

The Baptist History Series

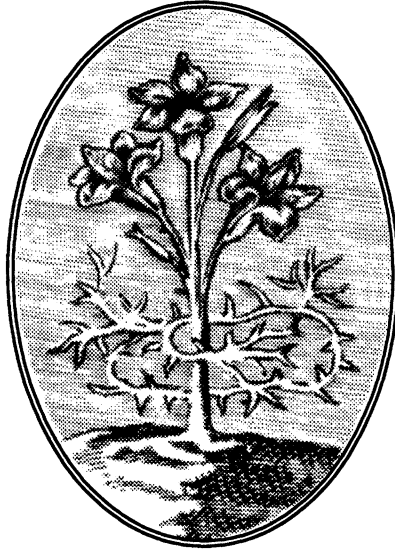
Number 11



The Baptist Encyclopaedia

Volume 1 of 3

William Cathcart

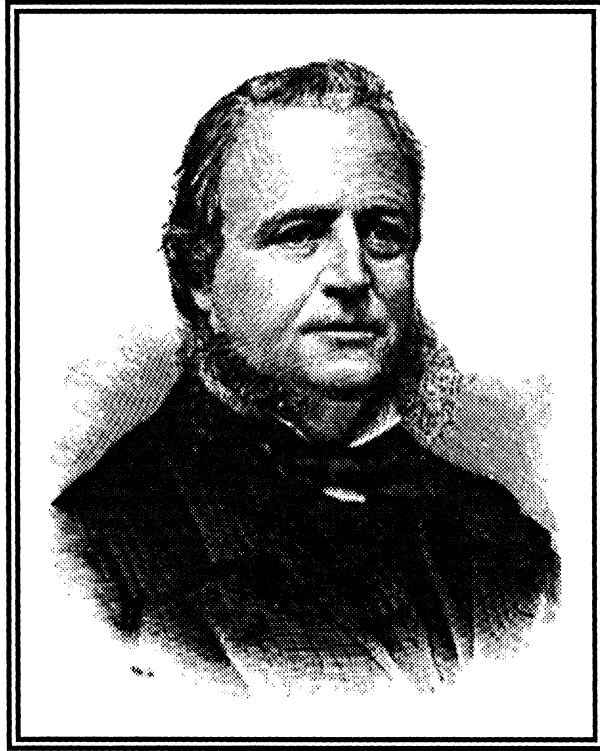


Sicut lilium inter spinas sic amica mea inter filias

On The Cover: We use the symbol of the “lily among the thorns” from Song of Solomon 2:2 to represent the Baptist History Series. The Latin, *Sicut lilium inter spinas sic amica mea inter filias*, translates, “As the lily among thorns, so is my love among the daughters.”

THE
BAPTIST ENCYCLOPAEDIA.

Volume 1 of 3



WILLIAM CATHCART, D.D.

1826-1908

THE
BAPTIST ENCYCLOPAEDIA.

A DICTIONARY

OF

THE DOCTRINES, ORDINANCES, USAGES, CONFESSIONS OF FAITH,
SUFFERINGS, LABORS, AND SUCCESSES, AND OF THE
GENERAL HISTORY OF THE

BAPTIST DENOMINATION IN ALL LANDS.

WITH

NUMEROUS BIOGRAPHICAL SKETCHES OF DISTINGUISHED AMERICAN
AND FOREIGN BAPTISTS, AND A SUPPLEMENT.

EDITED BY

WILLIAM CATHCART, D.D.,

AUTHOR OF "THE PAPAL SYSTEM," "THE BAPTISTS AND THE AMERICAN REVOLUTION,"
AND "THE BAPTISM OF THE AGES."



WITH MANY ILLUSTRATIONS



PHILADELPHIA:
LOUIS H. EVERTS.
1881



The Baptist Standard Bearer, Inc.

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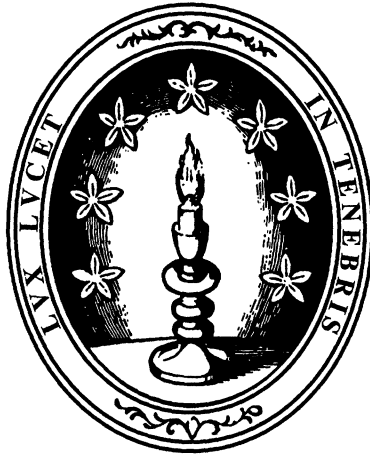
Thou hast given a *standard* to them that fear thee;
that it may be displayed because of the truth.

-- *Psalms 60:4*

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by*

THE BAPTIST STANDARD BEARER, INC.

No. 1 Iron Oaks Drive
Paris, Arkansas 72855
(501) 963-3831



THE WALDENSIAN EMBLEM

lux lucet in tenebris

“The Light Shineth in the Darkness”

ISBN #1-57978-909-9

PUBLISHER'S FOREWORD

"The best writers of every age, who make mention of ecclesiastical affairs, and particularly those who were contemporary with the events they relate, are to be carefully consulted; since it is from credible testimonies and respectable authorities that history derives a solid and permanent foundation. Our esteem for [contemporary - Pub.] writers, who may be considered as the sources of historical knowledge, ought not however to lead us to treat with neglect the historians and annalists, who have already made use of original records; since it betrays a sort of foolish vanity to reject the advantages that may be derived from the labors of those who have preceded us in their endeavours to cast light upon matters that have been for many ages covered with obscurity...it is but too evident, how few in number the unprejudiced and impartial historians are, whom neither the influence of the sect to which they belong, nor the venerable and imposing names of antiquity, nor the spirit of the times and the torrent of prevailing opinion, can turn aside from the obstinate pursuit of truth alone."

John Lawrence von Mosheim
Ecclesiastical History, Ancient & Modern
A. MacLaine Edition (New York: Harper
Bros., 1821), Vol. I, pp. 22, 23.

The publisher is profoundly thankful to the Lord for the privilege of presenting to the reading public this edition of Dr. William Cathcart's Baptist Encyclopedia. Under the providential direction of God, the extent of material to be discussed, the lack of space and time, and extensive prayer and thought have worked together to cause us, at this time, to postpone putting together the kind of Publisher's Foreword that we had originally planned. We trust the future will reveal the wisdom of this action. However, we think it is of the utmost importance that we take the time to share with our readers some aspects of our views about The Baptist Encyclopedia, particularly, and the study of Church History, generally. Our views

are, we believe, in agreement with the four major points of the preceding quotation from Mosheim:

- (1) writers who are contemporary with the events they relate are to be especially consulted;
- (2) historians and annalists who made use of original records are to be continually consulted;
- (3) writers, who at present may be considered sources of historical knowledge, ought not lead us to neglect the historians who preceded them;
- (4) the influence of the religious group to which we belong, the spirit of the times, nor the torrent of prevailing opinion should not be allowed to turn us aside from the pursuit of truth alone.

If each of us will sincerely make an effort to keep these four points prayerfully and continually before our mind's eye, **the first two points** will help us more correctly evaluate the real significance of William Cathcart's Baptist Encyclopedia, and **the last two points** will help us more honestly evaluate our own point of observation and method of approach to the study of Church History itself. **Together**, they give us sound direction for all of our historical studies, in the present and in the future.

Regarding The Baptist Encyclopedia

When Oliver Cromwell, the famous Lord Protector of England, was having his portrait painted, he gave the following instructions to the artist:

"Mr. Lely, I desire you would use all your skill to paint my picture truly like me, and not flatter me at all; but remark all these roughnesses, pimples, warts and everything as you see me, otherwise I will never pay a farthing for it!" From Horace Walpole's Anecdotes of Painting in England (Strawberry Hill, 1762-1771).

Beyond question, the historian's duty is always to "tell" the truth and never "hide" anything that is true. In 55 B.C., Cicero, the famous Roman statesman-historian, wrote:

"The first law for the historian is that he shall never dare utter an untruth. The second is that he shall suppress nothing that is true." Cicero, De Oratore, Book II, p. 62.

Likewise, as a publisher, we see it as our duty to tell our readers what we believe to be the truth, and to suppress nothing. We have not written or published to be popular or salable. We seek neither the ephemeral applause nor the perishing riches of men. We trust that the fear of God has been implanted in our hearts to such an extent that we have been delivered from the fear of the face of clay, soon to mold into dust, and from the "desire for great things" (Prov. 23:3; Jer. 45:5; 1 Tim. 6:9). We have not written to please or to displease men. If the truth please them, we shall be glad, for nothing else can make them free; if it displease them, we are not responsible. For the truth, however distasteful, we are not responsible; but for accurately stating and publishing what we are satisfied is the truth, we are responsible to God. Consequently, we feel responsible to state honestly to our readers that, in our opinion, William Cathcart's Baptist Encyclopedia is a valuable book. In terms of extent of material, height of objectivity, soundness of interpretation, freedom from prejudice, depth of feeling and breadth of vision, it far excels all of its modern counterparts. It is a standing monument to the fact and nature of the commitment to Baptist principles of the men who produced it. Under the blessing of God, it should prove to be a tremendous asset, a veritable treasure chest of useful information to all those who are serious students of Baptist History and Theology.

However, we think it is also our responsibility to say honestly to our readers that we do not agree historically or theologically with everything in this book. We do not esteem this book as authoritatively infallible. It would certainly be less than honest for us to let our readers think so. **Historically**, since the book was first published in 1881, certain verifiable evidence relative to the history of individuals and institutions has been discovered, which has shed light into areas that were then unknown. As with every book, when we read through this encyclopedia, this fact should be kept in mind, and each topic evaluated in the light of: (1) the testimony of Scripture; (2) the consistent testimony of history; and (3) the testimony of the latest evidence. **Theologically**, while Dr. Cathcart believed and preached the basic doctrines of grace and Baptist distinctives, we believe that his Encyclopedia is too much influenced by conventionism, Fullerite Arminianism and pragmatic missionary

zeal. Reader, let me be emphatic. Even though separated from William Cathcart by over one hundred years of time, and these specific doctrinal differences just mentioned, we, nevertheless, "esteem Dr. Cathcart very highly in love for his work's sake" (1 Thess. 5:13). We certainly can identify more with him in his advocacy and defense of the basic Bible doctrines, the Baptist distinctives and his love for souls, than we can with any of those modern, objective(?), scientific (?), Baptist (?), historians (?), who (knowingly or unknowingly), unscripturally, illogically, prejudicially, unscientifically, and, therefore, speciously and deceptively, deny our Baptist history and discourage our Baptist people. Nonetheless, it is our opinion that Dr. Cathcart would have been indicted by Oliver Cromwell. In several areas, Dr. Cathcart has "flattered" the Baptists about whom he wrote. As a Baptist myself, I can truthfully say to those who are sincere students of Baptist History and Theology, Dr. Cathcart has not painted us "warts and all," as he should have!

Notwithstanding, the errors that we believe Dr. Cathcart to have made are virtually nothing, in comparison to the origin, nature, extent and evil consequences of the errors made by some of the most prominent Baptist historians of the last century, such as William H. Whitsitt, H.C. Vedder, A.H. Newman, A.C. Underwood, W.W. Barnes, Winthrop S. Hudson, Robert T. Handy, Norman H. Maring, Robert G. Torbet, Robert A. Baker, W. Morgan Patterson, William H. Brackney, William R. Estep and H. Leon McBeth. Again, let me speak frankly. We, in no sense whatever, decry and denounce everything these historians wrote. We do not wish our readers to "pigeonhole" these men and their writings as totally heretical. However, we emphatically state that, in some areas of their method of approach, point of observation, silence about important information, unrevealed prejudiced manner of interpretation, and their sweeping, authoritative, finalized generalizations and conclusions, the errors of these men will do more harm than the errors of William Cathcart will ever do. It is to these areas of the study of Church History that we wish to draw the attention of our readers, and about which we wish to warn them.

Regarding the Study of Church History

A person can begin the study of Church History by considering it under three extremely broad, but, basically simple headings: (1) What is Church History? (2) How should I study Church History? (3) Why should I study Church History? Once a person begins to study this

subject seriously, he will immediately realize that there are many other sub-headings or sub-topics which he needs to consider, if he is to understand it thoroughly. Some of these typical sub-headings would include: the Nature of Church History; the Types of Church History; the Branches of Church History; the Sources of Church History; the Relationship of Church History to the other academic disciplines; the Duty of the Church Historian; and, the Interpretation of Church History. If the Lord is willing, and our life is spared, when the funds become available, we plan to incorporate into one of our future republications, an extensive Publisher's Foreword dealing with this subject. For now, we must restrict ourselves to discussing briefly: "Why should I study Church History?" Our purpose here is simply "to stir the interest," "to whet the appetite" of our readers, and to show them the necessity of studying Church History. We shall attempt this by asking you, our readers, to give serious, prayerful and prolonged reading and consideration to the following quotations:

In 1846, Dr. Philip Schaff, at that time professor of Church History and Exegesis at the German Reformed Theological Seminary in Mercersburg, Pennsylvania, wrote:

"How shall we labour with any effect to build up the church, if we have no knowledge of her history, or if we fail to apprehend that history from the proper point of observation? History is, and must ever continue to be, next to God's Word, the richest foundation of wisdom, and the surest guide to all successful practical activity." Philip Schaff, What is Church History? A Vindication of the Idea of Historical Development (Philadelphia, 1846).

In 1882, Dr. Philip Schaff, then professor of Church History and Sacred Literature at the Union Theological Seminary in New York City, wrote:

"Church History is the best commentary of Christianity itself, under all its aspects and in all its bearings. The nature and fullness of the stream is the glory of the fountain from which it flows...Church History has special value to the theologian and minister of the gospel, as the key to the present condition of the church and the

guide to successful labor in her cause. The present is the fruit of the past and the germ of the future....Church History is no mere curiosity shop. Its facts are not dry bones, but embody living realities, the general principles and laws for our own guidance and action....Finally, the history of the church has practical value for every Christian, as a storehouse of warning and encouragement, of consolation and counsel....Next to the Holy Scriptures, which are themselves a history and depository of Divine revelation, there is no stronger proof of the continual presence of Christ with His people, no more thorough vindication of Christianity, no richer source of spiritual wisdom and experience, no deeper incentive to virtue and piety, than the history of Christ's Kingdom." Philip Schaff, History of the Christian Church, 8 vols. (New York:C. Scribner, 1882-1910), Vol. I, General Introduction, p. 10.

In 1886, the Primitive Baptist historian, Sylvester Hassell, approvingly quoted Dr. J.A. Alexander, Presbyterian Professor of Church History and New Testament Literature at Princeton Theological Seminary, as follows:

"The history of the people of God eminently illustrates the laws of Divine administration, evinces the truth of prophecy by showing its fulfillment and in due subordination to the study of the Scriptures and of our own hearts, furnishes the best school of human nature, although commonly postponed to that of frivolous society and superficial worldly wisdom....It tends to elevate and enlarge our views beyond the petty bounds of personal, sectarian and local interests; to discourage bigotry, and moderate controversial bitterness, without impairing our attachment to truth itself; and to suppress crude innovations and absurdities, both in theory and practice, by showing that the same, in substance if not in form, have been canvassed and exploded centuries ago." J.A. Alexander, in Sylvester Hassell's History of the Church of God, Revised Edition (Middletown, New York: Gilbert Beebe's Sons Publishers, 1886), Preface, p. viii.

Finally, in 1980, Iain H. Murray, Editorial Director of the Banner of Truth Trust Publishing Company, Edinburgh, Scotland, wrote:

"In the present century comparatively few Christian churches have thought it needful that every Christian should know the spiritual history which lies behind the present day....And therein it may be argued, lies no small part of the spiritual weakness and superficiality of contemporary religion. For Church History ought to provide a standard of comparison, it ought to raise our vision of God, and it ought to show us, by countless examples, what faithfulness to Christ and His Word truly means." Iain H. Murray in S.M. Houghton's Sketches from Church History (Edinburgh: Banner of Truth, 1980), Introduction, p. 8.

In the march of years, the heroisms of the past, with their agonies and triumphs, fade very quickly into a mist of indistinctness. New events, new debates, and new achievements come crowding in, until their older counterparts and predecessors are well-nigh forgotten. That is why The Baptist Encyclopedia was originally written, and why it is now being reprinted. It seeks to recall notable periods of our Baptist History, and to summon from the shadows of the past which have gathered about them, some stalwart, noble and notable Baptist people in whose fellowship, in both the author's and the publisher's view, it will be good for all of us to linger, in order that we might find, as Iain H. Murray said above, "a standard of comparison" for our own day, and in order that our generation might see "countless examples of what faithfulness to Christ and His Word truly means."

"Consider what I say; and the Lord give thee understanding in all things" (2 Tim. 2:7).

The Baptist Standard Bearer, Inc.
Ps. 60:4,5; Is. 59:19; 62:10-12

Stonehaven
Paris, Arkansas
March 31, 1988

ACKNOWLEDGMENTS

The Oxford English Dictionary, 1985 edition, Volume 1, p. 80, defines "Acknowledge" as: "To own the knowledge of; to confess; to recognize or admit as true." The Funk & Wagnall's Standard Dictionary, 1980 edition, p. 7, defines "Acknowledgment" as: "the recognition of something done; expression of gratitude." The Webster's Ninth New Collegiate Dictionary, 1984 edition, p. 52, states: "Acknowledgment implies the disclosing of something that has been or might be concealed." Combining these definitions, we obtain not only the proper concept of the word itself, but also the Nature and Function of any Acknowledgment Page in a published work. Consequently, in every such Acknowledgment Page, there ought to be, at the very least, these two specific elements: (1) the recognition of the truth about the production of that book, of something that has been done toward the production of that book; the disclosing of that which has been or might be otherwise concealed about the production of that book, and (2) the expression of gratitude for that truth or that which has been done. Most Acknowledgment Pages that I have studied meet this criteria; however, I am astonished at the number of books that have no Acknowledgment Page at all. No doubt, sometimes an Acknowledgment Page may not appear to be vitally necessary; it may be justifiable, at times, to leave it out altogether. However, when the Lord has wrought an extraordinary work to make a publication possible, such is surely not one of those times when proper "Acknowledgments" are to be left out. Whatever may be the reason for such an omission by others, it appears to us at this time that including such acknowledgments is the only Scriptural, right, fair and just thing to do. There may be those who will think that we ignorantly, or intentionally, pander those who are "desirous of vain glory," (Gal. 5:26); such, however, is not the case, and we humbly ask those who would thus judge, to hear us out.

The Scriptures specifically direct every child of God: "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths," (Prov. 3:5,6). Therefore, it is clearly unscriptural for Christians to neglect this responsibility. The Scriptures also direct the Christian to "love, acknowledge, speak, rejoice in, manifest and keep" the truth (Zech. 8:19; 2 Thess. 2:10; 2 Tim. 2:25; Rom. 9:1; Eph. 4:25; 1 Cor. 13:6; 2 Cor. 4:2; Prov. 23:23).

Therefore, it is neither right nor just; rather, indeed, it is positively wrong for Christians to neglect the "Acknowledging" of that which is true. The Bible also gives plain direction to the child of God regarding the giving of thanks: "In everything give thanks: for this is the will of God in Christ Jesus concerning you," (1 Thess. 5:18; Eph. 5:20). For a professing Christian to neglect this, it is not only a violation of Scripture, but, also, a manifestation of the lack of Christian faith, love, perception, obedience, and, also, common etiquette and manners.

Every publication is the product of the work of several people. Every Christian publisher has many "helpers in Christ Jesus" (Rom. 16:3), but this particular edition of Cathcart's Encyclopedia has especially been made possible "through the combined efforts of many." Consequently, it appears to us that it is only Scriptural, right, fair and just that we (especially at this time) publicly recognize, acknowledge, disclose and express our deepest gratitude and appreciation for what might otherwise be concealed about the publication of this edition of William Cathcart's Baptist Encyclopedia.

FIRST, the preeminent recognition and appreciation goes to our Sovereign and Faithful God. "Hitherto hath the Lord helped us," (1 Sam. 7:12). In "all things," He must have the Preeminence (Col. 1:18). We unhesitatingly say, that in the origination, preservation and consummation of this project, Jehovah God has been the moving cause, and deserves all the glory! This republication could not have been done without the Lord's help. We recognize second causes and the use of means; however, He is the Supreme Cause, for, "Of Him, and through Him, and to Him, are all things: to whom be glory forever, Amen," (Rom. 11:36). "Not unto us, O Lord, not unto us, but unto Thy name give glory, for Thy mercy and for Thy Truth's sake," (Ps. 115:1).

SECOND, a particular recognition and appreciation goes to those individual Christians, deacons, pastors, congregations, schools and bookstores whose names are given in "The List of Subscribers" which immediately follows. From the human side, viewed as second causes, their orders, their efforts and their prayers have made possible this republication of Cathcart's Encyclopedia. "Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour," (Rom. 13:7).

THIRD, sincere recognition and appreciation goes to those who helped in advertising this project: (1) Wayne Camp, pastor of The Pilgrim's

Hope Baptist Church, and editor of The Grace Proclamator and Promulgator, in Memphis, Tennessee; (2) Milburn Cockrell, pastor of The Berea Baptist Church, and editor of The Berea Baptist Banner, in South Point, Ohio; (3) R.G. Williams, pastor of The Community Baptist Church, and editor of the Tri-State Particular Baptist Fellowship Newsletter, in Yanceyville, North Carolina; (4) Joseph M. Wilson, pastor of Calvary Baptist Church, and editor of The Baptist Examiner, in Ashland Kentucky; (5) all those who "spread abroad" our latest advertising and gray Prospectus; and, finally (6) all those who, though unknown, yet, evidently by different means, helped tell others about this project.

FOURTH, a genuine recognition and appreciation goes to all the members of The Redeemer Strict Baptist Church of Fort Smith, Arkansas, who helped in every way time and ability would allow. Indeed, they have not only endured me and my preaching, but they have truly "suffered when I suffered and rejoiced when I rejoiced," (1 Cor. 12:26). Truly, the Lord has given us "helps" in our church (1 Cor. 12:28).

FIFTH, a heart-felt recognition and appreciation goes to two men: E.L. Bynum, pastor of The Tabernacle Baptist Church of Lubbock, Texas, and Chuck Sandelin, pastor of The Bible Believers Baptist Church of Samuels, Idaho. Their financial sacrifices really helped obtain the final orders necessary.

SIXTH, a special recognition and appreciation goes to my wife, Brenda, and my children, Gretchen, Bill, Charity and Caleb. Truly, the Lord has given this man "helps" meet for him (Gen. 2:18,20; Ps. 127:4,5). Who could begin to calculate the many ways they all "help" in every project!

SEVENTH, and finally: At any given time in history, there are three groups of Baptist people: (1) all those who have gone before; (2) all those who exist at that time; and (3) all those who will follow after. In passing, I would speak to you who are truly Baptist people today, and to you who will be Baptist people after I am gone.

First, let me speak to you a **word of exhortation**. Surely, you, in your time, ought to know (Deut. 32:7), and knowing, you ought to praise God for your spiritual forefathers --- those real men and women who, in spite of their families and friends, their houses and lands, their hopes and dreams, their doubts and fears; those who, "against hope, believed in hope" (Rom. 4:18); those who, as in Rudyard Kipling's phrase:

"...put aside their Today
All the joys of their Today,
And with the toil of their Today
Bought for us Tomorrow."

I exhort you to consider in a spiritual way, what the Roman historian, Tacitus, said: "Think of your forefathers and posterity." In the same way, consider the words of the great American Revolutionary patriot, Samuel Adams, in a speech in 1771:

"Let us contemplate our forefathers, and posterity, and resolve to maintain the rights, privileges and principles bequeathed to us from the former, for the sake of the latter. The necessity of the times, more than ever, calls for our utmost circumspection, deliberation, fortitude and perseverance. Let us remember that if we suffer tamely a lawless attack upon our liberty, we encourage it, and involve others in our doom. It is a very serious consideration...that millions yet unborn may be the miserable sharers of our failures."

Now, I exhort you, child of God, with consideration let there also be reflection and self-examination. What have your Baptist forefathers believed? What have they practiced? What have they attempted, endured and sacrificed for the Cause of God and Truth, for those "distinctives" so slightly esteemed today? Have **we** put aside our Today, All the joys of our Today, and with the toil of our Today, Bought for our posterity Tomorrow"? "Remove not the Ancient Landmarks which thy fathers have set," (Prov. 22:28).

Second, let me speak to you a **word of encouragement and consolation**. No doubt, many of God's people feel as if their lives are useless, devoid of meaning and to no purpose whatsoever. I believe that all of God's children desire to do something worthwhile for God. I encourage you, each and every one, to remember that everything has meaning and purpose. Every life, every soul, especially every child of God and every service he or she performs, helps further the Cause of God and Truth. According to S.M. Houghton, in his editorial "Introduction" to The Reformation in England, by J.H. Merle d'Aubigne, Vol. I, p. 17, it was the conviction of the historians, August Neander, John Foxe, and J.H. Merle d'Aubigne, that "the rank and file of God's elect make history just as surely as those more famous Christians, whose names have become household words." To those of you whose names appear in the following "List of Subscribers," take note

that you have "made history" by helping support this reprinting project. Like the woman in Scripture (Mark 14:3-9), as long as one copy of this edition of William Cathcart's Baptist Encyclopedia remains, it will be a memorial of some who were committed to "The Baptist Heritage" with something besides just their words. Henry W. Longfellow, in his "Psalm of Life" (1839), wrote:

"Tell me not, in mournful numbers,
Life is but an empty dream!
Nor the soul is dead that slumbers,
And that things are just what they seem.

Life is real! Life is earnest!
And the grave is not its goal;
Dust thou art, to dust returnest,
Was not spoken of the soul.

Art is long, and time is fleeting,
And our hearts, though stout and brave,
Still like muffled drums, are beating
Funeral marches to the grave.

Lives of great men all remind us
We can make our lives sublime.
And departing, leave behind us
Footprints on the sands of time.

Let us, then, be up and doing,
With a heart for any fate;
Still achieving, still pursuing,
Learn to labour and to wait."

The republication and the preservation of our "Baptist Heritage" is a service that every child of God, every pastor, and every Baptist congregation can, and should, prayerfully and financially support. It is a service by means of which we can serve our own generation (Acts 13:36) and, like our forefathers, when departing, leave behind us "footprints on the sands of time." "Consider what I say; and the Lord give thee understanding in all things," (2 Tim. 2:7).

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[By their pre-publication subscriptions, the following helped to make possible this edition of Dr. William Cathcart's, Baptist Encyclopedia.]

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Jacobsson, Marc - Grand Rapids, Michigan
James, Frank - Farmington, New Mexico
Jemmett, Ian - Kent, England
Jones, Don R. - Livermore, California
Jones, Larry - Scottsboro, Alabama

Killion, L.J. - Tacoma, Washington
Kinder, H.A. - Bedford, Indiana
Kiser, Jack - Mobile, Alabama
Koorong Books Pty. Ltd. - Blackburn South, Victoria, Australia
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Kregel's Bookstore - Grand Rapids, Michigan

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Leach, David R. - Goose Creek, South Carolina
Lee, Bill & Brenda - Paris, Arkansas
LeSage, Lucian J., Jr. - Pride, Louisiana
Liddle, Mark A. - Hueytown, Alabama
Little, Leroy W. - Delevan, Wisconsin
Lowery, Douglas R. - Sun Prairie, Wisconsin
Lucas, E.W. - Appomattox, Virginia

Mast, Phillip F. - Sun Prairie, Wisconsin
Mattia, Tony - Wamego, Kansas
McBride, Jon - Hampton, Virginia
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McMasters, Robert - Lake City, Arkansas
Meadows, Doug - Piqua, Ohio
Moore, Kenneth & Virginia - Seguin, Texas
Moore, Richard A. - Holtville, California
Morris, David B. - Gibsonville, North Carolina
Morrow, William - Kettering, Ohio
Mostram, Maynard C. - Hatfield, Pennsylvania
Munsey, George - Appalachia, Virginia

Nettles, Tom J. - Memphis, Tennessee
Newton, Paul R. - Belleville, Arkansas
Newcombe, Mark - Suffolk, England
North Olmsted Baptist Church - North Olmsted, Ohio
Nunley, Max - Collinsville, Illinois

O'Neal, David - Memphis, Tennessee
Orrick, Jim Scott - Memphis, Tennessee

Paris Primitive Baptist Church - Paris, Arkansas
Parker, Charles & Nell - Miami, Oklahoma
Parks, E.W. - Winston-Salem, North Carolina
Parks, Larry - Chubbuck, Idaho
Paulston, John O. - Kiester, Minnesota
Peele, Jerry - Orlando, Florida
Pensacola Orthodox Baptist Church - Pensacola, Florida
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Pietsch, Timothy - Tokyo, Japan
Pittman, David - Murfreesboro, Tennessee
Pittman, Doris - Pryor, Oklahoma
Pittman, Dorman & Kathleen - Tulsa, Oklahoma
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Poe, Kevin - Memphis, Tennessee
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Primitive Baptist Publications, Inc. - Stone Mountain, Georgia

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Sandelin, Chuck - Samuels, Idaho
Sands, Melvin D. - Reagan, Tennessee
Saylor, David & Retha - Paris, Arkansas
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Southside Baptist Bookstore - Ypsilanti, Michigan
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Stimeling, Brittin F. - McAlisterville, Pennsylvania
Straub, Jeffery P. - High Level, Alberta, Canada
Sveistys, R.J. - El Cerrito, California

Tabernacle Baptist Church - Lubbock, Texas
Tackett, Richard & Jeanne - Tulsa, Oklahoma
Tanquary, Tom - LaPorte, Colorado
Temple Baptist Church - Murfreesboro, Tennessee
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Thomas, Joe V. - Pensacola, Florida
Thomas, William Doyal - Seguin, Texas
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Todd, Claudine - Clarendon, Texas

Trigg, Billy Birl - Russellville, Arkansas
Tully, Porter - Benton, Arkansas
Turner, William L. - Danville, Arkansas
Tutt, David - Marlow, Oklahoma

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Vance, Larry - Pensacola, Florida

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West, Herbert J., Jr. - Sanford, North Carolina
West, Rachel Marie - Watertown, Wisconsin
West, Sarah Elizabeth - Watertown, Wisconsin
Williams, Robert G. - Yanceyville, North Carolina
Winfrey, Jeff - Dawson Springs, Kentucky
Woodlawn Baptist Church - Millington, Tennessee
Woolard, J.R. - Burton, Michigan
Workman, Donald H. - Wingo, Kentucky
Wulf, John - San Leandro, California

PREFACE.

THE preparation of such a work as this imposes a vast responsibility and an immense amount of labor. Years of study devoted to the subjects embraced in it, and the assistance of brethren of distinguished ability, encouraged the Editor to undertake its compilation.

The Baptists are the parents of absolute religious liberty wherever it exists in Christian nations. They founded the first great Protestant Missionary Society of modern times. Through the counsels of a Baptist the British and Foreign Bible Society was established, and in it every Bible Society in the world. Baptists have been the warmest friends of civil liberty in all great struggles for freedom. Their fifty colleges and theological seminaries, and their numerous and splendid academies, show their deep interest in education. The religious press is sending forth through their ninety-five periodicals an unsurpassed amount of sanctified literature. Governors, judges, generals, educators, philanthropists, authors, ministers, and benefactors of great distinction and in large numbers have been identified with our denomination. Baptist missionaries in the East have gathered glorious harvests for Jesus; and in our own land they have toiled everywhere with heaven-given enthusiasm. In this country there are 26,060 Baptist churches, and 2,296,327 members; and in all lands there are 30,699 churches of our faith, with 2,769,389 members. There are not less than eight millions of persons belonging to the Baptist denomination. And besides these, our principles are extensively held by members of other communities.

Dr. Chalmers, at the close of a very able sermon on infant baptism, pays this tribute to our British brethren: "Let it never be forgotten of the Particular Baptists of England that they form the denomination of Fuller, and Carey, and Ryland, and Hall, and Foster; that they have originated among the greatest of all missionary enterprises; that they have enriched the Christian literature of our country with authorship of the most exalted piety, as well as of the first talent and the first eloquence; that they have waged a very noble and successful war with the hydra of Antinomianism; that perhaps there is not a more intellectual community of ministers in our island, or who have put forth to their number a greater amount of mental power and mental activity in the defense and illustration of our common faith; and, what is better than all the triumphs of genius and understanding, who, by their zeal and fidelity, and pastoral labor among the congregations which they have reared, have done more to swell the lists of genuine discipleship in the walks of private society,—and thus both to uphold and to extend the

living Christianity of our nation." (Lectures on Romans, Lecture XIV., p. 76. New York, 1863.) This is a just tribute to our British brethren, coming gracefully from the greatest of Scotch preachers, and with equal appropriateness every word of it might be applied to the Baptists of America.

The Baptists began their denominational life under the ministry of the Saviour. They flourished at various periods in the gloomy ages between the first great apostasy and the Reformation of the sixteenth century. And in the coming conquests of truth they are destined to spread over the world, and unfurl their banner of truth over every home and heart of Adam's family, upon which the finger of inspiration has inscribed the words, "One Lord, one faith, one baptism."

The Editor has aimed to give sketches of distinguished Baptists everywhere, living and dead; of the important events of Baptist history; of ancient Baptist Confessions of Faith; of the scattered and persecuted communities that held Baptist principles in the bleak centuries of triumphant Romanism; and of all doctrines, practices, and usages peculiar to Baptists. He has designed to place before the reader a grand "conspectus" of the Baptists, their principles, institutions, monuments, labors, achievements, and sufferings throughout the world and throughout the Christian ages.

Biography is used extensively in this work. From the earliest times it has been employed to impart historical information. Plutarch's "Lives" have traveled down the ages for eighteen hundred years with unflinching interest, giving invaluable sketches of the greatest events and of the mightiest men of the far-distant past. Macaulay's biographies, in his "Essays" and in his great "History," describe occurrences and men in a form that impresses and fascinates. But while biography is a conspicuous feature of the "Encyclopædia," it has also an immense number of purely historical and doctrinal articles.

If the learned Thomas Wilson Haynes had completed his "Baptist Cyclopædia," the first volume of which was issued in Charleston, S. C., in 1848, the editor would have been relieved of a portion of his labor, and Baptist churches would have been blessed by a work of great value; but unfortunately "the first volume of Part I." was the last that came from the press.

Among the able brethren who have rendered assistance to the Editor he would name President H. G. Weston, D.D., Pennsylvania; Thomas Armitage, D.D., New York; J. L. M. Curry, D.D., LL.D., Virginia; J. M. Pendleton, D.D., Pennsylvania; George W. Samson, D.D., New York; William T. Brantly, D.D., Maryland; H. A. Tupper, D.D., Virginia; J. C. Long, D.D., LL.D., Pennsylvania; T. J. Conant, D.D., New York; M. Hillsman, D.D., Tennessee; J. A. Edgren, D.D., Illinois; J. V. Scofield, D.D., Missouri; Rev. R. S. Duncan, Missouri; Rev. T. A. Gill, U.S.N., Pennsylvania; C. C. Biting, D.D., Maryland; Franklin Wilson, D.D., Maryland; Professor S. M. Shute, D.D., District of Columbia; Professor A. H. Newman, New York; C. E. Barrows, D.D., Rhode Island; Rev. Frederick Denison, Rhode Island; J. C. Stockbridge, D.D., Rhode Island; Rev. R. G. Moses, New Jersey; H. F. Smith, D.D., New Jersey; H. L. Wayland, D.D., Pennsylvania; Rev. J. G. Walker, Pennsylvania; George M. Spratt, D.D., Pennsylvania; A. J. Rowland, D.D., Pennsylvania; Col. C. H. Banes,

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That the work may be a blessing to Baptists, and to all who love the triumphs of grace, and that it may be useful to students of history generally, is the earnest wish of

WILLIAM CATHCART.

PHILADELPHIA, October, 1881.

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Staughton, William.....	1309	Wake Forest College.....	1199	Woodburn, B. F.....	1272
Stevens, John.....	1104	Walker, Jacob Garrett.....	1202	Woods, Alva.....	1273
Stillman, Samuel.....	1107	Walter, Thomas U.....	1207	Worcester Academy.....	1277
St. Louis, Mo., Second Baptist Church.....	1110	Ward, Milan L.....	1209	Wright, Lyman.....	1279
Stockbridge, John Calvin.....	1109	Warren, E. W.....	1212	Wynn, Isaac Caldwell.....	1282
Stow, Baron.....	1115	Watts, Thomas Hill.....	1218	Yates, M. T.....	1283
Strong, Augustus H.....	1119	Wayland, President Francis.....	1220	Yeaman, W. Pope.....	1283
Suffield Literary Institution.....	1297	Wayland, Francis.....	1222	Young, George Whitefield.....	1285
Sunday-School, First Infant.....	1122			Young, Robert F.....	1286
Swan, Jabez Smith.....	1125				

THE BAPTIST ENCYCLOPAEDIA

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A.

Aaron, Rev. Samuel, was born in New Britain, Pa., Oct. 19, 1800. In 1826 the Saviour found him and washed him in his blood. In 1829 he was ordained as pastor of the New Britain church. Subsequently he took charge of the Burlington, N. J., High School, and of the Baptist church in that place. In 1841 he removed to Norristown, Pa., founded the Tremont Seminary there, and served the Baptist church as pastor. Afterwards he accepted the call of the church in Mount Holly, N. J., where he ended his earthly labors, and entered upon the eternal rest, in the sixty-fifth year of his age.

Mr. Aaron was a fine scholar and a man of extraordinary ability. His logic was irresistible. He was the natural leader of his associates. He was not afraid to differ from a whole community, nor could the penalties inflicted upon independent thinking move him. He uttered his convictions with a manly boldness, and he sustained them with great power. Few cared to encounter him in debate, and large numbers admired his great intellect and his Christian deportment. He lived an earnest Christian life, and he died in the Saviour's peace.

Abbe, Prof. Cleveland, was born in the city of New York, Dec. 3, 1838, and graduated from the New York City Free College in 1857. He united with a Baptist church in that city in 1853, and has been actively engaged in Sunday-school work. He is at present a member of the Calvary Baptist church, Washington, D. C. During 1859-60 he was instructor of Mathematics and Engineering in the University of Michigan, and for a short time in the Agricultural College of that State. From 1860 to 1864 he was engaged in the United States Coast Survey under Dr. B. A. Gould, at Cambridge,

Mass. In 1865-66 he visited the European observatories. During 1867-68 he was an assistant at the Naval Observatory, Washington, D. C. From 1868 to 1870 he was director of the Cincinnati Observatory, where, among other labors, he established and carried on a system of daily telegraphic weather reports and predictions, and issued a "Daily Weather Bulletin" for the Cincinnati Chamber of Commerce, which began in 1869, and which rapidly developed into the present national system of weather "probabilities." In January, 1871, he was called to the responsible position of meteorologist of the Weather Bureau of the Army Signal-Office, where he compiled the published weather probabilities, the storm-signals, monthly reviews, and international bulletin, and where he still officiates. Prof. Abbe has made numerous valuable contributions to scientific journals, especially the *American Journal of Science*, *Monthly Notices*, *Royal Astronomical Society*, Army Signal-Office Reports, *Astronomische Nachrichten*, Smithsonian Annual Reports, Baird's "Annual Record," Appleton's and Johnson's Encyclopædias, etc.

Abbot, Hon. Charles F., was born in Boston, Mass., April 5, 1821. In early life he went to Richmond, Va., where he was baptized by Rev. E. L. Magoon, D.D. He subsequently removed to Philadelphia and united with the church at the Falls of Schuylkill, where for many years he has remained a faithful member and an honored office-bearer. As a trustee of the university at Lewisburg, and a manager of the American Baptist Publication Society, he has been actively engaged in promoting the educational and missionary work of the denomination. He is a man of strong intellect, clear judgment, broad views, and sterling piety. In secular life he has repeatedly been elected to aid in the

management of important trusts. At one time he represented his fellow-citizens in the Pennsylvania Legislature, and he is at present a member of the Board of Public Education in the city of Philadelphia.

Abbott, Granville S., D.D., son of Ebenezer Tilden and Ruth Hewes, was born at North Reading, Mass., Feb. 27, 1837; baptized at the age of fifteen by Rev. Asa C. Bronson; licensed by the North Reading church in 1859; was ordained by the South Boston church in 1863, of which he was pastor for six years, during which period an elegant house of worship was erected. He spent ten years in study for his life-work, graduating with honor from Pierce Academy in 1856, from Brown University in 1860, and from Newton Theological Institution in 1863. After his South Boston pastorate he was pastor at Watertown, Mass., from Oct. 1, 1869, to Jan. 1, 1877. One year later he became pastor of the First Baptist church, San Francisco, Cal., and resigned Jan. 1, 1879. April 1, 1879, he became pastor of the First church, Oakland, where, in connection with his pastoral work, he accepted the editorship of the *Herald of Truth*, a monthly Baptist paper, established Jan. 1, 1880. His work for the denomination and the cause of religion has been varied and constant. For four years he edited the Sunday-school department of *The Watchman*, of Boston. For five years he was editor of the American Baptist Publication Society's "Question Books" and of its "Lesson Leaves," whose monthly circulation was 250,000. While in New England he was a member of various boards of benevolence,—the American Baptist Missionary Union, New England Educational Society, Massachusetts State Convention, president of New England Ministerial Institute, and secretary of the Massachusetts Ministerial Institute. In May, 1880, California College conferred upon him the degree of D.D. The church at Oakland, of which he is pastor, in 1880, is one of the largest in California, and is distinguished for its foreign mission zeal, in which it is an example for all the churches.

Abbott, Rev. Henry.—"To this man," Burkitt, the historian, says, "we are indebted for some of our religious rites." He was born in London, and was the son of the Rev. John Abbott, canon of St. Paul. He came to this country without the knowledge of his father, and first appeared in Camden Co., N. C., as a school-teacher. He soon joined a Baptist church and began to preach. He was a member of the Legislature, and was also a member of the Provincial Congress when the State and Federal constitutions were adopted. He died May, 1791.

Abbott, Rev. L. A.—Rev. L. A. Abbott, now pastor of the Baptist church in Alton, Ill., was

born in Beverly, Mass., in 1824, and was baptized at the age of fourteen by the now venerable Rev. Benjamin Knight, uniting with the Second Baptist church in Beverly. In his early life he was a sailor. Deciding to prepare for the ministry, he studied at Worcester Academy, but his health failing midway in the course, he again went to sea, and made several voyages as mate and master. Leaving the sea, he returned to his native town and spent some years in teaching, meantime representing the district two years in the Massachusetts Legislature. In 1855 he was ordained pastor of the Central Baptist church, Metford, Mass., but in consequence of lung difficulty was compelled to resign in 1858. Partially recovering, he accepted the pastorate of the Weymouth church, and was again chosen by that town to represent it in the Legislature. In 1863 he became pastor of the Central Baptist church of Middleborough, the seat of Pierce Academy, then flourishing under the principalship of Prof. J. W. P. Jenks. Here he was once chosen to the Legislature, in which body, in this as in former terms, he served upon important committees. In 1868, removing to Minnesota for the benefit of his health, he was four years a pastor at Rochester, then at La Crosse, Wis., where he remained seven years. In 1879 he became pastor, at Alton, of the church which he still efficiently serves.

Acworth, James, LL.D., late president of Rawdon College, England (formerly known as Horton College), from 1836 to 1863. Studied for the ministry at the Bristol Baptist College, whence he proceeded to Glasgow University and graduated. On May 29, 1823, he was ordained co-pastor of the South Parade church, Leeds, his colleague being the venerable Thomas Langdon, then in the forty-first year of his ministry. In 1836 he entered upon the duties of president of Horton College, and distinguished himself by many important services to the denomination in that capacity. Since his retirement, in 1863, he has resided at Scarborough, Yorkshire. Both as a pastor and theological professor Dr. Acworth will long be gratefully remembered.

Adams, George F., D.D., was born in Dorchester, Mass., Oct. 3, 1802, and died in Baltimore, Md., April 16, 1877. His father, Seth Adams, removed to Ohio in 1805, and settled first in Marietta, and afterwards in Zanesville. Mr. Adams was baptized in 1812, by the Rev. George C. Sedwick. He was licensed to preach in 1822. In 1824 he entered the preparatory school of the Columbian College, graduated from the college in 1829, and was principal of the school during the year 1829-30. While still pursuing his collegiate course he was elected pastor of the Central Baptist church, Washington, at that time worshiping in the city hall, which, however, was soon after merged

into the E Street church. During his college course he also spent several of his vacations with the Rev. Dr. Ryland as missionary in Eastern Virginia. He was ordained at the Navy-Yard Baptist church, Washington, April 22, 1827. In 1830 he settled in Falmouth, Va., as principal of a female school, and as the assistant of the Rev. R. B. Semple, pastor of the church in Fredericksburg, of which he soon became himself the pastor, continuing such until December of 1835, supplying at the same time the pulpit at Falmouth, and also of one other church. In January, 1836, he became pastor of the Calvert Street Baptist church, Baltimore, where he was useful and successful. In 1842 he became general missionary for the State of Maryland, visiting and stimulating all the churches. In 1843 he preached to the Hereford, Gunpowder, and Forest churches. In 1848 he accepted the pastorate of the Second Baptist church, Baltimore, where, during thirteen years, he labored with great success. In 1860, Mr. Adams became pastor of the Hampton Baptist church, but the war occurring, he served for a short time as chaplain in the Confederate army. He was arrested and imprisoned for a while at the Rip-raps. In 1862 he returned to Baltimore, and was appointed State missionary, serving in that capacity until 1865, when he took charge of the Atlantic Female College at Onancock, Va. In 1867 he was called a second time to the pastorate of the church in Hampton, where he remained for nine years, until, his voice failing, he resigned, and removed to Baltimore, where he was appointed a city missionary, laboring as such with great fidelity until nearly the day of his death, which was caused by a cancerous affection of the throat. As a preacher Mr. Adams was instructive and stimulating. His style was clear, simple, and forcible, and his sermons were rich in Christian experience. During a ministry of more than fifty years he had labored faithfully for the advancement of every good cause, baptizing hundreds of converts, and giving much of his time to the cause of missions, Sunday-schools, temperance, and the distribution of religious publications. One who knew him well has said, "He was one of the four ministers who, in 1836, laid the foundation of the Maryland Baptist Union Association, and to him more than to any other man are we indebted under God for the origin and present glorious success of that body, numbering then only 345, now over 10,000." Mr. Adams also wrote and published numerous articles of interest in our religious periodicals, and was for one year the editor of the *True Union*, published in Baltimore. He had also in preparation a "History of the Maryland Baptist Churches,"—a work for which he was specially fitted from his intimate acquaintance with the churches, and which he undertook at the request of the M. B. U. A. He

left it unfinished at his death, but it will be completed by the Rev. John Pollard, D.D., of Baltimore. Dr. Adams received the degree of D.D. from the Columbian College.

Adams, Rev. Henry, a distinguished colored minister, was born in Franklin Co., Ga., Dec. 17, 1802. He was converted at the age of eighteen years, and the same year licensed to preach within the bounds of his church. In 1823 his license was extended without limits, and in 1825 he was ordained. After preaching a few years in South Carolina and Georgia, he emigrated to Kentucky, and was settled as pastor of the First Colored Baptist church in Louisville in 1829. Here he spent the remainder of a long and eminently useful life. The church was very small when he took charge of it, and was the only colored Baptist church in the city. At his death it numbered over 1000 members, and was the parent of six other churches, with a total membership of 4000. Mr. Adams was a fair scholar, having a good knowledge of several of the ancient languages. After the emancipation of the colored people he expressed constant anxiety for the establishment of schools and the improvement of the condition of his race. He was especially solicitous for the formation of a school in Louisville for the training of colored ministers. He died in Louisville, Nov. 3, 1872.

Adams, Rev. John Quincy, was born in Philadelphia, Pa., Feb. 25, 1825: was liberally educated; ordained pastor of Bloomfield church, N. J., Jan. 31, 1849. He has had charge of the Keypoint church, N. J., and of the North, Antioch, and Cannon Street churches in New York City. He has published a number of religious works. Eleven years ago he had baptized 540 persons, nine of whom became ordained ministers. Mr. Adams is full of zeal for the salvation of the perishing, and for the triumph of what he regards as the truth of God.

Adams, Seymour Webster, D.D., was born in Vernon, Oneida Co., N. Y., Aug. 1, 1815; converted at the age of seventeen; received his literary education at Hamilton College, N. Y., and his theological training at Hamilton Theological Seminary; was ordained in February, 1843, and after supplying the churches at Durhamville and Johnstown, N. Y., became pastor of the church at Vernon, his native place, where he remained two years. In 1846 he accepted the call of the First Baptist church, Cleveland, O., and continued its pastor until his death, Sept. 27, 1864. During these eighteen years he had the affection of a devoted people, and exercised great influence in the city and State. In 1859 he wrote a memoir of his father-in-law, Dr. Nathaniel Kendrick. His death was hastened by his services at the seat of war as a volunteer in the Christian Commission. His



S. W. ADAMS, D.D.

memoir was published under the editorship of J. P. Bishop in 1866. His character was greatly admired and his early death lamented by all.

Adams, Rev. Spencer Gavitt, the pastor of the Baptist church in Walworth, Wis., was born in Marion Co., O., Sept. 7, 1844. His parents were Methodists, and he received his early religious training under the influence of that denomination. He obtained hope in Christ when thirteen years of age, and united with the M. E. Church. His attention having been called to the views held by Baptists, after careful and prayerful examination of the subject he united with the Baptist Church. He was educated at Denison University, O., and at the Morgan Park Baptist Theological Seminary, Ill. He was ordained in June, 1875. While a student in the theological seminary he supplied regularly for two years the Baptist church in Thompsonville, Racine Co. He has been four years pastor of the Walworth Baptist church.

Adams, Rev. Thomas, a prominent minister of the Mississippi River Baptist Association, was born in South Carolina in 1804, and began to preach in 1830. He was a graduate of Furman Theological Institute. After laboring many years in his native State, he removed to East Feliciana Parish, La., in 1853, where he labored efficiently until his death, July 20, 1859.

Adkins, E., D.D., was born in Greenfield, Saratoga Co., N. Y., Dec. 17, 1805. His parents moving to what was then the wilderness of Western New York, he was deprived of the advantages of an early education, but impelled by his thirst for knowledge,

at the age of twenty-seven he entered an academy at Rochester, N. Y., graduating finally from Marietta College, O., in 1839. For three years after his graduation he was tutor at Marietta, where he also studied law. Having taught in Tennessee and Peoria, Ill. (where he was baptized), he accepted in 1847 the chair of Belles-Lettres in Shurtleff College, Ill., remaining in the faculty nine years at great personal sacrifice, and giving himself to the interests of the college with unwearied devotion. The latter part of his time at Shurtleff, Prof. Adkins had the chair of Languages. Having become profoundly interested in Bible revision, he resigned at Shurtleff and removed to New York, where he devoted his entire time to this work. After a year's service he was, however, obliged to desist on account of failure of sight. In 1857 he took a position in Marietta College, resigning this in 1859 to accept the Professorship of Greek in Richmond College, Va., a post which he held but a short time on account of the war. Returning, he accepted a pastorate at Brimfield, Ill., where he was ordained. In 1863 he again entered the faculty of Marietta College, where he remained until partial blindness compelled him to retire. Of late years he has been living with his son at Elyria, O.

Dr. Adkins has been an industrious writer. In his early life he published "What is Baptism?" and in his later years "Ecclesia; The Church: Its Polity and Fellowship," and "The Ages to Come, or the Future States." He has also written largely for newspapers and magazines.

Adkins, Frank, A.M., son of the preceding, was born at Marietta, O., Nov. 21, 1841. Converted at the age of ten, during revival meetings held at Upper Alton, Ill.; baptized two years later. After preparatory studies at Shurtleff and Pierce Academies, and collegiate studies at Marietta, O., graduated at Madison University in 1861. After graduation engaged in teaching, but feeling called to preach took a course of theological study at Madison and Rochester, graduating at the latter place in 1866. Same year settled as pastor at Akron, O., where he remained two and a half years. After a short period of missionary work became, in 1870, pastor of the First church, Iowa City, Iowa, where he remained five and a half years, when ill health compelled him to resign. For two years after this was Professor of Greek in Central University, Pella, Iowa. In December, 1878, he became pastor at Elyria, O., where he still remains. Mr. Adkins is a scholarly and cultured man, and ranks very high on account of his attainments and the excellencies of his character.

Adlam, Rev. Samuel, was born in Bristol, England, February, 1798. He was ordained at West Dedham, Mass., Nov. 3, 1824. Having been in the ministry several years, he felt the need of a

more extended course of study than he had been able to secure, and went to Newton, where he remained for four years, from 1834 to 1838. His pastorates have been in West Dedham, Marblehead, and Gloucester, Mass.; Hallowell, Dover, and Foxcroft, Me.; and Newport, R. I. He resigned his pastorate of the First church in the latter place some years since.

Admission of Members into the Church.—

When a man desires admission into an orderly Baptist church, he is carefully examined by the pastor or some other judicious brother in reference to his repentance for sin, and utter helplessness without the Saviour's grace; in reference to his faith in Jesus as his substitute and sacrifice on the cross, without whose blood his sins would cling to him forever; and in reference to his knowledge of the teachings of God's word. He is instructed in the great doctrines of the trinity, election, the offices of the three sacred persons, depravity, regeneration, atonement, justification, providence, final perseverance, and believing prayer. Satisfied that the man is washed by faith in the blood of the Lamb and saved, the pastor brings him to the deacons, who hear from him an account of God's dealings with his soul. Having convinced them that he is a child of God, he repeats his experience at a week-night service, at the close of which a special church-meeting is held, and a resolution is passed authorizing his baptism and reception into the church. After baptism he is formally received into the church by the right hand of fellowship. In a few churches the pastor, just before giving the hand of fellowship, places his hands upon the candidate's head, and tenderly prays for him.

Africa, Mission to.—In his admirable "History of American Baptist Missions" Prof. Gammell says, "No one of the missions planted by the Managers of the General Convention has had such serious obstacles to encounter, or has been so often paralyzed by their influence, as that on the western coast of Africa. Its history conducts us to a portion of the earth pervaded by a pestilential climate, and perpetually ravaged by the cupidity of civilized man; to a race degraded by the barbarism and wrongs of ages, and, by common consent, long doomed to slavery and oppression among almost every people of Christendom. No relics of a departed civilization, no scenes of storied events, attract attention to this gloomy region. No hoary superstitions, blending with the rude traditions of an elder age, lend a philosophic interest to the people who inhabit it. It presents only a blank and dreary waste of barbarism, occupied by the lowest and most abject forms of humanity." Since these words were written, more than a quarter of a century ago, a new interest has been thrown over this dark country by the discoveries of modern

travelers, and we may cherish the hope that, with the advance of the years, Africa will become as much the scene of missionary activity as Asia has been during the past fifty years.

The operations of American Baptists in Africa have been confined to Liberia, on the west coast of the continent, and to the Bassa tribe living in the territory. Colonists from America laid the foundations of Monrovia, now the capital of the republic of Liberia, in 1821. Lott Carey and Collin Teague, two colored men who had been ordained at Richmond, Va., in January, 1821, commenced their missionary labors in Monrovia in 1822. A church was formed, of which Mr. Carey was appointed pastor. His decided superiority in intellectual ability over the colonists gave him great influence in the new settlement, and he was able, in many ways, to promote the interests of the people. He was appointed vice-agent in 1826, and in 1828 governor, during the temporary absence of Mr. Ashmun to the United States. The death of Mr. Carey was a sad blow to the interests of the colony and the church. Two white missionaries, Rev. Calvin Holton, appointed Jan. 24, 1826, and Rev. Benjamin R. Skinner, appointed Jan. 11, 1830, both died of the "coast fever," the one in 1826 and the other in 1831. The board was so discouraged by what seemed a fatality to white men, in the character of the climate of the west coast of Africa, that they gave up the hope of carrying on the mission through any other agency than that of colored preachers of the gospel. Five years elapsed before another white missionary was sent out to Africa. Two brethren offered to go, Rev. W. G. Crocker and Rev. W. Mylne, and they were appointed early in 1835, and reached the field of their labors. They were instructed to preach among the native tribes, and it was decided to establish a mission at Bassa Cove, with the hope that, from this point as headquarters, they might more effectually teach the natives. Schools were at once commenced at Bassa Cove, Edina, and other places. A house of worship was dedicated at Bassa Cove in 1836, where Mr. Mylne preached until a pastor was settled in the following year. It was not long before the insidious malaria of West Africa so affected the physical system of Mr. Mylne that he was obliged to give up his work, and, a broken-down man, he returned to this country in 1838. Mr. Crocker had a better constitution, and was able to go on with his work. He directed his attention to the work of translation, in which he was especially successful. Rev. Ivory Clarke and his wife arrived at Edina early in 1838, and having passed safely through an attack of the fever, entered upon their missionary labors with zeal. In 1840, Messrs. Constantine and Fielding, with their wives, offered themselves to the board, and were appointed to labor among

the tribes living farther back from the coast, with the hope that the climate would prove more favorable to their health than the climate of the coast. The hope was not realized. Mr. and Mrs. Fielding both died within six weeks after their arrival. Mr. and Mrs. Constantine were so completely broken down in health that they returned to this country in June, 1842. Mr. Crocker left his work in Africa a year preceding the return of Mr. Constantine, and came to the United States. After two years' residence here he returned to the scene of his former labors. On the Sabbath after his arrival in Monrovia he was seized with a sudden illness, and in two days he died. His wife, after a year or two of experience of missionary life on this treacherous coast, returned to her native land. Mr. Clarke, in his turn, fell a victim to disease, dying at sea, April 4, 1848, on his passage to America.

Ainslie, Rev. Thomas, was born in 1769; converted and baptized at Sussex, New Brunswick, in 1802. He soon commenced preaching, and traveled as an evangelist for about four years. He was ordained in 1806, in the United States, and resumed his work in New Brunswick. In 1810 he became pastor of the Baptist church at Upper Granville, Nova Scotia, and so continued to the end; evangelized, however, very extensively in Eastern Nova Scotia; was, in 1828, the means of a powerful revival at Aylesford. He died at St. Andrew's, New Brunswick, Dec. 7, 1831, in the zenith of his power and usefulness as a minister of Christ, especially owned and blessed of heaven.

Aitchison, John Young, D.D., the pastor of the Baptist church in Eau Claire, Wis. He was born in Berwickshire, Scotland, July 5, 1824. He was educated in Glasgow University, and he was ordained in Paisley, Scotland, in 1849. He began his work in the ministry at Glasgow the same year. He has had successful pastorates in Brooklyn, N. Y., Waukesha, Wis., Cedar Rapids and Clinton, Iowa; and he has been twice settled at Eau Claire, Wis., his present field of labor. He received the honorary degree of D.D., from the Central University of Iowa, in 1878. His literary attainments are of a high order. He occasionally speaks from the platform as a lecturer, with great acceptance.

ALABAMA BAPTISTS.

Alabama,—"Here we rest," the Indian significance of the word. It is reasonably assumed that this region was visited by Ferdinand de Soto in 1539. It was originally part of what is known in the history of our country as Mississippi Territory. Some settlements were made in that portion of the territory now embraced in the State of Mississippi before the American Revolution; but Alabama continued the undisturbed hunting-ground of sav-

age aborigines until a much later period. At the end of the struggle for American independence Georgia claimed this vast region, and exercised jurisdiction over it as her "Western Territory." In 1800 it was erected into a territorial government. In 1802 Georgia ceded to the United States all her western territory for \$1,250,000. In 1817 the territory was divided, and the western portion was authorized by Congress to form a constitution, and it became the State of Mississippi. The eastern portion was then formed into a Territory, and received the name Alabama. In July, 1819, a convention of delegates assembled in Huntsville and adopted a State constitution, which being approved by Congress the December following, the State of Alabama was admitted as a member of the National Union, thenceforth to stand, alphabetically, at the head of the sacred roll of the United States. As the vast domain of the united and independent States, protected by our national banner, is the land of the free and the home of the oppressed, where the weary of every land come and find civil and ecclesiastical "rest," so Alabama, whether by accident or by Providence, was the right name to be placed at the head of this "more perfect union."

Alabama Baptists, History of.—That part of this State which lies north of the Tennessee River, generally known as "North Alabama," a beautiful and fertile country, was settled many years before any other considerable section of the State. Madison County of that region was the first to receive the civilization of thrifty settlements, and in the first settling of that county there were some Baptists. John Canterbury and Zadock Baker were the first Baptist ministers who labored in this wilderness, and Elder John Nicholson was the first pastor of the first church in the State, or, rather, in the Territory,—the old Flint River church, a few miles northeast of Huntsville, in Madison County, which was organized at the house of James Deaton, on the 2d of October, 1808, by twelve persons. The beauty of the country, the fertility of the soil, the excellent springs of water, the ease with which partial land-titles were procured, combined with many other influences, soon drew a large population into this region, and in the course of a few years a number of Baptist churches were formed. Worldly inducements brought ministers, as other men, into this inviting country, some of whom held elevated positions in the estimation of the people, and here they lived and labored until they finished their course. Of these early North Alabama ministers, Elders R. Shackleford, W. Eddins, and Ben-net Wood seem to have been the most distinguished. About the same time Elders Jeremiah Tucker, George Tucker, John Smith, J. C. Latta, and J. Thompson labored in the same region. As early as the 26th September, 1814, the first Association

of Alabama Baptists was organized,—the Flint River Association. At first some of its churches were from Tennessee.

About the year 1808 some Baptists were found in the southern part of the Territory, near the Tombigbee River, in Clarke and Washington Counties. William Cochran, a licensed preacher from Georgia, is said to have been the first in Clarke County, and one Mr. Gorham the first in Washington County. Elder J. Courtney organized the first church in that part of the State in 1810,—the Bassett's Creek church, the second in the Territory. It has for many years been connected with the Bethel Association. Elder Joseph McGee settled in the same region shortly after the planting of this church, and was much esteemed as a minister of Christ. About the year 1815 the tide of emigration began to flow into South and West Alabama from almost every State in the Union. With this flood of emigrants a number of able, zealous, and indefatigable preachers came. There is an account of one family from South Carolina who furnished to Alabama and Mississippi in those early times eight or ten ministers of our faith. Many of the preachers for the first forty years of the history of Alabama often made extended evangelistic tours, pushing the outposts of the Redeemer's kingdom farther and farther; and in these pioneering labors churches were planted in most of the new settlements, and existing churches were confirmed in the faith. It has been common from the first for one minister to serve at the same time several churches. This is still the case. As a result pastoral work has been very imperfectly performed. The early ministers of Alabama generally received little support from the churches,—in many cases nothing; and though frequently they were in straitened circumstances, they were rich in faith, and many of them mighty in the Scriptures, and rapid and enlarged success followed their labors. They are to be held in everlasting remembrance.

In 1820 there were about 50 Baptist churches in Alabama. At the close of the year 1821 there were 70, and 2500 members. In 1825 there were 6 Associations, 128 churches, 70 ministers, and about 5000 members. In 1833 there were 130 ministers, 250 churches, 11,408 members. In 1836 there were 333 churches, 188 ministers, 15,630 members. In 1840 there were 30 Associations, 500 churches, 300 ministers, and 25,000 members, 4000 of whom were baptized the previous year. Mr. Holcombe, the historian, says, "This increase is without a parallel in the United States, and perhaps in the known world, especially in modern times." In the years 1838–39 extensive revivals were experienced. The churches in many counties of the State, embracing all Middle Alabama, received the power of the Holy

Ghost, great numbers were led to Christ, and many new churches were planted. Houses for the worship of God were for years scarce and rude. Large congregations often assembled in shady groves and anxiously heard the gospel from the lips of the men of God, and many churches were organized in such bowers and in private residences, and under bush-arbors. About the year 1830 the churches began to build better houses of worship than those which had before existed in the State, and many of them were an honor to the religion of a new country.

Between the years 1835 and 1840 the Baptists of Alabama had their greatest troubles with the anti-missionaries,—a strong party who arrayed themselves against all missionary and benevolent enterprises, and against ministerial education. The contest was fierce and evil-spirited. One by one the Associations and churches divided until separation occurred in most of them. Five Associations split asunder in 1839. The enemies of missions declared non-fellowship, and were the seceding parties. The missionary churches have been blessed with prosperity. Retrogression has constantly marked the movements of the opponents of missions.

Total number of members in the Baptist churches of the State, 165,000.

Alabama Baptist Convention.—The Convention was formed in October, 1823, at Salem church, near Greensborough, chiefly through the instrumentality of the Rev. J. A. Ranaldson, who came into the State from Louisiana, and afterwards returned to that State. At the organization of the Convention messengers were present from seven missionary societies,—then and for some years the only class of bodies that sought representation; subsequently and at present it was and is composed of messengers from churches, Associations, and missionary societies. At the first session fifteen ministers were appointed from different parts of the State to spend all the time practicable as domestic missionaries. For ten years the Convention devoted its energies to the cause of missionary work within the State, with occasional contributions of money to other objects. State missions and ministerial education were the first objects of this Convention. For the first fifteen years it was not very successful, and had to contend against the most serious hindrances that an extensive and fierce anti-missionary spirit could engender; a number of the strongest of our early ministers taking that side of the great effort questions then in controversy, they hindered the cause very much; the great majority of the ministers who claimed to be missionary Baptists were entirely neutral on these matters. But there were some giants in those days,—noble spirits who were every way worthy of their high calling; men who confronted the enemies of missions and every other enemy, and laid the foundations of our State enter-

prises deep down on the solid rock. Such were Hosea Holcombe, Alexander Travis, J. McLemore, D. Winbourne, S. Blythe, C. Crow, A. G. McCrow, J. Ryan, and a number of others who might be gratefully mentioned here. It is worthy of remark that in those early times in Alabama, both in our Associations and in the Convention, decided union and sympathy of feeling were manifested toward "the Baptist General Convention of the United States," and handsome sums were contributed for foreign missions, and especially for Dr. Judson's Burmese Bible. The benevolent operations of the Convention were then largely carried forward by efficient agents who were appointed by the body. It was at the tenth session, in 1833, at Grant's Creek church, in Tuscaloosa County, when there were only four delegates present except those from the immediate vicinity, that the Convention took steps to start an educational institution,—the Manual Labor Seminary,—which, after absorbing almost the entire attention of the Convention, was abandoned in about five years. From this time onward for many years Revs. B. Manly, J. Hartwell, D. P. Bestor, and J. H. De Votée were the great preachers who constantly attended the Convention, and their superiors have never been banded together in any Southern Baptist Convention; and in their day a number of others, scarcely a whit behind them, lived in Alabama, and regularly met in the counsels of the Convention. And besides these, many wealthy planters, intelligent merchants, and distinguished lawyers gave the meetings of the Convention their presence, their counsels, and their money. This happy state of things continued until it was estopped by the coming in of the late war between the North and South. After the failure of the Manual Labor School, the Convention returned for some years with increased purpose and energy to the work of State evangelization, and to assisting young men to obtain an education in any school that they might enter to make preparation for the ministry. It was about the year 1842 that the Convention entered on the incipient work which finally resulted in the establishment of Howard College and the Judson Female Institute. After the organization of the Southern Baptist Convention, and the location of its Domestic Board at Marion, Ala., the Convention discontinued the work of State evangelization, except that it supported the work as carried on by the General Board at Marion. Thenceforth it was an important part of the State Convention's business to foster the Boards of the Southern Convention. This, with the absorbing attention which it gave to its own institutions of learning, and to the Southern Theological Seminary, comprised its business for the second twenty years of its existence. Howard College and Judson Institute are

the property of the Convention, and have from their beginning occupied very much of its deliberations and liberality. In 1871 the Convention formed a Sabbath-school Board as a sort of compromise with those who were contending for a system of State Missions. In 1875 this Board was changed into a State Mission Board. In these directions it has done a vast work, which is joyously recognized by the brotherhood of the State. Through this provisional period the Board was located in Talladega, with Rev. J. J. D. Renfroe, D.D., as President, and Rev. T. C. Boykin as Sabbath-school Evangelist for the first eighteen months; after which the Rev. T. M. Bailey became Evangelist and Corresponding Secretary, a position which he still holds (1880), and in which he has maintained first-class efficiency. At the session of this year the location of the Board was changed to Selma, because a more central place, and Rev. W. C. Cleveland, D.D., became its president. This Board now has in charge the entire mission work of Alabama Baptists as auxiliary to the General Boards, with an effort among the colored people, the work of colportage, and raising funds for ministerial education; all this in addition to its immediate work of State evangelization. Its work has taken a strong hold on the hearts of Alabama Baptists. During the year 1879-80 it had in the field constantly about twenty able and efficient evangelists. The Convention of Alabama has again become a very able body of Christian men; with a powerful ministry, it has present every year a number of the leading merchants and farmers, and some of the most distinguished lawyers and civilians of the State, and never fails to make a first-class impression on the community at large. So far as can now be ascertained the following have been the presidents of the Convention: Rev. Charles Crow, at its organization; Rev. Daniel Brown, Rev. Lee Compere, Rev. J. Ryan, Rev. Hosea Holcombe, for six sessions; Rev. Jesse Hartwell, for five sessions; Rev. Thomas Chilton, for five sessions; Chief-Justice W. P. Chilton, Rev. H. Talbird, D.D., for five sessions; Rev. A. G. McCrow, for five sessions; Rev. W. H. McIntosh, D.D., Hon. J. L. M. Curry, LL.D., for five sessions; Rev. S. Henderson, D.D., for six sessions; and the Hon. Jon. Haralson, for seven sessions,—the present incumbent.

ALABAMA BAPTIST NEWSPAPERS.

Alabama Baptist.—In the year 1841, Rev. M. P. Jewett and Rev. J. H. De Votée established the old *Alabama Baptist* in Marion, under the editorial management of Mr. Jewett. He was succeeded as editor by Rev. J. M. Breaker and Rev. A. W. Chambliss. Dr. Chambliss filled this position for several years with rare ability, and changed the name of the paper to that of *Southwestern Baptist*.

In 1852 it was placed under the editorship of Rev. S. Henderson, and published in Montgomery one year, when it was moved to Tuskegee, where Dr. Henderson was pastor, and issued from that place until the close of the late war, when Dr. Henderson, by Federal authority, was placed under a twenty-thousand-dollar bond not to publish it again,—it had been a strong secession organ. This bond led to its consolidation with the *Christian Index*, of Atlanta, Ga. From time to time Dr. Henderson had the editorial assistance of Rev. Albert Williams, Rev. J. M. Watt, Rev. J. E. Dawson, D.D., and Rev. H. E. Taliaferro, the latter for seven years. It was a paper of great ability, reached under Dr. Henderson an extensive circulation, and wielded a leading influence. After it was merged into the *Christian Index* that paper was for eight years recognized as the organ of Alabama Baptists. But it could not be made to subservise the wants of the denomination in the State.

Alabama Baptist.—In 1873-74 the Convention of Alabama, by its Board of Directors, started the present *Alabama Baptist* at Marion, with Drs. E. T. Winkler, J. J. D. Renfroe, E. B. Teague, and D. W. Gwin as editors. It was edited gratuitously for four years. In 1878 the Convention transferred the paper to Dr. Winkler and Rev. J. L. West. Mr. West has since become sole proprietor, with Drs. Winkler and Renfroe as editors. The paper gives universal satisfaction to the brotherhood, and is contributing efficiently to the development and unification of the Baptists in all their enterprises. It now issues from Selma.

Baptist Correspondent.—For a few years prior to the war the late venerable Dr. W. C. Buck and his son, the Rev. C. W. Buck, published in Marion the above-named paper, which was an earnest and vigorous controversial paper.

Baptist Pioneer.—A spirited paper now published in Selma for colored Baptists, with Rev. W. H. McAlpine as editor.

Christian Herald.—Published soon after the war, and for several years at Tuskumbia, with Rev. Joseph Shackelford, D.D., as editor. A paper of much merit; had it been published south of the mountains it must have succeeded. It was removed to Nashville, Tenn., and afterwards merged into the *Christian Index*.

Southwestern Baptist Pioneer.—In 1834 the Rev. William Wood, M.D., started a paper of the above name in Jacksonville. It was the first Baptist paper in the State. Published only a year or two. In 1838 the Rev. George F. Heard published a Baptist paper in Mobile for a short time.

Alabama Central Female College.—This institution is located in the city of Tuscaloosa, and occupies the buildings of the former State Capitol, which are singularly well adapted to their present

use, and are worth at least \$150,000. The Baptists hold a lease of ninety-nine years on this property, with no other obligation than to keep it in order and maintain a female school in it. The college has now existed more than twenty-five years, and has reached a high reputation, and is destined to still greater prosperity. Prof. A. K. Yancey, the present president of the college, is giving entire satisfaction and increasing its fame.

Alabama, Several Educational Enterprises of.—THE TALLADEGA BAPTIST MALE HIGH SCHOOL, erected thirty years ago by the Coosa River Baptist Association at a cost of \$30,000. Lost by indebtedness. Now a Congregational school for colored people.

MOULTON COLLEGE, at Moulton, Ala., a flourishing school before the war. It is not prosperous now.

THE BAPTIST HIGH SCHOOL, at Lafayette, is an old and good institution.

SOUTH ALABAMA FEMALE INSTITUTE, at Greenville, is in a flourishing condition, with Prof. J. M. Thigpen for president.

MALE HIGH SCHOOL, at the same place, is also in prosperity, with Prof. G. W. Thigpen for principal.

THE SOUTHEAST ALABAMA HIGH SCHOOL for some years did well under the control of the late General Association of that part of the State, but has been discontinued.

Alabama Colored Baptists.—Before their liberation from slavery the great body of colored Baptists in this State held church membership in the same churches with the whites, having the same pastor and worshipping in the same house. Nearly all houses of worship had an apartment for the colored people, which was uniformly well filled. Where they were numerous they had a separate service in the afternoon of the Sabbath, when the pastor preached to them. In such cases they were virtually a separate church. This state of things continued for a short time after they became free. They soon began to show a disposition to get away into organizations of their own, and this was encouraged by the whites. Most of their churches were formed and their officers ordained by white pastors, and the whites assisted them to erect houses of worship. The colored people have ever had a strong tendency to Baptist sentiments.

Convention.—Their State Convention was organized Dec. 17, 1868. There were 32 churches represented and 60 delegates present. Churches had then been constituted in all the leading towns and cities in the State; there were then about 50 colored churches in Alabama, but there had as yet been no Association formed. Steps were taken by the Convention to influence the organization of the churches into Associations, and by the session in 1875 there were about 20 Associations. Churches

were then forming in all parts of the State where they had sufficient numbers. There are now 50 Associations, 600 churches, and 700 ordained preachers, with a great many licentiates, and about 90,000 members. They own \$250,000 worth of church property, and school property in Selma which they estimate at \$15,000. They have a "normal and theological school" in that city in a flourishing condition, with Rev. Mr. Woodsmall as president. In locating this institution they purchased and paid for the Selma Fair-Ground with its buildings, at a cost of \$3000. It is valuable property and could not be better located. It is owned and managed by their State Convention. They also have an educational association, which meets in connection with the Convention.

Albany, Emmanuel Baptist Church of.—The noble edifice of the Emmanuel church of Albany, N. Y., was dedicated to the worship of Almighty God in February, 1871. The church proper is 110 feet deep and 81 feet wide. The church and chapel together are 157 feet deep. The chapel is 110 feet deep and 47 feet wide. The spire is 234 feet high. The church seats 1400 persons. The house and lot cost \$203,686, and no debt rests upon the structure or its site.

Albigenses, The, received this name from the town of Albi, in France, in and around which many of them lived. The Albigenses were called Cathari, Paterines, Publicans, Paulicians, Good Men, Bogomiles, and they were known by other names. They were not Waldenses. They were Paulicians, either directly from the East, or converted through the instrumentality of those who came from the earlier homes of that people.

The Paulicians were summoned into existence by the Spirit of God about A.D. 660. Their founder was named Constantine. The reading of a New Testament, left him by a stranger, brought him to the Saviour. He soon gathered a church, and his converts speedily collected others. Armenia was the scene of his labors. They were denounced as Manicheans, though they justly denied the charge. They increased rapidly, and in process of time persecution scattered them. In the ninth century many of them were in Thrace, Bulgaria, and Bosnia; and, later still, they became very numerous in these new fields, especially in Bosnia.* Indeed, such a host had they become that in 1238 Coloman, the brother of the king of Hungary, entered Bosnia to destroy the heretics. Gregory IX. congratulated him upon his success, but lived to learn that the Bogomiles were still a multitude. A second crusade led to further butchery, but the blood of martyrs was still the seed of the church, and they continued a powerful body until the conquest of

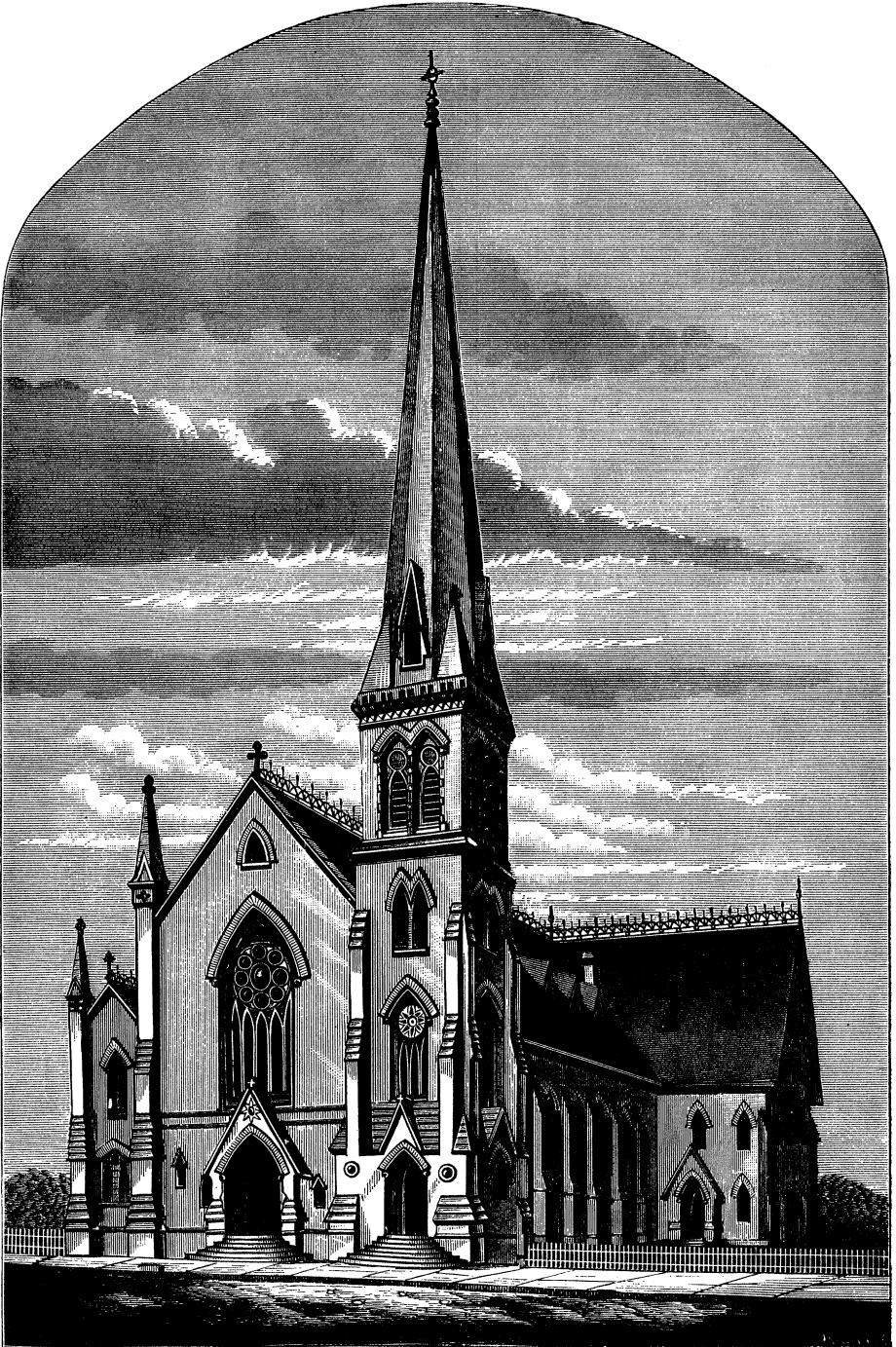
their country by the Turks, in 1463. There was direct communication between these Bogomiles and the Albigenses in France. Matthew Paris† tells us that the heretic Albigenses in the provinces of Bulgaria, Croatia, and Dalmatia elected Bartholomew as their pope, that Albigenses came to him from all quarters for information on doubtful matters, and that he had a vicar who was born in Carcasone, and who lived near Thoulouse.

At an early period the Paulicians entered Italy and established powerful communities, especially in Milan. They spread over France, Germany, and other countries. In the eleventh century they were to be found in almost every quarter of Europe. St. Bernard, in the twelfth century, says of them: "If you interrogate them about their faith nothing can be more Christian, if you examine into their conversation nothing can be more blameless, and what they say they confirm by their deeds. As for what regards life and manners, their attack no one, they circumvent no one, they defraud no one." Reinerius Saccho belonged to the Cathari (not the Waldenses, he was never a member of that community) for seventeen years. He was afterwards a Romish inquisitor, and he describes his old friends and the Waldenses, in 1254, in these words: "Heretics are distinguished by their manners and their words, for they are sedate and modest in their manners. They have no pride in clothes, for they wear such as are neither costly nor mean. They do not carry on business in order to avoid falsehoods, oaths, and frauds, but only live by labor as workmen. Their teachers also are shoemakers and weavers. They do not multiply riches, but are content with what is necessary, and they are chaste, especially the Leonists. They are also temperate in meat and drink. They do not go to taverns, dances, or other vanities." The Leonists were the followers of Peter Waldo, of Lyons, the Waldenses, as distinguished from his own old sect, the Albigenses. Reinerius then proceeds to charge these men who shun business to avoid falsehoods with hypocrisy. No body of men could receive a better character than St. Bernard and the inquisitor give these enemies of the Church of Rome, and no community could be more wickedly abused by the same men than these identical heretics. For some centuries the Albigenses figure universally in history as externally the purest and best of men, and secretly as guilty of horrible crimes, such as the pagans charged upon the early Christians.

Reinerius mentions several causes for the spread of heresy. His second is that all the men and women, small and great, day and night, do not cease to learn, and they are continually engaged in teaching what they have acquired themselves. His third

* Evans's Bosnia, pp. 36, 37, 42. London, 1876.

† Matthew Paris, at A.D. 1223.



EMMANUEL BAPTIST CHURCH, ALBANY, N. Y.

cause for the existence and spread of heresy is the translation and circulation of the Old and New Testaments into the vulgar tongue. These they learned themselves and taught to others. Reinerius* was acquainted with a rustic layman who repeated the whole book of Job, and with many who knew perfectly the entire New Testament. He gives an account of many schools of the heretics, the existence of which he learned in the trials of the Inquisition. Assuredly these friends of light and of a Bible circulated everywhere were worthy of the curses and tortures of men like Reinerius and lordly bigots like St. Bernard. In a council held at Thoulouse in 1229 the Scriptures in the language of the people were first prohibited. The Albigenses surviving the horrid massacre of the Pope's murderous crusaders were forbidden to have the "books of the Old or New Testament, unless a Psalter, a *Breviary*, and a *Rosary*, and they forbade the translation in the vulgar tongue." No doubt many of the members of the council supposed that the *Breviary* and *Rosary* were inspired as well as the Psalter.

Reinerius gives a catalogue of the doctrines of the Cathari, which corresponds with the list of heresies charged against them for two hundred years before he wrote by popes, bishops, and ecclesiastical gatherings, the substance of which has no claim upon our credulity, though some of the forms of expression may have been used by certain of these venerable worthies.

Reinerius† says that the Cathari had 16 churches, the church of the Albanenses, or of Sansano, of Contorezo, of Bagnolenses, or of Bagnolo, of Vincenza, or of the Marquisate, of Florence, of the Valley of Spoleto, of France, of Thoulouse, of Cahors, of Albi, of Selavonia, of the Latins at Constantinople, of the Greeks in the same city, of Philadelphia, of Bulgaria, and of Dugranicia. He says, "They all derive their origin from the two last." That is, they are all Paulicians, originally from Armenia. He says that "the churches number 4000 Cathari, of both sexes, in all the world, but believers innumerable." By churches we are to understand communities of the Perfect devoted to ministerial and missionary labor. The Believers in the time of Reinerius were counted by millions.

Upon *infant baptism* the Albigenses had very decided opinions. A council‡ held in Thoulouse in 1119, undoubtedly referring to them, condemns and expels from the church of God those who put on the appearance of religion and condemned the sacrament of the body and the blood of the Lord and the *baptism of children*.

At a meeting of "archbishops, bishops, and other pious men" at Thoulouse, in 1176, the Albigen-

ses were condemned on various pretexts. Roger De Hoveden,§ a learned Englishman, who commenced to write his "Annals" in 1189, gives a lengthy account of this meeting. He says that Gilbert, bishop of Lyons, by command of the bishop of Albi and his assessors, condemned these persons as heretics; and the third reason, according to Hoveden, given by Gilbert for his sentence was that they would not save children by baptism. He also preserves a "Letter of Peter, titular of St. Chrysogonus, Cardinal, Priest, and Legate of the Apostolic See," written in 1178, in which, speaking of the Albigenses, he says, "Others stoutly maintained to their faces that they had heard from them that baptism was of no use to infants." Collier|| gives the meaning of Hoveden correctly when he represents him as stating, in reference to the Albigenses, "These heretics refused to own infant baptism." Evervinus, in a letter to St. Bernard, speaking evidently of Albigenses, in Cologne, in 1147, and consequently before the conversion of Peter Waldo, says, "They do not believe infant baptism, alleging that place of the gospel, 'Whosoever shall believe and be baptized shall be saved.'" Eckbert, in 1160, in his work against the Cathari, written in thirteen discourses, says in the first, "They say that baptism profits nothing to children who are baptized, for they cannot seek baptism by themselves, because they can make no profession of faith."

The Paulicians received their name because they were specially the disciples of the Apostle Paul. They were established as a denomination by a gift of the Scriptures to their founder, through which he received Christ, became a mighty teacher, and gathered not converts simply, but churches.

At the great trial in Thoulouse in 1176 they would not accept anything as an authority but the New Testament. Throughout their wide-spread fields of toil from Armenia to Britain, and from one end of Europe to the other, and throughout the nine hundred years of their heroic sufferings and astonishing successes, they have always shown supreme regard for the Word of God. If these men, coming from the original cradle of our race, journeying through Thrace, Bulgaria, Bosnia, Italy, France, and Germany, and visiting even Britain, were not Baptists, they were very like them.

If all the wicked slanders about them were discarded it would most probably be found that some of them had little in common with us, but that the majority, while redundant and deficient in some things as measured by Baptist doctrines, were substantially on our platform. This position about

* Bibliotheca Patrum, tom. iv. p. ii., Coll. 746.

† Du Pin's Eccles. Hist., ii. 456. Dublin.

‡ Du Pin, ii. 392.

§ Annals of Roger De Hoveden, i. 427, 480. London, 1853.

|| Collier's Eccles. Hist., ii. 358. London, 1840.

the Paulicians of the East is ably defended by Dr. L. P. Brockett in "The Bogomils."

Albritton, Rev. J. T., was born in Greene Co., N. C., Jan. 26, 1836; baptized by Rev. J. D. Coulling; ordained in 1856. Is an able and useful minister; was, and is now, pastor of Selma and other churches.

Alden, Rev. John, was born in Ashfield, Mass., Jan. 10, 1806, and was a graduate of Amherst College, in the class of 1831. He took a course of theological study at Newton, which he completed in 1833, and was ordained the same year at Shelburne Falls, Mass., where he remained for seven years,—from 1833 to 1840. His next settlement was at North Adams, Mass. He was the pastor of the church in this place for five years, and of the church at Fayville two years. In 1848 he removed to Westfield, Mass., and was pastor of the church there five years. Subsequently he removed to Windsor, Vt. For several years he was an agent of the American Baptist Missionary Union, and of the American and Foreign Bible Society. Mr. Alden retired from active service some years since, and now resides in Providence, R. I.

Alden, Rev. Noah, was born in Middleborough, Mass., May 30, 1723. On his father's side he was a lineal descendant from John Alden, famous in the early annals of the Pilgrims of Plymouth. Both himself and wife became members of the Congregational church in Stafford, Conn., whither they had removed. He changed his sentiments on the mode and subjects of Christian baptism in 1753, and became a member of a Baptist church. Feeling it his duty to preach the gospel, he was ordained at Stafford on the 5th of June, 1755, and was pastor of the Baptist church in that place for ten years. In 1766 he was installed as pastor of the church in Bellingham, Mass., where his ministry was attended with the Divine blessing.

Mr. Alden was active, not only in his special vocation as a minister of the gospel, but as a delegate from Bellingham to the State Convention; he did good service in drafting a constitution for the State of Massachusetts, pleading especially the cause of religious liberty. He performed also other acceptable service as a public man. As a wise counselor he was often called to adjust difficulties in churches, and to assist in the examination and ordination of candidates for the Christian ministry. Mr. Alden died May 5, 1797. "He was," says Dr. A. Fisher, "for many years one of our most distinguished and honored ministers, and his name deserves to be held in grateful remembrance."

Alden, William H., D.D., was born in Middleborough, Mass. He graduated at Brown University in the class of 1849, and at the Newton Theological Institute in the class of 1852. He was ordained pastor of the church in North Attlebor-

ough, Mass., where he remained from 1852 to 1857. He was then called to the pastorate of the First Baptist church in Lowell, officiating there from 1857 to 1864. For four years he was pastor of the Tabernacle church in Albany. He removed to Portsmouth, N. H., in 1868, and has been the pastor of the Baptist church in that city down to the present time.

The degree of Doctor of Divinity was conferred on Dr. Alden by Colby University in 1873.

Alderson, Rev. John, was born in New Jersey, March 5, 1738, and was the first Baptist minister that visited the southern part of West Virginia. As early as 1777 he settled on Greenbrier River, in Greenbrier County, near the present site of the town of Alderson. Owing to the hostility of the Indians, he and his neighbors were compelled, at times, to take shelter in a fort on Wolf Creek, and much of the time he followed the plow with his rifle swinging by his side. He commenced preaching in the forts, and in the houses of the settlers. In 1781 the Greenbrier church was organized with 12 members, and as this was the fourth church in what is now the State of West Virginia, its field included a large portion of the State. Mr. Alderson labored as a minister for seven years without seeing another Baptist preacher. Though he lived at this early day, and comparatively isolated in his home, he was an enthusiastic missionary; doing much personal work, and urging his brethren to spread the gospel over the State. He was mighty in the Scriptures, a good preacher, a wise counselor, and an untiring worker. He died March 5, 1821, at the advanced age of eighty-three years, in great peace, and his body now sleeps in the cemetery adjoining the Greenbrier church. His influence lives among his descendants and others to-day.

Aldis, John, one of the most eminent English preachers of the present time, but now retired from stated ministerial service, studied at Horton College, Bradford, and commenced his ministry at Manchester in 1829. During his first pastorate he established his reputation as a pulpit orator of rare gifts, and attracted a large circle of cultivated hearers. After seven years' pastoral service at Manchester, he was invited to take the oversight of the church at Maze Pond, London, one of the oldest and most influential Baptist churches of the metropolis. Here Mr. Aldis labored with distinguished ability and success seventeen years, and then removed to Reading. At the close of fifteen years' ministry at Reading, he accepted a call to the church at Plymouth, where he labored for nearly eight years, closing an active life of upwards of forty-seven years of uninterrupted public service in May, 1877. During this long period Mr. Aldis enjoyed almost unbroken health, and was abundant in labors. His chastened and vigorous eloquence,

his high culture, and generous public spirit early placed him in the first rank of the leaders of the denomination. He was president of the Baptist Union in 1866. Three of his sons have distinguished themselves at Cambridge University, the eldest, Mr. William Steadman Aldis, being senior wrangler in 1861. This was the first time in the history of the university that a non-conformist student had won the honor. Mr. W. S. Aldis's success, and his subsequent steadfast adherence to Baptist principles (which involved the forfeiture of the valuable prizes bestowed upon a senior wrangler), largely contributed to the abolition of religious tests in the universities, and the opening of the college fellowships and other lucrative honors to non-conformists as well as to the members of the Established Church.

Aldrich, Rev. Byron L., born in Thompson, Conn., in 1849, received a thorough education, became a fine linguist, a master of seven languages, graduated at Chicago University in 1873, entered the ministry, and located in California, where he became pastor of the Fifth church, San Francisco, the Napa, and Nevada City churches. He is a preacher of much ability, but his thorough classical training fitted him for the duties of instructor. He held for some time an important position in one of the San Francisco high schools, and was two years Professor of Modern Languages in California College. He is now pastor at Nevada City.

Aldrich, Rev. Jonathan, was born at St. Johnsbury, Vt., Sept. 2, 1799. He pursued his preparatory studies at Peacham, Vt., and with his uncle, Rev. Dr. Abial Fisher, then residing in Bellingham, Mass. So far was he advanced in his studies that he was able to enter the Sophomore class in Brown University in 1823. He graduated in 1826, and having spent a year in theological study at Newton, he was ordained pastor of the Baptist church in West Dedham, in January, 1828. Subsequently, he had short pastorates in East Cambridge, Mass., Worcester, Mass., Newburyport, Mass., Philadelphia, Pa., Baltimore, Md., and Middleborough, Mass. In 1853 he was appointed an agent by the Missionary Union to collect funds for foreign missions. He continued in the employ of the society until his death, a period of about nine years. He was a settled pastor for twenty-five years, and was highly esteemed as an active, zealous worker in the cause of his Master. His death occurred on Jan. 19, 1862.

Allen, Hon. Alanson, was born in Bristol, Vt., Aug. 22, 1800. He lived twenty years after cherishing a hope in Christ before he made a public profession of his faith in the Redeemer. After residing some years in Bristol, he removed to Hartford, N. Y., where he remained eight years engaged in mercantile business. In 1836 he went to Fair

Haven, Vt., which was his home through the rest of his life. Commencing business in a somewhat humble way, he went on year after year enlarging



HON. ALANSON ALLEN.

his operations, making a specialty of quarrying the slate of the region in which he lived, which, under the different forms of roofing and school slate, found its way into the markets of the country. He then went into the marble business, and developed the famous quarries of West Rutland, Vt. After some years he retired from the marble business and again resumed his old occupation of slate-quarrying.

Mr. Allen, from intelligent conviction, was a decided Baptist, and took the liveliest interest in all matters pertaining to the prosperity of his denomination. He was frequently a member of the Board of the State Convention, and everywhere recognized in Vermont as a firm and liberal Baptist. As might be supposed, he was a friend to all good causes. The prosperity of the town in which he lived was largely due to his enterprise. He was a public-spirited citizen, ready to second any plan devised for its welfare. Twice he was a member of the State Senate, two years each time. He was also assistant judge for a time, and one of the State's Presidential electors for President Grant's second term. His death occurred Sept. 5, 1878.

Allen, Rev. Hogan, missionary of the General Association of Southeast Arkansas, was born in North Carolina in 1829; came to Arkansas in 1851; united with the Methodists, and was a preacher in that connection from 1858 to 1861. He then united with the Baptists, and was at once licensed, and ordained the following year. His labors have been

chiefly confined to Ashley and Drew Counties, Ark., and he has served the following churches: Flat Creek, seven years; Mount Olive, fourteen years; Promised Land, seven years; Fellowship, ten years; Mount Zion, six years; and Beulah, New Prospect, Poplar Bluff, Egypt, Gilgal, and other churches a part of the time.

Allen, Rev. Marvin, whose name was once familiar to all Michigan Baptists, was born in Fabius, N. Y., Nov. 1, 1800. He graduated from Hamilton in one of the earlier classes, and labored ten years in Williamson and Canandaigua. He was called to Adrian in 1837, and in 1844 became pastor of the church in Ann Arbor. Failing health interfered with his ministerial labors, but his ardent zeal for the cause of Christ, not allowing him to rest, urged him on to the work of the denomination at large. He became general agent of the Convention, and as such was very useful in organizing its different departments of work and in systematizing the contributions of the churches and stimulating them to further efforts. From 1848 until his death, in 1861, he was the publisher of the *Michigan Christian Herald*. He was an untiring worker throughout the entire State, and became an almost indispensable part of all denominational gatherings. As a man of business his character was untarnished, and he fulfilled all the trusts committed to his care without leaving a stain upon his name.

Allen, Rev. Orseman, was born at Westfield, Mass., in 1804. At the age of sixteen was baptized into the fellowship of the Westfield Baptist church. After graduating from Hamilton Literary and Theological Institution, was ordained pastor of the church at Seneca Falls, N. Y., where he remained four years. After a short interval took charge of the church at Bristol, Conn., where he continued many years. Forced by ill health from the ministry, he removed about 1845 to Ohio, where he engaged in business. For twenty-two years was treasurer of the Ohio Baptist State Convention, and in this position won the confidence and affection of his brethren throughout the entire State. Died in Columbus, O., May 19, 1870.

Allen, Rev. William B., for twenty-seven years moderator of the Eastern Louisiana Association, was born in South Carolina in 1809, and began to preach at the age of twenty. Shortly after he removed to Eastern Louisiana and settled in Livingston Parish, where he has successfully labored until the present time, having served one church more than forty years.

Alexander, Charles, M.D., a prominent physician of Eau Claire, Wis., was born at Pittston, Me., April 28, 1824. He was deprived of his father and mother in his childhood, and at the age of five years he was placed in the family of Rufus Allen, of Farmington, Me., which became his home until

seventeen years of age. Being thrown entirely upon his own resources he had a sharp struggle in the school of adversity; and yet, overcoming all obstacles, he completed courses of study in the academies at Yarmouth and Farmington, Me., and fitted himself for the Sophomore class in Bowdoin College. In 1845 he began the study of medicine with Dr. W. H. Allen, of Orono, Penobscot Co. He attended lectures at the Medical Department of Harvard University, Jefferson Medical College, Philadelphia, and the Medical Department of the University of New York, from which he received his diploma March 8, 1850. Dr. Alexander began the practice of his profession at Orono, where he remained eight years. He entered the army as surgeon of the 16th Regiment Maine Volunteers, and remained in the service until the close of the war. At Gettysburg he was wounded and taken prisoner. He was twice promoted for distinguished services. In September, 1866, he removed from his native State to Wisconsin, and settled at Eau Claire, which has since been his home. He has an extensive practice.

For many years he has been a member of the Baptist Church. He is the senior deacon in the Baptist church of Eau Claire, and superintendent of the Sunday-school. He is a popular lecturer on geology and chemistry, of which sciences he has a thorough knowledge. He is often heard with great favor on the subject of temperance, always bringing to its treatment his knowledge of its relation to science.

Alexander, Rev. Lewis D., was born in Wilkes Co., N. C., Sept. 17, 1799. He emigrated with his parents to Scott Co., Ky., in 1803; was converted and baptized into the fellowship of Stamping-Ground church by James Suggett in 1823. After exercising profitably his gift as an exhorter two or three years, he settled in Owen Co., Ky., in 1835; was ordained at New Liberty church in March, 1836, and became its pastor in 1838. His preaching gifts were extraordinary, and no minister in Concord Association, of which he was a member, ever exercised a stronger or more beneficial influence. He baptized about 2000 persons, and was moderator of Concord Association twenty-two years. He died Dec. 20, 1862.

Allison, Burgiss, D.D., was born in Bordentown, N. J., Aug. 17, 1753. He was converted young, and became a member of the Upper Freehold church, in his native State. From sixteen years of age he had a strong desire to preach the gospel, and he carried out this call of God in Bordentown for several years on Sunday evenings. He studied for the ministry under Dr. Samuel Jones, of Lower Dublin, Pa., and in Rhode Island College. He was ordained pastor of the church of Bordentown, over which he presided for many

years, and in which he always cherished a fatherly interest.

Dr. Allison possessed an intellect of a high order, and a culture seldom enjoyed in his day. Senator Horatio Gates Jones says, "He occupied a high position among the most scientific men of his day; he was devoted to such pursuits and to philosophical inquiries; he became deeply interested in the proposed propulsion of boats by steam." The celebrated Morgan Edwards says of him, "He is as remarkable a mechanic as he is an artist and philosopher; the lathe, the plane, the hammer, the chisel, the graver, etc., have displayed his skill in the use of tools. His accomplishments have made him a member of our [the American] Philosophical Society."

Dr. Allison was acquainted with the French, Spanish, and Portuguese, as well as with the dead languages. He was skilled in music, drawing, and painting, and in praying, preaching Jesus, and walking humbly with his God.

He was a chaplain to Congress for a time, and afterwards at the navy-yard in Washington, where he died Feb. 20, 1827.

Almira College.—This excellent school, merely founded with a view to the promotion of both education and general culture in Southern Illinois, was the result of a visit made to Greenville, Ill., in 1854, by Prof. John B. White, then of Wake Forest College, in North Carolina. It was founded as a college for young ladies. The gift of \$6000 towards its endowment by Mrs. Morse, wife of Prof. Morse, an old friend and college associate of Prof. White, and visiting in Greenville, led to the naming of the college for this generous lady. Hence its name,—Almira College. The citizens of Greenville and Bond County entered with much zeal into the enterprise, and a handsome and commodious building was soon erected upon a beautiful site near the town. The cost of the building was \$20,000. It is three stories in height, 146 feet long and 46 wide. Prof. White was made president of the new college, and has remained so during its entire history, with the exception of an interval spent as chaplain in the army during the war. Like all Western schools, Almira College has had to contend with many financial embarrassments, but has during its entire history maintained a very high rank as a school of instruction for young women.

Alston, Rev. John, was born a slave in the State of South Carolina, and was emancipated by the results of the late war after his removal to Florida. He resides at Fernandina, where he has built up a large, well-disciplined church, over which he presides as a much-respected bishop. The church has several mission stations, which are under his special supervision, and they have built

and nearly finished a large and beautiful house of worship in the Gothic style. The work has been done under the pastor's direction, and some of it by his own hands.

Mr. Alston went to New York and solicited aid to build the house. For some time he was assisted by the Home Mission Society while the church was weak. He is a prominent man in his Association and in the State. As a speaker he is dignified and calm, and he uses very good language. He reads much, and his memory is retentive.

Mr. Alston is a thorough and an intelligent Baptist, and is remarkably well informed in the "faith and order" of his denomination. He is quick to discern any innovations among his colored brethren, to whom his counsels are of great value.

Ambler, Rev. I. V., was born in Saratoga Co., N. Y., in 1814. He graduated at Madison University; was ordained pastor of the Baptist church of Lanesborough, Mass., in which he labored for eight years during his first settlement, and to which he returned after a two years' absence for a second period of nine years. After serving the American and Foreign Bible Society and the American Baptist Home Mission Society as "agent," he became district secretary of the American Baptist Missionary Union for Pennsylvania, Delaware, New Jersey, and the District of Columbia. He discharged the duties of this laborious office with great fidelity, wisdom, and courtesy for eleven years, knitting the hearts of the pastors and church members to himself to an extent never surpassed, and seldom equaled, by the brethren who hold such difficult positions. The writer became acquainted with Mr. Ambler twenty-four years before his death, was never under any obligation to him, knew him intimately, and was constrained to regard him as one of the best Christian men and most efficient secretaries he has ever known. He had accepted a call to the church at Media, Pa., and was in Pittsfield, Mass., preparing for removal to his new field, when he was called to the skies. He was sixty-four years of age. His death occasioned wide-spread grief.

Ambrose, Rev. J. E., one of the pioneer Baptist ministers of Illinois, was born in Sutton, N. H., July 5, 1810, and born again at Rochester, N. Y., in 1826, and baptized there in May of that year into the fellowship of the First Baptist church. By that church he was licensed to preach at twenty years of age. In 1834, under appointment of the Home Mission Society, he removed to Illinois, and began labor in the northern part of that State. He was the first pastor of the churches of Hadley, Plainfield, Batavia, and St. Charles. In 1838 he was called to Elgin; and in all these places he was a laborious and successful missionary. In 1838 he became connected with the *Northwestern Baptist*,

a semi-monthly, and subsequently with the *Western Christian*, published at Elgin, issuing the latter paper, as its publisher, some five years. This was the beginning of journalism in Northern Illinois. Mr. Ambrose has been a resident of Illinois nearly forty years. His home is now in California.

American and Foreign Bible Society.—This society was organized in 1837 with Rev. Dr. Spencer H. Cone, President; Charles G. Sommers, Corresponding Secretary; William Colgate, Treasurer; John West, Recording Secretary; and with thirty-one Vice-Presidents. The occasion of its organization was the refusal of the American Bible Society to appropriate funds for the printing and circulation of the translations made by the Baptist missionaries in India, in which the words relating to baptism were rendered by those equivalent to immersion. Its first annual meeting was held in Oliver Street Baptist church. There were delegates from fifteen States, and much enthusiasm prevailed. The treasurer reported contributions amounting to \$38,714.14. Ninety-eight auxiliaries were added to it during the year. In its first report it recorded the names of 92 life-directors and 420 life-members, the former obtained by the payment of \$100, the latter by \$30 each. Appropriations were made to aid in printing and circulating the Scriptures in various languages and dialects of the East.

The society made rapid progress, as with few exceptions all the Baptists of America united in its support. At the annual meeting in May, 1850, a majority of the Board of Managers recommended the society to engage in the revision of the English Scriptures. The recommendation of the Board was rejected, and the action resulted in the organization of the American Bible Union, and the withdrawal of many of the supporters of the society. Up to this time it had received and disbursed upwards of \$411,000.

In 1852 the project of building a Bible House in Nassau Street, New York, was started by friends of the society, and in 1858 the work was accomplished, and a large marble building was presented to the society, for which \$80,000 had been paid. A considerable indebtedness remained, but it was expected that the rents for rooms not needed by the society would speedily extinguish it. The expectation was not realized, and eventually the Bible House passed into other hands.

The entire amount of money raised by the society and disbursed for the distribution of the Scriptures in home and foreign countries up to the date of this writing is \$1,294,898.27.

Amsbury, Deacon Jabez, son of Mowry and Betsey Whipple (Clark) Amsbury, was born Oct. 13, 1825, in Newton, Mass. He removed to Killingly, Conn., in 1826. He was educated at Wesleyan and Leicester Academies, Mass. In 1842 he moved to

Norwich, Conn., and in February, 1846, was converted and baptized into the fellowship of the Central Baptist church, under the ministry of Rev. M. G. Clark. In 1852 he became teller in Quinebaug Bank. In 1855 he was chosen cashier of Danbury Bank, and removed to that place, where he still (1880) fills the office. He was superintendent of a Sunday-school in Norwich three years, and of that of the Second Baptist church in Danbury in 1854-55, and from 1870 to the present time; trustee of the Second Baptist Society for fifteen years; deacon since 1862; one of the principal officers of the borough of Danbury since 1862; been constantly in Sunday-school work since 1845; for past eleven years deputy collector of United States Internal Revenue; clerk of board of education of Danbury, and chairman of Centre District. A pure, earnest, energetic, executive man.

ANABAPTISTS.

The name "Anabaptist" was originally a reproachful epithet applied to those Christians in the time of the Reformation who, from rigid adherence to the Scriptures as the infallible and all-sufficient standard of faith and practice, and from the evident incompatibility of infant baptism with regenerate church membership, rejected infant baptism and inaugurated churches of their own on the basis of believers' baptism. While reproached by their enemies with *rebaptizing* those that had been already baptized in the established churches, they maintained that the baptism of believers, such as was administered by themselves, was the only Christian baptism, the baptism of infants being unworthy of the name.

Anabaptists, The German and Swiss.—The Anabaptist Reformation was nothing more than a consistent carrying out of the principles at first laid down by the Reformers, Luther and Zwingle, who both proposed, at the outset, to make the Bible the only standard of faith and practice. Many men of great religious earnestness, filled with this idea, could not bear to see the godly and the ungodly living together in the church, the latter as well as the former partaking of the Lord's Supper. The necessity of a separation of Christians from the ungodly was, therefore, the most fundamental thing with the Anabaptists of the sixteenth century, as it is with Baptists to-day. If only the regenerate are to be members of this body, it follows, necessarily, that those baptized in unconscious infancy, or later in life without faith, are not truly baptized. They understood the Scripture to make faith a prerequisite to baptism; and they found in Scripture no precept nor example for infant baptism. They rejected infant baptism as a matter of course and baptized anew all that came to them. Hence the name of reproach—"Anabaptist." Luther was as

uncompromising as Baptists in making personal faith prerequisite to valid baptism. He reproached the Waldenses for baptizing infants, and yet denying that such infants have faith, thus taking the name of the Lord in vain. Not baptism, Luther held, but personal faith, justifies. If the infant has not personal faith, parents lie when they say for it "I believe." But Luther maintained that through the prayers of the church the infant does have faith, and he defied his adversaries to prove the contrary. This was more than the average man could believe. Hence he would be likely to accept the principle and to reject the application. Luther attached great importance to baptism: Zwingle very little. Hübmaier and Grebel both asserted that, in private conversation with them, Zwingle had expressed himself against infant baptism. His earlier writings show that for a time he doubted the scripturalness of infant baptism, and preferred to postpone baptism until the subject should be able to profess his faith. We have indisputable evidence that almost every other leader in the Reformation, Melancthon, Œcolampadius, Capito, etc., had a struggle over the question of baptism. It seems equally certain that they were deterred from rejecting infant baptism by the manifest consequences of the Baptist position. It appeared to them impossible that any movement should succeed which should lose the support of the civil powers, and should withdraw the true Christians from the mass of the people. Endless divisions, the triumph of the papists, and the entire overthrow of the Reformation, seemed to them inevitable. Hence their defense of infant baptism, and their zeal in the suppression of the Anabaptists. Those that rejected infant baptism believed that Zwingle thought as they did, but held back from unworthy motives. We may divide the Anabaptists into three classes: (1) *The fanatical Anabaptists*. (2) *The Baptist Anabaptists*. (3) *The mystical Anabaptists*. Great injustice has been done to many that fall under the name Anabaptist by failing to make this distinction. Was a certain party fanatical? The stigma is attached to all. Were a few mystics Anabaptists? All classes are blamed for it.

Anabaptists, The Fanatical.—These were for the most part a result of Luther's earlier writings. It is remarkable that fanatical developments occurred in connection with Lutheranism, and not in connection with Zwinglianism.

Thomas Münzer and the Zwickau Prophets.—Thomas Münzer was never really an Anabaptist. Though he rejected infant baptism in theory, he held to it in practice, and never submitted to rebaptism himself nor rebaptized others. Yet he is usually regarded as the forerunner of the movement, and he certainly was influential in that direction. Having studied previously at Halle, he

came to Wittenberg, where he came under Luther's influence, and where he received his Doctor's degree. Like Luther, Münzer was a great reader of the German Mystics, and when Luther came forward as a Reformer, Münzer became one of his most decided and faithful supporters. On Luther's recommendation he came to Zwickau in 1520 as parish priest. Here he entered into controversy with the Erasmic rationalistic Egranus. The common people, especially the weavers, took sides with Münzer. Chief among these was Nicholas Storch, a Silesian, probably a Waldensian. Münzer was naturally inclined to fanaticism, and this controversy, together with the zealous support he received from the common people, did much to bring it out. He regarded Luther's movement as a half-way affair, and demanded the establishment of a pure church. He denounced Luther as an incapable man, who allowed the people to continue in their old sins, taught them the uselessness of works, and preached a dead faith more contradictory to the gospel than the teachings of the papists. While he held to the inspiration of the Scriptures, Münzer maintained that the letter of Scripture is of no value without the enlightenment of the Spirit, and that to believers God communicates truth directly alike in connection with and apart from the Scriptures. The excitement among the common people became intense, and Storch and others began to prophesy, to demand the abolition of all papal forms, and objects, and to speak against infant baptism. Münzer had gone to Bohemia to preach in 1521. Here he published an enthusiastic address to the people in German, Bohemian, and Latin, denouncing the priests, and declaring that a new era was at hand, and that if the people should not accept the gospel they would fall a prey to the Turks. Meanwhile, Storch's party attempted to carry out their ideas by force, and proclaimed that they had a mission to establish the kingdom of Christ on earth. They were suppressed by the authorities, and some of them thrown into prison; but Storch, Stubner, and Cellarius escaped and fled to Wittenberg. Stubner, a former student of the university, was entertained by Melancthon, who for a time was profoundly impressed by the prophets. Carlstadt especially was brought under their influence. Storch traveled widely in Germany and Silesia, disseminating his views mostly among the peasants. He seems to have been a man of deep piety, great knowledge of Scripture, and uncommon zeal and activity in propagating his views. In Silesia, he is said to have labored for some time in connection with Lutheranism, which had just been planted there, withholding his peculiar views until he had gained a sufficient influence to preach them effectively. Then he brought large numbers to his views. Here also the attempt to "set up the king-

dom of God on earth" was accompanied with tumult, and Storch was driven from Glogau. Driven from place to place, he established Anabaptist communities in various places, in the villages, and among the peasants. From Silesia Storch went to Bavaria, where he fell sick and died. But he left behind him many disciples, and two strong men who became leaders: Jacob Hutter and Gabriel Scherding. From Silesia and Bavaria many Anabaptists fled into Moravia and Poland, where they became very numerous, and although they were afterwards persecuted severely they continued to exist for a long time. The followers of Storch practiced in many instances community of goods, and under persecution manifested some fanaticism. But we do Storch some injustice in classing him among the fanatics. Inasmuch, however, as he was closely connected with Münzer at the beginning, and inasmuch as our information about him is not definite, we class him here with the expression of a probability that he repudiated much of Münzer's proceedings, and was in most respects a true preacher of the gospel. In 1523, Münzer became pastor at Alstedt. Here he married a nun, set aside the Latin Liturgy and prepared a German one. In this he retained infant baptism. About the beginning of 1524 he published two tracts against Luther's doctrines with regard to faith and baptism. He had become convinced of the unscripturalness of infant baptism, yet continued to administer it, telling the people that true baptism was baptism of the Spirit. Münzer's ministry in Alstedt was brought to a close by the iconoclastic zeal of his followers. His preaching all along was of a democratical tendency, for he longed to see all men free and in the enjoyment of their rights. During this year he went to Switzerland, where he attempted to persuade Cœcolampadius and others of the right of the people to revolt against oppression. Here also he probably met the men who soon became leaders of the Swiss Anabaptists: Grebel, Manz, Hübmaier, etc. His main object in this tour seems to have been to secure co-operation in the impending struggle for liberty. Returning to Muhlhausen he became chief pastor and member of the Council. The whole region was soon under his influence. Luther visited the principal towns and attempted to dissuade the people from revolution. He also attempted to induce the rulers to accord to the peasants their rights. But in neither respect did he succeed. When the peasants revolted, Luther, although he knew that they had cause for dissatisfaction, turned against them and counseled the most unmerciful proceedings. Münzer showed no military capacity. The peasants had no military discipline, and were deceived by Münzer into reliance upon miraculous divine assistance. The result was that they were massacred in large

numbers. Münzer was taken prisoner and afterwards beheaded.

Melchior Hoffman, born in Sweden, accepted Luther's doctrine about 1523, preached with great zeal in Denmark and Sweden, laboring with his hands for his support. In the same year he came under the influence of Storch and Münzer. Like these, he believed that the last day was at hand, and with great earnestness warned men to turn from their sins. His interpretation of Scripture, especially the prophetic parts, which he freely applied to his own time, and his constant effort to arouse men to flee from the wrath to come, led to his being hunted from place to place by Lutherans as well as by papists.

In 1526, King Frederick of Denmark came to his aid and gave him a comfortable stipend and freedom to preach the gospel throughout Holstein. Here Hoffman remained about two years, and might have remained longer had he not declared in favor of the Carlstadt-Zwinglian view of the Lord's Supper. This led to controversy, which caused his expulsion and the confiscation of his goods. In company with Carlstadt he took refuge in Switzerland, and in 1529 went to Strassburg. Here he was joyfully received by the Zwinglians, but his preaching soon disgusted them, the difficulty here, as elsewhere, being that he claimed a special inspiration of God to interpret Scripture, and did this in a manner that tended to produce an unwholesome popular excitement. Hoffman now came to see that there was a wide breach between him and the other evangelical preachers. Their apprehension of Scripture, he thought, was an apprehension of the letter, his, of the spirit. Their religion was of the understanding, his, of the heart. Their religion admitted of pride and pomp, his, only of humility. The Anabaptists had by this time become numerous in Southern Germany. When Hoffman came to know them it is not strange that he should have been led to unite with them. In 1530 he declared his acceptance of their views on baptism, justification, free-will, church discipline, etc.; and as most of the Anabaptist leaders had either suffered martyrdom or died of the pest, Hoffman became a leader among them, and led many to his own fanatical and false views. Under Hoffman's influence the opinions of the Anabaptists, which had been in great part sound and biblical, underwent many changes. Hoffman believed that Christ did not receive his body from the virgin. This view was perpetuated by the Mennonites (a sort of Manichean view). His Millenarian views also became common among the Anabaptists. Through him the Anabaptist movement spread over all the Netherlands, and he came to be regarded as a great prophet. At Embden, in Friesland, the Anabaptists became so strong that

they were able to baptize openly in the churches and on the streets. The most influential leader in the Netherlands (after Hoffman) was Matthiesen. In 1532 Hoffman was thrown into prison in Strassburg. Here he became more and more fanatical. Several men and women began to have visions and to interpret them with reference to current events. Hoffman they called Elias; Schwenkfeldt was Enoch, etc. The enthusiasm spread, and the Anabaptist movement made rapid conquests. Persecution was probably the cause, and certainly a means of promoting the fanaticism. Hoffman died in prison, January, 1543, after more than ten years' confinement.

The Münster Uproar.—The episode in the history of the Reformation that did most to make the Anabaptists abominable in the eyes of the world, and from the effects of which Baptists long suffered in England and America, and even now suffer in Germany, was the Münster kingdom. Doubtless the preaching of Hoffman, and still more that of his followers, had something to do with this event. Yet the idea that this preaching constitutes the chief factor is utterly unfounded. In 1524–25, Münster shared in the communistic movement (Peasants' War), but the magistrates and clergy had been strong enough to crush out the communism and Lutheranism together. After this the Reformation gained scarcely any visible ground there until 1529. About this time, Bernard Rothmann, an educated and eloquent young man, as chaplain in the collegiate church at St. Mauritz, near Münster, began to preach Protestant sermons. Despite the determined opposition of magistrates and clergy, the Münster people forsook the parish churches and flocked to St. Mauritz. In 1533 the Protestants obtained in Münster the right to the free exercise of their religion, and six parish churches came into their hands. Soon they obtained the supremacy in the Council, and began to carry out their principles of reform. The bishop and Romish clergy were driven away, and an army was equipped for the protection of Lutheranism. Thousands of insurrectionary spirits assembled from the surrounding regions, and among them many of the Hoffmanite Anabaptists. It was natural that, when these latter saw the papal party crushed, they should have supposed that the kingdom of Christ was about to be set up at Münster. In 1532, Rothmann, the recognized leader of the Lutheran party at Münster, became an Anabaptist. As a Lutheran, Rothmann is said to have been dissolute. When he became an Anabaptist he adopted an almost ascetical mode of life. He exhorted the people to the practice of charity and humility, and warned them against yielding to the senses and passions. He also declared that the millennium had come, and that the end of the world would

come a thousand years later. The Anabaptists gained the ascendancy just as the Lutherans had done before them. Once in full power, their fanaticism increased until a king was set up, polygamy was introduced in accordance with pretended revelations of the Spirit, and many other abominations were practiced. After a few months the Münster kingdom was overthrown and the leaders executed. This affair has commonly been looked upon as a natural culmination of Anabaptism. The fact is, that Lutheranism was responsible for it far more than Anabaptism, and that the rigor with which evangelical Christianity was suppressed in Münster until 1531 was the most potent cause of all.

It may be remarked that while none of the Anabaptists were free from what we regard as errors, the great body of the Swiss Anabaptists made a very close approach to our position; and if we take into consideration the circumstances under which they were placed, we shall not be inclined to judge them harshly in the things wherein they seem to have gone astray. Fundamentally they were Baptists, but it required time for them to reach a complete development. Rööbli, when expelled from Basle, came to Wyticon, near Zürich, and under his influence the parishioners almost all refused to have their children baptized, as early as 1524. Rööbli did not yet insist on rebaptism, but simply set forth the unscripturalness of infant baptism. In 1524, Grebel, Manz, and others began to manifest their dissatisfaction with the state of ecclesiastical affairs at Zürich. They pressed upon Zwingle the necessity of a further reformation of the churches, and reproved him for tardiness and coldness in the matter. Zwingle urged that the unregenerate had been retained in the churches, on the ground that "he that is not against us is for us;" and that in the parable it is commanded to let the tares grow with the wheat. They objected also to the dependence of religion on the civil magistracy. They were answered that the magistracy, while not free from human elements, was not merely not opposed to the Word of God, but gave protection to the preaching of the same. They soon began to accuse Zwingle of sacrificing willfully the truth in order to maintain the favor of the civil rulers. They now began to absent themselves from the churches, to hold secret meetings, in which they discussed freely the desirableness of setting up pure churches. During this year the writings of Carlstadt and Münzer became known to them, and they instituted a correspondence with these men. How far the Zürich Anabaptists were influenced by Münzer it is not possible to ascertain. It is certain that they read his writings against Luther and admired them, before September, 1524. It is equally certain that

they were not first led to their views of thorough reform by these writings, but were only strengthened and encouraged thereby in their already progressing work. The letter of Grebel, Manz, and others to M \ddot{u} nzer, Sept. 5, 1524, shows that they had already advanced far beyond M \ddot{u} nzer in their true views of reform, and that they felt themselves competent to pronounce judgment upon M \ddot{u} nzer's inconsistencies and upon his revolutionary utterances. They expostulate with him for having translated the mass instead of abolishing it. They claim that there is no precept or example in the New Testament for the chanting of church services. They insist that what is not expressly taught by word or example is the same as if it were forbidden. No ceremonies are allowable in connection with the Lord's Supper, except the reading of the Scriptures bearing upon this ordinance. Common bread and common wine, without any idolatrous ceremonies, are to be employed in the Supper. The ordinance is declared to be an act of communion, expressive of the fact that communicants are truly one body. Inasmuch as the ordinance is a communion, no one is to partake of it alone on a sickbed. It should not be celebrated in temples, on account of superstitious associations. It should be celebrated frequently. They exhort M \ddot{u} nzer to abandon all non-scriptural usages, insisting that it is better that a few should believe and act in accordance with the Word of God than that many should believe in a doctrine mingled with falsehood. They are pleased with his theoretical rejection of infant baptism, but grieved that he should continue to practice what he has shown to be unwarranted. Moreover, they have heard that he has been preaching against the magistracy, and maintaining the right of Christians to resist abuses with the sword. They set forth their conviction that neither are we to protect the gospel nor ourselves with the sword. Thus the Swiss Anabaptists were from the outset free from fanaticism, and they appear even in 1524 not as disciples, but as teachers of M \ddot{u} nzer. The opposition to the established church had by this time become so formidable, that the Council appointed a public disputation for Jan. 17, 1525; but there was no intention on the part of the Council or of Zwingle to decide the matter fairly in accordance with the weight of the arguments, and the decision of the Council was, therefore, against the Anabaptists; and a mandate was at once issued requiring the baptism within eight days of every unbaptized child, on pain of the banishment of the responsible parties. This action was soon followed by a prohibition of the assemblies of the radicals. Grebel and Manz were exhorted to leave off their disputing against infant baptism and in favor of regenerate church membership. In order to insure quiet, R \ddot{u} bli, H \ddot{u} tzer,

and others, foreigners, were warned to leave the canton within eight days. This only led to greater boldness on the part of the Anabaptists, and soon George Blaurock, having first been baptized by Grebel, baptized a number of others. From this time the cause of the Anabaptists, notwithstanding the severe persecution to which they were subjected, made rapid progress. The breaking out of the Peasants' War in 1525 tended to increase the apprehensions of the Swiss authorities, and the rigor towards Anabaptists now became greater. Many, both men and women, were thrown into prison, and released only on the payment of heavy fines and the promise to desist from their heresy, or, in some cases, to leave the canton. The penalty of returning from banishment was drowning. Grebel, Manz, H \ddot{u} bmaier, and Blaurock were imprisoned and banished. Manz was finally drowned. Though continually harassed, these noble witnesses for Christ were very active, traveling from place to place, preaching at night in private houses to the people, who were anxious to hear. Some preachers baptized hundreds, if not thousands, of persons. From Z \ddot{u} rich they spread throughout Switzerland, Southern Germany, the Netherlands, Moravia, etc.

Doctrines of the Swiss Anabaptists.—Although most of the leaders held some views peculiar to themselves, they may be said to have been agreed on the following points, as exhibited in the Confession of 1527, which also forms the basis of Zwingle's "Refutation" of 1527. (1) Baptism of believers. (The form of baptism never came up for discussion, and was, in some instances, immersion, but in most instances affusion.) (2) Discipline and exclusion of unworthy members. (3) Communion of baptized believers. (4) Separation from the impure churches and the world. This involved a refusal to have any social intercourse with evil-doers, to attend church services with unbelievers and those in error, to enter into marriage relations with them, etc. This absolute separatism gave them as much trouble, perhaps, as any other single doctrine. (5) They condemned the support of pastors by taxation of the people. The pastors, when they required support, were rather to be supported by voluntary offerings of the members. (6) As to magistracy, they maintained that true Christians, as being entirely subject to the laws of Christ, have no need of magistracy. Yet they did not deny that magistracy is necessary in the ungodly world; neither did they refuse obedience to magistracy in whatever did not come athwart their religious convictions. (7) They rejected oaths on the ground of Christ's command, "Swear not at all." They distinguished, however, between *swearing* as a promise with an oath to do or be something in the future, and *testifying* with regard to things past or present. The latter they did not condemn. Some

of these Anabaptists held, in addition to these views, to community of goods, on the ground of the example of the Apostolic Church. But most of them insisted only on great liberality in relieving the wants of their needy brethren.

The Mystical and Speculative Anabaptists.—Here may be classed a large number of able and learned men, some who allied themselves with the Anabaptists and were active in evangelical work, as Denk and Haetzer; others who contented themselves with the theoretical rejection of infant baptism, but who either cared so little for ordinances in general as to be unwilling to make rejection of infant baptism a prominent feature of their creed, as Schwenkfeldt, Sebastian, Frank, etc., or else were so occupied with graver doctrinal controversies that their Anabaptist views attracted comparatively little attention, as Michael Servetus, Faustus Socinus, etc. Almost all the Antitrinitarians were rejecters of infant baptism, and several who diverged very widely from accepted views with regard to the person of Christ were especially noted as Anabaptists. With many the unspeakable love and mercy of God came to be a favorite theme. Such being the case, the propitiatory character of Christ's death came to be viewed by some as unnecessary and contrary to God's character. There being thus no need of an infinite sacrifice, many came to deny the absolute eternity of the Son and his absolute equality with the Father. On the other hand, it was perfectly natural that those who went so far as to call in question the great doctrinal formulæ should call in question such practices as infant baptism, for which there is no New Testament authority whatever. We are to make a clear distinction between men who were led into error by excessive Mysticism, as Denk, Haetzer, etc., and those who were professed rationalists, as Laelius and Faustus Socinus. (See DENK and HAETZER.)

Anabaptists, The Dutch.—We give separate consideration to the early Dutch Anabaptists, on account of their relation to the Mennonites, who still constitute an important party. We shall have space only for the following remarks. 1. A considerable number of moderate Swiss Anabaptists when persecuted at home took refuge in the Netherlands and made many converts before the time of Hoffman and Matthiesen. 2. Most of these were absorbed by the much more vigorous movement in which Hoffman's influence preponderated (1529-34). 3. A small number of Dutch Anabaptists maintained their moderation even in the time of the Münster uproar. 4. A still larger number were restored to their senses after the suppression of the Münster kingdom. 5. Menno Simon, a Roman Catholic priest, was led through a profound religious experience, gradually and almost independently of Anabaptist influence, to the rejection

of infant baptism and the restoration of believer's baptism. After the Münster uproar, the better element of the Anabaptists in the Netherlands repudiated all connection with the Münster men; and with Menno Simon as their leader (1536 onward), soon became an exceedingly strong party. They suffered persecution under the Inquisition, and thousands died at the stake, but they finally secured toleration, and have maintained themselves to the present day. Their doctrines are, in the main, the same as those held by earlier Anabaptists. They reject infant baptism, oaths, magistracy, the sword, marriage with unbelievers, communion with the unregenerate. They adopted Hoffman's view as to Christ's body.

Anderson, Christopher, was born in Edinburgh in 1782. In the midst of youthful gayety and worldliness, he was attracted to the Circus chapel by the preaching of the celebrated Haldane brothers, then at the zenith of their remarkably useful career. The earnest appeals of James Haldane were the means of his conversion, and he joined the church at the Circus in 1799. This church was then a Pedobaptist body. The visit of some English Baptist students to the university led to a change in his opinions respecting baptism, and on being baptized he was summarily excommunicated from the Circus. In conjunction with his English student friends and others he endeavored to establish a Baptist church, and took a leading part in conducting the meetings of the little assembly. Andrew Fuller's first missionary tour in Scotland in 1799, and his subsequent visit in 1802, awakened in young Anderson a fervent interest in missions to the heathen. He sought an interview with Mr. Fuller, and was encouraged to offer himself for the Indian work. In 1805 he proceeded to the seminary at Olney, presided over by the revered Joseph Sutcliffe, where missionary candidates attended a preparatory course of study. Anderson's constitution proving unfitted for the tropics, he was transferred to Bristol College, but his academical course was brief. His acceptable preaching procured him pressing invitations to settle as pastor in England, and the church at Prescott Street, London, which had lately lost its venerable and eminent pastor, Abraham Booth, urged him repeatedly to accept its charge. But his heart was set on raising a church in his native city. The Scotch Baptist churches of that period were not organized after his mind, and he thought them deficient in evangelistic zeal. He commenced labor in Edinburgh in 1806. After the erection of the spacious and handsome edifice known as Charlotte chapel, his ministry was well attended and the membership considerably increased. By his exertions the "Itinerant Society" was formed, now merged into the "Scottish Baptist Home Mission-

ary Society," and also the Edinburgh branch of the British and Foreign Bible Society. Whilst abundant in home missionary labor, he never lost his first love for the foreign work which Andrew Fuller's preaching had inspired. Fuller, indeed, designated him as his successor in the secretaryship of the Baptist Missionary Society. Notwithstanding the pressure of his pulpit and philanthropic labors, he found time for a literary work involving great research and study. His zeal for the circulation of the Scriptures in the vernacular had kindled in him an enthusiastic admiration of the history of the English version, and some investigations which he prosecuted on the occasion of its third centenary celebration in 1835 led him to devote his energies to a work in which the "Annals of the English Bible" should be accurately and completely set forth. The results of his persevering toil appeared in two volumes, 8vo, 1845, under the above title. This work possesses the cardinal excellencies such a book should have. It is accurate and trustworthy in statement of facts, and casts light on many obscure and misunderstood matters. The noble character and services of Tyndale, Frith, and others are vividly presented, with the record of the singular providential circumstances of the origin and circulation of the English Bible. Some years before the preparation of the Annals he wrote a volume on "The Domestic Constitution, or the Family Circle the Source and Test of National Stability," which had a wide circulation, not only in Great Britain but also in this country. Several editions of it were published at Boston, New York, and elsewhere. In 1847 he revised and improved the book, and issued a new edition, with a preface which expressed forcibly the author's solicitude for the cause of civil and religious liberty, as exposed on the one hand to the machinations of the Romish priesthood, and on the other to the godless fervors of socialism. With this publication his literary labors ended, and retirement from public life became obviously necessary. On the 18th of February, 1852, he peacefully fell asleep in Jesus, aged seventy years. His numerous public labors secured him the respect of a wide circle of the worthiest of his countrymen as well as of his own denomination. His "Life and Letters," by his nephew, Hugh Anderson, is a valuable biography, especially rich in interesting correspondence.

Anderson, Rev. David, was born in Nelson Co., Ky., in 1806. He was converted and baptized at the age of twenty-seven years. He was ordained in 1850. He labored in Northwest Missouri for twenty years. At his death he was pastor of the Missouri City church. He was sound in doctrine and exemplary in life.

Anderson, Rev. Galusha, D.D., president of the University of Chicago, was born in Bergen,

Genesee Co., N. Y., March 7, 1832. His father, though born in this country, is of pure Scottish descent, and was reared in the strict forms of the Scotch Presbyterians. In his own family government he was always kind, but very firm. In all weathers the whole family were required to attend church. Morning and evening prayer was never



REV. GALUSHA ANDERSON, D.D.

omitted. In this thoroughly religious method of family life his wife sustained him, while the children, as they advanced in years, fully realized the advantages of early fidelity to principle and to law. Dr. Anderson's father and mother are at this date (1880) both living, the former at the age of eighty, the latter of seventy-six.

Until the age of seventeen Galusha was engaged upon his father's farm, with such intervals of study as the district school of the place allowed. At that time he was determined to be a lawyer, made political speeches and delivered temperance lectures to cows and trees on the farm; being in politics a warm partisan of Henry Clay and a protective tariff on the one hand, and a staunch advocate of total abstinence on the other. He was also an active participant in the exercises of a debating society at the district school-house, reciting pieces at exhibitions given by the society, when everybody in the neighborhood came to hear.

At thirteen years of age he was converted, and was baptized by Rev. Martin Coleman in the town of Sweden, Monroe Co., N. Y., in the spring of 1844. At seventeen, after a severe struggle, he yielded to convictions of duty upon the subject of becoming a minister, and entered Alfred Academy,

in Alleghany County, to prepare for college. In 1851 he entered the Sophomore class of the University of Rochester. His course at the university was an unusually successful one. He took the prize in Sophomore debate, the first prize in Sophomore declamation, had the place of honor at the Junior exhibition, and on behalf of the students of the university delivered the address to Dr. A. C. Kendrick upon his return from Greece. It may be also mentioned in this connection that Dr. Anderson was the first Rochester alumnus to receive the degree of Doctor of Divinity from that university. Graduating in 1854, he entered the Theological Seminary, and from it graduated in 1856. In the autumn of that year he was ordained as pastor of the Baptist church in Janesville, Wis.

At Janesville Dr. Anderson remained two years, a pastorate which he regards as the most successful work of his life. At the earnest solicitation of brethren both in St. Louis and in the East, he accepted, in the fall of 1858, the pastorate of the Second Baptist church in St. Louis. Here he remained until 1866, holding his post during all the agitations of the war, and keeping his church strongly loyal. In St. Louis he organized a society for church extension, through whose means three churches were helped into a self-supporting condition. In the autumn of 1866 he was called to the chair of Homiletics, Church Polity, and Pastoral Duties in the Newton Theological Institution. Here he remained seven years, but was drawn back to the pastorate by his love for that work in 1873, at the Strong Place church, Brooklyn, and in June, 1876, at the Second Baptist church, Chicago. In February, 1878, he was elected president of the University of Chicago, and, resigning his pastorate, entered at once upon the duties of that office.

The university at this time stood in need of the qualities of character, intellect, and moral force which Dr. Anderson brought to its service. The good effect of his firm, intelligent, manly course began at once to appear. New friends rallied to the support of the institution, old friends took heart anew, and as we now write there are reasons to believe that this work, to which, in the prime of his powers, Dr. Anderson is now giving himself, is to crown a distinguished and successful career with a service to which few men would be found equal.

Anderson, Rev. George W., D.D., was born in Philadelphia, Pa., May 15, 1816. He was baptized March 20, 1836, by Rev. J. J. Woolsey, and received into the fellowship of the Central church, Philadelphia. He graduated from Madison University, N. Y., in 1844, and from Hamilton Theological Seminary in 1846. Received the degree of Doctor of Divinity from Lewisburg University.

In 1846 efforts were made to establish the uni-

versity at Lewisburg, Pa., and as one means for facilitating these efforts it was thought wise to publish a Baptist paper. The *Christian Chronicle* was the outgrowth of this enterprise, and Dr. Anderson was invited to the editorship. From this date a new and better era began for the Baptists of Pennsylvania.



REV. GEORGE W. ANDERSON, D.D.

In 1849 he was elected to the chair of the Latin Language and Literature in the university at Lewisburg. In 1854 he was ordained pastor of the Northeast church, Dutchess Co., N. Y. Although he had preached previously, yet up to this time he had refused ordination because he was not engaged in pastoral work. In August, 1858, he became pastor of the Lower Merion church, Montgomery Co., Pa. In 1864 he was made book editor of the American Baptist Publication Society, in which position he still continues to render valuable service to our denominational literature. On the boards of the Publication Society, and of the trustees of the Crozer Theological Seminary, he has also contributed largely to the success of missionary and educational work. He is a clear thinker and a forcible writer.

He was married April, 1847, to Miss Maria Frances, daughter of Thomas F. Hill, Esq., of Exeter, England.

Anderson, Rev. J. D., pastor at Byhalia, Miss., is a native of that State, born in 1852. He began to preach in 1868. Spent two years at Mississippi College, and two at the Southern Baptist Theological Seminary. He taught Latin and Greek in Blue Mountain College five years, and supplied

country churches. After one year at Longtown he accepted his present pastorate.

Anderson, Rev. J. Richard, pastor of the Second African Baptist church in St. Louis, was born in Shawneetown, Ill. His parents were slaves in Virginia. He came with the sister of Attorney-General Bates to Missouri. His education began in the Sabbath-school of the First Colored church in St. Louis, organized by Dr. J. M. Peck. He was converted under Rev. Jerry Meachum's preaching, and he was baptized in the First African church of St. Louis. In 1847 he became associate pastor with Rev. Richard Snethen of the Second African Baptist church in St. Louis; and in 1849 he took sole charge of the church, which he retained till his death, four years after. His son is now his successor in this pastorate.

Mr. Anderson built a house of worship, which, with the lot, cost \$12,000. He gave his whole salary one year to the edifice fund, and he solicited the rest of the money. He was a wise pastor. He had a revival every year in his church. He was acquainted with Greek and Latin, and expounded the Scriptures systematically on Sabbath mornings. Dr. Galusha Anderson, in his memorial sermon of him, says "his sermons were clear and pointed." He was loved in his home and church, and respected in the community. One hundred and seventy-five carriages were in the procession that followed him to his grave.

Anderson, Martin Brewer, LL.D., president of the University of Rochester, N. Y., was born in Brunswick, Me., Feb. 12, 1815. He inherited from his father, who was of Scotch-Irish descent, an unusual degree of physical and intellectual vigor, strong emotional impulses, and a sympathetic nature. His mother, who was of English origin, was a woman of marked intellectual qualities, possessing quick powers of discernment, a cautious but firm judgment, combined with intensity of moral conviction.

At the age of sixteen he devoted all his leisure to the acquisition of general knowledge. A well-organized debating club, composed of men of mature age and experience, furnished a motive for independent study and an arena for intellectual discipline. With this as an incentive, he pursued a course of reading which extended over a wide range of subjects, including history, politics, and general literature. The passion for learning thus developed, accompanied by an awakened interest in religion, led him to look towards a professional career. He completed his preparatory course of study, and in 1836 entered Waterville College (now Colby University). His college training gave a severer discipline to his already vigorous mind, and reduced to a more scientific form the knowledge he had previously acquired. While in college

he was specially devoted to mathematics, the natural sciences, and intellectual philosophy. He graduated in 1840, holding a very high position in his class. During the following year he pursued a course of study in the theological seminary at Newton, Mass.



M. B. ANDERSON, LL.D.

In 1841 he was appointed tutor of Latin, Greek, and Mathematics in Waterville College, which position he held for two years. During the winter vacation of 1842-43 he supplied the pulpit of the E Street Baptist church in Washington, D. C. He there delivered a sermon in the House of Representatives which brought him into the favorable notice of a number of public men, among whom was John Quincy Adams. Unfortunately, at this time, on account of the loss of his voice, he was compelled to discontinue public speaking. In the fall of 1843 he was promoted to the professorship of Rhetoric in Waterville College. Besides his regular instruction in rhetoric and literary criticism, he taught classes in Latin, delivered a course of lectures upon modern history, and pursued a special investigation upon the origin and growth of the English language. This position not only afforded a means of giving greater breadth and thoroughness to his general scholarship, but also, on account of his special duties, opened a sphere for the development of the administrative capacity for which he has since become distinguished.

In 1850 he resigned his professorship and removed to New York City, where he became proprietor and editor-in-chief of the *New York Recorder*, a weekly Baptist journal. As a journalist he was

marked by great energy and perseverance, by the learning and discrimination of his literary criticisms, and by the vigor and incisiveness of his editorials, which, from the necessities of his position at that time, were frequently of a controversial character. Through the independent position which he assumed as an editor, and the intellectual capacity which he displayed, he obtained a wide influence in the denomination, and was brought prominently before the public at large.

In 1853 he was unanimously elected the first president of the University of Rochester. This position he has since retained, notwithstanding the many inducements held out to him to change his field of labor. By his unswerving devotion to the cause of education, and by a career of uninterrupted success, he has attained a position among the foremost educators of the present day. His success as an educator during this period has depended largely upon his extensive and varied acquirements as a scholar, his high conception of the functions of the teacher, and his unusual capacity for administration.

His scholarship has been of the most comprehensive and liberal type. It has been developed not so much by the exclusive study of any special science as by the application of a general *method* to many branches of thought. This method, combining the comparative and historical modes of investigation, has been a constant incentive to push his inquiries beyond the limits of any single science or any special group of sciences. Gifted by nature with an untiring industry and a versatile mind, with a capacity for rapid acquisition and a genius for perceiving the broadest relations among the facts of nature and mind, he has pursued his investigations into an unusual number of the departments of human knowledge. The results of many of these lines of investigation have been organized into courses of study and presented to the students under his charge.

These courses are illustrative of the direction and range of his scholarship, and the most important of them may be briefly referred to. The first completed course of lectures, made after his accession to the presidency, was upon Intellectual Philosophy. This was prefaced by a discussion of scientific method, illustrating the fundamental principles involved in the genesis and organization of the various sciences, and also the possibility of subjecting mental facts to scientific analysis and interpretation. As a prominent feature of his philosophical teaching, he enforced the reality of perception as a fact of consciousness as opposed to idealism on the one hand and sensationalism on the other. He also expounded the history of the doctrine of perception from the time of Plato to the present, and showed the relation of the vari-

ous forms of the doctrine to the theory accepted as the true one. While recognizing elements of truth in opposing systems of philosophy, he combated the tendencies alike of idealistic pantheism and of modern materialistic evolution. This course, which has been continued in its essential plan to the present time, was supplemented by lectures on Moral Philosophy, in which he enforced the reality of moral distinctions as opposed to associations and utilitarian theories. He also organized a new course of lectures on History, comprising such subjects as the Decline of the Roman Empire, the Feudal System, Mohammedanism, the Crusades, the Canon Law, the history of Labor, Transportation, and the series of agencies which developed the States System of Europe. An extended course of lectures was subsequently developed upon Political Economy, which comprehended not only the general principles of production, exchange, and consumption as usually treated, but special and exhaustive discussions upon the Scientific Theories of Money, the Banking System, Taxation, International Commerce, and the Effects of Free Trade and Protection upon National Prosperity, these lectures being frequently illustrated by examples taken from ancient and modern history. He has also delivered lectures upon Constitutional Law, drawing comparative illustrations from the Constitutions of the United States and Great Britain, upon the Relation of Ethics to Jurisprudence, which course was originally presented at Cincinnati in 1876, and also upon Art Criticism, and the History of the Fine Arts, including Architecture, Sculpture, Painting, and Engraving. Besides the investigations necessary for the organization of these definite courses of study, he has preserved a scholarly interest in the other departments of a collegiate course, especially Mathematics, the Natural Sciences, Philology, and General Literature.

His broad scholarship has yet been made tributary and conducive to his work as a teacher and general administrator. He has acquired knowledge in order to impart it, and to make it the instrument of power and the means of moulding character. As an administrative officer he holds a pre-eminent position among educators. This is due, in great part, to the magnetic inspiration which he gives to young men, the personal supervision and interest which he manifests in all the departments of instruction, and the common organic spirit which he impresses upon all the educational agencies placed under his control.

While his attention and energies have been devoted principally to the cause of education and the interests of the institution with which he is connected, he has also taken an important part in religious and denominational affairs. He has delivered sermons in various parts of the country, and

has rendered valuable assistance in organizing and extending the work connected with American and foreign missions. He has been president of the Home Mission Society, and for three years was president of the Foreign Mission Society. He has, besides, been actively engaged in matters of social and political importance, in which he has exhibited the practical capacity of the man of affairs.

During the war of the Rebellion he was earnestly devoted to the national cause. He wrote many editorials and delivered stirring speeches in favor of the Union, and rendered efficient service on committees for the raising of soldiers. In 1868 he was appointed on the New York State Board of Charities as member from the seventh judicial district. As member of this board he has served on committees of investigation, and has written valuable reports to the Legislature upon economical subjects. As a kind of recognition of his position as a public man might be mentioned his election in 1872 as an honorary member of the Cobden Club in England.

The writings of President Anderson have been considerable, although never published in a collected form. They have accompanied and grown out of the work and special lines of inquiry in which he has been engaged. They are comprised for the most part in newspaper editorials, in articles for reviews, in discourses and essays on education, religious addresses, papers on social science, official reports, and articles for encyclopædias. Many of his editorials possess a permanent literary value from their scholarly treatment of subjects relating to religion, politics, and education. He published, some years ago, a series of articles in the *Christian Review*, the most important of which are the following: "The Origin and Political Life of the English Race" (1850), "Language as a Means of Classifying Man" (1859), "Sir William Hamilton's Lectures" (1860), "Berkeley and His Works" (1861), "Growth and Relation of the Sciences" (1862), and "The Arabian Philosophy" (1862). His discourses upon education comprise among others his inaugural address on "The Ends and Means of a Liberal Education," delivered July 11, 1854; a paper on the "Study of the Fine Arts," published in the Report of the Commissioner of Education; a paper on the "University of the Nineteenth Century," read before the National Baptist Educational Convention; a paper on "Voluntaryism in Education," read before the University Convocation of the State of New York. Among his published religious addresses may be mentioned an address delivered in Brooklyn in 1874, on the "Laymen of the Baptist Church," a speech at the Evangelical Alliance on the "Doctrine of Evolution," a paper before the same body on the "Right Use of Wealth." The most important of his official reports are those

which he has made as member of the New York State Board of Charities, upon "Out-Door Relief," and upon "Alien Paupers," published in the Eighth Annual Report (1875), and also a report on the condition of the Institution for the Blind at Batavia, N. Y. As a further illustration of his economical opinions may be noticed a paper read before the Social Science Congress at Saratoga, on the "Means of Relief from the Burden of Foreign Paupers" (1875), as well as a speech delivered at the Adam Smith centennial, held in New York (1876). As associate editor of Johnson's *Cyclopædia*, he has contributed articles to that work on ethnology, philosophy, æsthetics, and Baptist Church history. All these writings are characterized by rhetorical vigor and directness, and by the appropriation of a wide range of knowledge for the purpose of clearly illustrating and of giving weight and significance to the special subjects treated.

The most important part of the life and labors of President Anderson has been devoted to the general cause of education, and to the special interests of the University of Rochester. His educational labors have scarcely been interrupted by any cause whatever since his connection with this institution. A severe illness in 1877, during which his life was despaired of, compelled a temporary discontinuance of his duties. But his complete recovery has enabled him to resume his former position, which he now fills with unabated vigor.

Anderson, Rev. Robert T., was the son of John Anderson, an influential citizen and a zealous Baptist. He was born in Caroline Co., Va., April 9, 1782, and was educated in the private school of Rev. Mr. Nelson. At the age of twenty-three he married Patsy Lowry, an accomplished Christian woman, and in 1818 he moved to Green Co., Ky. Here he found peace in Jesus, and was baptized by William Warder in 1821. He was set apart to the gospel ministry about the year 1829, in Mount Gilead church. The year following he moved to Logan Co., Ky. In 1832 he took charge of Hopewell church, in Tennessee. At different periods he was pastor of Keysburg, Hopkinsville, West Union, and some other churches. He was an able and laborious minister, and through grace accomplished much for the Master. Mr. Anderson was a distinguished educator, and was probably the first man in the West who attempted to teach letters to deaf-mutes. In this he succeeded so well that he taught some of his pupils to articulate distinctly. He died June 8, 1854.

Anderson, Thomas D., D.D., was born in Philadelphia, Pa., June 30, 1819. In his early years his parents removed to Washington, D. C., where the son received his academic training. He graduated at the University of Pennsylvania in 1838, and at Newton Theological Seminary in 1841. He was

ordained and settled in 1842 as pastor of the First Baptist church of Salem, Mass. Settled with this old church at the age of twenty-two years, he soon won his way into the hearts of the entire community. Many useful lives have borne witness to the good accomplished during the six years of that pastorate.



THOMAS D. ANDERSON, D.D.

In June, 1848, he settled with the First Baptist church in Roxbury, Mass., remaining nearly fourteen years, during which the congregation largely increased, the church erected one of the most beautiful edifices in the country, and he was instrumental in bringing many to Christ. Constrained by his convictions of duty, but sorrowing greatly to leave his charge, Dr. Anderson accepted, in January, 1862, the call extended to him to become the pastor of the First Baptist church of New York City. In a few years they built the beautiful edifice on the corner of Thirty-ninth Street and Park Avenue, which was dedicated Oct. 1, 1871. The following extract from the letter of a member of the New York bar expresses the writer's opinion of the pastor of the First church, N. Y.: "Dr. Anderson is tall and commanding in appearance, has a mild and pleasant expression of face, and his presence, whether in or out of the pulpit, is attractive and impressive. He is a man of marked purity of character and sincerity and earnestness of purpose, an accurate thinker, and strong and zealous in his convictions. . . . As a preacher he probably has few superiors. He has no difficulty in securing the attention of his hearers." Dr. Anderson's illustrations are vivid pictures, which, having once

been seen, are never effaced from the memory. Dr. Anderson has been connected during nearly the whole of his ministry with the American Baptist Missionary Union, the American Baptist Home Mission Society, and all our denominational institutions. He has been a trustee of Newton Theological Institute and of Madison University. He has also, in addition to his pastorate, for four years administered the presidency of Rutgers Female College, in the city of New York.

A morbid reluctance to appear in print has prevented Dr. Anderson from submitting his writings for publication, hence only occasional sermons and addresses have been published. Among these are "A Funeral Oration on President Zachary Taylor" before the city government of Roxbury, and "The Election Sermon" before the executive and legislative departments of the government of Massachusetts. His degree of D.D. was bestowed by Brown University in 1859.

Dr. Anderson resigned his charge in New York in the autumn of 1878, and accepted a call to Boston. A more devoted Christian or an abler pastor does not labor in our denomination.

Andrews, Rev. Reddin, Jr., A.M., was born in Fayette Co., Texas, Jan. 18, 1848. In July, 1863,



REV. REDDIN ANDREWS, JR., A.M.

in his fifteenth year, he joined the Confederate army, and remained in it two years. In July, 1865, he was baptized in the Colorado River by Elder P. B. Chandler. He was licensed to preach by Shiloh church in January, 1867. He entered Baylor University Feb. 4, 1867, and remained there, with some interruptions, till June, 1871, when he graduated

with distinction. In September, 1871, he entered the Southern Baptist Theological Seminary, Greenville, S. C., where he remained till May, 1873. He entered upon the pastorate with bright prospects, and discharged its duties with signal success. In 1875 he became a professor in Baylor University. At present he is the beloved pastor of Culvert church.

No man in Texas of his age stands higher for scholarship, doctrinal soundness, firmness of purpose, and entire consecration to the gospel ministry.

Andrews, Newton Lloyd, Ph.D., Professor of the Greek Language and Literature in Madison University, was born in Fabius, N. Y., in 1841. He prepared for college at the public high school in Newark, N. J., where his parents then resided. In 1858 he became a member of the First Baptist church in that city, and the same year entered the Freshman class of Madison University. He graduated from the university in 1862, and from the Hamilton Theological Seminary in 1864. Immediately after he was appointed principal of the Grammar School, then connected with the university. From 1866 to 1868 he was Professor of Latin, but in 1868 he was elected to the Greek professorship, which department of instruction he has since held. Hamilton College (Clinton, N. Y.) conferred on him the degree of Ph.D. in 1878.

Angell, Rev. George, was born in Smithfield, R. I., March 24, 1786. In early life he was brought in contact with skeptical companions, and at the age of twenty-one was a confirmed infidel. It pleased God, however, to show him his error, and lead him through the deep waters of conviction for sin out into "the liberty wherewith Christ maketh free." He was baptized, and joined the First Baptist church in Providence in May, 1809. Impressed that it was his duty to preach the gospel, he applied for a license from the church of which he was a member, and received their approbation March 7, 1812, and was ordained as pastor of the Second Baptist church in Woodstock, Conn., Aug. 28, 1813. In June, 1816, he removed to Smithbridge, Mass., and became pastor of a church which was gathered by his efforts and constituted in February, 1817. In this relation he was blessed, the church growing from year to year in spiritual strength and numbers. Mr. Angell died Feb. 14, 1827. He had a warm place in the hearts of his own people and of his ministering brethren.

Angus, Joseph, D.D., LL.D., was born in Northumberland, England, Jan. 16, 1816. His family had been long connected with the Baptist congregation in Newcastle, and when quite a youth he became a member of the church and gave promise of gifts for the ministry. After several years' study at the Newcastle grammar school he was sent to King's College, London, and thence proceeded to

Edinburgh University. In 1834 he entered Stepney College, London. Subsequently he returned to Edinburgh, and took his degree of A.M., obtaining the first prize in mathematics, in Greek, in logic, and in belles-lettres, and the gold medal in ethics and political philosophy. He was also the successful competitor for the students' prize essay of fifty guineas "on the influence of the writings of Lord Bacon," open to the whole university. When he was scarcely twenty-one years of age he received a call to the pastorate of the New Park Street church, London (now the Metropolitan Tabernacle), to succeed the venerable Dr. Rippen. Dr. Angus held the pastorate two years, and in 1840 accepted the appointment of co-secretary of the Baptist Missionary Society with the Rev. W. Dyer, on whose death, in 1842, he became sole secretary. While he held the secretaryship the income of the society was largely increased and steadily maintained in its upward tendency. Missions were begun in Africa, in the West Indies, and on the European continent. He also visited the societies stationed in the West Indies to complete the arrangements looking towards the independence of the Jamaica churches. In 1850 he was offered the presidency of Stepney College, and retired from the secretaryship of the Missionary Society. From that time to the present Dr. Angus has been the distinguished head of that institution, now known as Regent's Park College, and is one of the most eminent public men of the Baptist faith in the United Kingdom. His literary labors have been abundant. After Dr. Chalmers's visit to London in 1838 to deliver a course of lectures in defense of church establishments, a prize of one hundred guineas was offered for the best essay in answer to Dr. Chalmers. The essay of the youthful pastor of New Park Street obtained the prize, and was immediately published under the title of "The Voluntary System." Some years later he delivered a series of four lectures on "The Advantages of a Classical Education as an Auxiliary to a Commercial Education." Dr. Angus has been singularly successful in writing prize essays and lectures. Seldom has he entered the lists without obtaining a prize. In 1862 his essay entitled "Christian Churches: the noblest form of social life; the representatives of Christ on earth; the dwelling-place of the Holy Spirit," obtained the first award out of a large number of competitors for the prizes offered by the Congregational Union to celebrate the bi-centenary of non-conformity in England. At a later period a gentleman in the service of the government in India invited the publication of a small volume on the life of Christ, adapted to missionary purposes, and suitable for translation into the languages of India. Dr. Angus's book, "Christ our Life, in its Origin, Law, and End," obtained the

prize out of sixty-four essays sent in to the adjudicators. He has been a frequent contributor to the periodical literature of the day, and several valuable educational works have proceeded from his ready pen. Among these may be named "The Bible Hand-book," published in 1854; "The Hand-book of the English Tongue," for students unacquainted with the history of the language and its principles of grammar, etc.; "The Hand-book of English Literature," written with a similar aim, and carrying the student farther on this valuable line of study; "Specimens of English Literature," illustrating the principles of criticism laid down in the previous volumes; also an edition of Bishop Butler's Analogy and Sermons. Besides these works, which are included in the Religious Tract Society's publications, Dr. Angus has edited Wayland's "Moral Science" and "Life of Judson." When the revision of the Scriptures was undertaken Dr. Angus was invited to become a member of the New Testament Company, and in this great public service he has continuously labored to the present time. On the passing of the education act Dr. Angus was elected on the London school board, and was re-elected in 1877. He has also held for several years the office of examiner in English literature and history in the London University. The degree of D.D. was conferred upon him by Brown University in 1852. From his brethren in England he received in 1865 the highest honor they have to confer in being chosen president of the Baptist Union, when he delivered two addresses which had a wide circulation. He enunciated the distinctive principles of the body in a clear and striking manner, and effectively aided the movement towards united and aggressive denominational activity. In 1871 he preached one of the annual sermons before the Missionary Society, and by a cogent array of statistics demonstrated the practicability of the speedy evangelization of the world, so far at least as to secure the publication of the gospel to all the nations. For his devout spirit, varied accomplishments, and incessant activity Dr. Angus commands the esteem and confidence of Christians of all communions in the mother-country.

Applegate, James L., was born Sept. 3, 1836, in Charleston Co., Mo. He was converted May 10, 1853, and baptized by Elder James H. Tuttle. He first joined the Keytesville Baptist church, and after five years' membership united with the church at Brunswick, Mo. In 1875 he transferred his membership to the Third Baptist church of St. Louis, where he now resides. He is a member of the board of William Jewell College, and of the General Association of Missouri. He is a man of intelligence and piety, a great friend of religious work. He loves his church and denomination, and is a generous contributor to every good cause.

Appleton, Prof. John Howard, was born in Portland, Me., Feb. 3, 1844. He was fitted for college in the Providence High School, and graduated at Brown University in the class of 1863. In 1864 he was appointed assistant in the Chemical Laboratory of Brown University, and in 1868 the "Newport-Rogers Professor of Chemistry." Prof. Appleton has published several books on chemistry, viz.: "The Young Chemist," "The Class-book of Modern Chemistry," "The Book of Chemical Reactions," "A Short Course in Qualitative Analysis," and "An Introduction to Quantitative Analysis."

Ardis, Rev. Henry Z., a prominent minister residing near Homer, La.; born in South Carolina in 1811. After preaching some time in his native State he removed to Florida, where he labored efficiently for twenty-five years. He then went to Louisiana in 1871, in which State he has filled several prominent pastorates.

Arkadelphia High School, located at Arkadelphia, Ark., was established by Rev. J. F. Shaw in 1875. It is under the patronage of the Liberty Baptist Association, and is in a flourishing condition. During the term which closed June, 1880, about 175 pupils were in attendance.

Arkansas.—One of the States of the American Union, lying west of the Mississippi River. Pop. 484,500. Baptists (estimated), whites, about 45,000; colored, about 20,000. The sentiments of the Baptists were first propagated towards the close of the last century in the northeastern portion of Arkansas, which was then a part of the territory of Louisiana. A few zealous Baptist preachers followed the tide of population that flowed into this territory from the settlements along the Mississippi River in the southeastern part of Missouri. Of their labors it must be confessed too little notice has been taken, and few records have been preserved. Dr. Benedict, in his history, says, "Rev. David Orr appears to have been the instrument in planting a considerable number of the first churches of which I have gained any information. Cotemporary with Mr. Orr, or perhaps a short time before him on this ground, were Benjamin Clark, Jesse James, and J. P. Edwards. The first church of our order organized in the territory of Arkansas was at Fonche à Thomas, in Lawrence County, towards the close of the last century."

At the end of twenty years a sufficient number of churches had been gathered in the northeastern part of the State to organize the White River Association, and a few years later two other Associations appear in this region.

The southern part of the State was settled somewhat later. About 1830, Rev. E. B. Carter was operating in Saline County, where he had probably been living several years. By his instrumen-

tality some of the first churches were organized. Soon afterwards Isaac C. Perkins settled in Hempstead County, and gathered a number of churches in this and the surrounding counties. In 1836 the churches in South Arkansas were organized into an Association called Saline, from the county of the same name in which most of the churches were located. Soon after these early preachers were joined by others, the most distinguished of whom was Dr. John Meek, who settled in Union County near the Ouachita River. In 1841 the anti-mission troubles resulted in the withdrawal of a number of churches and ministers, and the formation of an Association of the anti-mission order. During the next decade many distinguished ministers arose in this region. Among those ordained here may be named H. H. Coleman, Aaron Yates, J. V. McColloch, W. H. Wyatt, R. J. Coleman, Dr. John T. Craig, and R. M. Thrasher, all of whom have exercised a wide influence in the State. In 1845, Dr. F. Courtney settled at Eldorado, and the year following W. H. Bayless became pastor at Tulip, and Judge Rutherford began to preach at Camden. In 1847, A. E. Clemmons settled at Lewisville, and in 1848, Rev. Jesse Hartwell, D.D., located at Camden. These were all men of great ability, and gave character to the denomination in this part of the State.

Previous to 1844 there was no Baptist church in all the region between the Ouachita and Mississippi River south of what is now Dallas County. There were a few Anti-Mission Baptists who about this time gathered a small church. About the same time Young R. Royal, a missionary Baptist preacher, settled in Drew County, and Uriah H. Parker, Joel Tomme, and Robert Pully in Bradley. By their labors, assisted at a later day by B. C. Hyatt, Solomon Gardner, and others, the first churches in this region were planted.

Subsequently, but chiefly since the war, churches have been planted in that part of the State lying between the Arkansas and Mississippi Rivers, and in the northwestern part of the State, but our space does not allow of details. The following is a list of Associations, with the date of their origin, as far as we have been able to ascertain: White River, 1820; Spring River, 1829; Saline, 1836; Washington, 1837; Rocky Bayou, 1840; Salem, 1840; Liberty, 1845; St. Francis, 1845; Red River, 1848; Bartholomew, 1848; Columbia, 1852; Judson, 1854; Pleasant Hill, 1854; Friendship; Pine Bluff; Caroline; Little Red River; Baptist; Bartonville; Bethel; Caddo River; Cadron; Cane Creek; Clear Creek; Concord; Crooked Creek; Dardanelles; Fayetteville; Independence; Mount Vernon; Spring Town; Mount Zion; Ouachita Sixth Missionary; Springfield; State Corner; Union; Grand Prairie; Antioch District; First Missionary; Ouachita.

Many of the last mentioned are formed by churches composed of colored Baptists.

Arkansas Baptist Banner is published at Judsonia, the seat of Judson University. After the suspension of the *Western Baptist* in 1879 Mr. Joshua Hill started a Baptist paper at Beebe, in White County, called *The Arkansas Baptist*. In a little while Mr. Hill sold out to Rev. J. H. Ruberson, who changed the name to *Arkansas Baptist Banner*, and removed it to Judsonia. Mr. Ruberson subsequently sold to James P. Green, by whom the paper is still published.

Arkansas Baptist Convention was organized in 1848. Its officers elected in 1879 were Rev. J. M. Hart, Eldorado, President; Rev. J. R. G. Adams, Dardanelles, Recording Secretary; Rev. Benjamin Thomas, D.D., Little Rock, Corresponding Secretary.

Arkansas Baptist Index is a paper the publication of which was begun at Texarkana, Ark., in 1880, by Rev. J. F. Shaw, in connection with Mrs. Viola Jackson, a lady of literary distinction in the South. It is a small but ably-conducted sheet, and circulates chiefly in the three States upon the borders of which the city of Texarkana is situated.

Arkansas Baptist, The, a religious newspaper devoted to the interests of the Baptist denomination in Arkansas, was started at Little Rock, Jan. 15, 1859. It was edited by Rev. P. S. G. Watson, and under his able direction it took rank among the first religious journals in the South. It had secured a good subscription list and was on the way to prosperity at the breaking out of the war, when it was compelled to suspend. This took place in May, 1861. At the close of the war an ineffectual effort was made to revive it by Rev. N. P. More, but after a few issues it was found that the unsettled state of the country was very unfavorable to the publication of a religious paper, the enterprise was abandoned, and the State Convention adopted as its organ the *Memphis Baptist*, with an Arkansas department, which supplied the means of communication.

Arkansas, Northwestern General Association of, was organized a few years since, and is accomplishing a good work.

Arkansas, Southeastern General Association of, was organized in 1874. The officers elected in 1880 were Rev. John T. Craig, Edinburg, Moderator; Rev. J. D. Searcy, Anover, Recording Secretary.

Armitage, Rev. Thomas, D.D., was born in Yorkshire, England, in 1819. He is descended from the old and honored family of the Armitages of that section of Yorkshire, one of whom, Sir John Armitage, of Barnsley, was created a baronet by Charles I. in 1640. He lost his father in infancy, and his mother at six years of age. She was

the granddaughter of the Rev. Thomas Barrat, a Wesleyan Methodist minister. She had great faith in Jesus, and prayed often and confidently for the salvation of her oldest son, Thomas. At her death she gave him her Bible, her chief treasure, which she received as a reward from her teacher in the Sunday-school. Her last prayer for him was that he might be converted and become a good minister of the Saviour.



REV. THOMAS ARMITAGE, D.D.

The religious influence of his godly mother never forsook him. While listening to a sermon on the text, "Is it well with thee?" his sins and danger filled him with grief and alarm, and before he left the sanctuary his heart was filled with the love of Christ.

In his sixteenth year he preached his first sermon. His text was, "Come unto me all ye that labor and are heavy laden, and I will give you rest." The truth was blessed to the conversion of three persons. He declined pressing calls to enter the regular ministry of the English Methodist Church, but used his gifts as a local preacher for several years.

Like many Englishmen he imbibed republican doctrines, and these brought him in 1838 to New York. He received deacon's orders from Bishop Waugh, and those of an elder from Bishop Morris. He filled many important appointments in the M. E. Church in New York, and when he united with the Baptists he was pastor of the Washington Street church in Albany, one of its most important churches, where the Lord had given him a precious revival and eighty converts. At this period his

influence in the M. E. Church was great, and its highest honors were before him. When he was first examined for Methodist ordination he expressed doubts about the church government of the Methodist body, and about sinless perfection, falling from grace, and their views of the ordinances; but he was the great-grandson of a Methodist minister, his mother was of that communion, and he himself had been a preacher in it for years, and his misgivings were regarded as of no moment. In 1839 he witnessed a baptism in Brooklyn by the Rev. S. Ilsley, which made him almost a Baptist, and what remained to be done to effect that end was accomplished by another baptism in Albany, administered by the Rev. Jabez Swan, of Connecticut. An extensive examination of the baptismal question confirmed his faith, and placed him without a misgiving upon the Baptist platform in everything. Dr. Welsh baptized him into the fellowship of the Pearl Street church, Albany. Soon after a council was called to give him scriptural ordination. Dr. Welsh was moderator; Friend Humphrey, mayor of Albany, and Judge Ira Harris were among its members. A letter of honorable dismissal from the M. E. Church, bearing flattering testimony to his talents and usefulness, was read before the council, and after the usual examination he was set apart to the Christian ministry in the winter of 1848. He was requested to preach in the Norfolk Street church, New York, in the following June. The people were charmed with the stranger, and so was the sickly pastor, the Rev. George Benedict. He was called to succeed their honored minister, who said to Mr. Armitage, "If you refuse this call it will be the most painful act of your life." Mr. Benedict never was in the earthly sanctuary again. Mr. Armitage accepted the invitation, in his twenty-ninth year, July 1, 1848. In 1853-54 140 persons were baptized, and in 1857 152, while other years had great blessings.

The first year of his ministry in Norfolk Street the meeting-house was burned, and another erected. Since that time the church reared a house for God in a more attractive part of the city, which they named the "Fifth Avenue Baptist church." The property is worth at least \$150,000, and it is free from debt. The membership of the church is over 700. In 1853, Mr. Armitage was made a Doctor of Divinity by Georgetown College, Ky. He was then in his thirty-fourth year.

At a meeting held in New York, May 27, 1850, by friends of the Bible, Dr. Armitage offered resolutions which were adopted, and upon which the Bible Union was organized two weeks later, with Dr. S. H. Cone as its president, and W. H. Wyckoff, LL.D., as its secretary. In May, 1856, Dr. Armitage became the president of the society. In this extremely difficult position he earned the repu-

tation of being one of the ablest presiding officers in our country. The Bible Union reached its greatest prosperity while he presided over its affairs.

Dr. Armitage is a scholarly man, full of information, with a powerful intellect; one of the greatest preachers in the United States; regarded by many as the foremost man in the American pulpit. We do not wonder that he is so frequently invited to deliver sermons at ordinations, dedications, installations, missionary anniversaries, and to college students. As a great teacher in Israel, the people love to hear him, and their teachers are delighted with the themes and with the herald.

Seventeen years ago a gentleman wrote of Dr. Armitage, "The expression of his face is one of mingled intelligence and kindness. As he converses it is with animation, and his eyes sparkle. His manners are easy, graceful, and cordial. He fascinates strangers and delights friends. He appears before you a polished gentleman, who wins his way to your esteem and affection by his exalted worth." The description has been confirmed by time.

Armstrong, Andrew, was born near Dublin, in Ireland, and studied at Hamilton. He married the daughter of Judge Swaim, of Pemberton, N. J. He has been pastor at Upper Freehold, Lambertville, Kingwood, Frenchtown, and New Brooklyn, where he now ministers. While his preaching is edifying to the spiritual body, he has also been particularly blessed in leading congregations to build meeting-houses and pay for them. He has also acted as agent for the State Convention and Education Society.

Armstrong, Rev. George, M.A., was born in Ireland, Dec. 5, 1814; brought when an infant by his parents to St. John's, Newfoundland, where they continued till his sixteenth year; then removed with them to Sydney, Cape Breton, where, three years after, he was converted, and was in the following year baptized by Rev. Dr. Crawley. Studied at Horton Academy in 1836-38, and graduated from Acadia College June, 1844; ordained at Port Medway, Nova Scotia, in 1848; was subsequently pastor at Chester; became in 1854 pastor of the Baptist church, Bridgetown, Nova Scotia, and so continued for twenty years; then was pastor at Sydney, Cape Breton, for two years; was editor of the *Christian Visitor*, St. John's, New Brunswick, from January, 1876, for three years; evangelized in Newfoundland in the summer of 1879; and he is now pastor of the Baptist church, Kentville, Nova Scotia.

Armstrong, Rev. John.—Mr. Armstrong was born in Philadelphia, Pa., November, 1798. He graduated at Columbian College, D. C., in 1825. Some time after he moved to North Carolina, and

was for five years pastor of the Newberne Baptist church. He became a professor in Wake Forest College in 1835, and for a time acted as agent of the college. He went to Europe in 1837, and spent two years in France and Italy, preparing himself the better to discharge his duties as teacher. He had as his companions in his voyage Dr. E. G. Robinson, the distinguished president of Brown University, and J. J. Audubon, the great naturalist. In 1841, Mr. Armstrong accepted the pastorate of the Baptist church in Columbus, Miss., where he married a lady of fortune. He died in 1844. He is said to have been a fine scholar, a blameless Christian gentleman, and an able and eloquent preacher.

Arnold, Albert Nicholas, D.D., was born in Cranston, R. I., Feb. 12, 1814. While engaged in mercantile pursuits in Providence his mind became



ALBERT NICHOLAS ARNOLD, D.D.

interested on the subject of preaching the gospel. Having decided to enter the ministry, he took the full courses of study in Brown University and the Newton Theological Institution, graduating from the one in 1838, and from the other in 1841. He was ordained pastor of the Baptist church in Newburyport, Mass., Sept. 14, 1841, and in 1844 received an appointment as a missionary to Greece, where he remained ten years. Returning to his native land, he was made Professor of Church History at Newton, holding the office for three years. For the next six years he was pastor of the Baptist church in Westborough, Mass., for five years Professor of Biblical Interpretation and Pastoral Theology in the Hamilton Theological Institution, and

for four years Professor of New Testament Greek in the Theological Institution in Chicago. He resigned in 1878, and for the last few years has had a home near Providence, where he has been engaged in such literary and other work as the state of his health allows him to perform. Dr. Arnold is one of the most accomplished scholars in the denomination. Probably no man in the country is better acquainted with modern Greek than he.

Arnold, Richard James, was born in Providence, R. I., Oct. 5, 1796. He came from an illustrious ancestry on the side of both father and mother. Having graduated at Brown University, in the class of 1814, he studied law for a short time in the office of the celebrated Hon. Tristram Burgess. Not finding the study of this profession congenial to his tastes, he became a merchant, in connection with an elder brother, and was especially interested in the China trade. In 1823, having married a lady living in the South, he made a home on his plantation in Georgia, in Bryan County, near Savannah, spending his winters there, and his summers in Rhode Island. Mr. Arnold took a deep interest in the First Baptist church in his native city, where he always worshiped when he was at his Providence home. He was a trustee of Brown University for nearly forty-seven years. His death occurred March 10, 1873.

Arnold, Hon. Samuel Greene, was born in Providence, R. I., April 12, 1821, and was a graduate of Brown University in the class of 1841. He studied law at the Harvard School, where he received the degree of Bachelor of Laws in 1845. Soon after he went abroad, and spent several years in study and travel, visiting first the different countries of Europe, and thence passing to Egypt and the Holy Land. In 1847 he crossed from Europe to South America, where he spent a year, chiefly in Chili. He returned to his home in 1848. He now gave himself to a work which he had long meditated, the writing of a history of his native State. The first volume of this work appeared in 1859, and was followed by the second in 1860. These two volumes comprise the annals of the State of Rhode Island from the settlement in 1636 to the adoption of the Federal Constitution in 1790. This history, the result of careful study and research, and thoroughly imbued with the true Rhode Island spirit, at once placed its author in the front rank of American historians. Without doubt it will always be a standard authority for the period which it covers.

Mr. Arnold took a deep interest in all matters affecting the prosperity of the First Baptist church in Providence. For twenty-five years he was moderator of the society. In 1864 he projected a permanent fund of \$20,000, the interest of which was to be appropriated to pay for the support of public

worship. He headed the subscription list with a contribution of \$5000. On the 25th of May, 1875, he delivered a discourse commemorative of the one



HON. SAMUEL GREENE ARNOLD.

hundredth anniversary of the dedication of the meeting-house for public worship. In 1852, Mr. Arnold was elected lieutenant-governor of the State, and again in 1861, and a third time in 1862. After his last election he was chosen to fill the unexpired term of Hon. James F. Simmons in the Senate of the United States, and held office from December, 1862, to March 3, 1863. Governor Arnold died in Providence, Feb. 13, 1880. He will be long honored as the Christian scholar, patriot, historian, and statesman.

Arnold, Rev. T. J., born in Hendricks Co., Ind., in 1835, moved to Iowa with his parents, Stephen and Nancy Arnold; baptized at Fairview in 1853; was licensed to preach in 1854. He was educated at Mount Vernon Methodist Academy and Pella University. While studying he entered the ministry as an evangelist, preaching at various places. He was ordained while preaching for the Iola and Coleridge churches. At Martinsburg was married to Miss J. Smith, in 1860, who proved herself a faithful and devoted Christian wife. In 1875 he moved to California; was pastor one year at Santa Clara, two years at Reno and Virginia City, Nev., and in 1879 he returned to California, and preached as evangelist or pastor at Vallejo and Yountville, precious revivals attending his labors in almost every place. He has baptized about 400, and led many others to Christ, who have been baptized by the pastors whom he has assisted in revival meetings.

Arracan, Mission to.—Arracan is a division of British Burmah. It is bounded on the north by the Bengal district of Chittagong, on the east by the Yumadoug Mountains, which separate it from independent Burmah and the British district of Pegu, and on the south and west by the Bay of Bengal. The population in 1871 was near half a million, made up of Buddhists, Mohammedans, Hindoos, and a few Christians. Its principal town is Akyab. In the province there are four districts, Akyab, Ramree, Sandoway, and Aeng. The attention of the Missionary Union was turned towards Arracan as far back as 1835, when Mr. and Mrs. Comstock were appointed by the board to begin a mission at some suitable place on the coast of Arracan. The station selected by Mr. Comstock was in the Ramree district, at the north point of Ramree Island. Its name was Kyouk Phyoo, and the place contained about 2000 natives, besides English residents, troops, etc. Mr. Comstock commenced his work in this village early in March, 1835. Three months' labor began to show some fruit, and a spirit of inquiry was awakened among the people about the new religion. The next year Mr. and Mrs. Ingalls joined Mr. Comstock, and new energy was given to the enterprise. During one of the excursions of Mr. Comstock in the mountainous districts he met with the Kyens, a branch of the Karens, who seemed ready to welcome the good tidings of salvation which were brought to them. In the spring of 1837 another reinforcement was made to the mission by the arrival of Mr. and Mrs. Hall. Their connection with the mission was of but brief duration, both of them dying within a few months of the commencement of their work. The station at Kyouk Phyoo was abandoned in November of this year on account of its insalubrity, and a new station at Ramree was occupied by Messrs. Comstock and Stilson in the spring of 1838. The town in which they had made their residence contained a population of 10,000 inhabitants. A church was formed the 29th of May, and a school commenced by Mrs. Comstock.

Messrs. Kincaid and Abbott began another Arracanese station at Akyab in the spring of 1840. It was not long before interesting inquirers appeared, and in May three persons were baptized. The following August, 30 persons professed their faith in Christ. The report was that "the prospects of the mission were good; a mission house and premises had been purchased, and Mr. Kincaid, though his heart was still turned to Ava, was content to abide in Arracan, according as the spirit of God might be." In 1841 there was an additional station commenced at Sandoway, under the charge of Mr. Abbott, who reported 193 baptisms for the year, and in the three stations there were 4 missionaries, 4 female assistants, and 27 native helpers.

One hundred and fifty miles south of Akyab there lives a tribe called the Kemees. From the chief of this tribe, Chetea, there came early in May, 1841, a message to the mission, entreating that the missionaries would teach them about the true God, and give them his holy book. In the following December a similar message was sent, and Mr. Kincaid, accompanied by Mr. Stilson, decided to visit the Kemees. The visit was made, and good seed was sown. Various changes took place in the Arracan stations during the next two or three years. Mrs. Comstock died April 28, 1843, and Mr. Comstock, April 25, 1844. The Karen department, under the special charge of Mr. Abbott, was greatly prospered. During the year 1844, 2039 Karens were brought by baptism into connection with the churches of the Arracan missions. Mr. and Mrs. Ingalls arrived at Akyab in the spring of 1846. At the close of this year there were 29 out-stations, and 3240 members in the churches in Akyab and these out-stations. Mr. Abbott, worn down with disease and care, returned to his native land in the fall of 1845. He remained in the United States a little over two years, and then returned to Sandoway, to have the supervision of the Karen department. Mr. Moore became connected with the Ramree stations in the spring of 1848. Mr. Beecher and Mr. Van Meter were appointed to the Sandoway station. In the churches in this station and its out-stations there was reported at the close of 1848 a membership of 4500, and 5124 *unbaptized* Christians, "who have maintained as religious a life in all respects as the members of the churches, only they were not baptized." The Karen department of the Sandoway mission was removed to Bassan, and its connection with the Arracan mission ceased. The station at Kyouk Phyoo was resumed in November, 1850. Mr. Rose joined the mission at Akyab in 1853. The deputation to the East, Rev. Drs. Peck and Granger, visited early in the year 1853 the stations in Arracan, reported that the mission showed signs of prosperity, and the Convention which met at Maulmain recommended that, at once, these men be sent to reinforce the mission. For a few years, however, there was but little apparent success in Arracan. The missionaries were removed by death, or by assignment to other fields of labor. Mr. Satterlee arrived in Arracan in September, 1855, and died the following July. The executive committee, in their annual report in 1857, say, "In view not only of the unhealthiness of the Arracan climate, but also of the demand for labor in Burmah proper and elsewhere, and of the diminished supply, we respectfully suggest that the mission be brought to a close." The suggestion was carried out, and a mission which at one time was so hopeful, and for which so many valuable lives had been sacrificed, ceased to exist.

Arrowsmith, Col. George, was born in Middletown, N. J., in 1839. He graduated at Madison University at the age of twenty, and became tutor in the Grammar School. In 1861 he went to the war as captain of a company. He rose to be lieutenant-colonel in 157th Regiment, N. Y. Vols., and was killed on the Gettysburg battle-field, July 1, 1863. He was a brave man, and gave promise of excelling in his profession.

Arvine, Rev. Kazlitt, was born in Western New York in 1820. He was a graduate of the Wesleyan University at Middletown, Conn., and of the Newton Theological Institution. In 1845 he was ordained pastor of the church in Woonsocket, R. I., where he remained two years, and then removed to New York to take charge of what was known as the "Providence" church. His connection with this church continued but a few months, on account of failing health. Respite from ministerial labor so far restored him that he accepted a call to become pastor of the church in West Boylston, Mass. Here he continued until his removal to Worcester, to avail himself of medical treatment for the disease which finally caused his death. This event took place at Worcester, July 15, 1851. Mr. Arvine is best known as the compiler of the "Cyclopædia of Moral and Religious Anecdotes," a work which has obtained a flattering circulation. A volume of his poetical productions was also published, which was well received. He was a man of refined and scholarly parts, and his comparatively short life was not spent in vain.

Ash, John, LL.D., was a native of Dorsetshire, England. Early in life he was drawn to the Saviour, after which he united by baptism with the church at Loughwood, near Lyme. He was educated at Bristol College, in which he made remarkable progress in learning. In 1751 he became pastor of the church at Pershore. In his youth he was distinguished for his mathematical attainments, for which he was commended in the periodicals of the day. Ivey says that "his philological works, his elaborate grammar, and dictionary are universally known and highly prized." The learning which marked his writings secured for him in 1774 the degree of Doctor of Laws. His religious opinions were Paul's, without any human additions. He lived honored for his great abilities and learning, and he died in the full enjoyment of the peace of God in 1779.

Asher, Rev. Jeremiah, was born in North Branford, Conn., Oct. 13, 1812. Ruel Asher, his father, was born in the same place. Gad Asher, his grandfather, was a native of Africa, from which he was stolen when about four years of age, and brought to East Guilford, now Madison, Conn., and there sold to Linus Bishop, who gave him his biblical name.

Mr. Asher was licensed to preach by the First Baptist church of Hartford, Conn., and he became pastor of a church in Providence, R. I., soon after, where he labored with much acceptance. Subsequently he became pastor of the Shiloh Baptist church of Philadelphia. In this field his talents and labors were highly appreciated, and he speedily secured the respect of a numerous circle of friends. Finding that his church was heavily burdened with debt, he sailed for England to secure funds for its extinction. He carried credentials with him from leading Baptist ministers of the city of Brotherly Love, attested by the mayor, and he was received with kind greetings and considerable gifts by the British churches.

After his return he entered upon his pastoral labors with renewed vigor, and he had the happiness of seeing the Shiloh church increasing its numbers and growing in the grace of our Lord Jesus Christ. For a time he was a chaplain to a colored regiment in the army. He died in the enjoyment of a blessed hope.

Mr. Asher was a clear thinker, an able gospel preacher, a Christian of undoubted piety, and a minister widely known and highly respected by Baptists and by other Christians of both races.

Ashley, Rev. William W., was born in Hillsborough, N. C., in 1793. His early studies were interrupted in consequence of his entering into military service in 1814. He was in Mobile when the battle of New Orleans was fought. He became a subject of converting grace in the fall of 1815, and united with a Free-Will Baptist church. He was set apart to the work of the ministry in 1817, and for some time itinerated as an evangelist in the Southern and Southwestern States. He was in Nova Scotia in 1821, laboring with great zeal and energy. He was settled as a Free-Will Baptist minister in several places, but in the later years of his life, his views becoming Calvinistic, he connected himself with the regular Baptists, and was pastor of churches in Barnstable and Harwich, Mass. Mr. Ashley was a warm advocate of temperance. In the provinces of New Brunswick and Nova Scotia he established or assisted in organizing over 300 temperance societies. At the time of his death two of his brothers and five of his sons were in the Baptist ministry. He died at South Gardiner, Mass., June 6, 1860.

Ashmore, William, D.D., was born in Putnam, O., Dec. 25, 1821. He was a graduate of Granville College, and of the Covington Theological Institution. In 1848 he was ordained pastor of the Baptist church at Hamilton, O. The following year he received an appointment as a missionary to the foreign field, and sailed from New York Aug. 17, 1850, for China, arriving at Hong-Kong Jan. 4, 1851, and at Bangkok, April 14, 1851. He

applied himself with conscientious diligence to the acquisition of the Chinese language, and was soon able to come into closer contact with the people. Excursions were made to the adjacent villages and out-stations selected for occupancy. Mr. Ashmore labored from house to house, conversing with the inmates, distributing tracts, and in such ways as his wisdom dictated sought to bring home the truth to the hearts and consciences of the people. In this kind of work, quiet and unostentatious, the faithful missionary labored on for several years. The health of Mrs. Ashmore made it necessary that her husband and herself should leave Bangkok for a season. The hope that the change would benefit her was doomed to be disappointed. She died at sea, off the Cape of Good Hope, May 19, 1858. A lady of rare qualities of mind and heart, her death was a sad loss to her bereaved husband. The January previous to her death Dr. Ashmore had been transferred to Hong-Kong, which, for some time, continued to be the scene of his missionary toils. It was his purpose to have gone to Swatow, to labor among the Chinese in the Tie Chiu district, but his health was so poor that he was compelled to abandon his purpose and return to his native land, which he reached in the summer of 1860. In the month of July, 1864, he returned to China, accompanied by his second wife, the youngest daughter of Judge Dunlevy, of Lebanon, O. Another locality having been better suited to missionary purposes than Swatow, Dr. Ashmore and the other missionaries removed to Kak-Chie, not far from their former residence. Several out-stations were under his charge, and the work progressed successfully, taking into consideration all the circumstances under which it was done. The number of church members under the watch-care of Dr. Ashmore in 1870 was 142. He reports for the next year 40 persons baptized, and for the next, 42. In 1875, Dr. and Mrs. Ashmore returned to the United States on account of the poor health of Mrs. Ashmore. On their return-trip they reached Swatow about the 1st of December, 1877, "very much to the relief and gratification of the other missionary." Under date of April, 1878, Dr. Ashmore writes a hopeful letter, as he sums up what has been accomplished within the past dozen years, and adds, "We have had some 20 applicants for baptism. 12 of these were baptized." The latest intelligence from him was under date of July 15, when at the monthly church-meeting there were 15 or 16 candidates for baptism. That the life of so valuable a missionary as Dr. Ashmore may be spared we may earnestly pray.

Ashton, Rev. William E., was born in Philadelphia, Pa., May 18, 1793. At the age of ten he first became interested in the salvation of his soul. At sixteen he was baptized into the fellowship of the

Second Baptist church of his native city. He studied under Dr. Staughton, and in his twenty-second year he was ordained pastor of the Baptist church of Hopewell, N. J. He afterwards served the church of Blockley, Philadelphia, as pastor, and then the Third church, Philadelphia, in which he labored till his death. Mr. Ashton was a ripe scholar, and possessed that polished ease and culture which made him welcome in any social circle. His talents otherwise were respectable, and his piety was felt and seen by all who knew him. He was a useful minister of the Lord Jesus, whom his denominational brethren delighted to honor, and other Christians highly esteemed. Princeton College in 1830 gave him the degree of Master of Arts.

Assam, Mission to.—On the northwestern frontier of Burmah lies the country of Assam, stretching across the plains of the Brahmaputra, from 70 to 100 miles in breadth, and extending on the northeast to the very borders of China. Many races inhabit this large territory. The inhabitants are known by the general name of Shans, which word by changes of the language has become Assam. Since 1826 the country has been under British rule. The conclusion to commence a mission in Assam was reached in 1835, and Messrs. Brown and Cutter were sent to Sodiya, in the northeastern part of the country. Messrs. Thomas and Bronson joined them July 17, 1836. The missionaries entered upon their work with great zeal. The language was learned and reduced to printing, Roman letters being used; tracts were prepared, and portions of the New Testament published and freely circulated. There are now several stations in Assam, of which we give a brief sketch.

1. Gowahati. A church was formed in this place in February, 1845. Rev. Mr. Danforth arrived there in May, 1848, and having acquired the language began at once a career of great usefulness. Schools were established, buildings were erected, hopeful conversions took place, and the church was enlarged. Mr. Danforth made extensive tours into the adjacent regions, and by means of tracts and religious books, as well as with the living voice, he reached large numbers of the people, and much good seed was sown. The liberality of the English residents in Gowahati furnished the means for the erection of a pleasant chapel, 65 feet by 25, which was dedicated the first Sabbath in February, 1853. For many years the mission at Gowahati was in a very depressed condition. Under the labors of Mr. Comfort and his assistants there has been steady progress from year to year. Mr. Comfort's efforts among the Garos have been especially blessed. His health failing, Dr. Bronson removed to Gowahati in 1874. The work seemed to receive a new impulse, and in the report of the executive committee for

1875 we find 28 baptisms recorded, and 102 church members; and the next year 111 baptisms, and the following year 148. At this time, 1880, the number of baptisms last reported was 118, and the church membership 378.

2. Gowalapara is the English civil and military station for the district in which the Garos live; it is situated on the south bank of the Brahmaputra. From this Assamese station the missionaries go forth to preach the gospel to the Garos, who live among the hills on the south of the river. In the spring of 1867, Dr. Bronson visited this interesting people and baptized 26 of them, and formed them into a church. Mr. Stoddard and his family were stationed at Gowalapara in the fall of 1867. In the spring of 1868 he and Dr. Bronson made a five weeks' tour among the Garos, preaching, baptizing, establishing schools, etc. They returned to Gowalapara greatly encouraged by what they had seen of the good work of the Lord among the Garos. So much interested were the English authorities in the success of the missionaries that they cheerfully granted them pecuniary aid in carrying on the schools. The increasing labors of the missionaries called for reinforcements, and the appeal was responded to. Others have gone to this most promising field, and have been greatly encouraged in their work. From the last report we learn that there are nine churches in the district of which Gowalapara is the centre, and in these churches there are 704 members.

3. Nowgong. This place was made a station in 1841. Dr. Bronson established an orphan institution in 1843 in Nowgong, which accomplished great good, not only in promoting the temporal welfare of the children gathered within its walls, but in the conversion of many of them. In 1856 this institution took on somewhat the character of a preparatory and normal school. In consequence of the smallness of the appropriations for its support and the fewness of its pupils it was thought best to suspend it in 1857. Various circumstances transpired to weaken and almost destroy the station at Nowgong. For several years but little progress was made. The efforts of the missionaries among the Mikirs were fruitful for good. Dr. Bronson after laboring faithfully for many years returned to the United States in 1869, and the station was placed in the charge of Rev. E. P. Scott and his wife. Mr. Scott died in May, 1870. Dr. Bronson returned to Nowgong early in 1871, and with invigorated health resumed his work, employing himself in the Assamese department, and Rev. Mr. Neighbor, who had joined him, in the Mikir department. Dr. Bronson removed to Gowahati in 1875. At present there is one church with 106 members.

4. Sibsagor. The Sibsagor station was commenced in 1841. It has been the headquarters

from which excursions have been made to the Naga hills, where successful evangelical work has been done. The lamented Dr. Ward and his wife deserve honorable mention in connection with this station. There was reported in May last one church with 126 members.

The mission in Assam has on the whole been a successful one, especially in its connection with the Garos. We may confidently look for large results in the future in this mission.

Associations, Baptist.—According to Dr. Underhill an association or general assembly of the churches in Somersetshire and the adjacent counties, in England, was formed about 1653, several meetings of which were held during succeeding years at Wells, Tiverton, and Bridgewater. Others are under the impression that regular Associations were instituted at a later period, and that they sprung from the inconvenience of meeting in larger bodies than those gathered in Somersetshire. The first general assembly, representing the nation, met in London in September, 1689; it was composed of delegates from more than a hundred churches scattered over England and Wales; it gave its sanction to the celebrated creed now known with additions as the Philadelphia Confession of Faith. This convention disclaimed all "power to prescribe or impose anything upon the faith or practice of any of the churches of Christ," even though they were represented in the assembly; and they further resolved "that whatever is determined by us in any case shall not be binding upon any one church till the consent of that church be first had." In it every motion about "counsel or advice had to be proved out of the Word of God, and the Scriptures given with the fraternal counsels." The messengers composing the assembly brought letters from the churches commending them to it. Its "breviats" or minutes were "transcribed," and a copy sent to every church. The assembly, at a time when traveling was expensive and dangerous, was found to be inconvenient, and Associations, with exactly the same aims and powers, took the place of the larger body. This is Crosby's account. Ivimey states that one Association of west of England Baptist Churches met in Bristol and another in Frome in 1692. These were probably the first regular Baptist Associations of modern times.

The Philadelphia Association was formally established in 1707, and it has lived and flourished ever since. Dr. Samuel Jones, in his "Century Sermon," published in the volume of "Minutes from 1707 to 1807," informs us that this body originated in what were "called general and sometimes yearly meetings." These meetings were commenced in 1688, and in many of their features they appear to have been Associations. But in 1707 they had regular delegates from Lower Dub-

lin, Middletown, Cohansie, Piscataqua, and Welsh Tract, the five churches composing the Association; and their meetings instead of being almost exclusively devotional, became assemblies for worship and for the transaction of considerable business for their churches. We have now 1005 Associations in the United States.

Associations, The Oldest American Baptist.

—The Philadelphia Association, 1707.

The Charleston Association, South Carolina, 1751.

The Sandy Creek Association, North Carolina, 1760.

The Kehukee Association, North Carolina, 1765.

The Kectocon Association, Virginia, 1766.

The Warren Association, Rhode Island, 1767.

The Stonington Association, Connecticut, 1772.

The Red Stone Association, Pennsylvania, 1776.

The New Hampshire Association, New Hampshire, 1776.

The Shaftesbury Association, Vermont, 1781.

The Woodstock Association, Vermont, 1783.

The Georgia Association, Georgia, 1784.

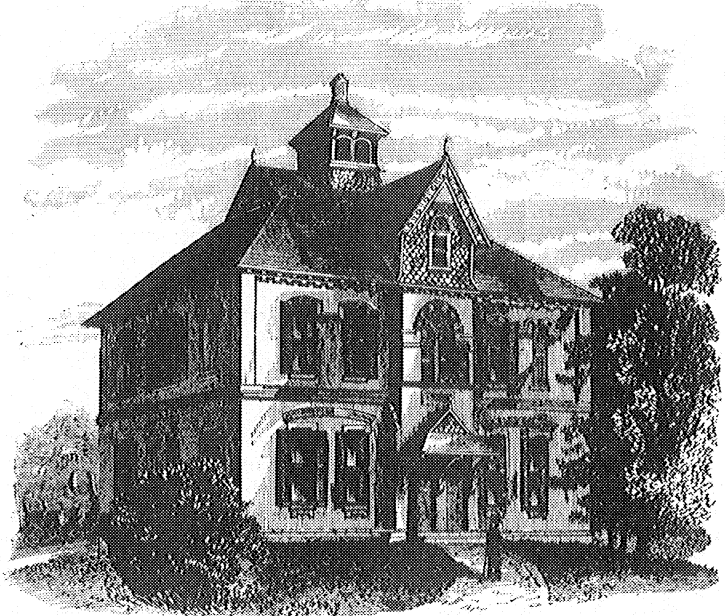
The Holston Association, Tennessee, 1786.

The Bowdoinham Association, Maine, 1787.

The Vermont Association, Vermont, 1787.

Atkinson, Rev. Wm. D., was born in Greene Co., S. C., Nov. 17, 1818. He died Oct. 17, 1879. His

moved to Georgia and settled in Greene County. Wm. D. Atkinson, after four years of academical preparation, entered Mercer University in 1844 and graduated in 1848. He had been converted and baptized in the fall of 1839, was licensed by Shiloh church soon after graduation, and was ordained in Monticello, Ga., in September, 1848. For thirty years he served various churches in Monroe, Jasper, Harris, Greene, Glynn, Pierce, and Tatnall Counties. He was an industrious, energetic, and sympathizing pastor, and an earnest, forcible, and sensible speaker, wielding great influence over his audiences. His piety was most sincere, and in labors he was truly abundant. He taught school frequently, and was a successful instructor, and as an advocate of the temperance cause he was earnest and uncompromising. That he baptized more than a thousand persons proves his success as a pastor. He turned many to righteousness. In erecting houses of worship, in building up weak churches, and in enlisting the pious endeavors of church members he proved himself a master-workman. Above medium size, he was also large in heart and soul. His death produced a profound sensation in Southern Georgia, where he was laboring at the time, and all classes and persuasions united in performing the last sad duties to his remains, exclaiming, "His place can never be filled!"



ATLANTA THEOLOGICAL SEMINARY.

paternal grandfather was a North Carolinian, who fought in the Revolutionary war, and at its close

Atlanta Theological Seminary.—This seminary, for the education of colored Baptist ministers

in Georgia, is sustained chiefly by the American Baptist Home Mission Society, whose headquarters are in New York. The building is very neat and appropriate. This seminary has been in existence eight years. It was located for a time in Augusta, under the name of the "Augusta Institute." It has given instruction to 296 students, of whom 187 were ministers, or candidates for the ministry. It contains now 100 students, 60 of whom are preparing for the pulpit.

Atonement, The.—The atonement is a *transfer of our guilt to Jesus*. This doctrine is strikingly foreshadowed by the Jewish scapegoat. Of it Moses says, "And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness; and the goat shall bear upon him all their iniquities unto a land not inhabited; and he shall let go the goat in the wilderness." Lev. xvi. 21, 22. The blood of the goat was not spilled, no blow was inflicted upon it; but the sins of the children of Israel were typically placed upon it to prefigure the transfer of our sins to the Son of God. In the case of the scapegoat the transfer was figurative, in the Saviour's it was literal. "He was numbered with the transgressors, and he bare the sin of many." Isa. liii. 12. "The Lord hath laid on him the iniquity of us all." Isa. liii. 6. "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." 2 Cor. v. 21. Paul shows that he means the actual transfer of our guilt to Christ by saying, "Who knew no sin,"—that is, of his own; he was made sin, he says, by reckoning our sins to him, not by any sins which he committed. The word translated sin cannot mean a sin-offering in this text, for it is contrasted with righteousness. If the one is a sin-offering the other must be a righteousness-offering; but the word translated righteousness has no such meaning. And sin, not a sin-offering, must be the sense of the word in this connection. This is the common use of the word elsewhere. Men may put forth as many philosophical pleas as their ingenuity can furnish, but according to Paul the sins of the whole saved family were reckoned to—transferred to Jesus.

The atonement is a *transfer of our pains to Jesus*. The entire sufferings demanded by our sins were inflicted upon the Saviour. Isaiah liii. 5, says, "He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed." Here he suffers the innocent for the guilty; he takes our wounds, our bruises, and the chastisement of our peace; and his stripes give perfect

healing to the soul; "the blood of Jesus Christ, God's Son, shed by the transferred pains of the believing family, cleanses us from all sin." Christ lived and died as the proper substitute of his people; so that his acts were theirs, and all his pains. This doctrine is foreshadowed by the death of the paschal lamb, and all the sacrifices of the law of Moses; and it is presented in all its fullness by the dread scenes of Calvary. As Peter says in his First Epistle, iii. 18, "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God." The believer has lost his sins and pains eternally in the death of his loving Lord.

The *design of the atonement was to satisfy the mercy of God*. The heart of God is a fountain of love continually overflowing, and nothing can keep in its bursting streams. To gratify this irresistible affection of Jehovah Jesus became a man and endured our pains, and our death; and now "God is in Christ reconciling the world unto himself not imputing their trespasses unto them." He is busy by his Spirit removing the blind hatred to himself of human hearts, that his love in the crucified Lamb might bring multitudes to trust and love him.

The atonement was also intended to *meet the demands of God's law*. It complies with these perfectly. In the obedience and death of Christ the precepts of the law have been fulfilled and its penalties have been endured, and he is "the end of the law for righteousness to every one that believeth." Rom. x. 4. That is, he is its *completion, its fulfillment*; and when a soul trusts the Saviour the law justifies him and gives him the righteousness which Christ acquired when he obeyed its precepts and suffered its penalties. "Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe." Rom. iii. 22. Moreover, the law demanded for God supreme love from men, and a holy life. And when the Spirit changes a human heart, and gives the faith which secures the forgiveness of God in the soul, the happy recipient is melted in adoring gratitude before the Redeemer, and his heart looks up to God while it says, "Whom have I in heaven but thee? And there is none upon earth that I desire besides thee." And the spirit of grace leads him into the holy dispositions and practices enjoined by the pure law of Jehovah.

The atonement transfers our sins and pains to Christ our substitute, and by faith in Jesus it opens up to the soul a channel through which God's pardoning love may reach and rejoice it, and by which the Spirit's sanctifying grace may purify the heart, and fit it for the everlasting rest.

Atwell, Rev. George Benjamin, son of Rev. George and Esther (Rogers) Atwell; born in Lyme,

Conn., July 9, 1793; his mother was a sister of Rev. Peter Rogers, of Revolutionary fame; his father a worthy preacher of his time; converted when nine years old; licensed to preach by the Second Baptist church in Colchester, Conn., in 1820; ordained in Longmeadow, Mass., in 1822, the first Baptist minister in the place; pastor in West Woodstock, Conn., ten years; in Cromwell one year; in Meriden two years; in Canton ten years; in Pleasant Valley twelve years; was distinguished for his originality of expression, purity of life, nobleness of character, and fidelity to his calling; died in Pleasant Valley, April 23, 1879, in his eighty-sixth year. A record of his worthy life has been given to the public in a volume of "Memorial Sketches," by his daughter, Harriet G. Atwell.

Augusta, Ga., First Baptist Church of.—The First Baptist church in Augusta originated thus, to quote from the earliest church record: "In the year 1817, Jesse D. Green, a layman, was active in gathering together the few scattered Baptists in Augusta, and, after holding one or more preliminary meetings, the brethren and sisters, to the number of eighteen, had drawn up and adopted a covenant, to which they affixed their names." This was styled "The Baptist Praying Society." On the fourth Saturday and Sunday in May, 1817, the society assembled in the court-house, and were regularly constituted, by the advice and assistance of brethren Abraham Marshall, Matthews, Carson, and Antony. Brother Matthews preached from Matt. xvi. 18. At the various meetings of 1818, and during the early part of 1819, Rev. Abraham Marshall acted as pastor. Subsequently, by his advice, Rev. Jesse Mercer was elected pastor, but declined to accept. In 1820, Rev. Wm. T. Brantly was chosen to the pastoral office, and consented to serve without any pecuniary consideration for his services, and, by permission of the trustees, services were held twice every Lord's day in the chapel of the academy, of which Dr. Brantly was rector. Through his exertions a lot was secured, and a brick house which cost \$20,000 was built and dedicated May 6, 1821. A large congregation was soon collected. Dr. Brantly's labors were greatly blessed, many conversions followed, and members were added, embracing in some instances men and women of prominence and wealth; and when Dr. Brantly resigned, in 1826, the church was able to give his successor a comfortable support. Perhaps the church owes more to Dr. Wm. T. Brantly, Sr., than to any other man. Since his time it has gone steadily forward, increasing in strength and usefulness, sending out four colonies, and aiding all the grand enterprises sustained by the denomination. The list of pastors embraces the following: Rev. James Shannon, from 1826 to 1829, a distin-

guished scholar, under whose labors the church was prospered; Rev. C. D. Mallory, from 1829 to 1835. Earnest in godliness, he was a great blessing to the church. Rev. W. J. Hard succeeded, and labored faithfully until 1839. In the autumn of 1840, Rev. Wm. T. Brantly, the younger, took charge, and continued in office eight years. During his term of office several precious revivals occurred, and much good fruit resulted to bless the church. It was found necessary to enlarge the house in 1846 to accommodate the congregation. The belfry then erected contains the bell, a present from Wm. H. Turpin, for more than forty years a devoted friend and member of the church. Brief pastorates then ensued of Rev. N. G. Foster and Rev. C. B. Jannett. Dr. J. G. Binney was pastor from 1852 to 1855, when he resumed missionary work in Burmah. During his ministry twenty feet more were added to the rear of the building. Rev. J. E. Ryerson, a most eloquent man, followed, serving until 1860. Dr. A. J. Huntington then became pastor, and continued in charge until the summer of 1865. Rev. J. H. Cuthbert was his successor, under whose earnest ministry the church was revived, and some valuable additions made to the membership. The next pastor was Rev. James Dixon, who served until 1874; then Dr. M. B. Wharton took charge and labored one year very successfully. By his advice, and under his superintendence, a chapel or lecture-room, which is without a superior in the State, was added to the building. Dr. Wharton was succeeded by Rev. W. W. Landrum, who has been in charge since Feb. 18, 1876. This church is perhaps the second Baptist church in the State as regards the influence, wealth, and the social position of its members, coming next after the Second Baptist church of Atlanta. Its building, in which the Southern Baptist Convention was organized in 1845, though not architecturally beautiful and commanding, is capacious and comfortable. With one exception it is the largest Protestant audience-room in the city. Its location is central, and now, as when first selected, on one of the most eligible lots in the city.

Austin, Rev. Richard H., born in Uniontown, Pa., Oct. 19, 1831, was converted in early life, and united with the Methodist Church; graduated in the Law Department of Madison College, Pa., and afterwards practiced in the courts of Fayette Co., Pa. In 1856 he was baptized at Uniontown, by Rev. I. D. King; was ordained in 1857, and settled as pastor of the church at Brownsville, Pa.; was subsequently pastor at Pottsville, Meadville, and Franklin, Pa. Failing health obliged him to withdraw from the pastorate, and he entered upon a business life. H.'s labors soon became abundantly remunerated, and in recognition of God's claim upon his accumulating wealth he scattered and still

increased. Many needy churches and pastors became the recipients of his benefactions, and he delighted to honor God with his substance. In 1879 he was elected president of the Pennsylvania Baptist General Association. This position he still holds, and, having retired from active business pursuits, he labors with zeal and liberality to advance the interests of State mission work. He is also a member of the board of curators of the university at Lewisburg. He is an earnest preacher, and has a warm heart and ready hand for every good word and work.

Australian Baptists.—The earliest mention in official reports of the churches founded by the Baptists in Australia is in the appendix to the account of the session of the Baptist Union of Great Britain and Ireland, held in London, April 19–24, 1844. It is there stated that the following churches had been established: Sydney, 3; Port Jackson, 1; Port Philip, 1; Van Diemen's Land, 2; South Australia, 2; in all, *nine* churches. The number of members does not appear, and probably was very small, the colonies being then in their infancy. During the next twenty years the population of the several colonies greatly increased, and the steady stream of immigration from the mother-country strengthened the existing churches and promoted the formation of others. In 1865 the official report of the Baptist Union stated that there were 26 churches in Australia and 2 in New Zealand, nearly all of them having pastors. The 2 churches in Melbourne reported an aggregate membership of 727, but most of the others were small, only 1 besides having more than 100 members. During the next few years some efforts were made in England to secure for the Australian field the services of ministers of superior training and ability, and the principal cities were supplied with pastors whose presence and efforts gave an impetus to denominational growth. In 1874 there were 22 churches in New South Wales, 10 in Queensland, 41 in South Australia, 51 in Victoria, 14 in New Zealand, 3 in Tasmania, or Van Diemen's Land. The population of Victoria was 731,538, and the aggregate Baptist membership about 1700. From the Baptist Union report for the present year (1880) it appears that much has been done in later years to consolidate and unify the denomination. Scarcely any of the Australian churches are unassociated, and societies for promoting missions in foreign countries, for succoring weak churches, and for educating students for the ministry are in regular working order. The Victorian Association reports 34 churches, with a membership of 2636, and 19 branch schools and stations, 367 Sunday-school teachers, and 3880 scholars. Besides a home mission, this Association supports several native missionaries in India. The South Australian Association has 38 churches and

5 preaching stations, 21 preachers engaged in ministerial work, and 2311 members. The New South Wales Baptist Union reports 14 churches and 4 stations, 716 members, 1035 Sunday-school scholars, 118 teachers, and it circulates a denominational paper. The Queensland Association has 21 churches and stations, 729 members, 10 pastors, not including 6 German Baptist churches, with a membership of about 300. In New Zealand there is 1 Association in the south of the island, with 7 churches, and there are about twice as many unassociated. The aggregate membership is 1450, with 15 ministers. No progress appears to have been made in Tasmania, the report showing the existence of only 3 churches, but giving no statistics. The total number of Baptist churches in Australasia may be given approximately as 127, with 87 ministers and 7700 members. In the leading cities the church edifices are large and elegant, that in Collins Street, Melbourne, accommodating 1050 persons. The largest membership is reported by the Hinders Street church, Adelaide, namely, 474. Two of the Melbourne churches report more than 400 members in each.

Avery, Angus Clark, was born Jan. 26, 1836, in Henry Co., Mo. The Averys first settled in Groton, Conn. Nine of them were killed in the war of the Revolution. Five were wounded at Groton Heights in 1781, and four were commissioned officers in the struggle for independence. His mother's ancestors settled in Virginia, and were active in the war for independence. His great-grandfather was killed in the battle of Blue Lick. Mr. Avery studied two years in Burrett College, and a year in the State University of Missouri, and graduated from Burrett College with valedictory honors in 1858. He studied law, and was admitted to the bar in 1860, and he practiced law in Clinton, Mo., till the war suspended business. He then turned his attention to real estate, and is now the largest land-holder in the county, and he has done more than any other man for the surrounding country. Through great difficulties he built portions of the Missouri, Kansas and Texas Railroad, and he secured the completion of this great highway. He established the first National Bank of Clinton. He is a member and a deacon of the Baptist church of Clinton, and superintendent of its Sabbath-school, and he contributed \$10,000 to build its house of worship. He is a trustee of William Jewell College, Mo., and a large contributor to its endowment. Few men are more favorably known than Mr. Avery. He is a man of large means and of great humility, and he is an untiring worker for Jesus. He holds many important offices, and he is growing in usefulness as a citizen and as a Christian.

Ayer, Gen. L. M., was born in Barnwell Co., S. C., in 1830, of wealthy parents. He is a grad-

uate of the South Carolina College; studied law, but gave his attention chiefly to politics; served several terms in the Legislature, was a general of militia, and was elected to the United States Congress, but the beginning of the war prevented him from taking his seat. He was afterwards in the

Confederate Congress. About ten years ago he became a Baptist, and was ordained to the ministry. He is remarkable for kindness and hospitality, and is an able speaker. He has recently published a work on infant salvation, which has elicited high commendation.

B.

Babcock, Gen. Joshua, born in Westerly, R. I., in 1707; graduated at Yale College; studied medicine and surgery in Boston and in England; settled in his native town; was an accomplished scholar; much in public business; became chief justice of the Supreme Court of Rhode Island; intimate with Benjamin Franklin; first postmaster in Westerly in 1776; had an elegant mansion, still standing; enrolled a Baptist; one of the first incorporators of Brown University in 1764, and one of the board of fellows in 1770; a major-general of militia in 1776; very active in the Revolution; had two half-brothers and three sons that graduated at Yale College. His son, Col. Henry, became distinguished, and was a Baptist, having united with the First Baptist church in Boston, Mass. Dr. Joshua died in Westerly, April 1, 1783, aged seventy-six.

Babcock, Rev. Oliver W., the pastor of the Baptist church in Omro, Wis., is a native of Swanton, Franklin Co., Vt., where he was born in 1818, and where he passed his childhood and youth. He began his ministry in his native State with the Baptist church at Enosburg Falls, where he was ordained Sept. 24, 1849. He was pastor at East Enosburg, North Fairfax, North and South Fairfield, and Fletcher, in Vermont. In New York he served the Baptist church at Stockholm two years, Malone five years, Madrid one year, and Gouverneur seven years. In 1867, under appointment of the American Baptist Home Missionary Society, he went to Wisconsin, and became pastor at Manasha and Neenah, where he labored six years. He subsequently became pastor for a brief period at Appleton, and he is now pastor of the Baptist church at Omro, where he has labored with much acceptance for six years.

Babcock, Rev. Rufus, son of Elias Babcock, was born in North Stonington, Conn., April 22, 1758. His father, a Separatist and then a Baptist, moved with his parents, about 1775, to North Canaan, Conn.; was two or three times called out as a soldier in the Revolution; served with the company of Capt. Timothy Morse, whose daughter he married;

in 1783 was baptized by Rev. Joshua Morse; united with the Baptist church in Landisfield, Mass., by which, afterwards, he was licensed to preach; gathered a church in Colebrook, Conn., where he was ordained in 1794; the first minister of any denomination settled in that town; began his preaching in a barn in mid-winter; preached also widely in the towns adjacent with large success; served the Colebrook church as pastor till he was seventy-three years old; received above 500 members; educated his two younger sons, Cyrus Giles, and Rufus, Jr., at Brown University,—the former graduated in 1816, and died soon after,—the latter graduated in 1821 and became the widely-known Baptist preacher, Dr. Rufus Babcock; he had a vigorous mind, was an effective preacher, widely known and greatly honored. He died in November, 1842, aged eighty-four years.

Babcock, Rufus, D.D., was born in Colebrook, Conn., Sept. 18, 1798. His father was the pastor of the Baptist church in that place. He entered Brown University in 1817, and passed through the full course of study, graduating in 1821. Among his classmates were President Eliphaz Fay, of Waterville College; Hon. Levi Haile, judge of the Supreme Court of Rhode Island; and the well-known Dr. Samuel G. Howe, of Boston. Not long after leaving college he was appointed tutor in Columbian College, now Columbian University, which, under Rev. Dr. Staughton, had recently been established in Washington, D. C. During his connection with the college he pursued his theological studies under the direction of its gifted president, having already received a license to preach from the church of which he was a member. He was ordained in 1823 by the Hudson River Association at Poughkeepsie, N. Y., and shortly after his ordination became pastor of the Baptist church in that place. Here he remained until invited to Salem, Mass. There he had a most happy and successful ministry from 1826 to 1833. He was then invited to take the presidency of Waterville College (now Colby University), which office he

held for nearly four years. Retiring from it, he took charge successively of the Spruce Street church in Philadelphia, the First Baptist church in New Bedford, Mass., then again of the church in Poughkeepsie where he commenced his ministry. His last pastorate was in Paterson, N. J. In the work of religious organizations which were concerned in giving the gospel to the destitute he took great interest. He was president of the American Baptist Publication Society, the corresponding secretary of the American and Foreign Bible Society, to promote whose interests he wrote and traveled extensively. At different times he acted also as an agent of the American Sunday-School Union. For these places of trust and useful labor he possessed rare qualifications, and did good service in the cause of his Master. Dr. Babcock had a ready pen, and always maintained an intimate connection with the religious press. From 1841 to 1845 he was the editor of the *Baptist Memorial*. He wrote and published during his life several volumes. His correspondence with the *Watchman*, as it is now called, extended over almost the entire period of its existence. He devoted himself with ceaseless diligence to the work to which he consecrated the dew of his youth and the energies of his riper years. His death created a void which has never in all respects been filled. When he left the world it could truly be said, "Blessed are the dead which die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

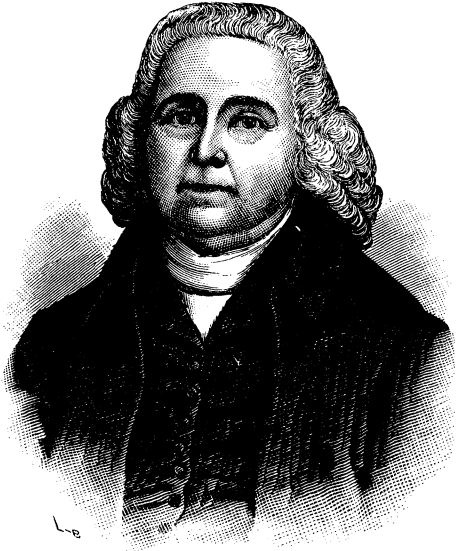
Dr. Babcock died at Salem, Mass., where he had gone to visit among his old parishioners. The event occurred May 4, 1875.

Babcock, Rev. Stephen, born in Westerly, R. I., Oct. 12, 1706, was a constituent member of the Presbyterian church in Westerly in 1742, and was chosen a deacon; became a Separatist; organized the Baptist church (Hill church) in Westerly, April 5, 1750, and was ordained the pastor on the same day; acted a conspicuous and effective part in the great "New Light" movement; aided in organizing many new churches; joined in calling the famous council of May 29, 1753, held in North Stonington, Conn., and the council in Exeter, R. I., in September, 1854; bold, faithful standard-bearer in troublous times; died full of historic honor Dec. 22, 1775. He was succeeded by his son, Rev. Oliver Babcock; ordained Sept. 18, 1776; good and faithful; died Feb. 13, 1784, in his forty-sixth year.

Backus, Elizabeth, wife of Samuel Backus, of Norwich, Conn., and mother of Rev. Isaac Backus, the Baptist historian, was a descendant of the Plymouth Winslows, and a talented, heroic Christian woman; was converted in 1721; lost her husband in 1740; became a Separatist with her son in 1745;

was suspended from communion of the Congregational church, with her son and seven others, Oct. 17, 1745; was imprisoned for refusing to pay rates for the standing order in October, 1752, when she wrote her son the letter that has become historic; and died Jan. 26, 1769. Though she did not unite with the Baptists, as there was then no Baptist church in that region, yet she evidently held firmly and suffered bravely for some of their distinguishing principles.

Backus, Rev. Isaac, was born at Norwich, Conn., Jan. 9, 1724, of parents who were actively



REV. ISAAC BACKUS.

identified with the "pure" Congregationalism as opposed to the Saybrook platform, and his early religious training influenced greatly his future life. He was converted in 1741 during the Great New England Awakening, but did not join himself to the church until ten months later, and then with much hesitation, owing to the laxity of church discipline and its low state of religious feeling. From this church—the First Congregational of Norwich—he and others soon separated themselves, and began to hold meetings on the Sabbath for mutual edification. Feeling himself called by God to the work of his ministry, he shortly after began to exhort and preach, although there were at that time penal enactments against public preaching by any except settled pastors, unless with their consent and at their express desire. He was, however, unmolested, and addressed himself earnestly to the work of a pastor and evangelist, his first pastorate being that of a Separate church at Middleborough, to which he was ordained in 1748. In the follow-

ing year he married Susannah Mason, of Rehoboth, with whom he lived fifty-one years, and of whom he wrote near the close of his life that he considered her the greatest earthly blessing God had given him.

The subject of baptism was agitating the church of which Mr. Backus took charge, and it was only after a long and bitter struggle with himself that two years later he was enabled to put aside all doubts and perplexities on the subject and come out unreservedly for baptism through a profession of faith. His stand on this subject and his baptism by Elder Peirce, of Rhode Island, soon led to his exclusion from the church, although he did not consider himself a Baptist, nor did he desire to connect himself with that denomination. He continued his labors as an evangelist until 1756, when, with six baptized believers, a Baptist church was formed in Middleborough, and Mr. Backus was ordained its pastor. In 1765 he was elected a trustee of Brown University, which position he held for thirty-four years.

At this time the Baptists were subject to much oppression and persecution by the civil powers of Massachusetts. They were taxed for the maintenance of the state churches, and upon refusal of payment of rates their lands and goods were distressed, and themselves put in prison. In 1774, Mr. Backus was chosen agent of the Baptist churches of Massachusetts, and to his faithful and untiring labors we owe much of our present civil liberty. For ten years he labored and struggled and wrote for exemption from the burdens laid upon the Baptists; but although not entirely unsuccessful he did not live to see the fruit of his work, the entire severance of church and state in Massachusetts not taking place until 1833.

In 1774, Mr. Backus was sent as the agent of the Baptist churches of the Warren Association to Philadelphia to endeavor to enlist in their behalf the Continental Congress, which met there at that time. He with agents from other Associations conferred with the Massachusetts delegation and others, and President Manning, of Brown University, read a memorial setting forth the grievances and oppressions under which the Baptists labored, and praying for relief therefrom. The result of this effort on the part of the New England Baptists to obtain religious freedom was hurtful rather than advantageous. After the adjournment of the Continental Congress most unjust and untruthful reports were circulated in regard to the proceedings of the conference. The Baptists were accused of presenting false charges of oppression in order to prevent the colonies uniting in defense of their liberties. To counteract if possible these injurious reports Mr. Backus met the Committee of Grievances at Boston, and they drew up an address

affirming their loyalty to the colonies and defending their action at Philadelphia, and it was presented to the Congress of Massachusetts then in session. In 1775, when the General Court met at Watertown, Mr. Backus sent in a memorial, setting forth with great plainness the policy of the State towards those who were not of the Standing Order, and demanding religious liberty as the inherent right of every man. This memorial was twice read in the Assembly, and permission was given Dr. Fletcher to bring in a bill for the redress of the grievances "he apprehended the Baptists labored under." The bill was brought in but never acted upon by the House. Under the direction of the Association, which met that year at Warren, Mr. Backus then drew up a letter to all the Baptist societies asking for a general meeting of their delegates for devising the best means for attaining their religious freedom. In 1777 he read an address before the Warren Association "To the People of New England" on the subject of religious freedom, and the same year his first volume of the "History of New England" was issued. In the following year he read before the Warren Association another paper on religious liberty, which was published at their unanimous request. In 1779 he published in the *Independent Chronicle*, of Boston, a reply to the statement made at the drafting of the proposed new State constitution, that the Baptists had never been persecuted, and they had sent their agent to Philadelphia in 1774 with a false memorial of their grievances in order to prevent the union of the colonies. This false assertion was made in order to obtain votes necessary to carry Article III. in the Bill of Rights, which gave to civil rulers powers in religious matters. In 1780 the Baptist Convention published an appeal to the people against this article, which led to a newspaper controversy, in which the Baptists were defended by Mr. Backus. A protest was then issued by the Association, but the General Court nevertheless adopted the objectionable article, and the Warren Association through their agent again addressed the Baptists of the State. Under the new constitution the Baptists, "if they gave in certificates to the ruling sect that they belonged to a Baptist society, and desired their money to go to the minister thereof, he (the minister) could sue the money out of the hands of those who took it." Mr. Backus met the Committee of Grievances in 1785 to consult with them in relation to their course of action under such ruling. They concluded to accept the compromise despite the earnest objections of Mr. Backus. Had they been willing to resist, even to the loss of their property, the giving in of certificates, and had they demanded the entire separation of church and state, the desired end would no doubt have been attained many years before it was.

In 1789, Mr. Backus visited Virginia and North Carolina, at the request of the brethren, for the purpose of strengthening and building up their churches. He spent six months in this work, and was the means of accomplishing much good. The distance he traveled while there—some 3000 miles—and the number of sermons preached—126—show the marvelous energy of the man, and the immense amount of work he must have accomplished during his ministerial life.

Mr. Backus continued in the active duties of a pastor and evangelist until within a short time of his death, which occurred Nov. 20, 1806. In appearance he was tall and commanding, and in later years inclined towards portliness. He possessed an iron constitution, and was capable of great physical endurance.

The historical works of Mr. Backus are of great value on account of the deep research he made in the collection of his material, and his impartiality in presenting the facts. The Baptists owe much to him for the discovery and preservation of many interesting and important events concerning their history during colonial times.

Backus, Jay S., D.D., a Baptist clergyman, was born in Washington Co., N. Y., Feb. 17, 1810, and died in Groton, N. Y., 1879. He studied at Madison University, but by reason of serious illness, which crippled him for life, he did not finish his course. Nevertheless the degrees of Master of Arts and Doctor of Divinity were conferred on him by that university. He was ordained as pastor of the Baptist church of Groton, N. Y., which he served with marked success. During this pastorate he labored as an evangelist, assisting other ministers in special revival meetings. In this work he was known as a preacher of great power. He also served as pastor of the First Baptist church of Auburn, N. Y., the McDougal Street and the South Baptist churches of the city of New York, and the First Baptist church of Syracuse, whose house of worship had been burned while uninsured. By undaunted effort, perseverance, and financial tact he secured a new and better house, and dedicated it free from debt.

For a few years he was associate editor of the *New York Chronicle* with Dr. Pharellus Church. In 1862 he was elected secretary of the American Baptist Home Mission Society, a position of great responsibility and high honor. The energy, the zeal, the sanctified ambition, so characteristic of the man, made him one of the most successful managers of that great enterprise.

Bacon, Joel Smith, D.D., was born in Cayuga Co., N. Y., Sept. 3, 1802. In 1821 he entered Homer Academy, and after two years' study he was admitted to the Sophomore class at Hamilton College, Clinton, N. Y., where, in 1826, he gradu-

ated with honors. While at college he was distinguished for scholarship and readiness in debate. Among his classmates were Dr. Hague, Judge Bosworth, Dr. Carmichael, and others eminent in church



JOEL SMITH BACON, D.D.

and state. For one year after his graduation Dr. Bacon taught school in Amelia Co., Va. The year following he took charge of a classical school in Princeton, N. J., and while there associated intimately with members of the faculties of the college and the seminary, and was highly esteemed by them. In 1829 he accepted the presidency of Georgetown College, and held it for ten years, with the universal respect of the students, of the trustees, and of the community. In 1831 he was ordained to the ministry. In 1833 he resigned the presidency of Georgetown College and accepted the position of Professor of Mathematics and Natural Philosophy, at Hamilton, N. Y. Shortly after entering upon his duties, at his request, he was transferred to the chair of Moral and Mental Philosophy, a department of study usually conducted by presidents of colleges. The death of his father-in-law, Capt. Porter, led Prof. Bacon, in 1837, to resign his professorship, and removing to Salem, he became pastor of the First Baptist church in Lynn, Mass. He remained for nearly three years, greatly esteemed by the church and all who knew him. In December, 1839, Dr. Bacon resigned his pastorate. In 1843, two years after the resignation of Dr. Chapin, Dr. Bacon was elected president of the Columbian College, Washington, D. C. His connection with the college was a successful one, and, as in all the positions which

he occupied, he showed himself well adapted to the responsible and arduous duties of the station. After serving as president for eleven years he resigned, and devoted his energies to female education in Georgia, Louisiana, Virginia, and Alabama. He accepted an appointment in 1866 from the American and Foreign Bible Society to distribute Bibles among the colored people, and the amount of good he accomplished by way of counsel, instruction, and encouragement among the freedmen the records of eternity only will reveal. It was a lowly work for one who for so many years had been a leader among the most intellectual of the land, but a work which, nevertheless, he enjoyed with his whole heart. In this work of two or three years Dr. Bacon "finished his course." On Sunday, Oct. 31, 1869, Dr. Bacon had the pleasure of baptizing two of his daughters, then pupils at Edgewood, a school at Fluvanna, Va., in the Rivanna River, one of them relating her experience on the bank in the presence of a large and weeping circle of spectators. He reached his home in Richmond November 3; in two days after he was attacked by pleurisy and pneumonia, and on the following Wednesday fell asleep in Christ. Dr. Bacon's mind was versatile and practical, and he was fond of studying men and things as well as books. He was an acute inquirer; he was an interesting and practical preacher, always commanding attention and awakening and stimulating thought. As a man, he was of pure and lofty sentiments, with broad and generous sympathies, and with kindly affections.

The honorary degree of D.D. was conferred upon Dr. Bacon in 1845.

Bacon, Prof. Milton E., a distinguished educator in Mississippi, was born in 1818 in the State of Georgia. He graduated at the University of Georgia in 1838, and soon after engaged in teaching. In 1843 he founded the "Southern Female College" at Lagrange, Ga., where he labored about fourteen years. He then removed to Aberdeen, Miss., and established the Aberdeen Female College, where he taught nine years. He was very much loved by his pupils, and often received the highest testimonials of their esteem. In 1879, by invitation of the alumni of Lagrange College, there was a reunion of Prof. Bacon with his old pupils at Atlanta, Ga. This interesting meeting was attended by hundreds of ladies from a number of the surrounding States. Prof. Bacon has long been an active and zealous Baptist.

Bacon, Rev. William, M.D., was born at Greenwich, N. J., June 30, 1802. Early in life he united with the Presbyterian Church. Soon afterwards his thoughts were turned towards the ministry, and, encouraged by his friends, he entered upon a course of collegiate study at the University

of Pennsylvania, where he graduated at the age of twenty. About this time, having begun to question the reality of his conversion, and consequently his call to the ministry, he studied medicine, and commenced practice at Allowaystown, Salem Co., N. J. Here he was brought under the ministry of Rev. Joseph Sheppard, the loved and revered pastor of the church at Salem, through whose intelligent and faithful counsels he was brought into the liberty of the children of God, and by whom he was baptized. The desire to preach the gospel was now kindled anew in his heart. Ordained as an evangelist, he went everywhere preaching the Word, the Lord working with him and crowning his labors with great success. In 1830 he became pastor of the church at Pittsgrove, in 1833 of the church at Woodstown, and in 1838 of the church at Dividing Creek. In all these churches he served faithfully and well his Lord and the souls of the people. His pastorate at the latter place lasted eleven years, and appears to have been one of unusual prosperity. Weighed down by these years of toil, and hindered by domestic cares and afflictions from giving himself wholly to the work of the ministry, he retired from pastoral duties and resumed the practice of medicine, in which he continued till his death. He was held in much esteem by the public, and at the earnest request of the people of the district in which he lived he served them two successive terms in the Legislature of the State, commanding, by his intelligence, integrity, and moral worth, the respect of every member of the House. At the age of sixty-six, after a brief sickness, he fell asleep in Jesus, at Newport, N. J.

Bacon, Winchell D., of Waukesha, Wis., was born at Stillwater, Saratoga Co., N. Y. His father was a farmer. His mother's maiden name was Lydia Barber Daisley. He remained on his father's farm until nineteen years of age, and then went to Troy, N. Y., and served as a clerk in a store for two years. In 1837 he accompanied his father's family to Butternuts, Otsego Co., N. Y., where his father had purchased land, and here he again engaged in farming. In September, 1841, he started with his wife for the West, and settled in Prairieville, now Waukesha. Here he bought a farm, and engaged in the occupation for which he was trained. In connection with his farming he entered extensively into business pursuits in Waukesha, in which he was pre-eminently successful. In 1863, Mr. Bacon was appointed paymaster in the army, and served in that capacity for some time. In 1865 he, with other citizens, organized the Farmers' National Bank of Waukesha, and he was elected president. In 1853 he was a member of the Legislature. He has been a member of the board of trustees of the Hospital for the Insane, of the Deaf and Dumb Institute, and of the University of Chicago.

In early life Mr. Bacon made a profession of religion and united with the Baptist Church. He is decided in his religious convictions and denominational preferences. Mr. Bacon in some communities would be called a radical man. He certainly has the courage of his convictions, and is outspoken on all subjects that relate to the reformation of society and the State. He is the fearless enemy of all oppression and wrong. He has a wife and three children living. Joshua, his only son, is one of the rising physicians of the county and State.

Bagby, Rev. Alfred, was born June 15, 1828, at Stevensville, King and Queen Co., Va., and is a son of John Bagby, who is still living, and in his eighty-seventh year. Two brothers also entered the ministry, Rev. Prof. G. F. Bagby, of Bethel College, Ky., and Rev. R. H. Bagby, D.D., who died in 1870. He was educated mainly at Stevensville Academy and at the Columbian College, where he graduated in 1847. In 1850 he entered Princeton Theological Seminary, N. J., but owing to the failure of his health he was obliged to leave in 1851. He spent two years in teaching in New Kent Co., Va., and was principal of the Stevensville Academy from 1856 to 1859. Mr. Bagby has been pastor of churches at Hicksford and at Mount Olivet, Va. In 1855 he took charge of the church at Mattapony, where he has been the honored and successful pastor for twenty-three years. He also started an interest at West Point, Va., where he is now laboring in conjunction with Mattapony. The latter church has been greatly blessed under Mr. Bagby's ministry in the development of the gifts of its members, among whom it has sent forth Rev. R. H. Bagby, D.D., pastor of Bruington church, Va.; Rev. John Pollard, D.D., pastor of Lee Street church, Baltimore; Rev. W. B. Todd, Virginia; and Rev. W. T. Hundley, Edgefield, S. C. The meeting-house at Mattapony was built in colonial times by the government for the Established Church. The adjacent grounds are crowded by graves and monuments of the dead, not a few of which antedate the Revolution for years. The remains of George Braxton, the father of one of the signers of the Declaration of Independence, repose here under a plain marble slab.

Bagby, Richard Hugh, D.D., the son of John and Elizabeth Bagby, was born at Stevensville, Va., June 16, 1820. He was converted while a student at the Virginia Baptist Seminary, now Richmond College, and became a member of the Bruington Baptist church in his native county of King and Queen. Of his conversion he writes, "I entered the seminary at Richmond, and nothing important happened, except that from my entrance my religious impressions increased, and my views of the pardon of sin through Christ grew brighter and clearer, until my distress on account of my

sins was so great that I gave up all as lost. But one morning while at worship in the chapel, and in the act of praying, I determined to give myself to God, to work for him while life lasted, and to trust my salvation in his hands through the riches of his grace in Christ Jesus. I at once felt relief." He graduated at the Columbian College in 1839, after which he studied law. Having determined, however, to devote himself to the ministry, he relinquished the practice of his profession; was licensed to preach in 1841 by the Mattapony church, and in 1842 ordained. He was immediately called to the pastorate of the Bruington church, into whose fellowship he had been baptized eight years before. In this field he remained twenty-eight years, a laborious and eminently successful pastor, baptizing large numbers, and encouraging the membership in every good work. After this long and fruitful pastorate with the Bruington church, he accepted, in 1870, the appointment of associate secretary of State Missions in Virginia. He was for several consecutive sessions president of the Baptist General Association of the State, and served with great efficiency. He received the honorary degree of D.D. from the Columbian College in 1869. He died Oct. 29, 1870, from the effects of an illness brought on by exhausting labors in assisting in protracted meetings. He sleeps in the burial-ground of the church at Bruington, which he loved so earnestly and served so well, and the people of his charge have erected over his remains a neat marble monument. Dr. Bagby stood among the foremost of the Virginia ministry of his day. Some surpassed him in learning and in the graces of style: but for clearness and force, for directness, earnestness, and effectiveness of thought and manner, he was rarely excelled. As a pastor he had but few peers. His labors were largely and equally blessed in turning souls to God and in training them for usefulness in the service of truth and holiness.

Bailey, Rev. Alvin, one of the pioneers of the Baptist denomination in Illinois, was born at Westminster, Vt., Dec. 9, 1802. At the age of fourteen he united with the Baptist church in Coventry. He studied for the ministry at Hamilton, graduating in 1831. In the same year, in company with his classmate, Gardner Bartlett, afterwards associated with him in Western labor, he was ordained at Coventry, Vt. Removing soon after to Illinois with his wife, a sister of Dr. George B. Ide, he opened a school at Upper Alton, which may perhaps be regarded as a first step towards the foundation of the college now there. He at the same time served the church in Alton City as its pastor. Removing in due time to Carrollton, he became pastor of the church there. Here his wife died, and he married the widow of Rev. Allen

B. Freeman, of whose early death in Chicago mention is made elsewhere. Besides at Carrollton, he was pastor at Winchester and Jacksonville, publishing at the latter place the *Voice of Truth*, and afterwards the *Western Star*. In 1847 he returned to New York, and until 1853 served churches at East Lansing and Belfast in that State. In the last-named year he accepted a recall to Carrollton, Ill., but in 1855 returned to New York, and after a six-years' pastorate at McGrawville and one at Dryden, he died of typhoid pneumonia, at Etna, Tompkins Co., May 9, 1867. "Alvin Bailey," says Dr. J. D. Cole, "was one of the best ministers that ever labored in the Prairie State."

Bailey, Rev. C. T., the editor of the *Biblical Recorder*, the organ of the Baptists of North Carolina,



REV. C. T. BAILEY.

was born in Williamsburg, Va., Oct. 24, 1835. He was the last candidate ever baptized by Scuvant Jones; was educated at William and Mary College, and at Richmond College; was ordained in 1858, Revs. W. M. Young, William Martin, and W. A. Crandall forming the presbytery, at Williamsburg; went into the army as a private in 1861, but did not remain in the service long; preached to several country churches in Surrey Co., Va.; came to North Carolina in October, 1865, and became master of the Reynoldson Academy in Gates County; removed to Edenton in 1868, where he remained as pastor till 1871, when he became pastor of the Warrenton church. In 1875 he became proprietor of the *Biblical Recorder*, which he has since conducted with distinguished ability and success.

Bailey, Gilbert Stephen, D.D., son of George A. Bailey, was born in Abington, Pa., Oct. 17, 1822. While a student in Oberlin College he became a disciple of Christ, and was baptized in Abington, Oct. 16, 1842. Leaving college on account of illness, he taught for a while, and preached occasionally. He was ordained May 20, 1845, at Abington, and immediately became pastor in Canterbury, Orange Co., N. Y. The next year he was sent by the American Baptist Home Mission Society to Springfield, Ill., and accepted the pastorate of the church there. In 1849 he removed to Tremont, Tazewell Co., Ill., and labored there and at Pekin, in the same county, six years. In December, 1855, he became pastor at Metamora, Woodford Co., Ill., and continued in that relation till May, 1861. He labored at Morris, Ill., from May, 1861, till December, 1863, when he became superintendent of missions for the Baptist General Association of Illinois. His work in this office was of great value, and was, to say the least, contemporaneous with a remarkable growth of Baptist churches in Illinois. From October, 1867, to July, 1875, he was secretary of the Baptist Theological Union, which was formed to establish and endow the theological seminary now located at Morgan Park. For these years his work was laborious and self-sacrificing, but eminently successful. From Aug. 1, 1875, to April 1, 1878, he ministered to the church at Pittston, Pa., and since the latter date has been pastor at Niles, Mich., where a new house of worship has meanwhile been built. He is the author of the following works, viz.: "History of the Illinois River Baptist Association," "The Caverns of Kentucky," "Manual of Baptism," "The Trials and Victories of Religious Liberty in America," and five tracts. Dr. Bailey first proposed and inaugurated a ministers' institute in 1864, and his suggestion has been widely accepted.

Bailey, Rev. John, a distinguished pioneer preacher of Kentucky, and one of the first pulpit orators of the West in his day, was born in Northumberland Co., Va., 1748. He united with a Baptist church in his youth, and began to exhort at the age of eighteen years. He was ordained to the ministry in early manhood. He moved from his birthplace to Pittsylvania, where he gained considerable reputation as a pulpit orator. In 1784 he moved to Kentucky, and settled in what is now Lincoln County. Here he gathered Rush Branch church, and became its pastor in 1785. In the course of a few years he gathered McCormack's and Green River churches. He was a member of the convention that formed the first constitution of Kentucky, in 1792. He was also a delegate from Logan County to the convention which formed the second constitution of that State, in 1799. About

this period he adopted the doctrine of "Universal Restoration," and was excluded from his church. This resulted in a division of South District Association. A majority of the churches followed the eloquent Bailey without adopting his theory. This faction were known by the name of "South Kentucky Association of Separate Baptists." It has since become three Associations, all of which are now weak and in a perishing condition. Mr. Bailey labored with much zeal and diligence among the churches of this sect to a good old age. He maintained a spotless moral character, and was very successful in building up these churches. He was regarded by all who knew him as a good and great man. He died at his home in Lincoln Co., Ky., July 3, 1816.

Bailey, Rev. Joseph Albert, born in Middletown, Conn., Aug. 17, 1823; baptized in 1837 by Rev. J. Cookson, and united with the Baptist church in Middletown; felt a call to the ministry; preached first sermon in 1847; graduated from Wesleyan University in 1849; studied theology at Newton, Mass., and Rochester, N. Y., graduating from the latter seminary in 1851; ordained pastor of the Baptist church in Essex, Conn., Oct. 22, 1851, the sermon by Rev. R. Turnbull, D.D.; labored in Essex four years with great favor; settled with the Baptist church in Waterbury, Conn., in September, 1855, where with remarkable success he preached for about eighteen years, and until his health failed; was for years secretary of the Connecticut Baptist State Convention; was school visitor for Waterbury, and engaged in temperance and other good causes. In March, 1873, for the recovery of his health he sailed for Europe; went to Carlsbad, in Baden, for his health; there died May 11, 1873, in his fiftieth year. In him were blended force and sweetness; clear, strong, fervid preacher; wise, faithful pastor; hearty friend; beloved by all.

Bailey, Hon. Joseph Mead, LL.D.—Among the laymen of the Baptist denomination in this country Judge Bailey deservedly holds a conspicuous place. While eminently successful in his chosen profession, having achieved as a jurist a foremost position, he is known in all circles as a man of fine culture, an intelligent, earnest Christian, always willing to be known as such, and as a steadfast Baptist. He was born in Middlebury, Wyoming Co., N. Y., June 22, 1833, and united with the Baptist church in that place in 1847. He prepared for college at the Wyoming Academy, entering the University of Rochester as Sophomore in 1851, and graduating in 1854. As a student he was known rather for his quiet diligence than for brilliance in the various college exercises, ranking, however, as a scholar with the best. He studied law at Rochester, and in 1856 entered upon the

practice of his profession at Freeport, Ill. His success was immediate and marked. In 1867 he was elected a member of the Illinois Legislature, and re-elected in 1869. In 1876 he was one of the Presidential electors for the State of Illinois. In 1877 he was chosen judge of the Thirteenth Judicial Circuit; in 1878 judge of the First District of the Illinois Appellate Court, and in 1879 chief justice of the same court. His official duties are discharged at Chicago, though his residence remains at Freeport. His known interest in the cause of higher education led to his election in 1878 as trustee of the University of Chicago, in which board he now also holds the office of vice-president. In 1879 he received from the universities of Rochester and Chicago the degree of LL.D. In his own place of residence, as well as throughout the State, Judge Bailey is held in great respect, and in the church of his membership is a valued counselor and co-laborer, while always ready with liberal donations.

Bailey, Rev. Napoleon A., was born in Lawrence Co., Ala., Sept. 5, 1833. His mother was from Maryland, and his father was a native of Virginia. In July, 1850, he was baptized and united with the Liberty Baptist church, in his native county. In 1853 he was licensed, and in September, 1854, he entered Union University, Murfreesborough, Tenn., where, for three years, he diligently pursued his studies, graduating in July, 1869. He was regularly set apart to the gospel ministry by ordination in November, 1857. On the 1st of January, 1858, he took charge of Liberty church, into whose fellowship he was baptized, and soon after moved to Florida, on account of a severe cough which he contracted while preaching in a revival meeting. His health being restored by the balmy climate of Florida, he removed to Georgia, where for a number of years he preached to several churches while acting as president of the Houston Female College. He served afterwards the churches at Milledgeville and Dalton, and then went to California, where he remained a year and a half. He then returned to his native State, and subsequently removed to Georgia, in which State he now resides, at Quitman. For six years Mr. Bailey has filled the position of assistant secretary of the Georgia Baptist Convention. He is a faithful and zealous pastor, an able preacher, clinging tenaciously to the cardinal principles of the denomination. His conscientious piety and hearty co-operation in all the leading enterprises of the denomination are universally recognized, and it has been said of him that he is one of those few "to whom giving seems to be a real luxury." Candor, sincerity, and a firm adherence to his convictions of right are prominent traits in his character, while gentleness and self-sacrifice are in him happily blended with fortitude and courage.

Bailey, Rosa Adams, second wife of Dr. Silas Bailey, was born in Shelbyville, Ind., May 3, 1843. Her father was related to the family of John Quincy Adams. She showed an earnest love for study. She entered the Indianapolis Baptist Female Institute. While a student there she was converted and joined the First Baptist church. After graduation she became a teacher in the institute, and was one of the most efficient. Mrs. Ingalls came with a call for help in Burmah. Mrs. Bailey went with her as a missionary to Henthada. After several years of labor, failing health obliged her to come home. While at home she was married to Dr. Bailey, but still longed to return to Burmah. In 1873 they sailed for France. After the doctor's death she came back to this country, preparatory to a return to Burmah. She resumed her work there with great zeal, but was attacked with cholera, and died at Zeegong, July 26, 1878.

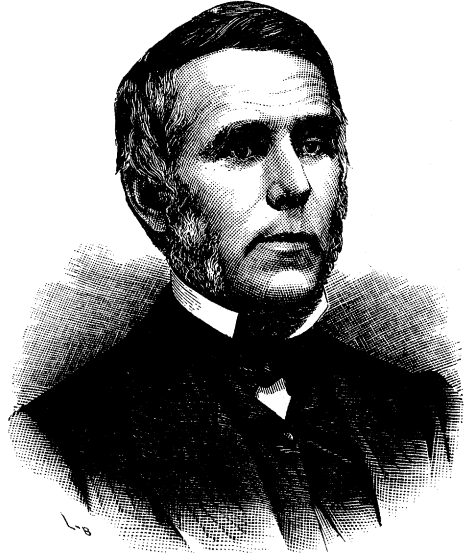
Mrs. Bailey was a lady of rare talents, of winning graces, of great piety, and of extensive usefulness. She was in Philadelphia for a short time prior to her last departure for Burmah, and gained the affections of hundreds of ladies for herself and her distant mission.

Bailey, Silas, D.D., LL.D., was born in Sterling, Worcester Co., Mass., June 12, 1809. In 1828 he went to Amherst, Mass., to pursue a course of study to fit him for college. Having finished his preparations, he heard an address of Dr. Francis Wayland that led him to enter Brown University. He was always an admirer of President Wayland, and the president has often expressed his regard for the ability of his pupil.

During a great revival in the university he was born again. In the language of Dr. J. G. Warren, his college-mate, "The work of regeneration was done throughout his whole being; done for all time and for all eternity." In 1834 he became principal of the Worcester Academy, Mass., and was very successful in conducting its operations. In 1839 he became pastor of the church at Thompson, Conn. In 1842 he was appointed agent for the Missionary Union for the State of New York. In 1845 he settled as pastor of the church at Westborough, Mass., and in 1847 was called to the presidency of Granville College, O. He labored here several years, cheerfully and effectively. He left his impress upon many a young man by the labors of both class-room and pulpit; for during a considerable part of the time he was both president of the college and pastor of the church. Not to speak of others, it is sufficient to mention President Talbot, a prince in thought and manhood, a graduate under Dr. Bailey during his presidency at Granville.

In 1852 he was called to the presidency of Franklin College, Ind., and he was soon recognized as a

leader by the Baptists of the State. His failing health compelled him to resign in 1862. In 1863 he was called to the pastorate of the La Fayette (Indiana) church. In 1866 he was invited to the chair of Theology in Kalamazoo Theological Seminary, Mich. He labored here in both the seminary and college till debility compelled him to resign in



SILAS BAILEY, D.D., LL.D.

1869. He then returned to La Fayette. Here, in 1873, within two weeks, his adopted daughter, Mrs. Moore, and his wife died. After several months he conceived the idea of visiting the Old World. He was married to Miss Rosa Adams, a lady of great worth, a returned missionary, and they took passage for France. He died, after a short illness, in Paris on the 30th of June, 1874. He left his library and a part of his estate to Franklin College. He was, in 1860, president of the Board of the Baptist Missionary Union. Several of his sermons have been published.

A memorial volume of Dr. Bailey was published by J. W. T. Booth, D.D., of La Fayette, Ind., in 1876.

Bailey, Rev. Thomas M., was born in Gracehill, County Antrim, Ireland, Dec. 27, 1829; attended a Moravian school up to his fifteenth year, then went into business, in which he remained seven years, three of the seven in the city of Dublin; felt a strong desire of heart to preach the gospel in his sixteenth year. In his twenty-first year he was appointed by the Foreign Mission Board of the Moravian Church to foreign missionary work in the island of St. Thomas, Danish West

Indies. After a few months' service there he was prostrated with yellow fever; becoming convalescent, his physician ordered him to St. Croix for a change, and there his labors as a missionary were expended; in the foreign field nearly four years;

months of this pastorate Mr. Bainbridge made an extended foreign tour, embracing parts of Europe, Egypt, and Palestine. He decided to accept a call to the Central Baptist church in Providence, where the pulpit had been made vacant by the removal



REV. THOMAS M. BAILEY.

came to the United States in December, 1855; was baptized into the fellowship of the Gilgal Baptist church, in South Carolina, by Rev. E. F. Whatley, in the spring of 1856; remained in South Carolina two years, and then moved to Alabama; has been a very useful pastor of various country and village churches until the year 1874, when he became State evangelist and corresponding secretary of the Alabama Baptist State Mission Board,—a position which he still holds with great distinction and with rare ability and efficiency. He is a man of all work, a good preacher, a fine speaker, with the most pleasant social qualities, and withal a most useful man. He has contributed largely to the development and efficiency of the Baptists of Alabama.

Bainbridge, Rev. W. F., was born in Stockbridge, N. Y., Jan. 15, 1843. He was baptized by his father, Rev. S. M. Bainbridge, at Wheatland, N. Y., March 27, 1853, at the early age of ten years. He entered Rochester University in the class which graduated in 1862. He then took the course of study in the Rochester Theological Institution, and was ordained in May, 1865, as pastor of the First Baptist church in Erie, Pa. During the three and a half years of his connection with the church in Erie he baptized 237 persons. During nine



REV. W. F. BAINBRIDGE.

of Rev. Heman Lincoln, D.D., to the Newton Theological Institution. His ministry in Providence commenced Jan. 1, 1869. During ten years of service Mr. Bainbridge's ministry has been a successful one. He has received 460 new members, 233 of whom he has baptized. It is his purpose to devote the coming two or three years to travel, having in view especially a visit to the missionary stations of the different Christian denominations in various parts of the world.

Baker, Rev. A. F., was born in Owen Co., Ky., April 16, 1835. He joined the Dallasburg Baptist church in his native county in 1854, was ordained at Hodgenville, Ky., December, 1859, and called to the pastoral care of the Baptist church at Bardstown, Ky. While here he established the Bardstown Baptist Female Seminary, now one of the most flourishing schools in the State. He has since been pastor of several prominent churches in Kentucky. He was for a time co-editor of the *Prophetic Key*, a monthly magazine. He has labored much as an evangelist, and has conducted protracted meetings in which several hundred persons have been approved for baptism. He is a strong preacher, a good pastor, and a man of tireless energy. He is at present (1880) pastor of the church at Owenton, Ky.

Baker, Rev. Elijah, was born in the county of Lunenburg, Va., in 1742, and born again and baptized in 1769. In 1773, in conjunction with one or two others, he organized the Boar Swamp church in Henrico County; he was the chief agent in forming churches in James City, Charles City, and York; he established a church in Gloucester, at a place called Guinea; and on the Eastern Shore of Virginia, and in Maryland, he planted the first ten churches of our faith that worshiped God in those parts. He died Nov. 6, 1798. Mr. Baker was a good man, full of the Holy Spirit, and attended by extraordinary usefulness. He was imprisoned in Accomac jail for a considerable period. He was put on board a vessel as a *disturber of the peace* to be carried beyond the seas, and he was to pay for his passage by performing the duties of a seaman, but the Lord opened the captain's eyes to see his character, and he sent him ashore. He died full of hope.

Baker, Rev. J. C., is pastor of the Baptist church at Salem, the capital of Oregon. In 1875, having been for years a faithful pastor, and for some time a very efficient general missionary of the American Baptist Publication Society in the Northwest, he was appointed to take charge of its Pacific Coast Depository, located at San Francisco. He traveled extensively, visiting most of the churches in California, Oregon, and Washington Territory; moved to Salem, Oregon, in 1877; became pastor there; continued his work on behalf of the Publication Society; established *The Beacon*, the Baptist paper of Oregon; and during all his residence on the Pacific coast has been active in organizing Sunday-schools; is an admirable Sunday-school worker, a good preacher; earnest in mission work, effective in revivals, and influential in the councils, Associations, and conventions of the denomination.

Baker, Rev. John H., son of Elisha and Henrietta (Miner) Baker, born in Stonington, Conn., Sept. 26, 1805; a student and lover of books; converted Sept. 26, 1822; united with the Baptist church in Stonington borough; taught school; entered Hamilton Seminary; became an evangelist; labored with marked success in Eastern Connecticut and Western Rhode Island; strong against intemperance; blessed with many revivals; founded in 1839 the church in Charlestown, R. I.; strengthened many churches by his evangelistic efforts; struck down by paralysis while carrying on a great work on Block Island, after he had baptized 98; died in East Greenwich, R. I., Jan. 16, 1869, in his sixty-fourth year.

Baker, Dr. Joseph S., was born in Liberty Co., Ga., in 1798, of Presbyterian parents, and died at Quitman Co., Ga., in 1877. He was educated at Yale and at Hampden Sidney College, Va., where he graduated in 1823.

On leaving college he returned to Liberty Co., Ga., and engaged in farming and merchandising, having inherited considerable property. He was then, at the age of twenty-five, a member of the Presbyterian church near Riceborough, and placed himself under the care of the Presbytery with a view to entering the ministry at a session held with the Midway church in the fall of 1823. The Presbytery assigned him, as the subject of his first thesis, "Was John's Baptism Christian Baptism?" The investigation of the subject by him led to his adoption of Baptist views a few years later. He removed to Virginia in 1825, having sold all his property in Georgia. He graduated in the medical department of Columbian College, D. C., in 1828, and practiced medicine in Nottaway Co., Va., until 1831, when he moved to Petersburg. There he united with the Baptists, was licensed and ordained. He preached in Virginia at Petersburg, Norfolk, and other places, part of the time as a missionary, until 1839 or 1840, when he moved to Georgia and settled in Columbus. In 1843 he became editor of the *Christian Index*, and moved to Penfield, where the paper was then published. For six years he occupied the editorial chair with an ability so distinguished, and with a pen so trenchant and powerful, evidencing at the same time so much of genuine piety and such a thorough acquaintance with Baptist doctrines and practices, that he acquired a denominational influence that expired only with his life.

He resided for a while with a son who was a lawyer at Jacksonville, Fla., and mayor of the town. He then served the churches at Albany and Palmyra, Ga., and Jacksonville, Fla., until the war. During that struggle he preached to the soldiers as an evangelist. After the war he moved to Quitman, Ga., where he resided until his death, in 1877, ripening more and more to the last for the skies. Dr. Baker was a man of great natural abilities. He was a deep thinker, a perspicuous writer, and he did much to assist denominational progress in Georgia. He was a most decided Baptist. He had read much, was a fine scholar, and he was deeply versed in the polity and principles of all denominations. An excellent preacher, he was a man of strong faith in divine providence, and bore the severe sufferings of his last days with great Christian fortitude and resignation. For years he exerted a strong and healthy influence among the Georgia Baptists, and it was always employed in favor of sound doctrine and practical godliness.

Baker, Samuel, D.D., distinguished for critical learning and extensive reading, was born in the county of Sussex, England, Oct. 2, 1812. He received an academic education, and engaged in mercantile business in his native country. In 1834 he emigrated to the United States and settled in Upper

Alton, Ill. Here he was licensed to preach, and immediately entered Shurtliff College as a student in both the literary and theological departments, and remained three years. In 1837 he was ordained at Alton, and soon afterwards took charge of Cape Girardeau church, Mo. He was pastor of the church at Shelbyville, Ky., from 1839 to 1841; at Russellville, Ky., from 1841 to 1846; at Hopkinsville, Ky., from 1846 to 1850; at the first church in Nashville, Tenn., from 1850 to 1853. From this time until 1865 he was pastor of the First Baptist church in Williamsburg, N. Y. The next three years he was at the Wabash Avenue church in Chicago, Ill.; next year he took charge of the church at Evansville, Ind. He then became pastor of the Herkimer Street Baptist church of Brooklyn, N. Y. In 1872 he again located with the church at Russellville, Ky., where he still remains. Dr. Baker is a close student, has a splendid library, and but for an embarrassing defect in his enunciation would be one of the leading orators in the Kentucky pulpit. He is well versed in ecclesiastical history, and excels as a writer on that subject.

Baldwin, Rev. Charles Jacob, son of George C. Baldwin, D.D., and Cynthia M. Baldwin, was born at Charleston, N. Y., Aug. 10, 1841. At the age of fourteen he was converted, and joined the First church, Troy, N. Y., of which his father was pastor. He entered Madison University, N. Y., in 1859, but left during the Junior year to enter the army, in which he served as adjutant of the 157th Regiment N. Y. Vols., and on the staff of Brig.-Gen. Potter until the close of the war. While in the service he received the rank of major from the governor of the State of New York.

In 1868 he was graduated at Rochester Theological Seminary. He was ordained at Chelsea, Mass., as pastor of the First Baptist church, which he served from 1868 to 1872, when he resigned and visited Europe. On his return he became pastor of the First Baptist church of Rochester, where he now is. Mr. Baldwin is a good preacher and writer, and proves himself fully equal to the important post he fills as pastor of one of the most cultivated congregations in the country.

Baldwin, George C., D.D., was born in Pompton, N. J., Oct. 21, 1817. His early life was spent in the country until his parents removed to Pater-son. Here he was converted under the ministry of Rev. Z. Grenell, and united with the Baptist church of which he was pastor. Almost immediately he felt a call to preach the gospel, and so urgent was it that he left his business and entered upon a course of study at Hamilton, N. Y., to fit himself for his sacred vocation, where he graduated in 1844. In the same year he accepted the call of the First Baptist church of Troy, where he still labors.

He has been almost equally devoted to the pulpit and to pastoral duties. As a preacher he follows the textual method of sermonizing. His discourses are clear and cogent. His emotional nature is ardent, his judgment deliberate, and his practical



GEORGE C. BALDWIN, D.D.

sense supreme. His ministry has been very effective in winning and in edifying souls.

He has a preference for extended courses of lectures, which give room for variety and continuous treatment. Some of these series have been published, under the titles "Representative Women," "Representative Men," and "The Model Prayer." These have reached a large circulation. His habits of study are regular and unyielding, except to the pressure of an irresistible necessity, so that his preparations are always invested with freshness.

He has seen the largest Baptist church in the State except one grow up under his care, and nearly an entire generation come and go under his ministry. It is his delight to be at every meeting of the church, minor or more important. A remarkable flexibility characterizes his methods: changes are as frequent as fluctuating circumstances demand. Nothing is permitted to grow obsolete. The young people are organized and active. The prayer-meetings are conducted with fresh and varied methods.

His son, Charles J., after being pastor of the First church of Chelsea, Mass., has been settled over the First church of Rochester, N. Y., since 1874.

Dr. Baldwin has a large heart, a blameless life, and a ministerial record seldom equaled, and only at distant intervals, if ever, surpassed.

Baldwin, Rev. Moses, was born in Richmond Co., N. C., Dec. 4, 1825; was baptized in October, 1845; graduated at Wake Forest College in 1856; was ordained the same year, Rev. Drs. Harper, Wingate, McDowell, Walters, Skinner, and Brooks constituting the presbytery. Mr. Baldwin has served the churches of Hillsborough, Oxford, Mocksville, and a number of country churches, and has taught thirteen years and aided several young ministers in securing an education. He now resides in Salem.

Baldwin, Rev. Norman B., A.M., was born in New Milford, Litchfield Co., Conn., Aug. 23, 1824. His father, Rev. Daniel Baldwin, was an esteemed and highly useful Baptist minister. He was educated at Hamilton Literary and Theological Institution (now Madison University), from which he graduated in 1846. In October, 1846, he became pastor of the Baptist church at Monticello, Sullivan Co., N. Y. After a most prosperous settlement he accepted the unanimous call of the Bethesda Baptist church, New York City, June 1, 1849, in which God greatly blessed him; but disease compelled him to leave New York, and he accepted the call of the Second Southwark (now Calvary) Baptist church, Philadelphia, and entered on his labors Feb. 1, 1854. From this body he went out with a colony of 220 members and organized the Olivet Baptist church, Oct. 7, 1856. They built the fine edifice at the southeast corner of Sixth and Federal Streets. Extensive revivals, in which hundreds were converted and immersed, together with the other labors of his office, so impaired his health that in September, 1864, he closed his eleven years' pastorate in Philadelphia and retired to his farm, near Colmar, Montgomery Co., Pa. As his health soon began to improve he gave short periods of service to New Britain Baptist church, Bucks Co., Bristol church, and the Gwynedd Baptist church. In November, 1869, he entered upon his labors as pastor of the Montgomery church. For eleven years God's blessing has attended this union. He has baptized 500 persons during his ministry.

Baldwin, Thomas, D.D., was born Dec. 23, 1753, in Bozrah, Conn. As in many similar cases, it seems to have been the mother who left the impress of a fine moral and intellectual character on her son. Early in life he developed a taste for books. It is an indication of the regard in which he was held by his fellow-townsmen that when comparatively a young man he was chosen to represent the village of Canaan, N. H., to which he had removed, in the Legislature of the State. It was his purpose to fit himself for the legal profession, and he commenced his studies to prepare to practice law. But the Master had another work for him to do. In 1780 he was brought to see his condition as a sinner, and to accept Christ as his

personal Lord and Redeemer. He felt it his duty to leave the church in which he had been brought up and avow himself a Baptist. This he did at the sacrifice of personal feeling and the sundering of many a tie which bound him to old friends. The



THOMAS BALDWIN, D.D.

step which he thus took was soon followed by another. He decided to spend his life in the work of winning souls to Christ, and building up the cause of him who had by his grace brought him to the saving knowledge of the truth. In due time he was set apart to the work of the ministry by ordination as an evangelist, and for seven years performed the duties of pastor of the Baptist church in Canaan.

The Second Baptist church in Boston, known for so many years by the honored name of the "Baldwin Place church," now the "Warren Avenue church," was destitute of a pastor. Such was the reputation of the laborious country minister of New Hampshire that he was sent for to preach to them. The result of this invitation was a call to become their minister, which was accepted. In the year 1791 not far from 70 were added to the church, and in 1803 commenced another revival, the fruit of which was an addition to the church of 212 persons.

The labors of Dr. Baldwin were not confined to the ministry. In 1803 he took the editorial charge of the *Massachusetts Baptist Magazine*, and for fourteen years conducted that journal with an ability which made it an efficient aid in promoting the interests of the denomination. Until the time of his death he was its senior editor, receiving help

when the pressure of other duties forced him to cease from its full management.

Amid all the demands made on him in the various directions to which we have referred, Dr. Baldwin found time to write and publish several controversial works, in which with great ability he vindicated the peculiar views of his denomination. Perhaps his ablest work of this character is one which he published in 1810, "A Series of Letters," in which the distinguishing sentiments of the Baptists are explained and vindicated, in answer to a late publication by the Rev. Samuel Worcester, A.M., addressed to the author, entitled "Serious and Candid Letters." The work took so high a stand that Andrew Fuller declared it to be the ablest discussion of the matters in controversy that he had ever read.

Dr. Baldwin went to Waterville in 1826. He spent the afternoon of the 29th of August in looking over the college premises, and informing himself respecting the internal workings of the institution. During the succeeding night he uttered one deep groan and entered into rest. It was for the good man almost a translation. From such a "sudden death" we have no occasion to pray "Good Lord deliver us."

It is not necessary to enumerate the honors that were conferred on Dr. Baldwin, or name the offices of trust and responsibility to which he was called. It is sufficient to say that the honors were as numerous as those which any other minister of the denomination has ever had conferred upon him, while the offices were of the highest respectability, and such as have been filled by our ablest and worthiest men.

His publications were numerous. His controversial works have already been alluded to, some of which were acknowledged to be of the very ablest character. Dr. Wayland says of him, "He retained to the last the entire confidence of men of most conflicting opinions, and even came off from the arena of theological controversy rich in the esteem of those whom his argument failed to convince. He was in the very front ranks of the distinguished ministers who have adorned their profession in connection with the denomination which he so faithfully and for so many years served." He uniformly, towards the close of life, left upon every one the impression of old age in its loveliest and most interesting aspect, and Christianity in its mildest and most attractive exhibition.

Balen, Deacon Peter, was born in Hackensack, N. J., in 1804. He was often in straitened circumstances in early life; but there, in his own home, he knelt and consecrated himself to God. He resolved that the Lord should have a portion of his earnings while yet he was making a poor living. On a certain occasion when he was

sorely tempted by Satan to withdraw a subscription made to a benevolent object, he fought and overcame. He prospered in business, and has done an extensive wholesale trade. Churches in New York City and the benevolent societies have received large sums from him. Years ago he removed to Plainfield, where he is exerting a wide Christian influence. He has always been a Sunday-school man, and as superintendent or teacher has led many to Christ. He is a studious searcher of the Scriptures, and has read the Bible through many times.

Ball, Rev. Eli, was born in Marlborough, Vt., Nov. 2, 1786. Having removed to the city of Boston, Mass., when about nineteen, he was baptized there in the latter part of the year 1805. He preached his first sermon in that city in December, 1807, and was licensed in the following July. While pursuing his studies under the Revs. Daniel Stanford and Caleb Blood, he preached for the church in Malden, a few miles from Boston, for more than a year. Until the year 1823 he supplied successively the Baptist churches in Harwich, Mass.; Wilmington and Lansingburg, N. Y.; and Middletown, Conn. In June, 1823, he visited Virginia, and in July became pastor of the church in Lynchburg. At the end of two years he removed to Henrico County, where for seven or eight years he labored with much success, preaching day and night, conducting Bible-classes, and instituting prayer-meetings, so that many were hopefully converted and added to the churches through his instrumentality. Besides his regular pastoral labors, a large amount of pulpit labor was bestowed upon other churches of the State at protracted meetings, ordinations, etc. As an agent, too, Mr. Ball was greatly successful, in which capacity he served the Bible Society of Virginia, the Baptist General Association, and especially the Foreign Mission Board of the Southern Baptist Convention, in the State of Georgia. For a short time he was also a professor in the Baptist seminary (Richmond College), and also editor of the *Religious Herald*. He served as agent for the Columbian College, and during two visits to South Carolina and Georgia secured \$5000. His labors in behalf of temperance were also remarkably successful. His deep interest in the foreign mission cause led him in 1828 to make a visit to the coast of Africa, to examine the condition of the Liberian Mission, during which visit he gathered a mass of information with respect to the work there, which was of great service to the board. After prosecuting his agency for a year after his return, he was preparing to visit Africa a second time, when he was attacked by disease, and died in Richmond, July 21, 1853. Few men have been more diligent and active in Christian labors than Mr. Ball. These were crowned with abundant

success; up to 1849 he had baptized 914 persons, and had been the means, doubtless, of the conversion of very many more. His loss was keenly mourned and deeply felt. "Doubtless," says his biographer, "Eli Ball will long be remembered by Virginia Baptists as one of their soundest, best, and most useful proclaimers of the glorious gospel."

Ball, Rev. Lewis, an active and efficient minister in Northwestern Mississippi, was born in South Carolina in 1820, came to Mississippi and began to preach in 1844. His abundant labors have greatly advanced the cause of truth. By his labors the Sunflower Association was established. He was a colonel in the Confederate army.

Ball, Rev. Martin, an early Baptist preacher in North Mississippi, was born in South Carolina in 1809. He came to Mississippi as a preacher in 1845, and until the time of his death, 1859, exerted a wide influence in the northern part of the State. He was successful as an evangelist, as a presiding officer, and especially as a peace-maker.

Baltimore, Eutaw Place Baptist Church of.—The edifice of this church was completed early in 1871. The material is white marble. It is 75 feet wide and 100 feet deep. The spire is 190 feet high. The house and lot, counting the cash value of the site, which was donated, cost \$122,000. The structure was reared for a colony brought by the late Dr. Richard Fuller from the Seventh Baptist church, of which he was pastor till his death. The church is one of the most beautiful and commodious in Baltimore.

Bampfield, Rev. Francis, M.A.—Francis Bampfield descended from a distinguished family in Devonshire, England. He was born in 1615. In his sixteenth year he became a student of Wadham College, Oxford. He was at the university about seven years, and left it with talents and culture of a high order. He was ordained deacon and presbyter by Bishops Hall and Skinner. His first settlement was in a parish in Dorsetshire, where he spent his entire income from the church in Bibles and religious books for the poor, and in providing work for them, and in giving alms to those who could not labor. He removed to Sherborne, in the same county, to become the parish minister, after a short stay with his first charge, and he remained at Sherborne till ejected, in 1662, by the act of uniformity. Before he removed to Sherborne he became a Puritan, and he grew in knowledge till he became a Baptist. For some time after he became an advocate of an extensive reformation in the church; he still continued, to the great astonishment of all his religious friends, an earnest advocate of the cause of Charles I. and a decided enemy of the Parliament; he even hesitated for a time to pay taxes levied by the legislature. In process of time his opinions changed,

for we find him among the Triers appointed by Cromwell to secure pious ministers for the church and the removal of unworthy men from it. His family, too, seem to have changed their political course, for his brother, Thomas Bampfield, Esq., was the speaker of one of Oliver Cromwell's Parliaments.

Francis Bampfield was, above all things, a living servant of Jesus; the frowns and smiles of men were vainly used to turn him from his Master. Worldly losses and bodily sufferings appeared to him as trifles compared to the supreme felicity of a conscience void of offense before God.

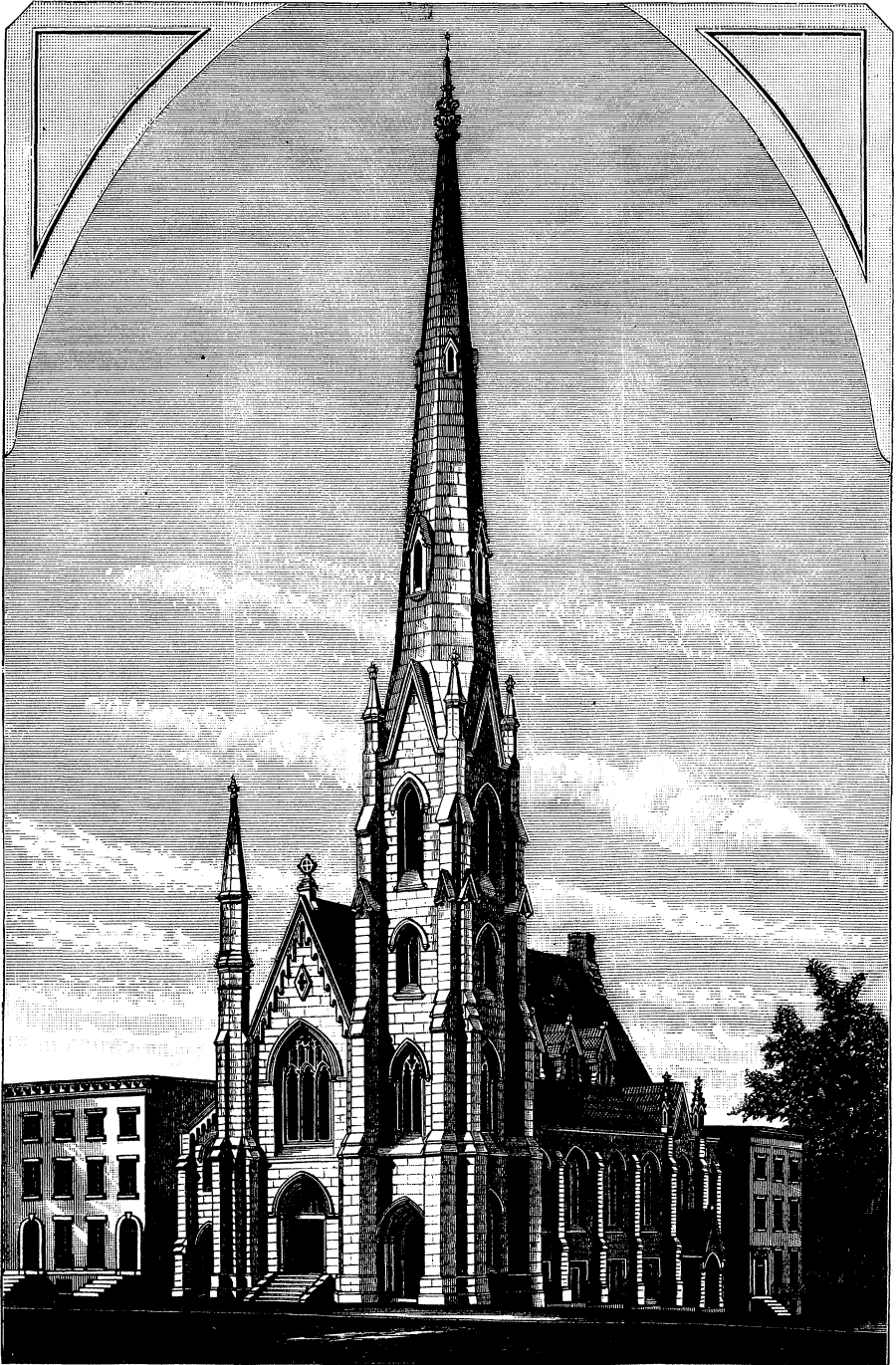
After he resigned his living he began preaching in his own house at Sherborne, and not quite a month after the Act of Uniformity went into operation, while he was holding a religious service, he and twenty-six others of those who were present were carried to prison, where they were kept in one room with but a single bed. They were, however, soon released on bail. Not long after he was again put in jail in Dorchester, and kept there for nine years. In this prison he preached almost daily, and was enabled to gather a church within its walls.

He founded a church in Pinner's Hall, in London, on the 5th of March, 1675, to which he preached as often as he was out of jail during seasons of worship till he died. He departed for the eternal rest from the prison of Newgate, Feb. 16, 1683. He died at last from the injury inflicted on his health by his prolonged imprisonments.

Mr. Bampfield was a scholarly man, and "one of the most celebrated preachers in the west of England." He was a giant in defense of the truth, and a devout man full of the Holy Spirit. He belonged to the Seventh-Day Baptists.

Bancroft, Rev. Samuel, was born in 1789 in Annapolis Co., Nova Scotia. He was converted when young, and baptized by Rev. Thomas Ainslie. He was ordained in 1828, at Westport, Nova Scotia, and removed to New Brunswick in 1831, where his pastoral and missionary labors were very successful. His life was a ministry of goodness. He died Jan. 1, 1876.

Banes, Col. Charles H., was born in Philadelphia, Pa., Oct. 24, 1831. His education was liberal, and his thirst for knowledge has led to the acquisition of a valuable library, and of an extensive amount of information upon all questions that interest Christians and men of culture. He was engaged in mercantile pursuits until the commencement of the late war, when he gave up the prospects of financial success for the perils of the battle-field and the protection of our national flag. He entered the service as a captain of infantry in August, 1861. At Fredericksburg, in December, 1862, he was promoted to be assistant adjutant-general.



EUTAW PLACE BAPTIST CHURCH, BALTIMORE.

He was brevetted major, July, 1863, "for gallant and meritorious services" at Gettysburg. In May, 1864, he was brevetted lieutenant-colonel for the same reasons. At Cold Harbor, in June, 1864, he received a painful and dangerous wound, which confined him to a couch of helplessness and suffering for months, and from the effects of which he can never recover. His last battle compelled his retirement from the army, in which his skill and bravery had been so conspicuously exhibited.

As soon as returning strength permitted he entered business once more; and now the firm of

his popular name secured some twelve hundred more votes than his predecessor in a similar struggle obtained two years before.

The generous gifts of Col. Banes have already removed heavy church debts and gladdened laborers in other benevolent fields.

Courteous, cultured, and Christian, his brethren love him, and wish that his spirit might seize every Baptist in America.

Banvard, Joseph, D.D., was born in the city of New York, May 9, 1810. On his father's side he was descended from the French Huguenots, and on his mother's from the early settlers of New



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which he is a prominent and active member owns one of the most extensive and prosperous manufacturing establishments in their branch of industry in the United States.

Col. Banes wrote a history of the Philadelphia Brigade, for which his scholarly tastes, exact information, and personal experiences gave him eminent qualifications. The work has been deservedly and highly commended, and has taken a creditable place in the literature of our Great Struggle.

Col. Banes is an untiring worker in various scientific, benevolent, and religious organizations, and though the last man to seek prominence in anything, his friends will push him forward as trustee of the Franklin Institute, president of the Baptist Social Union, of the Baptist City Mission, and of other kindred enterprises. At the last Congressional election in his district his political and other friends placed him before the people as a candidate for the House of Representatives, and

England. His parents being members of the Moravian Church he was brought up under its influence. He was converted through the instrumentality of the late Rev. Dr. Charles G. Sommers, and united with the church of which he was the pastor in New York. He received his preparatory education at the South Reading Academy, and then pursued the full course of study at the Newton Theological Institution. He graduated from Newton in the class of 1835, and a few days after was ordained pastor of the Second, now the Central Baptist, church in Salem, Mass. While conscientiously performing his ministerial duties Dr. Banvard has found time to gratify his love for history and the natural sciences. He has been honored on account of his attainments in the departments referred to by having been chosen an honorary member of the Boston Society of Natural History, and of the Historical Society of Wisconsin. He was at one time vice-president of the Worcester Co., Mass., Natural

History Society, and president of the Historical Society of Passaic Co., N. J.

The pastorates of Dr. Banvard have been as follows. He remained in Salem eleven years, 1835-46, and then accepted a call to the Harvard Street church in Boston, where he continued five years, 1846-51. He then became pastor of the church in West Cambridge, where, during his ministry, a new and attractive house of worship was built. He was pastor of this church two years, 1851-53, and then took up his residence in New York as pastor of the Cannon Street church. Here he remained three years, 1853-56, and then returned to New England to take charge of the First Baptist church in Pawtucket, R. I. This position he held for five years, 1856-61, and then went to Worcester, Mass., where he was pastor of the Main Street church five years, 1861-66. He was then chosen president of the National Theological Institute, District of Columbia, for the education of colored teachers and preachers. When this work was assumed by the American Baptist Home Mission Society he resigned, and accepted a call to the pastorate of the First Baptist church in Paterson, N. J., where he remained ten years, 1866-76. Resigning his pastorate in Paterson he returned once more to New England, and became pastor of the church in Neponset, Mass. Dr. Banvard received the honorary degree of A.M. from Columbian College, Washington, D. C., and the degree of Doctor of Divinity from Shurtleff College, Upper Alton, Ill. Among the productions of his pen are several series of Sunday-school question books, a series of eight volumes on natural history, five volumes on American history, "Priscilla, or Trials for the Truth," and two hymn-books. The present residence (1878) of Dr. Banvard is Neponset, Mass.

Baptism a Breach of the Sixth and Seventh Commandments.—Few men have done more than Richard Baxter to serve the Redeemer's kingdom. In his own day his name was a tower of strength. Against our brethren he wielded all his immense influence with untiring energy, and with the grossest misrepresentations. He says,—

"That which is a plain breach of the sixth commandment, '*Thou shalt not kill*,' is no ordinance of God, but a most heinous sin; but the ordinary practice of baptizing by dipping over head in cold water, as necessary, is a plain breach of the sixth commandment; and therefore it is no ordinance of God, but an *heinous sin*. And as Mr. Craddock, in his book of '*Gospel Liberty*,' shows, the magistrate ought to restrain it, to save the lives of his subjects; even on their principles, that will yet allow the magistrate no power directly in matters of worship. That this is flat murder, and no better, being ordinarily and generally used, is undesirable to any understanding man. For that which directly tend-

eth to overthrow men's lives, being wilfully used, is plain murder." He then proceeds to prove that our fathers violated the seventh commandment, "*Thou shalt not commit adultery*." "My seventh argument is also against another wickedness in their manner of baptizing, which is their dipping persons naked, as is very usual with many of them; or next to naked,* as is usual with the modestest, that I have heard of." There is not a solitary case on record among the English Baptists of baptism in a state of nudity. Nor is there a single instance in the history of the Christian Church, even during the first twelve centuries, when immersion was universal, of injury to any one by baptismal dipping.

The misrepresentations of men like Mr. Baxter had so much weight in England that the Rev. Samuel Oates was tried on the charge of murder at Chelmsford, in 1646, the victim of his supposed crime being Anne Martin, whom he baptized some time before her death. But Mr. Oates† had an intelligent jury, and he was acquitted. Against the slanders of hosts of men, many of them persons of great piety and of extensive reputation, our honored fathers had to contend; and they have lived and even triumphed in the furnace filled with such unholy flames.

Baptism of Ten Thousand English.—England received its name from the Angles, who, with the Saxons, came to that country in the middle of the fifth century; the country previous to their conquest was called Britain. Its ancient inhabitants were Christians from the end of the second century. The Anglo-Saxons were savage pagans, who destroyed the Britons, or drove them into Wales and Cornwall, and removed every trace of Christianity. In 596 a mission came to convert the idolatrous English, from Rome, led by Augustine, a monk, and in 597, 10,000 of them were baptized in one day in the Swale; this stream is not the Yorkshire River of the same name; it flows between the Isle of Sheppy, in Kent, and the mainland, and its two extremities are now called East and West Swale. It extends for 12 miles, and is navigable for vessels of 200 tons burden. The East Swale is 9 miles from Canterbury, the seat of Augustine's mission, and on that account, ever since, the see of the chief prelate of the English Church. (Cathcart's "Baptism of the Ages," pp. 22. Publication Society, Philadelphia.)

Gocelin, a monk of Canterbury, in the eleventh century, with the ancient "Chronicles of Kent" before him, two of which were collated by him in his "Life of St. Augustine," says,—

"More than 10,000 of the English were born again in the laver of holy baptism, with an infinite

* Baxter's "Plain Scripture Proof," pp. 134-36.

† Crosby's "History of the English Baptists." Preface, 34-36.

number of women and children, in a river which the English call Sirarios, the Swale, as if at one birth of the church, and from one womb. These persons, at the command of the teacher, as if he were an angel from heaven calling upon them, *all entered the dangerous depth of the river (minacem fluminis profunditatem)* two and two together, as if it had been a solid plain; and in the true faith, confessing the exalted Trinity, they were baptized one by the other in turns, the apostolic leader blessing the water. So great a progeny for heaven *born out of a deep whirlpool" (de profundo gurgite nasceretur)*. (Vita Sanct. August. Patrol. Lat., vol. lxxx. pp. 79, 80, migne Parisiis.) This was the first baptism among the people, whose new country, after a portion of them, was called England; the mode of the baptism in the Swale was clearly immersion.

Baptism, The Scriptural Mode of.—The form of a ceremony is essential to its existence. A ceremony teaches truth, not by direct statements, but by material symbols; and if the figures are changed you alter their teaching. Bread was used by the Saviour to represent his body, because it is the chief part of the food of all nations, and, probably, because the grain of which it is made was "peeled by the flail, heated intensely by the kiln, ground by the millstones, and baked in the oven." This figure teaches that through intense sufferings Jesus becomes the soul food of all believers. The cup of the Lord's Supper contains wine made by the crushing of grapes. These two symbols teach most powerfully that a bruised and wounded Saviour is the bread of life to all believers. Substitute fish and vegetables for bread and wine and the teaching of the ordinance is gone; or take away either the bread or the cup and you destroy the most sacred of ceremonial institutions. The ceremony of hand-shaking loses all its symbolical teaching by a change in its form. When you extend your open hand to an acquaintance, if he were to place his closed fist in it there would be no friendly grasp there, and while two hands met the ceremony would look more like fighting on the part of one than familiar greeting. A ceremonial ordinance teaches by form, and if you change the form you mar or destroy the instruction. In the Scriptures baptism is immersion in water. The mode is fixed for all time. No authority out of heaven can change it. One Lord, one faith, and one baptism. Any change in this ceremonial institution destroys it.

Baptism is intended to show that we are dead and buried with Christ, and that we have risen to a regenerated life: "Therefore we are *buried* with him *by baptism* into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."—Rom. vi. 4. "*Buried with him in baptism,*

wherein also ye are risen with him through the faith of the operation of God."—Col. ii. 12. In immersion a man is covered over as if he were in his grave; there can be no breathing, except for a second, as if the man were dead; he rises up out of the water as if he were ascending from the grave. Immersion shows all this. Do sprinkling and pouring cover over a man as if he were buried? or stop his breathing as if he were dead? or raise him up as if he were coming out of a grave? Our Pedobaptist brethren sometimes playfully tell us that our differences about baptism simply relate to the quantity of water, we want more and they desire less. This statement is a serious mistake. Novatian, in the third century, when he supposed he was dying, thinking that he could not bear to be dipped, had water "poured around" him until he was saturated with it. He was probably as wet as if he had been dipped three times in water, according to the custom of that day, but he was not *buried by baptism*, his breath was not stopped for a moment under the water as if he were dead, he did not rise out of the water as if he were rising out of a grave. Novatian had not Christian baptism, as Eusebius* gravely hints. He gives us the first *living* example of pouring in baptism, which had, perhaps, not fifty imitators for six centuries afterwards. It is not the quantity of water used in baptism that makes it scriptural or the reverse. If a stream of water had been poured on Novatian which ran away and formed a river, he would not have been *buried* or covered over by baptism, nor would his baptism have resembled death and the resurrection. The Roman Catholic cardinal Pullus, in the middle of the twelfth century, thus beautifully and truly describes baptism: "Whilst the candidate for baptism in water is immersed the death of Christ is suggested; whilst immersed, and covered with water, the burial of Christ is shown forth; whilst he is raised from the waters, the resurrection of Christ is proclaimed."† Anything assuming to be baptism which does not cover the baptized with water, and lift him out of the water, as if raising him from the dead, is a fraudulent ceremony destitute of any divine sanction; immersion was the baptismal burial of Paul, and the custom of all Christian countries during the first twelve centuries of our era.

Jesus was baptized in the river Jordan, "out of the water of which he went up straightway" (Matt. iii. 16) when the Spirit of God descended upon him like a dove. Of John the Baptist it is said, "Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, and were *baptized of him in Jordan*, confessing their sins."

* Eccles. Hist., vi. 43.

† Patrol. Lat., vol. 150, p. 315, migne Parisiis.

—Matt. iii. 5. These baptisms in Jordan were immersions. If we read that twenty persons were baptized in the James River at Lynchburg, no one in the full use of his mental faculties would doubt their immersion. When it is said, "John also was baptizing in Enon, near to Salim, because there was much water there,"—John iii. 23,—the inference cannot be resisted that they were immersed.

The Saviour speaking of his sufferings says, "I have a baptism to be baptized with; and how am I straitened till it be accomplished!"—Luke xii. 50. This was not his baptism in water, that had taken place some time ago; nor yet his baptism of the Spirit, that he already enjoyed. This verse refers to his dreadful sufferings. He was to be plunged in agonies and covered completely by them. This is the most fitting figure ever employed to describe them. The Saviour's brow in his atoning sorrows was not sprinkled with pains, his face had not a few drops of anguish poured upon it, his whole soul and body were *completely* covered with the sufferings of atonement. He was immersed in woe, as the believer is in the waters of baptism.

When Paul was converted to God Ananias was sent by Jehovah to him, and he said, "And now why tarriest thou? Arise and be baptized, and wash away thy sins, calling on the name of the Lord Jesus." Baptism according to Ananias, fresh from God, is a figure of the washing away of sins. This washing is not applied to the face or the brow of the spirit, the whole soul is washed, and its sins are all removed. As the washing of the soul from its guilt leaves not a speck of it uncleaned, the figure of this washing must be a complete submersion of the whole body in water.

Luther* says, "Baptism is a Greek word; in Latin it can be translated *immersion*, as when we plunge something into water that it may be completely covered with water." Calvin, after declaring that the mode of baptism is indifferent, says, "The very word baptize, however, signifies to immerse; and it is certain that *immersion* was observed by the ancient church."† In the first liturgy made for the Episcopal Church in the reign of Edward VI., 1549, the priest is enjoined, after naming the child, to "*dip it in the water thrice. First dipping the right side; second, the left side; the third time dipping the face toward the font*;" so it be discreetly and warily done."‡ Then weak children are permitted the use of pouring. John Wesley writes in his Journal, while he was on a visit to Georgia, in 1736: "Saturday, Feb. 21st.—Mary Welsh, aged eleven days, was baptized according to the custom of the first church,

and the rule of the Church of England, by immersion."§ By the testimony of the modern scholarship of the world the Greek word translated baptize means to immerse. This is its use in the New Testament. This was the practice of Christendom for twelve centuries after Christ.|| And when immersion is not conferred in baptism the candidate for the rite is not baptized.

Baptism, the Scriptural Subjects of.—It is common for nations to confer favors upon their own subjects, and upon their friends. It would be a singular and very unwise procedure for any great state to bestow special privileges upon those who are not its friends, and who without a radical change of heart never can be. Baptism is an exalted honor; infants are not the friends of Christ's kingdom, and they never will be unless they are born of the Spirit of God. Baptism has no tendency to produce a new heart, and its bestowal upon unconscious infants is a senseless and unwise abuse of a blessed ordinance intended only for the Saviour's friends.

The Scriptures know nothing of any baptism for unconscious infants. The commission of Jesus to preach and baptize is given in Matt. xxviii. 19: "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit." The lessons to be given the nations are on the love of God in giving Jesus, his atoning merits and mercies, his precious promises, solemn warnings, and final judgment, and on the power of faith in Jesus to appropriate him and all his spiritual wealth. Infants cannot receive such lessons; they were not intended for unconscious babes. It would be an outrage on common sense to try to teach the multiplication table to a babe of a week or a month old, and a far greater absurdity to command the profound teachings of Calvary to be imparted to little ones who do not understand one word of any language. The commission is a command to instruct those in all nations who are capable of understanding it, and to baptize them when taught. The verb "teach" is "make disciples," the pronoun "them" is instead of the noun "disciples,"—to baptize *them* is to immerse *disciples*. And this is further confirmed by what the Saviour adds, "Teaching them to observe all things whatsoever I have commanded you." The persons to be baptized are first to be made disciples by repentance and faith; then they are to receive immersion, and immediately after they are to have full instruction in all the inspired words of Jesus. The commission commands the baptism not of unconscious infants, but of believers only.

On the day of Pentecost 3000 persons were bap-

* Opera Lutheri, De Sacram. Bapt., i., p. 319, 1564.

† Instit. Christ. Relig., lib. iv., cap. 15, sec. 19, p. 644, London, 1576.

‡ The Two Liturgies, p. 111-12, Parker Society.

§ Wesley's Works, i., 130, Phila., 1826.

|| Cathcart's Baptism of the Ages, Baptist Pub. Society, Phila.

tized, of whom it is written, "Then they that gladly received his word were baptized, and the same day there were added unto them about three thousand souls."—Acts ii. 41. No unconscious babe received "the word gladly." These persons were believers. When the evangelist, Philip, told the story of the cross in Samaria, "They believed Philip preaching the things concerning the kingdom of God and the name of Jesus Christ, and they were baptized both men and women."—Acts viii. 12. Philip's converts were all professed believers, and these only were baptized. The eunuch claimed to be a disciple before he was baptized. —Acts xxii. 16. Of Cornelius and his household it is said that he was "a devout man, and one that feared God *with all his house*." "Then answered Peter, 'Can any man forbid water, that these should not be baptized, *who have received the Holy Spirit as well as we?*' And he commanded them to be baptized in the name of the Lord."—Acts x. 2, 24, 47, 48. This devout household that had received the Holy Spirit and baptism was a believing family, and the "kinsmen and near friends of Cornelius," who shared in his privileges, were believers. Of Lydia it is said that "the Lord opened her heart, that she attended unto the things which were spoken of Paul," and she was "baptized, and her household."—Acts xvi. 14, 15. Nothing is said about the persons composing her household. But if her heart was opened by the Lord her family needed the same blessing; as for her family being baptized on her faith, the writer of the Acts gives no hint of it; he does not say she had children or a husband, or that husband and children and servants were baptized on her faith. She was a visitor on business at Philippi, apparently without husband or children, and there is no evidence that any infant received baptism in her household. Of the jailer at Philippi, it is said that Paul and Silas "spake unto him the word of the Lord, and *to all that were in his house*," and that "he was baptized, he and all his, straightway," and that "he rejoiced, believing in God with all his house."—Acts xvi. 32, 33, 34. Among these hearers of the Word who were rejoicing believers there was no unconscious infant. If the household of Crispus was baptized, it is said that "he believed on the Lord with all his house," and in this supposed baptism the subjects were believers. Of the twelve men who had only John's baptism, whom Paul met at Ephesus, and whom he is supposed to have rebaptized,—Acts xix. 2,—it cannot be said that there was an unconscious infant among them. Nor could there be in the household of Stephanas, baptized by Paul, and of whom he says, that "they *addicted themselves to the ministry of the saints*."—1 Cor. xvi. 15. John's baptism was precisely the same as Christ's, as Calvin (In-

stitutes, lib. iv., cap. 15, sec. 7) and others teach, and of it Mark says, "John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins. And there went out unto him all the land of Judea, and they of Jerusalem, and were all *baptized of him in the river Jordan, confessing their sins*."—Mark i. 4, 5. No unconscious infant confessed its sins in these Jordan immersions. The apostle John gives the Saviour's exact idea of the qualifications for baptism when he says, "When therefore the Lord knew how the Pharisees had heard that Jesus *made and baptized more disciples than John*."—John iv. 1. This is the Saviour's law of baptism,—*make disciples*, then baptize them: "Go ye and teach all nations (make disciples of all nations), baptizing them in the name," etc. This was the uniform practice of the apostles, to which there are no exceptions. There is not an instance of infant baptism in the New Testament, nor is there any command enjoining it. It has no more scriptural foundation than the infallibility of the Pope, or the inspiration of the "Book of Mormon." Neander writes with authority when he says, "Baptism, at first, was administered only to adults, as men were accustomed to conceive *baptism and faith as strictly connected*. *We have all reason for not deriving infant baptism from apostolic institution*." There is but one New Testament scripture which can be used to countenance infant baptism: "Submit yourself to *every ordinance of man* for the Lord's sake,"—1 Peter ii. 13,—but unfortunately the same scripture requires *submission* to every enormity instituted by earthly governments.

Baptist, Rev. Edward, Sr., D.D., 1790–1863, was born in Mecklenburg Co., Va., May 12, 1790; becoming a Christian at the age of eighteen, he united with the Presbyterian Church, of which his mother was a member, his father being an Episcopalian. He graduated in Hampden Sidney College with a view to the practice of medicine. He became dissatisfied with his ecclesiastical relations, and on a thorough investigation of the subject of baptism, united with the Baptists, and was baptized by the Rev. Richard Dobbs. Realizing that God had called him to the gospel ministry, he returned to Hampden Sidney, and graduated in the course of theology under the celebrated Dr. Hoge; and in 1815, at the age of twenty-five, he was set apart by ordination to his high calling, and settled in Powhatan County; was married to Miss Eliza J. C. Eggleston, who survived him; built up several strong churches in Virginia; held an influence among the Baptists of that State second to no man in his day; was the prime mover in the origination of the General Association in 1822, and drafted its constitution. He was also the originator of the Baptist Educational Society

and Seminary of that State, and by appointment instructed a number of young men who were studying for the ministry. Being a preacher of great ability, piety, and eloquence, a revival began under his ministry which extended over a large part of the State, and joyously affected the churches in the city of Richmond. After a brilliant ministry of twenty years in Virginia, he moved to Alabama in 1835, settling in Marengo County, where he remained to his death. In his new field he again planted and established several strong churches, among a wealthy and liberal people. One of them was at Uniontown, where he was many years pastor. He took an active part in the Baptist Convention of this State, and in all our denominational schools and enterprises. He received several calls to large city churches, which he declined, believing that a country pastorate suited his frail health better. He wrote extensively for the *Religious Herald* and other Christian papers; held honorable contests in the public prints with Alexander Campbell and Dr. John L. Rice. A series of thirty letters published in the *Religious Herald* was subsequently put in book-form. A volume of his sermons was in the hands of the Southern Baptist Publication Society at Charleston for publication, but with much other valuable Baptist literature it was destroyed in the late war. Dr. Baptist died at his residence in Marengo Co., Ala., March 31, 1863, having lived in that State twenty-eight years. He was always in comfortable worldly circumstances; reared a charming family. His son, Rev. Edward Baptist, Jr., is now a distinguished minister in Virginia. Dr. Baptist was a devout, zealous, happy, Christian gentleman.

Baptist General Convention for Missionary Purposes. See TRIENNIAL CONVENTION.

Baptist Pioneers in Religious Enterprise.—Through Roger Williams they founded the first government on earth where absolute religious liberty was established. Through the protracted labors of the Rev. John Canne they placed marginal references in the English Bible. (Neal's "History of the Puritans," ii. 50. Dublin, 1755.) Through Dr. William Carey they gave modern missions to the pious regards and efforts of Christians in all lands. Through the Rev. Joseph Hughes, of London, on May 4, 1804, they established the British and Foreign Bible Society, and in it every kindred institution on earth. (Ivimey's "History of the English Baptists," ii. 93.) For their numbers Baptists have shown an extraordinary measure of holy enterprise.

Baptist Weekly, The, is a quarto journal, devoted, as its name indicates, to the promotion of Christianity as held by the Baptists. The *Christian Contributor* and the *Western Christian* were purchased by the American Baptist Free Mission

Society, and they were united, and received the name of the *American Baptist*, Rev. Warham Walker, editor. The paper, with the headquarters of the society, was located at Utica, N. Y., until 1857, when it was removed to the city of New York. Mr. Walker was assisted for a year by the well-known Rev. Nathan Brown, D.D., a returned missionary from Assam, after which Dr. Brown was appointed editor, assisted by Rev. John Duer, of Massachusetts, and he remained in the position till 1872, when he resigned to accept an appointment from the American Baptist Missionary Union as missionary to Japan. The paper under Dr. Brown was opposed to slavery, all secret societies, and the honorary titles of clergymen.

In May, 1872, A. L. Patton, D.D., purchased the paper, changed it from a folio to a quarto, enlarged it, and improved it in many respects. Its specialties were dropped, and it entered on a vigorous advocacy of all the great interests of the Baptist denomination. It earnestly maintains the distinctive principles and practices of the Baptists. It is eminently conservative, patient with those who differ from it, conciliatory to those who strike out on "new departures" in matters not essential to purity of life or evangelical teaching. It is eminently a peace-maker in Zion. Dr. Patton and Dr. Middleditch make an admirable paper, whose weekly visits are welcomed by a large number of subscribers.

Baptistery, an Ancient Roman and a Modern.—The Rev. Dr. A. J. Rowland, of Philadelphia, gives the following account of a celebrated baptistery in Rome:

"I visited it on Sunday afternoon, Sept. 24, 1876; the building is octagonal in form, and stands a little distance from the fine old church of St. John de Lateran, which gives it its name (and for the use of which it was appropriated). One is struck with the antiquity of its appearance, and is not surprised to learn from the guide that it dates back to the time of Constantine. The building is about 50 feet in diameter. The pool of the baptistery is of green basalt; and it is about *twenty feet long by fifteen wide*, the form being that of an ellipse. There seemed to be a false wooden floor in the bottom, but the depth, *even with this, was something over three feet*. I asked the guide, who seemed to belong to one of the lower orders of the clergy, the use of this large font, so unlike those in modern churches, and he replied 'that its size was due to the fact that *anciently people were immersed*.' I inquired if it was ever used for immersion now. 'Yes,' he said; 'on Easter-eve, *Jews and pagans who accept the faith of the church are baptized here in that way*.' This fact I subsequently found also in Baedeker's celebrated guide-book. On the right and left of the baptistery building doors

open into two small apartments, now known as chapels; on the ceiling of one of them is an old mosaic, dating back to the fifth century, representing John the Baptist *performing the rite of immersion*. It appeared to me that these two apartments may have been originally dressing-rooms for baptismal occasions. Between the pool and the outer walls of the building there is space enough, I think, for four or five hundred spectators to witness a baptism." (Cathcart's "Baptism of the Ages," pp. 152-53.)

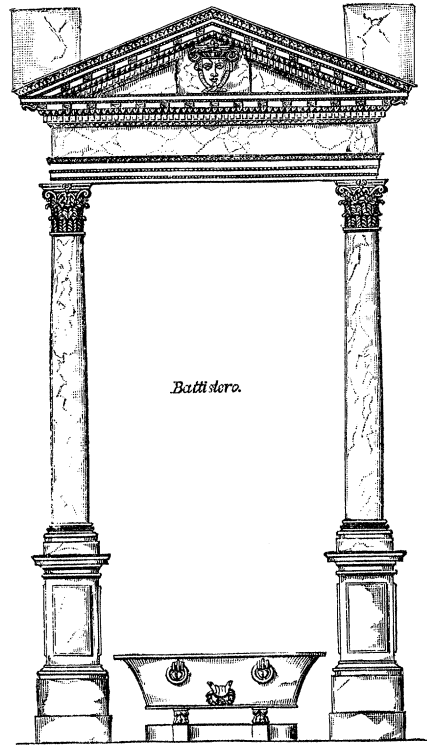
A thousand years ago, at Easter, immersion was the customary mode of baptism in this church, and the pope himself was occasionally the administrator, wearing a "pair of waxed drawers," which, of course, were water-proof. ("History of Baptism," by Robinson, p. 106. Nashville, 1860.) There are still many ancient baptisteries in Italy.

A modern baptistery is generally in the church edifice; that of the Second Baptist church, Philadelphia, rests on, not in, the pulpit platform. It is 8 feet long, about 6 feet wide, and 4 feet 6 inches deep. It is octagonal in form. It is built of white statuary marble, lined with zinc. It is filled by one opening in the bottom, and emptied by another. It is entered by two sets of iron stairs coated with zinc, each of which is protected from sight by a walnut curtain, of about 7 feet in height from the pulpit platform. Six inches from the top of the baptistery there is an opening to prevent an overflow of the platform. Under each set of steps is the end of a bent pipe, rising a few inches from the bottom of the pool, the bend of the pipe being in a furnace in the cellar; when the water is in the font and a fire in the furnace, this water will reach a comfortable temperature in half an hour. Back of the baptistery, on the same floor, are two preparing-rooms for the accommodation of candidates. The pool is one of the most beautiful of modern fonts, but it is a poor vessel compared with many ancient fonts still to be seen in Italy.

Baptistery in an Episcopal Church.—Ivimey says that "in the parish church of Cranbrook, Kent, England, there is at present (1814) a baptistery built for the purpose of immersion. It is a brick cistern placed against the wall within the church above the floor. There are steps both outside and inside, for the convenience of the person baptized, while the administrator stands by the side of the baptistery to immerse the person. It is supposed that the baptistery was built by the vicar, a Mr. Johnson, in the beginning of the last century." ("History of the English Baptists," ii., 227. London, 1814.) Probably there are several other baptisteries in Episcopal churches in England just now. The law of that church *requires dipping* unless it is certified to the priest "that the *child is weak*." And as many adults in England,

of Baptist training, have not been baptized, if any one of them united with the Episcopal Church, he would most likely insist on immersion. The writer of this article saw a beautiful baptistery in 1848 in the vestibule of the parish church, Bradford, York, England.

Baptistery of Milan, The.—Three friends at different times searched Milan for photographs of its ancient baptistery at the request of the writer. The first two failed to secure any picture, because no photograph of it was ever taken. The last obtained, with some difficulty, and perhaps by using a golden argument, a lithograph sketch of the font



BAPTISTERY OF MILAN.

from a sacristan. It is an ancient sarcophagus, said to have contained the ashes of an early saint; its material is porphyry. According to the measurement of our friend it is 6 feet 8 inches long and 24 inches deep. Until a very recent period full immersion was the baptism always administered in this Catholic font. Dean Stanley utters the testimony of Christendom about immersion in the church of St. Ambrose when he says, "With the two exceptions of the Cathedral of Milan and the sect of the Baptists, a few drops of water are now the Western substitute for the threefold plunge into the rushing rivers, or the wide baptisteries of the

East." In 1830 the late Dr. Howard Malcom witnessed an immersion in the sarcophagus font, a full account of which is in "The Baptism of the Ages," pp. 150, 151.

The friend already alluded to says, "On Sunday, Aug. 25, 1878, I witnessed a baptism in the Cathedral of Milan. After anointing the ears of the child, it was placed on the arms of the officiating priest, his left arm being under its neck; then, by movements from the left to the right, the back part of its head was passed three times through the water."

How much later than 1830 the font has been used for immersion we cannot tell, but it was always employed for this purpose till that time. And more than 40 other baptisteries now in Italy, much larger than the sarcophagus of Milan, have given immersion for centuries to the people that lived around them.

Baptistry of Paulinus, in England.—Near the Cheviot Hills, dividing England from Scotland, about 30 miles from Newcastle, and 2 miles from the village of Harbottle, there is a beautiful fountain, issuing from the top of a little hill; its basin at present is about 34 feet long, 20 broad, and 2 deep. This cavity could easily be made several feet deeper; from the spring a stream flows which forms a little creek. At the side of the fountain the writer, in 1869, saw an ancient statue of life size called the "Bishop," no doubt Bishop Paulinus. The name of the fountain is "The Lady's Well," evidently "Our Lady,"—"The Virgin Mary." At hand are the remains of an ancient nunnery. In it stands a granite crucifix erected about thirty years ago, under the superintendence of the vicar of Harbottle, a graduate of Oxford, on which is cut: "In This Place, Paulinus, The Bishop, Baptized Three Thousand Northumbrians, Easter, 627." (Catheart's "Baptism of the Ages," pp. 27, 28, 29, 30. Publication Society, Philadelphia.) Our English ancestors baptized in fountains and rivers very frequently.

Baptists, General Sketch of the.—The Baptist denomination was founded by Jesus during his earthly ministry. Next to the Teacher of Nazareth, our great leaders were the apostles, and the elders, bishops, and evangelists, who preached Christ in their times. The instructions of our Founder are contained in the four Gospels, the heaven-given teachings of our earliest ministers are in the inspired Epistles. The first Baptist missionary journal was the Acts of the Apostles. For the first two centuries all the congregations of the Church Universal (Catholic) were Baptist communities. During the two succeeding centuries the baptism of unconscious babes had such a limited existence that it is scarcely worthy of notice. During the fifth and sixth centuries the baptism of catechumens, that is, of cate-

chized persons instructed beforehand for the sacred rite, was still common throughout Christendom. Though the candidates were constantly becoming younger, they always professed their own faith. Nor was the baptism of catechumens laid aside entirely in Rome itself in the ninth century. From the beginning of the fifth century infants commonly were baptized when very ill to take away Adam's guilt, lest they might die and be lost. And though there were a few cases of infant baptism before this period, it was about this time it began to spread, but it required a good many centuries to gain the complete mastery of the Church Universal (Catholic); and before it succeeded, heretics, so called, flourished outside of the great corrupted Church Universal (Catholic). And even infant baptism itself, when it sprang up, had to take the apostolic idea that faith was a prerequisite to baptism, and borrow faith from the sponsors or parents of the child, or from the whole church, to make good its claim to the initiatory rite of the Christian Church. And it follows this course still.

The first great error among Christians was that water baptism in some way removed the sins of *penitents*. This heresy was common in the third century. About the same time the Lord's Supper began to be regarded by some as possessing soul-healing efficacy for him who partook of it, and a magical power to protect the dwelling, or a ship at sea, if a portion of the bread was in the one or the other. These two follies led Christians to magnify the minister enormously, who could impart the soul-cleansing immersion, and consecrate the heart-healing, and house- and ship-protecting, sacramental supper. These heresies, with their priestly reverence, fostered sacerdotal ambition, and led to the creation of gradations of rank among the clergy, until in process of time the Universal Church had little to show but a pyramid of priests, with the inferior ministry as its broad base, and the pope at its head, and two sacred ceremonies, the one giving imaginary salvation through baptismal water, and the other the supposed body and blood of the Lord, through real bread and wine. And as evils grow at a rapid rate, these perversions of baptism and the Lord's Supper generated the whole brood of Romish ceremonies and superstitions.

When this conviction about the power of baptism to take away the sins of believers became common in the third century, then for the first time the baptism of unconscious babes was thought of; but in that century there is only one case of the kind, and not many more in the fourth; but in the fifth, Augustine of Hippo began to frighten the Christian world with the falsehood that infants would perish through Adam's sin without baptism. At the same time bits of the bread of the Lord's Supper were forced upon the unconscious child, or

a little of the wine, to give double salvation from two redeeming sacraments. As we have said, for long ages after this hosts in the Church Universal fought this wicked rite, which usurped the place of Christ's holy sacrament, and induced the Saviour's servants to trust saving water, instead of the blood of atonement and the arm of omnipotence.

When these superstitions gained extensive sway in the Church Universal (Catholic), communities of Christians sprang up in various quarters, some of which held the old truths of our mighty Founder whom John baptized in the river Jordan when he had reached the age of full manhood. The Paulicians, originating in the seventh century in Armenia, were Baptists. This community, brought into life by reading the Word of God, flourished for a time in its native place, then it sent missionaries into Thrace, Bulgaria, Bosnia, Servia, Italy, France, Germany, and other countries, and gathered millions of adherents, and terrified popes, and drew kings with crusading armies of vast strength to kill its members. Between five hundred thousand and a million of them were put to death in France in the thirteenth century.

This people was most commonly known in Europe as Albigenses, but they bore many names and malignant reproaches; and the worst doctrines and practices were falsely imputed to them. The Paulician, Bogomilian, Albigenses existed in strength in Bosnia till 1463, and were found there till a later day.

From the twelfth century till the Reformation the Waldenses occupied a conspicuous place in the hatred of Catholic Europe, and in the violence of fierce persecutions. And some of these illustrious sufferers were Baptists.

In the same century which gave birth to the Waldenses the Henricians and Petrobrusians commenced their existence as gospel communities, and held forth the lamp of life to the perishing, so that large numbers were saved. These so-called heretics were Baptists.

During that mighty upheaval in the days of Luther which shook the papacy to its lowest foundations, men with Anabaptist principles appeared in every direction with a suddenness that startled the world, and they were welcomed immediately with cruel greetings to foul dungeons and barbarous deaths. Their blood flowed in torrents upon the continent of Europe; and even in England it was wickedly shed.

It is not improbable that the ancient Britons were opponents of infant baptism when the Romish missionary Augustine met them in 603. But the evidence furnished by Bede, *Eccles. Hist.*, lib. ii., cap. 2, is not sufficient to establish this. In the early period of the Reformation Anabaptists became quite numerous in England, and they excited

the indignation of King Henry VIII. and the clergy, and they are often alluded to in denunciatory language in public documents. A little further on they were subjected to cruel persecutions. In the time of Edward VI., Joan of Kent, who carried Bibles into the palace of Henry VIII. for distribution, concealed under her apron, when the penalty for the act was death, was given to the flames by King Edward by the over-persuasion of Archbishop Cranmer. Others shared her harsh fate, but Baptist doctrines spread, to the dismay of the clergy, and found a place in hearts opened of God in all parts of the kingdom. And even in Scotland mighty John Knox found it necessary to write a book against them. Queen Elizabeth and James I. treated them with royal barbarity, and Charles I. would have imitated their example had not the rising spirit of Anglo-Saxon liberty put a bit in his mouth, and finally cut off the tyrant's head. For some years preceding and following 1649, the date of this event, the Baptists enjoyed extraordinary prosperity; they filled the English army in Ireland with officers, and they had a large number over the troops located in Scotland and England, and even in Cromwell's own regiment. So sturdy was their republicanism that many of them could see no difference between Charles I. reigning without a Parliament and Oliver Cromwell governing without a Legislature. The Protector distrusted them, and procured a letter from the celebrated London Baptist minister, William Kiffin, which others signed, exhorting their brethren in Ireland to submission. (*Hanserd Knollys Society's Confessions of Faith*, p. 322.) Cromwell was so concerned about the opposition of some members of this now powerful body that he had spies to watch their movements and report their supposed conspiracies. Thurloe gives the letter of one of these spies describing the proceedings of a Baptist Association in England, and mentioning its prayers, letters, sermons, and speakers just as the proceedings of such a body might be described to-day. Generals Harrison, Lilburn, Overton, and Ludlow, and others in the army; Admiral-General Richard Deane, of both the army and the navy, Admiral Sir John Lawson, and a large number of other distinguished officers of the navy, reflected a glory upon themselves and their Baptist brethren which created fear or joy throughout their island home. It was said that alarm lest the Baptists should seize the government after Cromwell's death actually led the Presbyterians to unite with the Episcopalians in bringing from Holland to the English throne Charles II., the greatest profligate that ever dishonored the family relation. In the reign of Charles, and his brother James, the most wicked persecutions were applied to Dissenters, and while the English Presbyterians from them and from

subsequent heresy were annihilated, the Baptists received blows the effects of which they feel in England to-day.

They are now divided into General and Particular Baptists, the former being the smaller body. The word "General" was put in their name to describe their doctrine of the atonement; they hold Arminian views of it and of all the doctrines of grace; the word "Particular" was originally assumed to show that this section of the English Baptists held a limited atonement, and Calvinistical views of the doctrines of grace. These British Baptists have been enterprising, and have had many distinguished men, but they have been sadly hindered by persecutions and by the social tyranny of a powerful and intolerant state church. There are in England, Wales, Scotland, and Ireland 2620 Baptist churches, with a membership of 269,836.

Roger Williams, a Welshman by birth, an Episcopalian by training, a Congregationalist by choice, and a graduate of the University of Cambridge, England, came to New England in 1631. Two or three years afterwards he was appointed assistant minister to the Congregational church of Salem, Mass. While there he denied the right of the magistrates to punish offenses of a purely religious character, and "in one year's time he filled the place with principles of rigid separation (from the Church of England) and tending to Anabaptism." For these "high crimes and misdemeanors" he was finally ordered to leave the colony; and failing to render obedience to the lordly Puritans of that day, and learning that he was about to be sent home by force, he fled in the depth of winter to the Narragansett Indians, and established the city of Providence in 1636, and the first Baptist church in America in that city in 1639. The community which gathered around him adopted from him the old Baptist doctrine of absolute freedom of conscience, and incorporated it in their laws; and when Joshua Verin, a little time after the settlement of Providence, restrained his wife from attending some religious meetings, he was disfranchised as a punishment for his offense.

The church founded by Mr. Williams is still in existence, and it is regarded with veneration as the first Baptist church in the New World. It worships in a noble building erected one hundred and five years ago.

In Massachusetts cruel persecutions were inflicted on Baptists and Quakers for a long period. In Virginia the hand of legal violence was frequently raised with wicked force against our saintly fathers, but in Rhode Island, long under the control of the Baptists, whose governor at this time worships in a Baptist church, no man ever suffered any penalty for his religious convictions.

Bancroft, the historian, says of Roger Williams: "He was the first person in modern Christendom to assert in its plenitude the doctrine of the liberty of conscience, the equality of opinions before the law; and in its defense he was the harbinger of Milton (a Baptist), the precursor and the superior of Jeremy Taylor. . . . Williams would permit persecution of no opinion, of no religion, leaving heresy unharmed by law, and orthodox unprotected by the terrors of penal laws." Vol. i., 375. "Freedom of conscience, unlimited freedom of mind, was from the first the trophy of the Baptists." ii., 67. This is justly said of Roger Williams, and it is all true except the statement that he was "the first person in modern Christendom" to assert this doctrine. Leonard Busher, an English Baptist, published in London in 1614 "Religious Peace," in which Williams's doctrine is repeatedly asserted. This was more than twenty years before Mr. Williams broached it, and Busher had many predecessors in announcing his inspired principles. This little work is in the Hanserd Knollys volume of "Traits on Liberty of Conscience," London, 1846. The blessed truth Mr. Williams unfolded on this continent his Baptist brethren everywhere preached, and they have given it sovereign sway in all this land.

The Baptists of this country hold that the Word of God is the only authority in religion, that its teachings are to be sacredly observed, and that to religious doctrines and observances there can be no additions except from it; they hold that a man should repent and be saved through faith in the meritorious Redeemer before he is baptized; that immersion alone is Scripture baptism; that only by it can the candidate represent his death to the world, burial with Christ, and resurrection to newness of life; that baptism is a prerequisite to the Lord's Supper; they hold the doctrines of the Trinity, of eternal and personal election, total depravity, regeneration by the Holy Spirit, justification by the imputed righteousness of Christ, progressive sanctification, final perseverance a special providence, immediate and eternal glory for the righteous after death, and instant and unending misery for the ungodly. They hold the doctrinal articles of the Presbyterian Church, and they only differ from that honored Calvinistical community in the mode and subjects of baptism, and in their congregational church government. They hold that all regenerated believers are saved, whether they are immersed or sprinkled, or lack both ceremonies; and they insist on the immersion of believers because Christ was immersed, and because he enjoins immersion upon all believers.

In this country we have 38 colleges and theological seminaries, and many superior academies. We have in North America 63 religious periodicals.

The Baptist motto ever has been, "Let there be light, secular, sacred, and redeeming, till it covers the earth and bathes humanity in its shining waves!"

In the United States we have 24,794 churches, 15,401 ministers, and 2,200,000 members, which, with adherents, young and old, give us more than 5,000,000 of persons who hold our principles. In the various provinces of Canada, and in the British West India Islands, there are 849 churches, with 89,938 members. Baptist missions in Germany, France, Sweden, and other sections of Europe, and in Asia and Africa, will be noticed under the names of the countries in which they are located. In the world there are 29,400 Baptist churches, with a membership of 2,663,172, which, with other adherents in Sunday-schools and congregations, would probably give us between 7,000,000 and 8,000,000 of Baptists. This does not include denominations in the United States that hold believer's immersion, which are not Regular Baptists, such as the Old-School Baptists, Winebrennarians or Church of God, Seventh-Day Baptists, Six-Principle Baptists, Tunkers, Disciples, Adventists, and Free-Will Baptists. These communities have 6951 churches and 615,541 members.

The origin and growth of the denomination in each of the United States will be found in sketches under the names of the States in this work.

The Baptists have a firm confidence in the truth, and in the ultimate triumph of their principles; and while they will not sacrifice a jot of inspired teaching to gain the good will of the whole Christian family, they love all true believers of every name, from Pascal, the Catholic, to Joseph John Gurney, the Friend.

See the following articles: THE BAPTISM OF CATECHUMENI, THE ALBIGENSES, THE HENRICIANS, THE PETROBRUSIANS, THE WALDENSES, THE ANA-BAPTISTS.

Baptists, Primitive, or Old School.—The Primitive Baptists are often called "Old School," or "Anti-Mission," or "Anti-Effort," and, in derision, "hardshell" Baptists. They usually, if not invariably, adopt the Philadelphia Confession of Faith, founded upon that approved by over a hundred leading men in London, in 1689. They do not materially differ from the Regular Baptists as to Scripture doctrine, agreeing with them as to the necessity of regeneration, the mode and subjects of baptism, baptism preceding the Supper, and congregational church government. Some style themselves "Predestinarians," and are charged with pushing the "doctrines of grace," called "Calvinistic," into "hyper-Calvinism," or *fatalism*, denying any responsibility in man for his own conduct or condition. Baptists generally dwell upon the lessons given by John, the Forerunner, the adorable

Redeemer, and his apostles and disciples, as to the necessity of seeking repentance and forgiveness; for how can immortal beings believe in Him of whom they have not heard? and how can they hear without a preacher? and how can preachers go forth unless others aid them? They urge "that it pleased God by the foolishness of preaching to save them who believe." But many of the Old-School brethren, while they comfort saints, do not feel it a duty to warn sinners, and few conversions occur under their ministrations. They allege that God carries on his own work, "without the least instrumentality whatever," and that "all the preaching from John the Baptist until now, if made to bear on one unregenerate sinner, could no more quicken his poor dead soul than so much chattering of a crane or of a swallow." (*Circular of Warwick Association, 1840, copied by Chemung soon afterwards.*) And it would not but for God's accompanying Spirit.

This system is not entirely new, but has prevailed at times elsewhere. It is claimed that it humbles the pride of man; but it is charged, also, that it pampers ease, lulls to sleep, and shrivels benevolence. The decline of some Baptist churches in Great Britain is attributed by many to this contracted view of man's duty and privilege.

The Great Awakening under Edwards, Whitefield, and Wesley, over a century since, aroused many in the Baptist and other denominations to the fact of each person's own accountability as a laborer in the Lord's great harvest-field, leaving to him the issues, in grace as in nature. William Carey's entrance upon his mission work in India was a result of this reformation.

In America the same divergence of views among Baptists resulted in alienations and divisions, while opposing parties yet remained in the same body.

At length, in September, 1835, the Chemung Association (New York and Pennsylvania), at a meeting with Sullivan church, Charleston, Tioga Co., Pa., passed the following:

"Whereas, a number of the Associations with whom we have held correspondence have departed from the simplicity of the doctrine and practice of the gospel of Christ, and have followed cunningly devised fables (the inventions of men), uniting themselves with the world in what are falsely called benevolent societies, founded upon a moneyed basis, with a profession to spread the gospel, which is another gospel differing from the gospel of Christ. Resolved, therefore, that we discontinue our correspondence with the Philadelphia, Abington, Bridgewater, Franklin, Steuben, Madison, and all other Associations which are supporting the popular institutions of the day; and most affectionately invite all those churches, or members of churches, among them who cannot fellowship them to come out from among them and leave them."

In May following (1836) the Baltimore Association met at Black Rock, Baltimore Co., Md., and passed the same in substance. It is generally known as "the Black Rock declaration."

The minority members of these bodies at once founded others on the platform of aiding missionary, temperance, Sunday-school, and such other organizations as they deemed in harmony with Bible teachings.

Similar divisions ran through other churches and Associations, mostly in the South and West. In 1844 the *Baptist Almanac* attempted to distinguish between the Regular or Mission Baptists and those who opposed missionary work in formal organizations for that purpose. The record of 1844 reported 184 Old-School Associations, 1622 churches, 900 ordained ministers, 2374 baptized in the year preceding, and 61,162 members. The *Year Book* for 1880 returns 900 Old-School churches, 400 ordained ministers, and 40,000 members,—a loss of one-third in thirty-six years. The Old-School brethren have declined in numbers almost every year since they made the division. They have some periodicals, but no seminaries of learning and no national organizations.

Many of the Old-School brethren in the ministry possess decided ability as expounders of Scripture, the members of their churches are commonly persons of deep piety, and of extensive Biblical knowledge. The creed which they generally hold is the Confession most venerated by all the Regular Baptists of America, from whom they originally withdrew, and with whom they decline to hold any ecclesiastical relations.

Barebone, Rev. Praise-God, had the misfortune to bear a singular name, which subjected him to considerable ridicule in his own age, when absurd names were very common, and to a great deal more in every generation since. In 1640 he became pastor of a Baptist church in London which separated from the community over which the Rev. Henry Jessey presided. Like many ministers of that day, he was compelled to support himself either wholly or partly by a worldly calling. Mr. Barebone sold leather. He was a man of intellect, widely known and esteemed by the friends of liberty throughout England.

When Oliver Cromwell summoned men to form a Parliament he called upon Mr. Barebone to take a seat in the legislature. This fact showed that he was a well-known patriot, whose zeal against despotism in the state and tyrannical ritualism in the church had reached the great Protector himself. In the Parliament his ability was speedily recognized, and he exerted such a controlling influence over its decisions that it was called "Barebone's Parliament." When General Monk was in London, in 1660, preparing the way for Charles

II., Mr. Barebone, at the head of a "crowd of secretaries" (a multitude of Congregationalists and Baptists), says Clarendon, presented a petition to Parliament demanding, among other things, "that no person whatsoever might be admitted to the exercise of any office in the state, or in the church, no, not so much as to teach a school, who did not first take the oath of abjuration of the king, and of all his family; and that he would never submit to the government of any one single person whatsoever; and that whosoever should presume so much as to propose, or mention the restoration of the king in Parliament, or any other place, should be adjudged guilty of, and condemned for high treason." The man to head the petitioners was this Baptist minister. He was not afraid to defy Monk, the betrayer of his country's liberties, and his whole army, ready as it was and at hand to execute their general's wishes. And this petition shows that Mr. Barebone was a republican of our Thomas Jefferson's order. Clarendon, speaking of a part of Cromwell's Parliament of 1653, of which Mr. Barebone was a member, says, "In which number, that there may be a better judgment made of the rest, it will not be amiss to name one, from whom that Parliament itself was afterwards denominated, Praise-God Barebone, a leather-seller in Fleet Street, from whom, he being an *eminent* speaker in it, it was afterwards called Praise-God Barebone's Parliament."* Neal says of the members of the same Parliament, "It was much wondered at, says Whitlocke, that these gentlemen, many of whom were persons of fortune and estate, should accept the supreme authority of the nation upon such a summons and from such hands (Cromwell's). Most of them were men of piety, but no great politicians, and were therefore in contempt sometimes called the Little Parliament, and by others Barebone's Parliament, from a leather-seller of that name, who was one of the *most active* members."† Rapin says, "Amongst these members was one Barebone, a leather-seller, who, in his neighborhood, passed for a *notable speaker* because he used to entertain them with long harangues upon the times. From this man the people in derision called them Barebone's Parliament."‡ A foot-note in Rapin says, "His name was Praise-God Barebone, from whom, *he being a great speaker* in it, the Parliament was called as above." These witnesses all show that our worthy brother was really the master-spirit of the legislature that bore his name. And whatever it may have lacked in the technicalities of legislation, it wanted nothing of the spirit of freedom. It passed

* Clarendon's "History of the Rebellion," iii. 482, 714. Oxford, 1706.

† Neal's "History of the Puritans," iv. 55, 67. Dublin, 1755.

‡ Rapin's "History of England," ii. 590. London, 1733.

a law, according to Neal, to repeal enactments that hindered the progress of the gospel, and to give liberty to all that feared God to worship him without molestation. Mr. Barebone undoubtedly gave effective assistance in the passage of this law.

Mr. Barebone was unquestionably a godly and a great man; and he wielded such a powerful influence that when he presented the petition to the Parliament, to which reference has been made, Walter Wilson* states that "Monk, who knew the popularity of Barebone, was obliged to make a general muster of the army, and write a letter to the Parliament, expostulating with them for giving too much countenance to that furious zealot and his adherents."

The names of Mr. Barebone had a tendency to make him ridiculous. But he triumphed over these and other disadvantages.

Barker, Rev. Cyrus, was born at Portsmouth, R. I., March 27, 1807. He pursued his studies at the Hamilton Literary and Theological Institution, and was ordained in Newport, R. I., September, 1839, having previously received an appointment as a missionary to the foreign field. He sailed from Boston, Oct. 22, 1839. After his arrival in Calcutta he went to Jaipur, one of the principal posts of the East India Company in Assam, remaining there a little over a year, and, May 18, 1841, going to Sibsager, another flourishing post of the East India Company, three days' journey below Jaipur. He labored for several years in this city. He was subsequently stationed at Gowahati. While here his health failed, and he left the foreign field hoping to gain new strength for his work. He died at sea, and was buried in the Mozambique Channel, Jan. 31, 1850.

Barker, Prof. Isaac Bowen, was born in Hants, Mass., Nov. 25, 1839. He was fitted for college at the Middleborough Academy, then under the charge of Prof. J. W. P. Jenks, now of Brown University, where his pupil graduated with the highest honors of his class in 1861. Shortly after his graduation he received the appointment of Assistant Professor of Ethics and English Literature at the U. S. Naval Academy, then at Newport, but since removed to Annapolis, Md. Prof. Barker resigned his office on the transfer of the institution to Maryland, and went abroad for two years. When he came back, for one year he filled the chair of Rhetoric and English Literature in Brown University, which had been made vacant by the death of the lamented Prof. Dunn. On completing his term of service he was called to the University of East Tennessee, at Knoxville. Here, for five years, he performed the duties of his office. In Septem-

ber, 1874, he was appointed instructor in the German language in Harvard College. For six months only was he able to attend to his duties. An attack of pneumonia so prostrated him that in a few days he was forced to yield to the disease, and died March 22, 1875, in the prime of his life and usefulness. Prof. Barker was a consistent member of a Baptist church, a ripe scholar, whose untimely death brought sorrow to many hearts.

Barlow, Rev. F. N., late pastor of the Baptist church at Stockton, Cal., was born at Kent, Conn.



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His mother died when he was four years old. At sixteen he began the world for himself,—worked hard, and studied until he was able to teach. He began the study of law in Western New York, but was turned from that profession to educational and pastoral work, in which his wife, Miss Harriet T. Healey, of Connecticut, has been a true helper. In 1849 he began preaching in Fairfield Co., Conn.; was ordained in 1850; organized a church in Danbury in 1851, and was its pastor four years. His other pastorates were at Franklindale, Cold Spring, and Cornwall, Saratoga Co., and Middletown, N. Y.; Alpina, Mich., where he organized a church, and built a meeting-house; Monroe, Mich.; and Chatham, Canada. In 1877 he went to California; was pastor eight months at Santa Clara, and at Stockton from Jan. 1, 1878, till prostrated by illness, beloved by all, he was compelled to resign, intending to return to his Eastern home. In all his pastorates he has been blessed with gracious revivals. He is a finished scholar, a spirited and eloquent preacher,

* Wilson's "History and Antiquities of Dissenting Churches," i. 47, 49. London, 1808.

and a model pastor. In 1862 he joined the Union army as lieutenant of the 115th Regiment, N. Y. Vols.; was taken prisoner, released, and returned to the service, till broken health compelled him to resign. His church received him joyfully as its pastor. A sickness in early youth impaired his constitution, so that twice during his ministry he had to give up preaching for a time. He is one of the few men in the Baptist ministry of the Pacific coast whose counsel and business character give him a place of pre-eminence among his brethren.

Barlow, Rev. Joseph Lorenzo, was born at Kent, Litchfield Co., Conn., Oct. 27, 1818; ordained in 1853 at Seymour, Conn., where he was settled as pastor of the Baptist church one year. He subsequently held pastorates at Sandisfield, Mass.; Greenfield Center, Stillwater, Broadalbin, and Lansingburg, N. Y.; Ridgetown, Conn.; Dundee and Bloomingdale, Ill.; and he is now the pastor of the church in Menomonee, Wis. Mr. Barlow baptized about 400 converts in connection with these pastorates. His labors have been extensively sought by pastors in seasons of special religious interest. During the war he was the chaplain of the 125th Regiment of N. Y. Vols. He was captured by the Confederates at Harper's Ferry, in 1862, when two weeks out, and resigned his commission the following February, owing to broken health. He is still, at the age of sixty-two years, in active service and doing an excellent work for the church to which he ministers.

Barnaby, Rev. James, was born at Freetown, Mass., June 25, 1787. He was a student at Bristol Academy, Taunton, Mass., during his preparatory course, and graduated at Brown University in the class of 1809. He intended to study law, but the Master whom he served for so many years had other work for him to do. While a member of college he had made a public profession of his faith in Christ, and was received into the First Baptist church in Providence. He soon after decided to enter the Christian ministry, and was ordained in July, 1811, and at once accepted a call to the pastorate of the Baptist church in Harwick, Mass. He continued in this relation for eight years, when he took charge of the church in New Bedford, Mass. For four years he was the pastor of this church, and in 1823 removed to Amesbury, Mass. Having completed his term of service here, he was pastor of several churches until 1849, when he accepted an appointment from the Baptist Sunday-School Union, for which society he labored three years. He became pastor again of the first church he had served, that of Harwick, in 1852, and remained seven years. Having a third time resigned, he had the charge of two or three churches for that period of time, and in 1862 came back once more to his old church in Harwick, and there he re-

mained the rest of his life,—fifteen years. For sixty-seven years he was a minister of the gospel, thirty-nine of which were spent with the Harwick church. Twenty-eight hundred persons received the ordinance of baptism at his hands. He was a man of remarkable physical endurance. It was a remark of his which we know not by whom it could truthfully be uttered except by himself, that "he did not fail to preach the gospel on a Sunday for more than forty years." He died at Harwick, Dec. 10, 1877, aged ninety years and nearly six months.

Barnes, Rev. Daniel H., was born in Canaan, Columbia Co., N. Y., April 25, 1785. He graduated from Union College in 1809. He studied Hebrew under one of the most eminent teachers of that sacred tongue. In 1811 he united with the Baptist church of Poughkeepsie, and in 1813 he received a license to preach. In 1819 he accepted the "Professorship of Languages" in a theological seminary in New York, which was subsequently transferred to Hamilton. After this change he opened an English and classical school in New York, and in 1827 he was elected president of Columbian College, Washington, D. C., but he declined the appointment. Mr. Barnes preached frequently and acceptably; but he was a teacher, and an instructor of noble pupils; among them were Francis Wayland, William R. Williams, Bishop Potter, of Pennsylvania, and other great men. He rendered service in the preparation of Webster's Dictionary, and his contributions to Silliman's Journal showed that he was a learned student of geological science. He died October 27, 1828.

Barnes, Rev. James Edward, was born near Carrsville, Ky., June 16, 1828. Was converted and baptized in 1847. In 1851 he was elected to a public office, and while in the line of political promotion, in 1860, he removed to California. His zeal and ready address led many to urge him to enter the ministry. On arriving at the gold mines he established an altar of prayer, and his cabin was often filled with attentive listeners. Here he heard the call, "Go work in my vineyard," and obeyed, preaching first at Gold Hill, in 1865, on Sundays, and digging for gold during the week. In two years he had gathered large congregations, where churches were subsequently organized. He was ordained by the Uniontown church, Feb. 8, 1867. In 1872 he spent a year at Greenville, S. C., in studying theology. His native eloquence and zeal have enabled him to win many souls for Christ. He has been pastor of 11 churches, has baptized about 700 converts, and is now engaged in evangelistic labors with different churches in California.

Barnett, Rev. Joseph, a zealous and efficient pioneer both in Virginia and Kentucky, was probably a native of Virginia. He was active in form-

ing the churches of which the Ketocton Association, Va., was composed. He was among the early settlers of the Western wilderness, and in connection with John Whitaker and John Gerrard founded the first two churches in Kentucky,—Severns Valley, constituted June 18, 1781, and Cedar Creek, constituted July 4, 1781. Of the latter Mr. Barnett was the first pastor. He was also the first moderator of Salem Association, constituted of four churches, at Cox's Creek, Nelson Co., Ky., Oct. 29, 1785.

Barnett, Rev. William Faddox, was born in Jefferson Co., Ky., in 1803. In early life he became a member of the Cumberland Presbyterian church, but afterwards united with the Baptist church at Fisherville, Ky., and was ordained to the ministry. He was pastor of several churches at different periods, but his principal pastorate was that of King's church, in Bullitt Co., Ky., to which he ministered with great success for a period of forty-three years. In 1850 he was elected moderator of Long Run Association, and on two occasions preached the introductory sermon before that body. Died Sept. 18, 1876.

Barney, Eliam E., educator and manufacturer, was born in Adams, Jefferson Co., N. Y., Oct. 14, 1807. Both parents were earnest Christians. Their son was converted and baptized at Henderson, N. Y., at the age of eleven. Having received his academic education at Lowville and Union Academies, he entered Union College, N. Y., and graduated in 1831. For two years after his graduation he was principal of Lowville Academy. In 1833 he removed to Ohio, and taught for six months in Granville College. In the spring of 1834 he became principal of the Dayton Academy, Dayton, O., and continued teaching for several years. His health failing, he engaged in business. In 1845 he was called to take charge of the Cooper Female Academy of Dayton, in which position he remained with great success until 1851. In the summer of 1850, with a partner, he established the Dayton Car-Works. After various changes in the firm, a joint-stock company was formed in 1867, under the name of the Barney & Smith Manufacturing Company, with a capital stock of \$750,000, Mr. Barney being elected president. This establishment is now the largest of its kind in this country. The buildings occupy eighteen acres, and about one thousand men are employed in them. The great success of the enterprise is largely due to Mr. Barney.

Mr. Barney has never been an aspirant for public office. He is president of the Dayton Hydraulic Company, and of the Second National Bank.

As a Christian, Mr. Barney has always taken a firm and prominent stand. He was instrumental in rescuing the First Baptist church of Dayton

from extinction when, in 1835, the majority of its members followed the pastor into the Disciple or Campbellite body, and the courts gave the seceders the church property. For several years he was the



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superintendent of the Sunday-school, and has been a deacon since 1843. He has also been largely interested in the various educational and missionary enterprises of the denomination. For many years he has been a trustee of Denison University, and has given to that institution more than \$35,000.

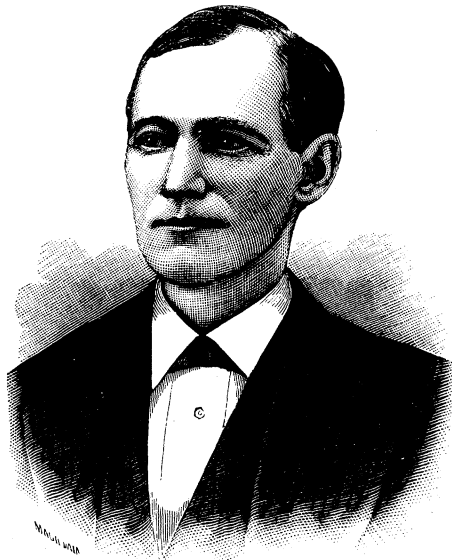
Barnhurst, Rev. Washington, was born in Philadelphia, Dec. 30, 1830. He was converted at the Broad Street church, and baptized by J. Lansing Burrows, D.D., March 8, 1846. He entered the junior class of Lewisburg University, and graduated in 1851. He pursued his theological studies at the Rochester Seminary. He was an excellent exegetical scholar. He was ordained at Chestnut Hill, Pa., Sept. 8, 1853. He was greatly blessed with revivals in 1853-54. He was called to Burlington, N. J., and there he baptized many. In 1856 he took charge of the Third Baptist church of St. Louis. In 1858 he had a glorious revival. His health failed from overwork for years, and in 1860 he removed to a farm in Miller Co., Mo. On April 29, 1862, he called his wife and sister, and told them he was dying, spoke of Jesus, and, waving his hand, said, "Higher, higher!" and passed into glory. His was a brief, earnest, and blessed ministry. He was a blameless Christian man.

Barrass, Edward, was born at Nailstone,

County of Leicester, England, Oct. 7, 1790; emigrated to this country in 1830; was licensed to preach by the Flemington Baptist church, March 31, 1833; died at Montana, Warren Co., Sept. 16, 1869, after a brief illness. He served the churches of Delaware, Oxford, and Mansfield, in Warren Co., N. J., and afterwards two churches in Pennsylvania, with which he labored until he was called from his earthly toils. In all these churches his work and worth are held in grateful remembrance.

Barrass, Rev. Thomas, was born in Leicestershire, England, July 22, 1793. He was baptized and united with the Baptist Church in his native land in the year 1817; came to this country in 1828, and united with the Baptist church in Flemington; was licensed to preach by that church Jan. 10, 1830, and ordained at Flemington, April 14, 1831. He itinerated in the upper part of Hunterdon, and through a considerable part of Warren County, as a missionary; was instrumental in gathering a constituency for the following churches: Oxford, Delaware, Bethlehem, and Kingwood, all of which churches were strengthened and enlarged, and bear uniform testimony to his earnest, faithful, and devoted labors. He died Sept. 27, 1869, eleven days after his brother Edward.

Barratt, Rev. J., of North Topeka, Kansas, is a faithful and successful minister, and a successful



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bank director and merchant. The church of North Topeka which he gathered, and of which he is pastor, is a model church. Composed at first of less

than a score of mechanics and farmers, it has increased till it numbers over 200. The church edifice has cost them about \$12,000, and they have paid for it themselves as they proceeded. The house arose as the church and congregation and Sabbath-school grew. They have 6 missions within a radius of some fifteen miles, which are all likely to become self-sustaining and efficient churches. The whole community is permeated with Baptist sentiment. A church so occupied with Christian work is of course eminently peaceful, as well as aggressive. He did not *seek* an inviting field, but *made* one. Being an excellent organizer, his services have been sought repeatedly for a wider sphere. But his people will not let him go.

Barre, W. L., author and editor, was born in Warren Co., Ky., July 18, 1830. He was educated at Franklin College, Tennessee. In early life he became a Baptist, and was licensed as a preacher, although he seldom occupied the pulpit, preferring literary work to pastoral labors. He has been connected, as principal or associate editor, with the *Louisville Journal*, *Louisville Courier*, *Cincinnati Times*, *Cincinnati Gazette*, *Nashville Union and Dispatch*, and the *Memphis Daily Dispatch*, and the *St. Joseph (Mo.) Daily Commercial*. In 1857 he removed to Cincinnati, where he remained nearly three years, and during this period wrote and published "Lives of Illustrious Men of America," a book of 1000 octavo pages, which passed through 11 editions. He wrote (in 1856) the "Life and Public Services of Millard Fillmore," and edited the "Speeches and Writings of Hon. Thomas F. Marshall," which passed through ten editions. During the civil war he was army correspondent of the *New York Times* and other leading journals. After the war he was engaged on various newspapers in several different States until 1873, when he became editor of the *Green River Pantagraph*.

Barrell, Rev. Noah, was born in Hartford, Washington Co., N. Y., May 5, 1794; died at Geneva, Wis., April 16, 1875, aged eighty-one years. During an active ministry of fifty-three years he served as pastor 15 churches in New York, Ohio, Wisconsin, and baptized about 1200 converts. He was a man of good natural endowments, of most winning and gentle spirit. He excelled in his work as pastor. His end was great peace.

Barrett, Hon. James M., a native of Mason, N. H. He spent his early years in Livingston Co., N. Y., and was educated at Nunda Academy, N. Y. He came to Wisconsin twenty-four years ago, and settled at Trempeleau, Trempeleau Co., where he now resides. He has filled many positions of public trust. Among them he has been a member of the Legislature, president of the County Agricultural Society, president of the Board of Educa-

tion for twenty-three years. He is an active member of the Baptist church, and has been superintendent of its Sunday-school over twenty years. He is a member of the Board of State Missions, in whose work he takes a deep interest.

Barrett, Rev. T. W., was born in 1835, in Wood Co., West Va. United with the Baptist church at Marietta, O., in 1856; moved to Missouri the same year; was educated at William Jewell College; ordained Oct. 28, 1860, and entered immediately upon his work as missionary of North Liberty Association; in 1861 became pastor of the church at Weston; in 1862 was called to the care of the Tabernacle Baptist church at Leavenworth, Kansas; in 1864 became pastor of the First Baptist church, St. Joseph, Mo.; failing health compelled him to resign after a fifteen months' pastorate, and for a year he had no charge; in 1866 he was financial agent of the Sunday-school Board of the Southern Baptist Convention for North Missouri; was general missionary and agent for the General Association for a part of 1866 and 1867; was recalled to Weston in 1867, where through his efforts a beautiful and substantial church edifice was erected and dedicated free of debt; in 1869 was called to Hannibal, where an elegant house of worship was built and paid for during his pastorate, and large accessions made to the church; in 1873 he took charge of the church at Jefferson City, where he still labors; he has removed a heavy debt from the church, and he is building up a strong and vigorous body of believers; in 1872 he received the degree of A.M. from William Jewell College, and for a number of years has been an active member of the Executive Board of the General Association, and also of the State Sunday-school Convention. He is a laborious and successful worker in the Master's vineyard.

Barrett, Rev. W. C., was born in Wood Co., W. Va., July 8, 1810; united with Mount Zion Baptist church 1835; ordained Aug. 16, 1845; called to Mount Zion, Mount Vernon, and Stillwell churches; was missionary of the General Association of Virginia seven years; organized and built up many churches in the counties of Wood, Wirt, Jackson, and Pleasant; was moderator of the Parkersburg Association in 1854 and 1855; moved to Missouri in 1856; settled in Clay County; appointed agent and missionary of the General Association in the same year; organized and built up most of the churches in Clinton County; built houses of worship at Crooked River, Haynesville, Plattsburg, and Lawson; was eleven years pastor at Crooked River, seven at Plattsburg, two at Richmond, Ray Co., two at Liberty, Clay Co., three at Cameron and Missouri City, besides several country churches; was seven years moderator of North Liberty Association. Has been one of the most laborious and successful of all the old ministers

who have laid the foundations upon which the younger generation are now building.

Barron, Rev. James, an aged and decrepit, but zealous and useful minister of Bowdon, Ga., was born in Washington County, Dec. 25, 1801. He connected himself with the church at Antioch, Upson Co., April 3, 1827, and soon began to preach. He settled in Carroll County in 1842, and was ordained at Carrollton church in 1850. For the next twelve years of his life he labored as a missionary of the Domestic Board of the Southern Baptist Convention, in Western Georgia and Eastern Alabama, and then, for the five succeeding years, he was an associational missionary. Since that time rheumatism has laid its hands heavily upon him, disabling him from all active work, and he has simply preached wherever an opportunity has been afforded. His controlling desire is to win souls to Jesus, and to accomplish this he is instant in season and out of season. His has been a life of faithful service in the face of many disadvantages and discouragements.

Barrow, Rev. David, was an eminent pioneer preacher among the Baptists of Virginia and Kentucky, and a man of great ability, both as a preacher and a writer. He was born in Brunswick Co., Va., Oct. 30, 1753; was baptized in his seventeenth year, and in his eighteenth began to preach the gospel. In 1774 he was ordained, and became pastor of Mill Swamp, Black Creek, and South Quay churches, in Virginia. He also traveled and preached in Virginia and North Carolina, in consequence of which he suffered much persecution. In 1778 he was seized at one of his meetings by a gang of twenty men, dragged a half-mile, and forcibly dipped under water twice, with many jeers and mockeries. "A short time afterwards three or four of these men died in a distracted manner, one of them wishing he had been in hell before he joined the mob." Mr. Barrow was a soldier in the war of independence. In 1798 he removed to Montgomery Co., Ky., and took charge of the church at Mount Sterling. Here he became a zealous advocate for the abolition of African slavery. This led to a division of his church, a majority adhering to their pastor. In 1807 an association of emancipators was formed in Kentucky, of which Mr. Barrow became the principal leader. He published a book against slavery, which was regarded as a very able work. He also published a treatise in defense of the Trinity, which was much esteemed. He died Nov. 14, 1819.

Barrows, Rev. Comfort Edwin, son of Comfort and Mela (Blake) Barrows, was born in Attleborough, Mass., Dec. 11, 1831, and was a graduate of Brown University in the class of 1858, and of the Newton Theological Institution in the class of 1861. He was ordained Dec. 25, 1861, as pastor

of the Baptist church in South Danvers (now Peabody), Mass., where he remained three years and three months, and then accepted a call to the pastorate of the First Baptist church in Newport, with which he began his ministerial labors March 12, 1865, which position he now (1880) holds. Among his published writings are a memorial sermon commemorating the life and services of the Rev. Erastus Willard, for twenty-one years missionary in France; an historical discourse upon "The Development of Baptist Principles in Rhode Island," preached May 12, 1875, the semi-centennial anniversary of the Rhode Island Baptist State Convention. This discourse was first published by the Convention, and subsequently, with slight additions, it was issued by the American Baptist Publication Society as one of its series of short historical and denominational works. Mr. Barrows published also a discourse delivered on Thanksgiving-day, Nov. 30, 1876, on the history of the First Baptist church in Newport, R. I., and a discourse commemorative of Benjamin B. Howland, for fifty years clerk of the town and city of Newport. He has also contributed articles for reviews and papers. Mr. Barrows is one of the ablest men in the Baptist denomination. His historical works should be read by his brethren everywhere. He is a manly Baptist who courageously asserts the truth, and always presents it in a loving spirit.

Barss, John W., was born in 1812, at Liverpool, Nova Scotia; converted and baptized at Wolfville, July, 1833; commenced business at Halifax, 1836; and returned to Wolfville in 1850. Mr. Barss is a successful ship-owner and a liberal supporter of the denominational enterprises. He contributed \$2000 to build the North church, Halifax, and \$4000 towards the erection of the Baptist church at Wolfville. He donated 9 acres of land to that town for a public cemetery, and has contributed \$11,000 to Acadia College.

Batchelder, Rev. William, was born in Boston, March 25, 1768. Early in life he gave promise of what he afterwards became, a man of rare intellectual ability. He lost both his parents in the thirteenth year of his age. His early religious experience was quite remarkable. After he thought he had passed through "the great change," his mind became tinctured with infidel sentiments. But he was led by the Spirit of God to see his error, and at length he became a Christian, and was baptized at Deerfield, N. H., in June, 1792. Being impressed with his duty to preach the gospel, after due preparation he was ordained as pastor of the Baptist church in Berwick, Me., Nov. 29, 1796. His labors were singularly blessed. In a revival which continued for two years 150 persons were hopefully converted. He baptized in the ad-

joining town of York 70 persons, also fruits of the same work of grace. In November, 1805, he received an invitation to become the pastor of the First Baptist church in Haverhill, and was publicly recognized December 4. His ministry, connected with which there were most abundant fruits, continued nearly thirteen years. He died April 8, 1818, in the fifty-first year of his age and the twenty-seventh of his ministry.

All the traditions which have come down to us with regard to the character and the ministerial life of Mr. Batchelder show that he was one of the ablest men intellectually, and one of the best preachers of the times in which he lived. He took a warm interest in the cause of education as affecting his own denomination, and was one of the prime movers in the enterprise which led to the founding of the Maine Literary and Theological Seminary, afterwards Waterville College, now Colby University. Brown University, in 1809, conferred on him the honorary degree of Master of Arts.

Bateman, Rev. Calvin A., was born at Groveland, N. Y., April 18, 1833; is of Scotch descent;



REV. CALVIN A. BATEMAN.

grandson of Deacon Zadoc Bateman, a soldier of distinction in the war for American independence; son of Rev. Calvin Bateman, an eminent Baptist minister, who, while preaching in New York, had his skull fractured by a stone hurled by a drunken man through the church window, resulting in insanity until his death. His mother, daughter of Rev. Benjamin Barber, was a lovely Christian, and prominent in her zeal for foreign missions; her eldest son was dedicated to the work

in Burmah, but died just as he was nearly ready for his mission. His death and the father's insanity left the family largely dependent upon young Calvin, then only ten years old. At the age of fifteen he was converted and baptized by Rev. Edgar Smith at Milan. Soon after the family moved to Mount Vernon, Mich., where young Bateman was urged by his brethren to preach. He rebelled, feeling unfit for the work, until 1859, when he yielded to his convictions, began to preach, was licensed in 1860 by the Iowa Point church, and in 1863 was ordained at Atchison, Kansas. His life has been given largely to pioneer mission work in Missouri, Kansas, Nebraska, Dakota, Colorado, Cherokee Nation, Nevada, and California. He has aided in organizing over 60 new churches, conducted hundreds of revivals, baptized over 1900 converts, and witnessed the baptism of other hundreds converted under his labors. For three years he was U. S. superintendent of the Indians of Nevada. In 1875 he settled permanently in California as general State missionary. In this field he has traveled 25,000 miles, preached more than 1300 sermons, and baptized nearly 400 converts. His son, Rev. Cephus Bateman, entered the ministry in 1878, and is a successful pastor at Santa Cruz, Cal.

Bates, Rev. John, was born in Bugbrook, Northamptonshire, England, Jan. 26, 1805. He was baptized Dec. 25, 1829, and became a member of the Eagle Street church, where Rev. Joseph Irving labored. Encouraged by his pastor and brethren, he turned his thoughts towards the Christian ministry, intending to go out as a missionary among the colored people of the West Indies. This purpose was not put into execution. He decided to enter the service of the Baptist Irish Society, in order to work among the Roman Catholics of Ireland, and accepted an appointment from that body in January, 1833. While in Ireland he labored at Ballina and Sligo, and in other localities, and again took up his abode in Ballina, where he continued for nine years, during which time he baptized 60 persons, the fruits of missionary toil. The next five years were devoted to similar work in other places in Ireland, making the whole period of his service in the employ of the Baptist Irish Society seventeen years.

Mr. Bates came to America in the spring of 1850, and established himself in Cascade, Iowa, becoming the pastor of the Baptist church. In the State of Iowa he came to be recognized as a power, and his counsels in the Association and Convention were carefully weighed. He went to Canada in 1864, and became pastor of the church in Dundas. In April, 1867, he took charge of the church in Woodstock, and identified himself with the interests of the Canadian Literary Institute. While living here he consecrated two of his daughters, Mrs. A.

V. Timpany and Mrs. John McLaurin, to the foreign mission work.

The labors of Mr. Bates were so onerous that he felt obliged to resign his pastorate at the end of June, 1873. He has received into the fellowship of the church during his six years' ministry in Woodstock by baptism and letter 211 persons. For nearly a year he remained without a regular pastoral charge. He died May 8, 1875.

A memoir of Mr. Bates, with selections from his sermons, essays, and addresses, compiled by Rev. Dr. J. A. Smith, of Chicago, a large volume of nearly 500 pages, was published in Toronto in 1877. Mr. Bates was a man of great power and of ardent piety.

Bates, Samuel P., LL.D., was born in Mendon, Mass., and educated at Brown University, graduating in 1851. He was baptized into the fellowship of the First church, in Providence, R. I., by the Rev. James M. Granger in 1849. In 1852 he transferred his membership to the Meadville Baptist church, where it still remains. Although never licensed, he has occasionally delivered discourses from the pulpit as a supply, and this labor of love has been well received by his brethren.

As an author he has acquired not only a local, but even a national reputation of a high order. Various works have been issued, and they have received the popular favor. Several editions of his "Lectures on Mental and Moral Culture" have been published by Messrs. A. S. Barnes & Co., of New York. This work forms one of the volumes of their Teachers' Library. The same house published, in 1861, a small volume entitled "Methods of Conducting Teachers' Institutes," and this also met with equal success. "The History of the Battle of Gettysburg" has received the hearty indorsement of the English press, as also of prominent Union and Confederate generals, and French and English military critics. In 1866, Governor Curtin, of Pennsylvania, appointed him State historian, in which service he was engaged seven years, producing five large volumes, thus preserving the annals of the military organizations which were gathered from the State in its conflict with the Rebellion. This monument cost the State nearly half a million of dollars, and was worthily expended. "The Lives of the Governors of Pennsylvania" is another work on which he was employed after the completion of the State History. The "Marital Deeds of Pennsylvania" is still another large octavo volume, illustrated with numerous portraits of officers and others who were brought to the front during the war.

In 1857, Mr. Bates was elected superintendent of public schools in Crawford Co., Pa. At the expiration of his first term of three years he was again honored by re-election, but resigned to accept

the still wider work of deputy State superintendent, and this position he held for six years.

In 1862 he was employed by the State as agent to visit and report upon the condition of the colleges of Pennsylvania. These reports were published from time to time in the *Journals*. Other duties have crowded out the desire to issue them in book-form.

In 1865 the degree of LL.D. was conferred upon him.

In 1877 he made a tour through Scotland, England, France, Italy, Switzerland, and the cities of the Rhine. This visit laid the foundations for four lectures, which have been favorably received wherever delivered.

Bath, Rev. Levi, was born in Unadilla, N. Y.; died at Columbus, Wis., March 4, 1876, aged fifty-seven years. He was educated at Poultney, Vt., and at Union College, New York. He held pastorates in Grass Lake, Danville, and other places in Michigan. In 1861 he came to Columbus, Wis., and became pastor of the Baptist church there. Owing to ill health he was obliged to retire from the active work of the ministry. During the latter part of his life he filled a number of town and county offices, and was highly esteemed by a large circle of personal friends.

Battle, Rev. Archibald J., D.D., president of Mercer University, Macon, Ga., was born at Pow-



REV. ARCHIBALD J. BATTLE, D.D.

elton, Hancock Co., Ga., Sept. 10, 1826. When ten years of age he moved to Alabama with his father, Dr. Cullen Battle, where he was baptized in 1839, and where he graduated at the University of Ala-

bama in 1846, under the administration of Dr. Basil Manly, Sr. In 1847 he was appointed tutor of Ancient Languages in the University of Alabama. He entered on a professorship in East Alabama Female College in the year 1852, and the following year he was ordained to the ministry by the Tuskegee Baptist church, continuing still to occupy his chair in the Female College. In 1855 he assumed the pastorate of the Tuscaloosa Baptist church; subsequently he became Professor of Greek in the University of Alabama, president of the Alabama Central Female College, and president of the Judson Female Institute at Marion, Ala., which position he retained until 1872, when he accepted the presidency of Mercer University, at Macon, Ga.

Dr. Battle grew up amid the best social and religious influences, and he comes from one of the first families of Georgia. He is a highly cultivated Christian gentleman, of refined manners, and superior social qualities, and with a character that commands universal esteem. His pastorates have been signally blessed by revivals, which brought large and valuable accessions to the church. One of the results of a revival in the Tuscaloosa church, when he was its pastor, was the establishment of the Alabama Central Female College, an institution of learning which reflects the highest honor upon its founders, the first conception of which is due to Dr. Battle. He is a cultivated and polished preacher, and a favorite with all denominations, owing to his excellent spirit and sound evangelical views. While his sermons, which are usually written, are models of composition, they are elevated in thought, earnest in spirit, and chaste in expression. Had his life been devoted to the pastorate, he would have attained a success rarely granted to ministers; for while his preaching is pointed, clear, evangelical in doctrine, and practical in teaching, his pervasive piety, affectionate and sympathetic nature and refined delicacy, indicate the existence in him of the highest and best attributes of a pastor. He is a scholar worthy to stand at the head of a noble institution of learning; and he possesses administrative ability which fits him admirably for the position. To great courtesy of manner he unites firmness of purpose, excellence of judgment, and aptness for teaching and governing young men. In person he is six feet high. In 1869, during the interim between the call of Dr. Warren and the retirement of Dr. Skinner, he was invited to the pastorate of the Macon church, and filled the position most acceptably and successfully. The degree of Doctor of Divinity was conferred on him by three institutions,—by Howard College, Ala., and Columbian College, Washington City, in 1872, and by the University of Georgia in 1873. He is the author of a work on the human will, which has elicited distinguished commendation, as manifest-

ing, in a high degree, the attributes of an acute metaphysician; while, as a belles-lettres scholar, he has long been recognized as ranking among the foremost.

Battle, Cullen, M.D.—Dr. Battle was born in North Carolina in 1785, where he spent his early manhood in the successful practice of his profession. In 1818 he removed to Powelton, Ga., where he retired from the practice of medicine to attend to his increasing planting interests. The cause of education, and every public interest, found in him an ardent advocate and a liberal benefactor. He was baptized in 1827 by Dr. Jesse Mercer, between whom and Dr. Battle there subsisted a warm and lifelong friendship. In 1836 he removed to Eufaula, Ala. Here he was prominent in civilizing and Christianizing the new country, and in every public work, and fostered the Baptist Church with a wise and tender care. In Tuskegee, where he resided several years, he rendered signal service to the church, to education, and to every good cause. Always a man of active mind, positive character, unflinching energy, sound piety, and broad intelligence, he exercised great influence among his brethren and in society generally. The hospitality of his home was famous. Of great wealth and liberality, his contributions to secular and religious enterprises were many and munificent. Mercer University, of which his son, Dr. A. J. Battle, is now president, received from him the largest sum for its endowment ever bestowed on it by any man, save from its founder, Dr. Mercer. He also was a large contributor to Howard College and the East Alabama Female College. He always exhibited an active zeal for the welfare of the negro race. Dr. Battle was the father of A. J. Battle, D.D., Gen. C. A. Battle, of the Confederate army, and of Mrs. M. J. Shorter, wife of Gov. Shorter; and was himself descended from a highly honorable Christian ancestry. He died in Eufaula, Ala., in 1878.

Battle, Elisha.—The ancestor of the large and influential family of Battles in North Carolina, Tennessee, Alabama, and Georgia, was born in Nansemond Co., Va., Jan. 9, 1723. In 1748 he removed to Tar River, Edgecombe Co., N. C.; joined the Baptist church, known as Falls of Tar River, in 1764, of which he was a deacon for twenty-eight years. He was often moderator of the Kehukee Association; was a member of the General Assembly for twenty years; a member of the convention which formed the State constitution; and was chairman of the convention when the Federal Constitution and Bill of Rights were considered in a committee of the whole. He died in 1799, and Revs. Gilbert and Burkitt attended his funeral services, both preaching.

Battle, Rev. Henry W., the gifted young pastor

at Columbus, Miss., belongs to a distinguished family in the South, being a son of Maj.-Gen. Cullen A. Battle, and a nephew of A. J. Battle, D.D., president of Mercer University. He was born in Tuskegee, Ala., in 1855, and admitted to the practice of law at the age of nineteen; but abandoning the most flattering worldly prospects, he entered the Southern Baptist Theological Seminary at Louisville, Ky., where he remained some time, and then accepted the pastorate of the First Baptist church at Columbus, Miss., where the success of his labors gives promise of great future usefulness.

Battle, Reuben T., was born Sept. 10, 1784, and died Dec. 6, 1849, in the sixty-fifth year of his age. For thirty years he was a deacon, and a prominent, useful, and benevolent man; his whole character illustrated the truths of Christianity, the beauty of true piety, and the loveliness of charity. His large wealth enabled him, by his benefactions, to aid greatly the cause of religion and to promote that of education. He was a most useful and enlightened citizen, a kind and self-sacrificing father and husband, and a staunch supporter of the interests of his denomination.

His ancestors were Baptists, who fled from England before our Revolution to avoid persecution, and his father, as well as the men of his mother's family, took an active part in the Revolutionary war. His father and mother were Jesse Battle and Susanna Fawcette, who resided in North Carolina when Reuben T. Battle was born. Two years after that event they moved to Georgia and settled in Hancock County, where Reuben grew up, inheriting the homestead. In January, 1805, he married Bethiah Alexander, by whom he had three daughters, afterwards Mrs. Judge E. A. Nisbet, Mrs. C. M. Irwin, and Mrs. W. J. Harley.

He was converted at an early age; was baptized by Jesse Mercer, and united with the Powelton church, of which he remained an active and influential member until his death, co-operating heartily with Dr. Jesse Mercer, John Veazy, Gov. Rahm, Judge Thomas Stock, and Thomas Cooper, all men of great piety and religious zeal. To Reuben T. Battle was Powelton mostly indebted for its excellent schools, both male and female, which rendered the village famous as a seat of learning. His piety was of a high order, and both the church and the community felt its influence. His hospitality was unbounded, and his large means enabled him to exercise it to the fullest extent. To the orphan and widow, to the sick and sorrowing, he was most attentive, and his relations to his numerous servants were paternal, about whose temporal and spiritual interests he was always solicitous. He filled the office of deacon well, having labored in it for thirty years, in conjunction with John Veazy,

at whose funeral he was taken ill, and he survived six days only. Co-laborers in the Lord's vineyard, they often together visited the sick and the afflicted, often mingled their prayers and tears, and often took sweet counsel together about the honor of God and the good of man. Useful in life, mourned at death, their memory is yet fragrant in the church they served faithfully for so long a period.

Baumes, John R., D.D., was born at Carlisle, N. Y., Dec. 28, 1833; graduated with honor from Madison University in 1857, and shortly after began legal studies in New York City. Being convinced, however, of his duty to preach, he gave up the law, and in the spring of 1858 returned to Hamilton to take a theological course. Immediately after completing his theological studies, in 1859, accepted the call of the Baptist church at Westfield, Mass., where he was ordained and remained ten years. In 1861, after a short period spent in the chaplaincy of a New York regiment, became pastor of the First church, New London, Conn., where he remained until 1863, when the health of his wife having become impaired, he removed to Springfield, O., and assumed the charge of the First church of that city. Here, in a few weeks, Mrs. Baumes died. A second church being formed in Springfield, Dr. Baumes became its pastor, and labored with great success until 1872.

In 1872, Dr. Baumes became editor and proprietor of the *Journal and Messenger*, of Cincinnati, O., then in a declining state and embarrassed with debt. In a few years he succeeded in extinguishing this debt and in greatly extending the field and influence of the paper. In 1876 he sold his interest to Dr. G. W. Lasher, and, after a year or two of rest, began the publication of the *Baptist Review*, a quarterly which has already secured a paying list of subscribers. Dr. Baumes resides near Cincinnati, O.

"Baxter Baptized in Blood."—About 1673 Baptists in England had everything to bear that could pain the heart and make life wretched. In that year, according to Ivey, whose veracity and information are worthy of all credit, a pamphlet was issued bearing the heading at the top of this article, and of which he gives the following sketch:

"This work, which we have perused, gives an account of a barbarous murder committed by four Anabaptists at Boston, New England, upon the body of a godly minister named Josiah Baxter, for no other reason than that he had worsted them in disputation, which was set forth with all the circumstances and formalities of names, speeches, actions, times, and place, to make it look the more authentic; orderly and most pathetically describing the most execrable murder that ever was known, viz., of first stripping and cruelly whipping, then disemboweling and flaying alive a sound and godly

minister in his own house, in the midst of the howlings, groans, and shriekings of his dear relations lying bound before him. And the better to create belief, this sad story is pretended to be published by the mournful brother of the said murdered minister, named Benjamin Baxter, living in Fenchurch Street, London. This infamous libel concludes in the following manner: 'I have penned and published this narrative *in perpetuum rei memoriam*, that the world may see the spirit of these men, and that it may stand as an eternal memorial of their cruelty and hatred to all orthodox ministers.' Multitudes were thirsting for the blood of our Baptist brethren at this time, and this pamphlet, written by some classical scholar, was the very thing to enrage the whole nation against them; and it had that for its object. After the murder should have taken place some twenty days, a vessel sailed from Boston for London; and the master of this ship and three other persons took an affidavit before the Lord Mayor that they never heard of Mr. Josiah Baxter, that there was no such murder reported in America, and that they believed the story to be a very great falsehood. It was a murderous fabrication. But so dangerous a forgery was it that Mr. Kiffin, a man of great wisdom, and of much influence with Lord Clarendon, felt compelled to bring it before the King's Council; and so fitted to shed innocent blood by mob violence was it regarded that the Council, though without any love for Baptists, issued an order through the *Gazette*, which, after describing the story, declared 'the whole matter to be altogether false and fictitious.'"

Bayliss, Rev. William H., was born near Augusta, Ga., in 1806; educated at the University of Georgia, Athens; practiced law many years in Georgia and Mississippi; was converted at Hernando, Miss., and immediately commenced preaching; was pastor of First Baptist church, Nashville, Tenn., the churches at Marshall and Waco, Texas, the church at Shreveport, La., and Coliseum Place church, New Orleans; in all served twelve churches. He was president of the Bible Board, Southern Baptist Convention at Nashville, and also of Louisiana Baptist Convention. He was a man of noble presence, and possessed oratorical gifts of the highest order. His labors in Mississippi, Tennessee, Louisiana, and Texas were productive of great good in bringing souls to Christ.

Baylor Female College, Independence, Washington Co., Texas. Until 1866 this institution constituted "The Female Department of Baylor University." It is located about three-fourths of a mile from it. It has educated a large number of the most prominent women of Texas, and sustains the reputation of a first-class female college. Its buildings, apparatus, and library are superior. For

nineteen years Horace Clark, LL.D., was its president. His successors have been B. S. Fitzgerald, A.M., Rev. Henry L. Graves, A.M., Col. W. W. Fontaine, A.M., and Rev. William Royall, D.D. In 1878, Rev. J. H. Luther, D.D., was elected president. It sustains a relation to the Texas Baptist State Convention similar to that of Baylor University. It had 90 pupils for the year 1877-78.

Baylor, Hon. R. E. B., was born in Bourbon Co., Ky., May 10, 1791; studied law in Kentucky;



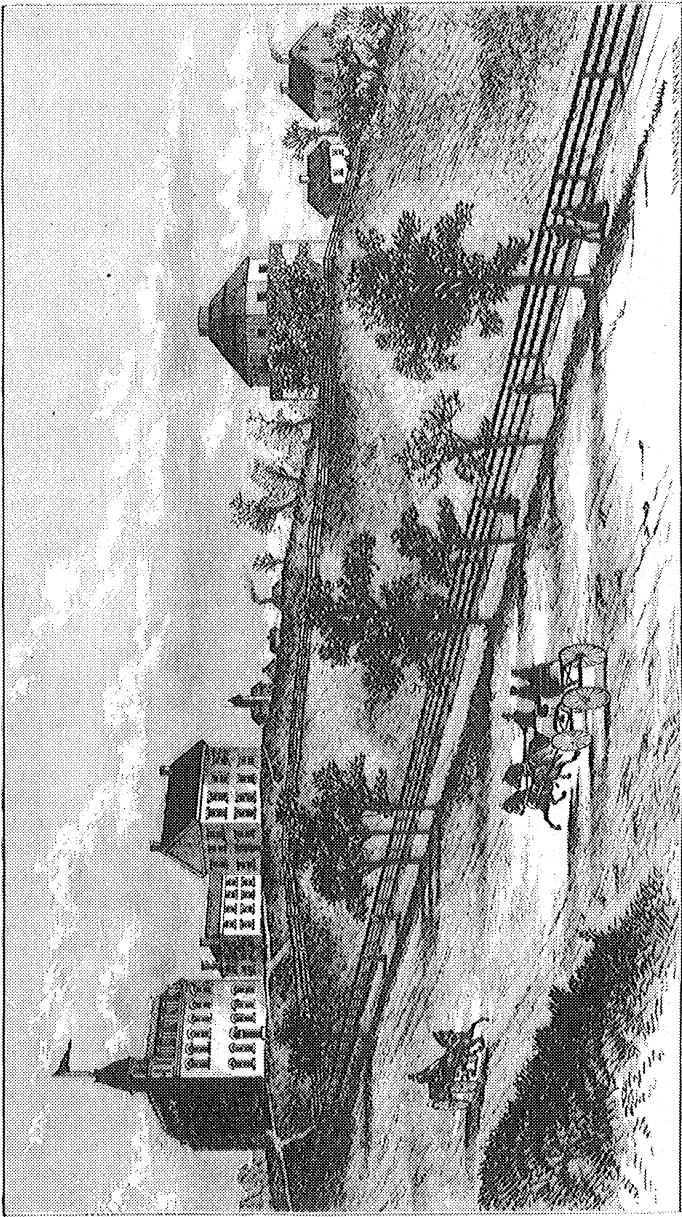
HON. R. E. B. BAYLOR.

was deeply impressed by the preaching of Jeremiah Vardeman, whom he considered a pulpit orator of the first grade. He removed to Alabama, and practiced law at Cahaba and Tuscaloosa. Was a member of the U. S. Congress from the Tuscaloosa district for two terms. He was converted in Talladega County in 1839, and was licensed to preach. Shortly afterwards he removed to Texas. Participated in the struggles against Mexicans and Indians in 1842-44. Served in the Texan Congress, and for twenty-five years was a judge of the Circuit Court, embracing Washington, Fayette, and other leading counties of the State. For a short time he was on the Supreme Court bench. Wherever he held courts he there also preached, often deciding cases on the bench during the day and holding a protracted meeting at night. He was a man of commanding presence, fine oratorical powers, genial disposition, and attractive manners. His religious character aided him no little in his judicial career, at a time and among a people accustomed to violence, lawlessness, and misrule. He thoroughly identified himself with the people of God wherever

he went. He served as moderator of the Union Association, president of the State Convention, and president of the board of trustees of Baylor University at different times. Baylor University was named after him. He and William M. Tryon drew up and procured the enactment of its charter, and he gave to the institution its first \$1000 at a time when money was exceedingly scarce in the young republic. The last ten years of his life were spent chiefly in attending religious meetings. He died Dec. 30, 1873, and his remains are buried a short distance in the rear of the first edifice erected for the institution named after him. His memory is precious among all classes of people in the State of Texas.

Baylor University, Independence, Washington Co., Texas, was chartered by the republic of Texas in 1845. Its location is unsurpassed in Texas for society, salubrity, and scenery. It has educated in whole or in part over 3000 persons. Many of the most prominent ministers of the gospel, lawyers, physicians, merchants, and planters in Texas were trained in this institution. It had in 1878 a corps of 6 instructors, 2 professorships, endowed in part, 94 students, and a valuable library. The society and officers' libraries contain about 3000 volumes. The value of its grounds, buildings, etc., is estimated at \$35,000. The amount proposed to be raised for endowment is \$200,000, and for other buildings \$25,000. Its presidents have been Rev. Henry L. Graves, A.M., Rev. R. C. Burleson, D.D., Rev. George W. Baines, A.M. The present incumbent, Rev. William Carey Crane, D.D., LL.D., has been president since July, 1863. The standard of education is equal to that of the principal American institutions, and a special course is promised for young men studying for the gospel ministry. Annual tuition is from \$30 to \$60. The average age of students is higher than any other Texas college, being near nineteen years. The Texas Baptist State Convention appoints five of its trustees annually, and receives its yearly report.

Baynham, Rev. William A., M.D., was born in Essex Co., Va., Oct. 19, 1813. His father was Dr. William Baynham, F.R.S.L., also a native of Virginia. Young Baynham received a thorough early training in several of the best schools in the neighborhood, and in 1828 entered the University of Virginia, although under the age required by the regulations of that institution, continuing three years in the literary schools, and the remainder of the time, up to 1834, attending lectures in the medical schools, and taking his degree in medicine in that year. In the fall of 1834 he went to Philadelphia, and attended medical lectures there until 1836. In 1834 he professed a hope in Christ, and in 1835 became a member of the Episcopal Church; but on a change of views respecting baptism and



BAYLOR UNIVERSITY, INDEPENDENCE, TEXAS.

other doctrines, was baptized by the Rev. A. D. Gillette, D.D., into the fellowship of the Sansom Street Baptist church, Philadelphia, in February, 1836. In the same year he returned to Virginia, and united with the Enon Baptist church, Essex County. He practiced medicine for one year only; was then ordained to the ministry, and in 1842 was invited to the pastorate of the Enon church, which he accepted, and which he has faithfully served to the present time. In 1854, Dr. Baynham also took charge of the Upper Zion church, Carolina County, where he still preaches, and in addition to which he has supplied two other fields of labor. He occasionally contributes to the *Religious Herald*; has been for some years a trustee of Richmond College, and at different times connected with one or more of the denominational boards.

Beall, Hon. R. L. T., was born in Westmoreland Co., Va., May 22, 1819, and after pursuing his studies in the neighboring schools, entered Dickinson College, Pa., where he remained about a year and a half. He then pursued the study of law at home for about eighteen months; entered the law school of the University of Virginia, where he graduated in 1838, and began the practice of his profession in 1839. Although averse to politics, being the only Democratic lawyer in the two counties when he practiced law, he was obliged to answer all Whig orators who chanced to speak in that district. He was elected a member of Congress in 1847, but declined a re-election. In 1850 he was elected a delegate to the convention to reform the State constitution of Virginia; and in 1859 was elected to the Senate of the same State, in which he served two sessions and then resigned. In 1861, on the breaking out of the war, Mr. Beall joined, as a private, a cavalry company, and was soon elected first lieutenant. He received in 1861 commissions of captain and then major from the State; in 1862 commissions of lieutenant-colonel and colonel from the Confederate States; and in 1865 that of brigadier-general. He was a most efficient officer and was wounded several times. At the close of the war he returned to his practice, and in 1878 was nominated for Congress. Mr. Beall was baptized by his eldest son, the Rev. Geo. W. Beall, into the fellowship of the Machedoc church, Va., in 1873. He is deeply interested in all denominational movements, and takes an active part in the proceedings of district and State Associations. He holds the position of vice-president of the General Association of Virginia, and also of the Historical Society. Mr. Beall was a contributor to that excellent magazine, the *Southern Literary Messenger*, and has written occasionally for the press, both secular and religious. He was united in marriage to Miss Lucy M. Brown, of Westmoreland Co., Va., May 28, 1840.

Beaver Dam.—The seat of Wayland Academy, on the Milwaukee and St. Paul Railroad, 61 miles northwest of Milwaukee, the commercial centre of one of the richest portions of Wisconsin. To the Baptists of Wisconsin the place is associated with the early struggles of the denomination in founding and establishing its institution of learning,—Wayland Academy.

Beck, Rev. Andrew J., a trustee of Mercer University, was born in Hancock Co., Ga., in 1850. A regular graduate of Mercer University; soon after graduation he edited an agricultural paper in Atlanta for some time, but feeling himself called to preach, he was ordained to the ministry. He was prevailed upon, however, to accept the position of principal of the Perry High School, which he held for several years, but declining health compelled him to abandon the school-room and engage in the more active labors of a secular life until sufficiently restored to perform pastoral labor. After serving the Marietta church for some years, he became connected with the editorial corps of the *Christian Index*: afterwards moving to Milledgeville, the old capital of the State, he took charge of the Baptist church,—a responsible position, the duties of which he still discharges. Mr. Beck is a fine thinker, a good preacher and pastor, and one of the rising ministers of Georgia.

Beck, Hon. Joseph Marcus, one of the judges of the Supreme Court of Iowa, was born in Clermont Co., O., near the village of Bethel, April 21, 1823. His family removed to Jefferson Co., Ind., in October, 1834. He was educated at Hanover College, Ind., read law in Madison, in the office of Judge Miles C. Eggleston, and was admitted to the bar in 1846. May 1, 1847, he became a resident of Iowa, and soon after settled in Montrose. In 1850 he removed to Fort Madison, of which he is still a citizen. He was actively engaged in the practice of the law until 1867, when he was elected judge of the Supreme Court of the State, and has been continued in the position by two subsequent elections. He was chosen to the bench of the Supreme Court from the bar, having previously held no judicial or other public offices, except those of mayor of Fort Madison and prosecuting attorney of Lee County. The parents and grandparents of Judge Beck were Baptists. His mother's father, Isaac Morris, was born in Wales, and was a Baptist minister of prominence in Harrison Co., Va.; he was the father of Thomas Morris, a U. S. Senator of Ohio. Judge Beck was baptized in 1842, becoming a member of the church in Madison, Ind., and he was the superintendent of its Sunday-school while he was a law student. He was one of the constituent members of the Fort Madison church. He has been, for more than eleven years, the superintendent of the Sunday-school connected

with the Iowa State Penitentiary at Fort Madison, and for twenty years he has been president of the board of trustees of the Burlington Collegiate Institute.

Beck, Rev. Levi G., was born in Philadelphia, Aug. 20, 1810; baptized into the fellowship of the Fourth Baptist church of that city in September, 1830; licensed to preach Aug. 5, 1833; ordained in January, 1835; labored two years as a missionary in Montgomery Co., Pa., during which the Mount Pleasant Baptist church was organized and their meeting-house erected. In 1836 he became pastor of the church at Milestown, Pa. In 1839 he took charge of the church at Upper Freehold, Monmouth Co., N. J. In February, 1844, he settled as pastor of the First Baptist church in Trenton, N. J., and in 1849 he took charge of the church in Flemington, N. J. In 1851 he removed to Philadelphia and took the oversight of the North Baptist church, and superintended the erection of their church edifice. He removed to New Britain, Bucks Co., Pa., and succeeded in remodeling and enlarging their house of worship. In 1859 he was called to the church in Pemberton, N. J., and he had the pleasure of seeing their present commodious house of worship erected and paid for. In 1864 he removed to Chester, Pa., the First church then numbering but 28 members; and in about two years a handsome house of worship, 46 by 80 feet, was erected, paid for, and occupied by a good congregation. In 1866 he became secretary of the Pennsylvania Baptist General Association, and held the office for fourteen years, to the great advantage of the cause of Christ in Pennsylvania. Mr. Beck succeeded in every place where he labored, and he is one of the purest and most devoted men known to the writer.

Beck, Rev. Thomas J., Sr., was born in Buncombe Co., N. C., Dec. 2, 1805, of pious parents. On reaching his majority he moved to Wilkes Co., Ga., where he was converted and baptized in 1833, joining the Rehoboth church. He was ordained at New Providence church, in Warren County, in 1835, and, during a ministerial career of twenty-seven years, preached to various churches in Warren, McDuffie, Columbia, Taliaferro, Greene, and Wilkes Counties. At his death he had charge of four churches. He died in Warren Co., Ga., Sept. 2, 1862, at the age of fifty-six.

The chief features of his character were firmness, boldness, humility, modesty, sincerity, and kindness. Utterly free from envy, he praised the worthy deeds and superior talents of others. He was honest in the scriptural sense of the term, and there was nothing mean or selfish in his nature. He was very successful in winning souls to Jesus and in building up and strengthening the churches he served, and, according to his talents and educa-

tion, few have done more for the denomination in Georgia than he. He was a true Baptist, and in hearty sympathy with the great principles and doctrines which are peculiar to our denomination. He was a diligent student of the Bible and a very effective speaker, delivering what he had to say in an earnest, hearty, straightforward manner. As a pastor he had few superiors. Not many ministers were more successful than he in building up churches and in establishing and utilizing their membership. He always left his churches in a better condition than they were when he took charge of them. He was greatly beloved and esteemed as a pastor, as a Christian, as a neighbor, and as a man, and in every relation which he sustained his life was a blessing. In his family his Christian life shone most brightly, and his walk with God appeared most intimate. He looked carefully after the salvation of his children, and before his death had the pleasure of baptizing all but one, who, then only ten years old, was afterwards baptized at fourteen. In his life we have a striking exemplification of the truth that in obedience to and in close communion with God lie the true secret of success and usefulness in the service of Christ. Mr. Beck always appeared before his people as if he had just come out from the presence of God, and his hearers received his messages gladly, and many of them were converted.

Beckwith, Mayhew, was a governor of Acadia College, a member of the Nova Scotia House of Assembly, the treasurer of the Baptist Home Missionary Board, and a warm friend of the Baptist denomination. He died at Cornwallis in 1871, aged seventy-two years.

Beddome, Rev. Benjamin, was born at Henley, England, Jan. 23, 1717. He was baptized in London in 1739. He was educated at Bristol College and at the Independent College, Milend, London. He was ordained to the Baptist ministry at Bourton-on-the-Water, Sept. 23, 1743. He continued pastor of this church till Sept. 3, 1797, when he rested from his labors and entered the church in glory.

Mr. Beddome was accustomed to prepare a hymn to be sung every Lord's day after his morning sermon. These compositions were collected when he died and published in a volume, and since that time they have been placed in most selections of hymns in the English language. For the last eight years of his life he gave away in charitable contributions the entire money he received as salary for his services.

"In his preaching he laid Christ at the foundation of religion as the support of it; he placed him at the top of it as its glory; and he made him the centre of it, to unite all its parts, and to add beauty and vigor to the whole." "His inventive

faculty was extraordinary, and threw an endless variety into his public services. Nature, providence, and grace had formed him for eminence in the church of Christ." He was loved and honored by the whole Baptist denomination in England and America in his day. Rhode Island College, now known as Brown University, gave him the honorary degree of A.M. Three volumes of his sermons were published after his death.

Beebee, Alexander M., D.D., son of Alexander M. Beebee, LL.D., of the New York *Baptist Register*, was born in Utica, Feb. 6, 1820; graduated at Madison University in 1847, and Hamilton Theological Seminary in 1849; pastor in Jordan, N. Y., 1849-50; 1850, Professor of Logic and English Literature in Madison University; Lecturer on Sacred Rhetoric, 1857-61; at present Professor of Homiletics in Hamilton Theological Seminary, and Professor of Logic in Madison University.

Beebee, Alexander M., LL.D., was born in Newark, N. J., Sept. 29, 1783. He graduated with



ALEXANDER M. BEEBEE, LL.D.

honor at Columbia College, N. Y., in the class of 1802. After leaving college Mr. Beebee studied law with Ogden Hoffman, Sr., having Washington Irving and James K. Paulding as fellow-students. With Mr. Irving he formed a friendship which only death ended. He practiced law in New York till 1807, when he transferred his business to Skaneateles. There he followed his profession for fifteen years, and became a leading member of the bar of Onondaga County.

While living in Skaneateles he lost his first child, and his distressed heart found no rest till Jesus in-

spired in it the hope of heaven. He joined a Baptist church seven miles from his residence, the nearest one to his house. Now the legal profession had lost its attractions. In 1824 there was no Baptist newspaper in the State of New York, and only three or four in the United States. In 1825, Mr. Beebee accepted the editorship of a very small sheet called the *Baptist Register*, and soon the paper increased in size and in subscribers, and it became a great blessing to the rapidly-growing Baptist denomination in Central New York. Mr. Beebee conducted the *Register* until a short period before his death, in November, 1856. "Mr. Beebee was one of the noblest and gentlest of men, a burning and a shining light in our Zion. He belonged by birth and social position to the aristocracy of intellect and wealth in the metropolis. He was a man of broad intellect, generous culture," childlike faith, and boundless charity, and of such loyalty to Christ that he would sacrifice nothing which he taught for the gift of a globe or the smiles of all humanity. In 1852 Madison University conferred the degree of LL.D. upon Mr. Beebee.

Beech, Rev. Henry Hudson.—The subject of this sketch is the pastor of the Baptist church in Sheboygan Falls, Wis. He is a native of Eaton, Madison Co., N. Y., where he was born in 1843. He spent his childhood and youth in Eaton and Hamilton, N. Y., and when older, on a farm, in Augusta, Oneida Co., N. Y. Having decided the question of his call to the work of the ministry, he began a course of study when yet under twenty years of age with that end in view. He was graduated from Shurtleff College, Ill., in the class of 1866, and from Newton Theological Seminary, Newton Centre, Mass., in the class of 1869. In January, 1870, he was ordained by the Market Street Baptist church in Zanesville, O., where he began the active work of his ministry as the stated supply of that church. His first pastorate was with the Sycamore Street Baptist church (now Grand Avenue), Milwaukee. Leaving Milwaukee, he had two pastorates in Minnesota,—at Owatonna and Lake City. Returning in 1877 to Wisconsin, he settled as the pastor of the Baptist church in Sheboygan Falls, his present field of labor. During the war he enlisted as a private in the 133d Regiment, Illinois Volunteers, in which he served 100 days.

Mr. Beech is an earnest and faithful minister of the gospel and a good pastor. His preaching is pointed, vigorous, and searching. He abounds in evangelical fervor and earnestness. He has a clear conception of the distinctive doctrines of the church of which he is a minister. He has a hearty style of writing and speaking that arrests attention and wins favor. He is the popular and valuable secretary of the Wisconsin Baptist State Convention, in whose work he takes a deep interest.

Belcher, Joseph, D.D., was born in Birmingham, England, April 5, 1794. In 1814 he put his trust in Jesus as his Saviour, and in 1819 he was ordained as pastor of the church at Somersham. He was pastor of several churches in England, and he founded one. In 1844 he crossed the Atlantic and visited the United States. He became pastor that year of a Baptist church in Halifax, Nova Scotia; three years later he took charge of the Mount Tabor church, Philadelphia.

He edited the complete works of Andrew Fuller, and was the author of the following: "The Religious Denominations of the United States," Lives of Carey, Whitefield, the Haldanes, and Robert Raikes, and also of "The Tri-Jubilee Sermon of the Philadelphia Association."

"His store of facts, anecdotes, and illustrations was inexhaustible, he abounded in useful suggestions, his conversation was full of instruction and wisdom."

His death was eminently peaceful. When a dear one inquired, "Is Jesus precious to you now?" he replied with energy, "Yes, ten thousand times more precious than ever."

Belden, Rev. Clarendon Dwight, A.M., son of Deacon Stanton and Antoinette P. (Manchester) Belden, was born in North Providence, R. I., May 3, 1848; graduated at Brown University in 1869; studied theology at Crozer Theological Seminary; was ordained to the Baptist ministry in Philadelphia; now settled as pastor in Austin, Minn., where he has been greatly prospered.

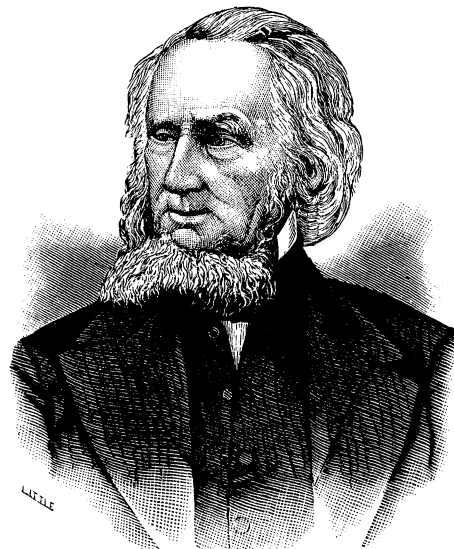
Belden, Deacon Stanton, A.M., son of Martin and Prudence (Shales) Belden, was born in Sandisfield, Mass., Jan. 15, 1808; united with the Baptist church in Colebrook, Conn., under Rev. Rufus Babcock, in 1822; graduated at Yale College in 1833; founded the Fruit Hill Classical Institute, in North Providence, R. I., in 1835, and, with the exception of four years, remained the honored and successful principal till 1861, receiving students from all parts of the world except Asia; was ordained deacon of the Fruit Hill Baptist church.

Bell, A. K., D.D., was born Dec. 9, 1815, in Blair Co., Pa. He was renewed by divine grace when he was seventeen years of age, and baptized into the fellowship of the Logan's Valley Baptist church. He graduated at Washington College, Pa., in 1842. He was ordained the same year in Pittsburgh. His first pastorate was in Hollidaysburg, and the second in Logan's Valley. In 1854 he accepted the office of treasurer and general agent of the university at Lewisburg. In 1859 he became pastor of the Sandusky Street church, Alleghany City, one of the strongest churches in the State. In 1865 he received the title of Doctor of Divinity from Lewisburg. In 1870 failing health compelled him to resign his pastorate. In 1871 he

visited Europe, and on his return spent several years in Hollidaysburg, preaching, and part of the time being pastor in Altoona. In 1878 he resumed his old position as treasurer of the Pennsylvania Baptist University.

Dr. Bell belongs to a family full of generous impulses and deeds, and he bears the stamp of his near kindred. He is an able preacher, a devout Christian, a blameless man, and a successful pastor.

Benedict, David, D.D., the Baptist historian, was born in Norwalk, Conn., Oct. 10, 1779. His



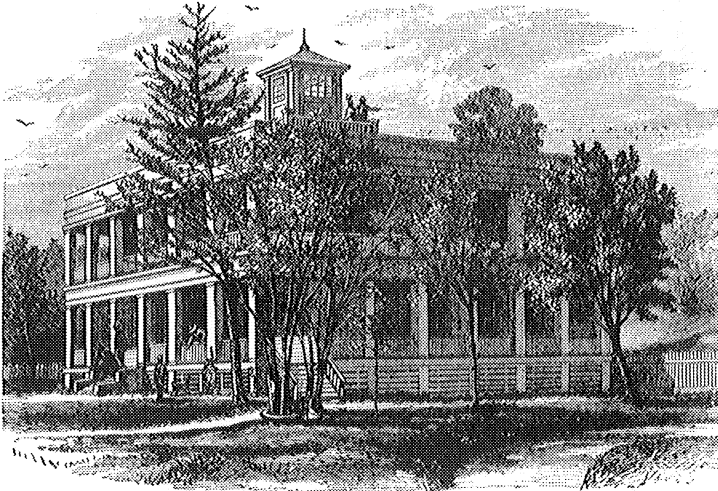
DAVID BENEDICT, D.D.

love for historical reading and investigation developed itself in early life. At twenty he made a profession of his faith in Christ. Religion did for him what it has done for so many thousands of others,—quicken his intellectual nature, and made him aspire after something elevating. He entered Brown University, where he graduated in 1806. Soon after he was ordained as pastor of the Baptist church in Pawtucket, R. I., where he remained twenty-five years. During all this time he had been busy in gathering, from every part of the country, the materials out of which to form a comprehensive history of the Baptist denomination, and had sent to press several volumes relating to the subject of his investigations. After retiring from his pastorate, he gave himself with great diligence to the work of completing the task he had undertaken. He felt it to be his special vocation to do this work, and he made everything bend to its accomplishment. Among his published writings are the following: "History of the Baptists," 1813;

"Abridgment of Robinson's History of Baptism," 1817; "Abridgment of History of the Baptists," 1820; "History of all Religions," 1824; "History of the Baptists Continued," 1848; "Fifty Years among the Baptists," 1860. He wrote also a history of the Donatists, which was completed just before he was ninety-five years of age, and which, since his death, has been printed. All through his life he was in the habit of writing much for the public press. He took a leading part in the founding of various religious organizations in his denomination, in promoting the cause of education, in the formation of new churches, etc. He carried the habits of hard work, which he had formed in the maturity of his years, down to the close of life. He was remarkably favored with good eyesight, and his vision was unimpaired to the last. At the

had grown so large, that he went out with a colony and founded a church in Norfolk Street. His labors were blessed with great prosperity, but in the height of his power and usefulness, and in the prime of life, he passed away, lamented by all who knew him. He was a natural orator, devoted to his work, social in manner, fervid, zealous, and persuasive. His place was always thronged, and conversions and baptisms were continuous during the seventeen years of his labor in the last-named churches.

Benedict Institute, The, is located at Columbia, S. C. The house is 65 feet wide and the same depth. It is two stories high; it has a wide veranda. It is located in a beautiful park of 80 acres, full of fine trees; it has numerous out-buildings. It is chiefly the generous gift of Deacon Benedict,



THE BENEDICT INSTITUTE, COLUMBIA, S. C.

time of his death he had been the senior member of the board of trustees of Brown University for sixteen years, and had been in the corporation for fifty-six years. Dr. Benedict died at Pawtucket, Dec. 5, 1874, having reached the great age of ninety-five years one month and twenty-five days.

Benedict, Rev. George, a Baptist clergyman, was born in Southeast, Dutchess Co., N. Y., April 15, 1795, and died Oct. 28, 1848. His youthful days were spent with his parents in Danbury, Conn. He united with the Baptist church in that place in the twenty-second year of his age. He was licensed to preach May 12, 1822, and in 1823 was settled and ordained as pastor of the church. He served the church in Danbury eight years, when he accepted the charge of the Stanton Street Baptist church, of New York, a new interest of only about 200 members. After ten years the church

of Rhode Island, and his noble wife, for the Christian education of colored ministers.

Benedict, Deacon Stephen, son of Thomas and Zelota (Sprague) Benedict, was born in Milton, Saratoga Co., N. Y., Jan. 15, 1801; removed to Pawtucket, R. I., and became a manufacturer of cotton goods; for thirty-seven years a partner with Hon. Joseph Wood; afterwards conducted the business alone; industrious, careful, and successful; united early with the First Baptist church in Pawtucket, under his half-brother, Rev. David Benedict, D.D.; a deacon of the church about twenty-five years; president of two banks; a man of superior judgment, and highly esteemed; died Dec. 25, 1868, nearly sixty-eight years of age; left in his will, among other worthy legacies, \$2000 to the American Baptist Home Mission Society, to which his devoted and excellent widow has added, at different times,

sums now amounting to about \$30,000, with which has been purchased, and largely sustained, the widely-known Benedict Institute in Columbia, S. C., for the education of the freedmen; and donations



DEACON STEPHEN BENEDICT.

by this widow of about \$1000 a year are still continued. Really, the Benedict Institute is her work, and should be counted in history as a monument to her largeness of heart and her Christian benevolence.

Benjamin, Rev. Judson, was born in Rodman, N. Y., Feb. 2, 1819. He graduated at Brown University, in the class of 1846. He took a partial course of study at the Newton Theological Institution; was ordained at Providence, R. I., Oct. 13, 1848. Having received an appointment as a missionary, he sailed from Boston, Oct. 21, 1848, and arrived at Tavoy, in Burmah, April 9, 1849. In March, 1850, he removed to Mergui, where he devoted himself specially to the work of the conversion of the Talaiings. Mergui was given up as a station in 1853, and Mr. Benjamin was transferred to Maulmain. He returned to his native country in 1854, and died at Boston, Feb. 20, 1855.

Bennett, Rev. Alfred, was born in Mansfield, Conn., Sept. 26, 1780. In his eighteenth year, in a powerful revival of religion with which Mansfield was blessed, he was drawn to Jesus by the Spirit of God. He was baptized in February, 1800, and united with the Baptist church in Hampton. In February, 1803, he became a resident of Homer, Courtland Co., N. Y. He was ordained pastor of the little church of Homer, June 18, 1807. He was visited with great revivals of religion, the result

of no imported human agency, but of the special power of the divine Spirit upon the prayers and labors of pastor and people. This required a larger edifice in 1812; and in 1827 it rendered necessary the sending forth of two colonies as churches, one locating at Cortland and the other at McGrawville.

He rendered much service as a missionary in the "Holland Purchase," and in Tioga, Steuben, and Allegany Counties. He was one of the most indefatigable and successful workers that ever toiled for Jesus in the Empire State. There was no benevolent or Christian cause that appealed to his heart or purse in vain. In 1832 he resigned his pastorate to accept an agency from the Executive Board of Foreign Missions, to plead the cause of the perishing heathen in the churches. To this cause he devoted all his energies and the rest of his days; and the Lord greatly blessed his public and private appeals. He died May 10, 1851, in possession of perfect peace.

Mr. Bennett was a man of great benevolence; he had superior mental powers; he was an effective speaker; he was a holy man; the Crucified was everything in his heart and in his ministry; he was the best-known minister in several counties, and the love with which he was regarded was intense enough to hand down his memory with reverence to several succeeding generations.

Bentley, Rev. William, son of Thomas and Abigail Bentley; born in Newport, R. I., March 3, 1775; on the capture of the city by the British in 1777 removed with his parents to Providence, R. I.; at the age of fourteen went to Boston; joined the First Baptist church, under Dr. Samuel Stillman, June 5, 1791; transferred his membership to the Second Baptist church, under Dr. Thomas Baldwin; was induced to give himself to the ministry; commenced preaching in 1806; ordained at Salem, Mass., Oct. 9, 1807; settled as pastor of the Baptist church in Tiverton, R. I.; in 1812 removed to Worcester, Mass., and became pastor of a church which he had instrumentally established; in 1815 settled as pastor in Wethersfield, Conn., and labored with great success for six years; afterwards labored with marked efficiency and power as an itinerant and missionary in different parts of Connecticut; was distinguished for tenderness, devotion, purity, boldness, energy, and faithfulness; died Dec. 24, 1855, greatly beloved and lamented.

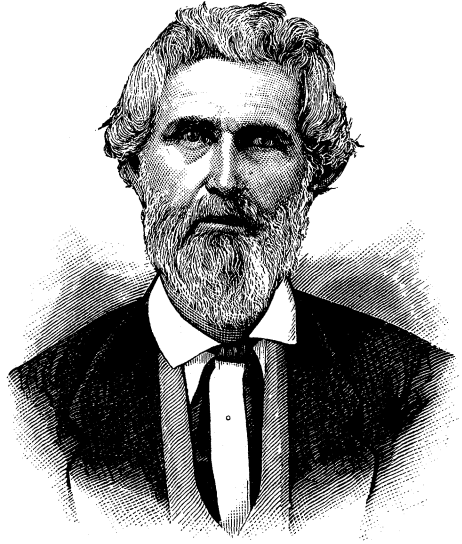
Bently, Rev. Samuel N., was born in 1822, in Stewiack, Nova Scotia, and joined the Baptist church there when quite young. He studied at Acadia College and at Newton Theological Seminary. He was ordained at Liverpool, Nova Scotia, Nov. 23, 1851, and became pastor of North church, Halifax, in 1856. He was secretary of the Baptist Home Missionary Board. He died Nov. 28, 1859.

Bernard, James C.—Mr. Bernard was born in Logan Co., Ky., in 1807. He was converted in 1833, and baptized by Rev. Robert Anderson. The next year he removed with his family to Quincy, Ill. At that time there was no Baptist church in Quincy. In 1835 he removed to the then new settlement of Payson, and united with the little Baptist church which had recently been organized there. He returned to Quincy in 1843, and united with the First Baptist church in that city. Soon after that he was elected to the office of county clerk for Adams County, and at the expiration of his term was re-elected. He served the First church for a number of years as deacon, and also as superintendent of the Sabbath-school. When the Vermont Street church was organized, he with his family went into the new organization, and his time, energy, and means were bestowed without stint in sustaining that new interest. Here also he was chosen deacon and superintendent, in both of which offices he continued to labor efficiently until his removal to Chillicothe, Mo., in 1865. In 1871 he returned to Quincy in failing health, and at the prayer-meeting, just at the close of a few remarks, he was stricken with paralysis, and fell into the arms of some of the brethren who happened to be near him. He lingered for two years, a helpless invalid, before the release of death came. For a number of years in succession he had been either moderator or corresponding secretary of the Quincy Association, and was, until his health so completely failed, active and useful in various conspicuous positions.

Berry, Hon. Joel H., an eminent Baptist deacon, who died at Baldwin, Miss., in 1874, was born in South Carolina in 1808; served four years in the Legislature of his native State; removed to Tippah Co., Miss., in 1843; was four years in the Mississippi Legislature and eight years in the State Senate. As a Christian he was abundant in every good word and work, giving a consistent example and active personal labors, and contributing largely but unostentatiously of his ample means to the cause of God.

Bethel College is located at Russellville, Ky., on the Louisville and Memphis Railroad, 143 miles southwest from Louisville. It was projected by Bethel Baptist Association in 1849. The main college building was erected, and a high school was opened in it, under the management of B. T. Blewett, A.M., Jan. 3, 1854. In 1856 a new charter was secured, and the institution entered upon its career as a college, under the presidency of Mr. Blewett, in the fall of 1856. The institution was prosperous until the breaking out of the civil war. In 1861-62 the buildings were used for a hospital. In 1863 the college was reopened under the presidency of Rev. George Hunt. On the resignation of Mr. Hunt, in

1864, J. W. Rust, A.M., was elected president. Under his management the institution continued to gain strength, until he was compelled by impaired health to resign, in February, 1868. He was succeeded by Noah K. Davis, LL.D. In 1872 the



HON. JOEL H. BERRY.

president's house was built, at a cost of \$7000. In 1873, Dr. Davis resigned to take the chair of Moral Philosophy in the University of Virginia, and the discipline of the college was committed to Prof. Leslie Waggener, as chairman of the faculty. In 1876-77 the northern long hall was built, at a cost of \$20,000, "to furnish board to students at reduced rates." In 1877, Prof. Leslie Waggener was elected president, and is still in that office.

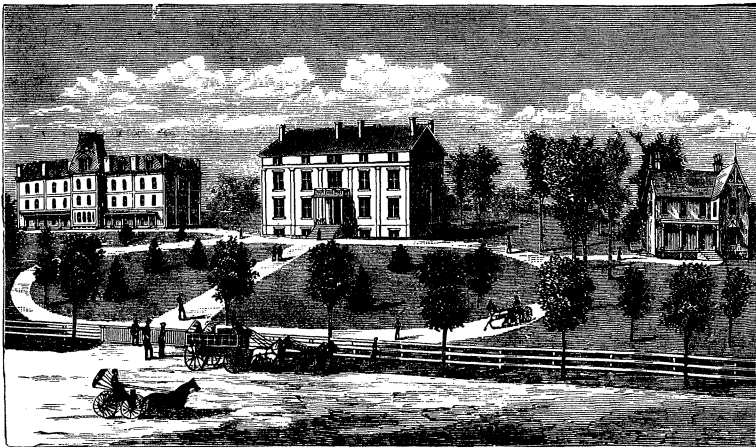
Since the war Bethel College has steadily prospered, and is now one of the most flourishing institutions of learning in the West. The faculty numbers 5 professors and 2 tutors, and the catalogue of 1876-77 shows the attendance of 127 students. The college has an endowment in stocks, bonds, and real estate estimated at \$100,000, besides the college ground and buildings.

Bethel Female College is located in Hopkinsville, Ky. It was erected under the auspices of Bethel Baptist Association for the higher education of women, and was chartered in 1854. The buildings cost about \$30,000. Prof. J. W. Rust is and has been for several years past the president of this flourishing institution.

The average number of students is about 100. The management and discipline of the college are excellent, and few schools in the country offer better facilities for the education of young ladies.

Bibb, Rev. Martin, was born in Amherst Co., Va., Aug. 19, 1824, and in 1829 his father, with his family, located at what is now Sewell Depot, on the Chesapeake and Ohio Railroad, in West Virginia. He united with the church in his twentieth year, and very soon began to speak in prayer-meetings and to superintend a Sunday-school; was licensed to preach in 1849. Acted as colporteur of the American Tract Society until 1852, when he was ordained and took charge of churches. He was pastor of churches in Fayette, Nicholas, and Kanawha Counties until 1861, when he removed to Giles Co., Va. In 1865 he returned to his home and resumed his work with his churches, but after a brief period moved to Monroe County, remaining five years. He now resides in Hinton, on the Chesapeake and Ohio Railroad, and devotes all his time to the Hinton church. He has acted

cognates had been rendered by words signifying "immerse," "immersion," etc. The English translation had been made the standard to which all other translations should conform and not the inspired originals, and the founders of the Union felt compelled by consistency to demand that on the principle of fidelity translations in all languages should be conformed to the Hebrew and Greek texts. Hence the constitution of the Union defines its purpose thus: "To procure and circulate the most faithful versions of the Sacred Scriptures in all languages throughout the world." Under this broad provision it selected ripe scholars from nine different Christian denominations in Europe and America, to whom it committed the revision of the English Bible. This was the first organized attempt ever made to apply the accumulated fruits of Biblical scholarship, since 1611, to a revision



BETHEL COLLEGE, RUSSELLVILLE, KY.

as clerk of Associations for about twenty years, and has frequently written for the press. During his ministry he has baptized about 1000 persons and has preached a large number of sermons. Many of his positions have required hard work and self-denial, and he has had gracious evidences of the divine blessing.

Bible Union, The American, was formed in New York, June 10, 1850, by a number of individuals, chiefly Baptists, who had co-operated with the American and Foreign Bible Society, until it decided that it was not its duty to revise the common English Bible, nor to procure such a revision from others; and so would confine its circulation in that tongue to that version. The Baptists of America had withdrawn from the American Bible Society because it refused aid to the Bengalee and Burmese translations, made by Baptist missionaries, in which the Greek term *βαπτίζω* and its

of the English Bible for the benefit of the unlearned reader, and it met with the most determined resistance. But in an unswerving adherence to a divine principle the attempt was pushed, believing that both ignorance and prejudice must yield at last to the demands of true scholarship. No expense was spared to secure the oldest translations of the Bible, copies of the ancient manuscripts, and other aids for making the revisions and translations as perfect as possible. Nor were the scholars employed restricted as to time and free conference. The New Testament passed through three thorough revisions, the first covering a period of eight years, the second four, and the third more than two.

The following are the rules for the government of the scholars employed by the Union in revising the English New Testament, namely:

"The received Greek text, critically edited, with known errors corrected, must be followed.

"The common English version must be the basis of revision, and only such alterations must be made as the exact meaning of the text and the existing state of the language may require.

"The exact meaning of the inspired text, as that text expressed it to those who understood the original Scriptures at the time they were first written, must be given in corresponding words and phrases, so far as they can be found in the English language, with the least possible obscurity or indefiniteness."

Under the operation of these rules not only the English, but the Spanish and Italian New Testaments have been revised. And the same general principles have been applied in revising the English Old Testament, that is, the books of Genesis, Exodus, Joshua, Ruth, 1 and 2 Samuel, 1 and 2 Kings, 1 and 2 Chronicles, Job, Psalms, Proverbs, etc., and also in the new translations of the New Testament into the Chinese character and the Ningpo colloquial. In these forms the Union has circulated over a million copies of the Scriptures, and although at present its work has been largely suspended for want of necessary funds, it has created such a demand for a corrected English Bible as now takes hold of the public mind, and cannot be relaxed till this aim is accomplished in harmony with the real wants of the age.

Bickel, Rev. Dr. P. W., was born in Weinheim, grand duchy of Baden, Germany, Sept. 7, 1829. In his youth he received a thorough training in the dead languages in the Bender Classical Institute of his native place, where he studied for six years. An enthusiastic adherent of liberal political views, he became involved in the struggle in Baden in 1848. The revolution being overthrown, Mr. Bickel left his native land and came to America, spending the first years of his sojourn as a printer, and engaging also to some extent in literary efforts and teaching. At that time he was a confirmed infidel. But it pleased God to give him the light of heavenly truth. He was converted and baptized into the membership of the Baptist church of Waukegan, Wis. Feeling impelled to preach the faith which he had formerly attacked, Mr. Bickel repaired to Rochester, N. Y., where he graduated from the Rochester Theological Seminary in 1855. Even while he was a theological student his ability as a talented writer manifested itself. His first field of labor was Cincinnati, O., where, among a German population of formalists and avowed skeptics, he succeeded in gathering a warm, loving German church. He labored as German city missionary in Cincinnati, O., from 1855 to 1857; was ordained pastor of the German church formed through his labors in September, 1857, and continued his pastorate with increasing success from 1857 to 1865. During a large portion of his pastorate he was

editor of the monthly periodical of the Western German Baptist Conference, and of a Sunday-school paper, superintending at the same time the publication work of that Conference. In 1865 the German Baptists in America uniting in a Triennial Conference appointed Mr. Bickel secretary of the newly-formed German Publication Society, and editor of its weekly periodicals. This position he filled ably, wielding a facile pen and showing great practical talent in furthering the publication work. As a recognition of his various and eminent services the degree of Doctor of Divinity was conferred upon him by Granville College, Ohio. In 1878, Dr. Bickel was selected by the American Baptist Publication Society, and by the Baptists in Germany, to establish and superintend a Baptist publication work in Germany. Dr. Bickel is now performing these duties in Hamburg, and editing at the same time the new weekly Baptist paper issued in Germany. The work is in a very prosperous condition. Dr. Bickel is an excellent writer, a good poet, a man of high culture, gifted with great practical talent, one of the most useful of the German Baptist ministers, a man whose life and work will prove a lasting blessing to German Baptists in Europe and America.

Biddle, Rev. William P., was born in Princess Anne Co., Va., Jan. 8, 1787. Mr. Biddle began to preach early in life, and coming to North Carolina, married, in February, 1810, Mary N., the daughter of Gen. Samuel Simpson. He was present at the formation of the Baptist State Convention in 1830, as was also his son, Col. H. S. Biddle, and was until his death, which occurred in Newberne, Aug. 8, 1853, thoroughly identified with all the enterprises of the denomination. Being a man of large wealth he preached gratuitously, and thus, as he drew near the close of his life, did a serious injury to the churches to which he ministered. He was eminent for a devout spirit, a godly walk, and a large measure of usefulness in his day.

Biggs, Rev. David, was born in Camden Co., N. C., in 1763. He commenced preaching when thirty years of age. He removed to Virginia in 1792, and was pastor eighteen years of the Baptist church at Portsmouth. In 1810 he removed to Kentucky, and took charge of Georgetown, Bethlehem, and Silas churches, in Bourbon County. In 1820 he came to Missouri, and settled in Pike County, and preached to Mount Pleasant, Ramsey Creek, and Bethlehem churches, and organized the Noix Creek church. He labored with marked success for fifty years, and the prosperity of the denomination in Northeast Missouri is largely due to his ministry. He died Aug. 1, 1845, in his eighty-third year.

Biggs, Deacon Noah, is one of the most liberal and useful laymen of North Carolina, a merchant

of Scotland Neck, a trustee of Wake Forest College, and a lover of all good men and good works. He was born in Martin Co., N. C., in 1842, and was baptized in 1876.

Bigotry, Baptist.—The Baptists regard every man as a Christian who truly repents and who puts his entire trust in the atoning merits of Jesus for the salvation of his soul. They believe that such a regenerated man will enter heaven from the membership of any church, evangelical or heterodox, or even from the great world outside of all churches. They think that such children of God should show their love to Jesus by keeping his commandments; but whether they are immersed or not, it is the firm conviction of all Baptists that the entire earthly regenerated family of Jesus, of all names, will be saved in glory. They love all the true followers of Jesus wherever they find them, from Pascal, the Catholic, to William Penn, the Quaker. This love is a great reality; and it is quite as strong as the love of a Methodist for a Presbyterian, or of a Presbyterian for an Evangelical Episcopalian, or of a Dutch for a German Reformed. Nay, we think it quite as potent as the affection which a Reformed (Covenanter) Presbyterian bears to the great Presbyterian body of this country, or which a follower of Dr. Henry A. Boardman, or of Albert Barnes, bears to the religious descendants of the grand men who framed and adopted the "Solomon League and Covenant." The writer has extensive knowledge of the charity of Pedobaptists for Baptists, and he gives it as his deliberate conviction that Baptist charity for godly persons who are not in their own fold is very largely in excess of the love which our Pedobaptist brethren cherish for us. If there was a standard by which charity could be measured, we should, without hesitation or delay, submit Baptist and Pedobaptist love for each other to its decision without any doubt about the result. And if it be objected that we do not admit unimmersed Pedobaptists to the Lord's table, we reply that the exclusion springs from no want of charity, for we do not bring our own unbaptized converts to the Lord's table, whom we love with the warmest affection. Baptism, as Baptists and nearly all Pedobaptists view it, is a prerequisite to the Lord's Supper, and heaven-revealed charity does not require or permit the sacrifice of heaven-revealed truth. No charity requires a Calvinist to give up his inspired creed to please an Arminian; no charity demands from a Democratic Republican the surrender of his just political principles to gratify a monarchist; and if charity requires a Baptist not only to give his love to an unbaptized Christian, but to surrender his Bible baptism to please the prejudices of his believing Pedobaptist brother, it is not in harmony with his teachings who says, "Buy the truth and sell it

not," "Hold fast the form of sound words which thou hast heard of me in faith and love, which is in Christ Jesus." Our motto about charity is, "Love for Christians and all mankind, and supreme love for God and his truth." This is Baptist bigotry.

Bill, Hon. Caleb R., brother of Rev. Ingram E. Bill, and a member of Billtown Baptist church, Nova Scotia; became wealthy by careful attention to business. He was a member of the Nova Scotia Parliament for several years, and at confederation became a member of the Senate of Canada, and so continued till his death, in 1872. Senator Bill left a handsome bequest to the Foreign Missionary Board of the Maritime Provinces.

Bill, Rev. Ingram E., was born in Cornwallis, Nova Scotia, where he was converted, and joined the Cornwallis Baptist church; ordained at Nictaux, March 3, 1829; became pastor of the Baptist church at Fredericton, New Brunswick, in 1841. In 1842 he resumed the pastorate at Nictaux. In 1852 he became pastor of Germain Street Baptist church, St. Johns, New Brunswick. Subsequently he became editor of the *Christian Visitor*, and so continued for over twenty years. Mr. Bill is now the useful pastor of the Baptist church, St. Martins, New Brunswick.

Bingham, Rev. Abel.—In 1828, this brother having been a preacher among the Tonawanda Indians, was sent from Western New York to establish a mission among the Indians at Sault Ste. Marie. At this post he labored steadily for twenty-five years, being useful with the soldiers there stationed, as well as in his own work. Amid many discouragements his patient continuance stood him in good stead. When the scattering of the tribes made it necessary to abandon the mission, he retired to the society of his children at Grand Rapids, and, through a serene and loved old age, passed to his rest in 1865.

Binney, Joseph Getchell, D.D., was born in Boston, Mass., Dec. 1, 1807, and was educated at Yale College and Newton Theological Seminary. He was ordained at West Boylston, Mass., in 1832, and settled at Savannah, Ga., where his ministry was remarkably successful. His congregation was large and intelligent, and grew rapidly in number and efficiency. Their interest in foreign missions was especially marked, and large contributions were regularly given to the cause. In 1843 the acting board of the Triennial Convention urged him to engage in the foreign missionary work, and also "to establish and conduct a school for the training of a native ministry among the Karens." He was also requested to unite with his missionary associates in inaugurating a system of general education for the Karens, then but recently known, but who had received the gospel with great alac-

rity. A school was opened by Dr. Binney in Maulmain, May, 1845, with 13 adult pupils, all converts from heathenism, and who had already been quite useful in making known to their countrymen, as best they could, the gospel truth. At first instruction in the Bible only was given, but afterwards in arithmetic, geography, and astronomy. The school increased each year in numbers and efficiency, and quite an advance was made in the grade of the studies. At the end of five most encouraging years, the health of Mrs. Binney, who had taken an active part in teaching, failed, and Dr. Binney and she were obliged to return to America. The school became almost extinct during the three ensuing years, as but little time could be devoted to it by the brethren who were actively engaged in missionary work. After Dr. Binney's return to this country, in 1853, he was engaged for a while as pastor at Elmira, N. Y., and subsequently at Augusta, Ga. In 1855 he was invited to accept the presidency of the Columbian College, which he did, remaining in that position only three years, yet long enough to give an influence to its methods of instruction and discipline which it still feels. An urgent call from his missionary associates in Burmah, and importunate solicitation on the part of prominent brethren in this country upon Dr. Binney to return and resume his labors of instruction in the Karen Seminary, induced him, in 1858, to resign the presidency of the college and to enter again on the work for which he was so admirably fitted, and which lay so near his heart. He sailed for Burmah in 1859, at which time the seminary was removed from Maulmain to Rangoon, the new capital of British Burmah. The seminary opened with 80 pupils, and for a while the whole labor of conducting it, with much additional work of preaching, translating, and publishing, fell upon Dr. Binney, assisted by his faithful wife. From this time until 1876 the seminary was blessed with an uninterrupted career of prosperity and usefulness. A literary department was added to it, buildings erected, text-books printed, treatises on anatomy, physiology, and hygiene, a manual of theology, and manuscript works on mental and moral science prepared. His onerous labors during this protracted period greatly impaired the health of Dr. Binney, and in November, 1875, being entirely prostrated in health, he was obliged to leave the seminary in the care of the Rev. Sau Tay and return to America. After a brief sojourn in this country, with health somewhat improved, he sailed again for Burmah in the fall of 1877, being accompanied by Mrs. Binney, but he died upon the voyage, November 26, and was buried in the Indian Ocean. His work in Asia will be his enduring monument. More than 300 Karen ministers were educated by him, and they have accomplished an amount of

good among their countrymen which no man can measure. As a thinker, Dr. Binney had a clear, incisive, analytic, and unusually logical mind. As a preacher, he was impressive, dignified, and instructive. As a teacher, he stimulated the dulllest into quickness and accuracy of thought; while, as a man, there was a humility, sincerity, trust, and oneness of purpose in all his acts that stamped him as one of the very best of the good ministers of Christ.

Birt, Caleb Evans, son of the Rev. Isaiah Birt, was born at Devonport, England, on March 11, 1795. In his seventeenth year he entered Cambridge University with a view of studying for the bar. His conscience was aroused and agitated by the prospective necessity of signing the articles of the Church of England. The conflict of mind ended in his abandonment of the plan of life he had cherished, and he determined to devote himself to the ministry of the gospel among his own people, the Baptists. He was baptized by his brother, the Rev. John Birt, then pastor of the Baptist church at Hull, and made his first pulpit efforts in that neighborhood. Soon after he was entered at Bristol College as a ministerial student, whence he proceeded to Edinburgh University. At the close of his studies, in 1816, he was invited to become pastor of a church in Derby, and was ordained in the following year. After ten years' labor in Derby he removed to Portsea, where he labored until 1837, when he was invited to Broadmead church, Bristol. In 1844 he removed to Wantage, and held the pastoral charge of the church there until his death, Dec. 13, 1854, aged sixty years. His high character and fervent piety, together with the advantages of a liberal education, qualified him for eminent usefulness. In Portsea particularly his ministry was remarkably successful, and his memory is affectionately cherished throughout the community.

Bishop, Miss Harriet E., the third daughter of Putnam and Miranda Bishop, was born in Panton, Addison Co., Vt., Jan. 1, 1818. At thirteen she was converted and baptized by Rev. John A. Dodge in Lake Champlain, and for several years was the youngest member of the church in her native town. She remained a member of that church until the organization of the First Baptist church of St. Paul, Minn. The reading of the memoirs of Harriet Newell and Ann H. Judson awoke a missionary spirit which never slept. Where she should labor was a subject of serious consideration whilst the preparatory work of securing an education was going on. In 1840 the Board of National Popular Education called for its first class of female Christian teachers for destitute portions of the West. She entered this open door, and at once commenced her life-work.

July 13, 1847, the teacher arrived at a government Indian trading town having the unclassic name of "Pig's Eye." A few rude homes stood on the bluff, but there was not a Christian man or woman in one of them. Here the queenly city of St. Paul now flourishes. There was no meeting- or school-house within 500 miles. About two weeks after Miss Bishop arrived she organized a Sunday-school which is a mighty power; at present the school of the First Baptist church. For several months she labored without a Christian helper in the school. At the close of the year a part of her school formed the nucleus of one organized by the Methodists, and another portion for one organized by the Presbyterians; the larger number of scholars, however, remained in the original school. Meanwhile, the log-cabin school had grown into a pioneer seminary. Though the only Baptist at the Indian trading-post for one year, she ever remained true to her convictions of Bible truth. Feeble churches have been strengthened by her wise counsels. Missions, both home and foreign, have ever been cherished and efficiently aided by her labors. Nobly has she advocated the temperance reformation, visiting prisons and the homes of drunkards to rescue them from hopeless ruin. Though now in the evening of life, heart and hands are ever busy in gospel work.

Bishop, Hon. Jesse P., was born in New Haven, Vt., June 1, 1815. After a childhood and youth of many vicissitudes and much toil, he removed in 1836 to Cleveland, O. In 1837 he entered the Senior class of Western Reserve College, graduating the following year. In 1839, having completed his law studies, he began legal practice as a member of the firm of Card & Bishop. In 1856 he was elected to the Common Pleas judgeship of his county, and served to the end of the term with great satisfaction, both to the members of the profession and to the public. At the end of the term he declined re-election, and resumed the practice of law. In this he still continues, having associated with him his son L. J. P. Bishop, and Seymour F. Adams.

Judge Bishop has led a very busy and earnest life. As a judge he was accurate and discriminating; as a lawyer, he is considered one of the most reliable and well informed in the city of Cleveland. He has a fine memory and a comprehensive mind, and is seldom mistaken in his decision. For forty-five years he has been an honored and trusted member of the First church of Cleveland. His uniform courtesy, his tried integrity, his sincere and unselfish friendship, his liberality, and his blameless life, have attracted to him universal respect and esteem.

Bishop, Nathan, LL.D., was born at Vernon, Oneida Co., N. Y., in 1808. He graduated at

Brown University, where he also served for some time as tutor. For years he was a member of the board of his *alma mater*, and afterwards he was one of the Fellows. He was a superintendent of



NATHAN BISHOP, LL.D.

schools in Providence, and subsequently for some years in the city of Boston; while in the latter position Harvard University showed its appreciation of his great abilities by conferring on him the degree of Doctor of Laws.

After removing to New York City he was appointed by the governor a member of the State Board of Charities, and by President Grant a member of the United States Indian Commission. He has served for years on the Board of the American Baptist Home Mission Society and in many similar positions. He was chairman of the Finance Committee of the American Committee of Bible Revision. He served for two years as corresponding secretary of the Baptist Home Missionary Society without compensation, and when he retired from the office, in 1876, he paid its entire indebtedness, amounting to \$30,000.

About twenty-five years ago he married the widow of Garrett N. Bleecker, a daughter of Deacon Ebenezer Cauldwell, of New York City. Dr. and Mrs. Bishop for many years have given princely contributions to all the great benevolent enterprises of the Baptist denomination.

For the last fifteen years he was a member, deacon, and trustee of the Calvary Baptist church of New York. He was specially interested in the education of the freedmen, and gave liberally for

that object. He died at Saratoga Springs, Aug. 7, 1880.

He was a man of rare talents, benevolence, and integrity. He was unostentatious, earnest, and humble. The world seldom has the death of such a man as Nathan Bishop to lament.

Bitting, C. C., D.D., was born in Philadelphia, Pa., March, 1830; was graduated from the Central



C. C. BITTING, D.D.

High School in 1850; baptized at the age of seventeen by the Rev. J. L. Burrows, D.D., and united with the Broad Street Baptist church. After having prosecuted his studies at Lewisburg and Madison Universities, he was engaged in teaching in the Tennessee Baptist Female College at Nashville, and after its removal, at Murfreesborough, Tenn. Having been ordained to the work of the ministry while here, he was invited to the pastorate of the Mount Olivet and Hopeful Baptist churches, in Hanover Co., Va., at that time two of the most prominent county churches in the State; he accepted the position, and after a period of the most successful labor in this field, he was chosen, in 1859, the pastor of the Baptist church in Alexandria, Va. In 1866, Dr. Bitting was urged to accept the secretaryship of the Sunday-School Board of the Southern Baptist Convention, located in Greenville, S. C., which he did; but on the removal of the board to Memphis, Tenn., he became pastor of the Baptist church in Lynchburg, Va., and removed there in May, 1868. His labors here were eminently successful. More than 300 united with the church in that place during his pastorate of four years, and thus it became one of the strongest and most effec-

tive societies in the State. In 1872 he was chosen district secretary for the Southern States of the American Baptist Publication Society, with headquarters at Richmond, Va., but in the following year he became pastor of the Second Baptist church in that city. While in Richmond, Dr. Bitting's labors were manifold, for while pressed with the cares of a large congregation he was also acting as statistical secretary of the Virginia Baptist General Association and chairman of the Memorial Committee of the Virginia Centennial to secure an endowment for Richmond College. In September, 1876, he became pastor of the Franklin Square Baptist church, Baltimore, Md., where he still labors with marked success. Dr. Bitting is one of the most popular preachers in his State. He is studious in his pulpit preparations, and earnest and eloquent in his preaching. He has also made valuable additions to the literature of the denomination. In 1874, Dr. Bitting visited Europe, Palestine, and Egypt. Furman University conferred upon him the honorary degree of Doctor of Divinity.

Bixby, Moses H., D.D., was born in Warren, Grafton Co., N. H., Aug. 20, 1827. He became a



MOSES H. BIXBY, D.D.

hopeful Christian at the early age of twelve, and when quite young had his thoughts turned to the Christian ministry. After ten years devoted to study, the latter part of the period being spent at a college in Montreal, he was ordained in Vermont in 1849. During the next three years—1849-52—he preached in Vermont, where his labors were greatly blessed. In 1852 he was appointed by the Missionary Union to the Burman field, and continued in

service for about four years,—1852–56,—at the end of which period he returned to this country, on account of what proved to be the fatal illness of his wife, and for three years was pastor of a church in Providence, intending, when the providence of God should open the way, to return to Burmah. In 1860 he once more entered upon his missionary work, devoting himself especially to the Shans, for whose spiritual welfare he labored for eight successive years,—1861–69. Worn down by his excessive and protracted work, he again returned to his native land, and once more established himself in Providence, R. I. Commencing his ministerial labors in a destitute but growing part of the city, he gathered a new Baptist church, which was organized in October, 1870, and is known as the "Cranston Street church." This church and the Sunday-school connected with it have had a remarkable growth, and in point of numbers rank with the largest churches and Sunday-schools in the city. Dartmouth College, in 1868, conferred on him the honorary degree of Master of Arts, and the Central University of Iowa, in 1875, that of Doctor of Divinity.

Black, Col. J. C. C.—An eminent lawyer of Augusta, Ga., a deacon in the First Baptist church in that city, and a trustee of Mercer University,—a man of unquestionable ability, integrity, and devotion to principle, and a refined, social, Christian gentleman. He was born in Scott Co., Ky., May 9, 1842; completed his college course at Georgetown College, Ky., in 1862; entered the Confederate army as a common soldier, under Gen. Morgan, and was promoted to be colonel of his regiment. In 1865 he moved to Augusta, Ga., entered upon the study of law, and was admitted to the bar in 1866, and to-day he is one of the best thinkers and most eloquent pleaders in the State.

Mr. Black has been a Sunday-school superintendent, a representative in the Legislature of the State, president of the Young Men's Christian Association, and in every way an able, earnest, zealous Christian worker. Of a charitable disposition, he is pleasant in conversation, popular in his manners, stern in his principles, and thoroughly identified with the Baptist cause. Honored for his abilities and beloved for his generous qualities, he wields great moral influence in the community where he dwells.

Blackall, Christopher R., M.D.—Dr. Blackall is known chiefly for his long and efficient service in connection with the American Baptist Publication Society.

He was born in Albany, N. Y., in 1830. He graduated from Rush Medical College, of Chicago, and early in the history of the civil war was commissioned a surgeon of the 33d Infantry Regiment, of Wisconsin. After efficient service in that capa-

city, he resigned and was honorably discharged, and he settled in Chicago, Ill.

In May, 1866, he accepted an appointment as general superintendent of the Chicago Sunday-School Union, and a year later was appointed district secretary of the American Baptist Publication Society for the Northwest. His great success in managing the business department of the society committed to him, and of promoting the Sunday-school work on that extensive field, is well known.

In 1879, by appointment of the society, he was transferred to New York, and assumed the management of its branch house in that city.

Dr. Blackall is the author of the well-known charming cantatas "Belshazzar" and "Ruth." He has also largely contributed to our Sunday-school literature. Among his works may be mentioned "Lessons on the Lord's Prayer," "Our Sunday-School Work, and How to do it," "Nellie's Work for Jesus," "Gems for Little Ones." For eight years he edited *Our Little Ones*, also the "Bible Lessons." His industry, fidelity, tact, social nature, and Christian devotion fit him for the eminent position he has so long filled.

Blackman, Rev. James F., a prominent preacher of the Ouachita region, Louisiana, a native of the State, was born in 1828, and brought up to the occupation of a printer and publisher. He was active and successful in the ministry. He died Dec. 11, 1874.

Blackwood, Rev. A. D., was born in Orange Co., N. C.; June 10, 1820; baptized November, 1838; ordained in Alabama in December, 1846; has preached 3600 times, and baptized 1000 persons; was much blessed in pioneer and revival work, and was moderator of Raleigh Association for eight years. He is now pastor at Corey, N. C.

Blackwood, Rev. Christopher, was born in 1606, and graduated at the University of Cambridge. He was rector of a parish in Kent at the beginning of the Parliamentary war.

In 1644 the Rev. Francis Cornwell, in preaching a sermon at Cranbrook, in Kent, before a number of ministers and others, stated that infant baptism was an anti-Christian innovation, a human tradition, and a practice for which there was neither precept, example, nor true deduction from the Word of God. On hearing this several of the ministers were greatly startled and seriously offended, and after service they agreed to examine the subject and to report the result of their investigations at their conference within a fortnight. Mr. Blackwood studied the subject thoroughly, and felt compelled to renounce infant baptism forever. He presented his views on paper to the brethren, which none of them pretended to answer; and he subsequently published them. He did not continue long in the national church after this; for he disapproved of

an established church as much as he disliked infant baptism. The Presbyterians wrote against him not only because of his rejection of infant baptism, but because of his advocacy of liberty of conscience.

He gathered a Baptist church at Spilshill, near Staplehurst, in connection with Richard Kingsworth, and labored in that field until the opposition of his co-pastor to the doctrine of personal election led him to retire from the church. Mr. Blackwood received the whole counsel of God, and he would neither hide the truth nor promote discord.

He entered the army as a chaplain and went to Ireland, probably with Gen. Fleetwood and Lieut. Gen. Ludlow. He formed a Baptist church in Dublin, which grievously offended the Pedobaptists of that city; and of this church he was the pastor for several years. The Baptists at this period in Ireland were quite numerous, and they held important positions in the English army. Mr. Harrison, a Pedobaptist, writing to Thurloe, Cromwell's chief secretary, says of Mr. Blackwood, "He is the oracle of the Anabaptists in Ireland." He was regarded as "a very learned man," better acquainted with the early Christian fathers than most men in his day. He was the author of several valuable works, which were very popular, and which rendered effective service to the cause of truth.

Blain, Rev. John, was born in Fishkill, N. Y., Feb. 14, 1795; converted at the age of fifteen; united with the First Baptist church in Albany, under Rev. Joshua Bradley; studied for the ministry, and began preaching in 1819; served various churches, and labored as an evangelist in New York, Connecticut, Rhode Island, and Massachusetts; was blessed with powerful revivals; a leader in the temperance movement; baptized about 3000 persons; preached more than 9500 sermons; assisted in nearly 100 revivals; married about 2000 couples; spoke in about 1000 different places; gave, while living, to home and foreign missions more than \$19,000, and left his property to missions; had three brothers, who were also preachers. He died in Mansfield, Dec. 26, 1879, in his eighty-fifth year; a man of great spiritual might.

Blake, E. Nelson.—Mr. Blake, at present the leading partner in the Dake Bakery, an extensive and prosperous establishment in Chicago, was born in 1831, at West Cambridge, now Arlington, Mass. Changes in the family, caused by his father's death, interfered with his studies at an early age, and threw upon him unusual responsibilities. His proficiency at school, nevertheless, was such that opportunities to begin life as a teacher were opened to him. Declining these, he chose a business life, removing to California with this view in 1850. Some brilliant openings for acquiring a large for-

tune were offered him, but a pledge to his family that he would not make California a permanent home compelled him to decline all such, and he returned East in 1853. Engaging in business in Boston, he made such progress that in 1869 he was able, in company with others, to purchase the Dake Bakery in Chicago, which has since grown to the dimensions of the largest establishment of the kind in this country. To remarkable business capacity Mr. Blake unites perfect integrity, and at the same time a spirit of Christian liberality which prompts him to use his large means in enterprises of Christian usefulness. He was converted at the age of nineteen, and uniting with a Baptist church, began a career of Christian activity in various departments of church work, in which he still finds great delight. His membership is now with the Second church in Chicago. As a trustee of the university and of the theological seminary, he has rendered important service, helping both institutions in their pecuniary straits with a free and open hand. His donations to the seminary, in particular, are believed to aggregate more than that of any other man.

Blakewood, Rev. B. W., LL.D., an active and zealous worker in the Louisiana Association, was born in South Carolina, and is about fifty years of age. After a literary course he studied medicine in Philadelphia and New York, and was offered the chair of Surgery in Oglethorpe Medical College. Subsequently he graduated in law at Harvard University. He came to Louisiana about the year 1850 as a Baptist, having been immersed in Georgia in 1849. He settled on Bayou de Glaise, and became an active promoter of the cause of the Baptists. He has filled many important positions,—moderator of Louisiana Association, vice-president of the Baptist State Convention, president of the State Sunday-School Convention, and a member of the Legislature. A few years ago Dr. Blackwood was ordained to the ministry, and is zealously devoting himself to the work.

Blanton, Rev. William C., was born in Franklin Co., Ky., Feb. 3, 1803. He was baptized into the fellowship of the Forks of Elkhorn church in 1827, and ordained to the ministry in 1833. After preaching one year as a licentiate, he accepted a call to the pastoral care of Lebanon and North Benson churches. With these churches he labored until near the time of his death. At different periods he preached as supply for Pigeon Fork, Mount Pleasant, Providence, and Buffalo Lick churches. His great zeal, unaffected piety, and the "sweet simplicity" of his preaching won the hearts of the multitudes, and by him many were led to the Saviour. He died at his home in his native county, Aug. 21, 1845.

Bleakney, Rev. James, was born in New

Brunswick, and ordained in 1833. He was pastor at Norton, Upham, Little River, and Gondolon Point churches. His labors as missionary in the northern counties and other parts of New Brunswick were highly useful. He baptized over a thousand converts. He died Dec. 14, 1861. Three of his sons—W. A. J. Bleakney, James E. Bleakney, and J. C. Bleakney—are useful pastors in Nova Scotia.

Bledsoe, Hon. Thomas W., was born in Green Co., Ga., April 11, 1811; was for several years presiding judge of the Inferior Court of Tolbert Co., Ga. He settled as a planter in Louisiana in 1845; was four years moderator of Red River Association, and eight years president of the Louisiana Baptist Convention. He died in 1871.

Bleeker, Garrat Noel, an eminent iron merchant of New York City, was born in New York in 1815, and died May 28, 1853. His father, by the same name, was also a prominent citizen, and was at one time comptroller of New York. Father and son were members of the Oliver Street Baptist church, and from the commencement to the close of their religious life the personal consecration of each seemed complete. The son joined the church at twenty-one, but from fifteen had been a zealous teacher in the Sunday-school, and was apparently from his childhood a devout Christian.

Habits of prayer, taught him in his infancy, and never intermitted through life, but increased to three times a day, morning, noon, and night, as he came to years of discernment, were the foundation of the saintly character for which he was distinguished. He was as active in labors in the church and Sunday-school and missionary work as he was devoted in spirit. He was successful in business, and generous in dispensing its profits, which he regarded as truly the Lord's.

He withdrew from his first partnership because it involved the necessity of profiting by the sale of intoxicating liquors. He, with a friend, then entered into the iron business. Success came rapidly, and the application of his rule, to make wealth useful, conferred upon many a needy cause a timely benefit. He made his pastor, Rev. Elisha Tucker, D.D., the almoner of many charitable gifts to the poor, for whom he felt the tenderest sympathies, because he was so constant a laborer among them in evangelistic work. About the time of his death the educational interests of New York Baptists were in a condition to make endowments necessary, and he gave \$3000 to the theological seminary at Hamilton. Had his life been spared, no doubt large donations would have followed. In his will he bequeathed \$12,000 more to that institution, which was promptly paid by his executors, being the first large donation to its funds.

Besides \$8000 to the American Baptist Home

Mission Society, he left liberal bequests to our other denominational societies.

Blewett, Prof. B. T., was born in 1820 in Bowling Green, Ky. He entered Georgetown College in 1841, and graduated in 1846, and taught in that institution till 1853. Mr. Blewett left Georgetown, and for some time was Professor of Moral and Intellectual Philosophy at Bethel College, Russellville, Ky. In 1860 he became connected with Augusta College, Ky.; in 1871 he removed to St. Louis Co., Mo. He is now president of the St. Louis Female Seminary. He made a profession of religion in 1840, and was baptized in Kentucky. He was licensed to preach the same year. Prof. Blewett is a cultured Christian gentleman, enjoying the confidence of all who know him.

Bliss, George Ripley, D.D., LL.D., was born in Sherburne, N. Y., June 20, 1816; entered Madi-



GEORGE RIPLEY BLISS, D.D., LL.D.

son University in 1837, and graduated in 1838; graduated from Hamilton Theological Seminary in 1840; was tutor in Madison University for three years. In December, 1843, he became pastor of the church at New Brunswick, N. J., and remained until May, 1849, when he accepted the Greek professorship in the university at Lewisburg. He was also for two years president of the theological department. Thus his connection with the university dates almost from its beginning, and its subsequent growth was largely due to the influence of his profound scholarship and self-sacrificing labors. In 1874 he was called to the chair of Biblical Exegesis in the Crozer Theological Seminary, which position he now holds. He has

also been prominently identified with the work of Bible revision. He received the degree of D.D. in 1860 from Madison University, and that of LL.D. in 1878 from the university at Lewisburg.

Dr. Bliss is a noble specimen of intellectual and spiritual manhood. His scholarly attainments are widely known and recognized, notwithstanding the hindrances to publicity that are imposed by his quiet and unobtrusive manners. His sermons and writings display a rich fund of sublime thought, elegant diction, and convincing argument.

Blitch, Joseph Luke, D.D., was born March 3, 1839, in Duval Co., Fla.; is the son of Rev. Benj. Blitch, an eminent Baptist preacher. He



JOSEPH LUKE BLITCH, D.D.

was converted at fifteen, but "boy conversions" being then unpopular, he was baptized two years later. He began talking for Jesus as soon as converted, and the Sunday after his baptism he went fifty miles to hear a great preacher. Crowds had gathered at Ready Creek; the preacher failed, and young Brother Blitch took charge of the meeting, and almost unconsciously began preaching from the words, "Behold the Lamb of God!" From that day till now he has preached every Sunday save one from one to four sermons. He graduated at Mercer University in 1863, the only graduate that year, preaching to three churches while in college, having been ordained by the Macedonia church in 1860. He was pastor at Aberlare, near Augusta, several years. At one time he immersed 99 converts before leaving the water. He next served Shiloh, Macedonia, and Lafayette churches; thence to Macon, Ga., where he estab-

lished the Second church, and at the close of a two years' pastorate left it with a good house and over one hundred members. He was pastor one year at Little Rock, Ark.; two years at Marshall, Texas; Boenville, one year; Lee Summit, Mo., three years. In 1873 he went to California; was pastor at Dixon six years, taking an active part, officially, in education and mission interests. In 1879 he located at Walla Walla, Washington Territory, and has already organized a vigorous church. About 2000 have been converted under his ministry, of whom he has baptized 1636. La Grange University, Mo., conferred upon him the degree of D.D. Several of his sermons have been published, one of which, "Thy kingdom come," so delighted Spurgeon, of London, that he said of it, "Every sentence carries the sound of a glorious victory. I love it."

Blodgett, Rev. John, was born in Randolph, Vt., Nov. 20, 1792; born again in 1817, when he united with the Baptist church in Denmark, N. Y.; licensed to preach in 1818; he became in subsequent years pastor at Champion, Lowville, and Broad Street, Utica, N. Y. After a year in Tennessee, he became pastor of the church at Lebanon, O. From Lebanon he went to Centreville, and thence to Casstown, O., where he remained two years. In 1854 he left Ohio for a two years' sojourn in Indiana, but returned to settle at Franklin, O., where he continued until disease and old age terminated his active work. He died July 24, 1876.

Father Blodgett was a man of wide popularity. He was familiarly called in Ohio "John, the Beloved." Kind and conciliatory in his manner, and full of earnest love for men, he endeared himself to all. Probably no one is more affectionately remembered by those who knew him and had the pleasure of hearing him preach.

Blood, Rev. Caleb, was born in Charlton, Mass., Aug. 18, 1754. His conversion took place when he was twenty-one, "his first serious impressions having been received amidst the gayeties of the ball-room." He commenced to preach a year and a half after joining the church, and was ordained as an evangelist in the fall of 1777. He became pastor of the church in Weston, Mass., and remained such for seven years, and then removed to Shaftsbury, Vt., early in 1788. Here a large blessing was vouchsafed to him. In one revival—that of the winter of 1798–99—175 persons were added to the church. Besides looking after the spiritual interests of his own flock, he performed the work of an itinerant, visiting in his preaching tours the northwest parts of New York and the neighboring province of Canada. The fame of his excellence and success as a minister reached the metropolis of New England, and when the Third

Baptist church, then recently formed, were looking out for a pastor, their attention was turned to him. For three years he acted as the pastor of this infant church, and then removed to Portland, Me., where he became the pastor of the First Baptist church. Here he continued until removed by death, March 6, 1814. Mr. Blood was strongly Calvinistic in his doctrinal views, and was a good type of a large class of some of the most worthy and successful ministers of his denomination in the times in which he lived. He was always strongly in favor of "law and order." His preaching was attended with powerful revivals, but he always discouraged an excess of mere animal feeling, and knew well the difference between the genuine operations of the Holy Spirit and mere human excitement. We are told that "in the earlier part of his ministry, attending a meeting marked with excitement and zeal, but, as he thought, 'not according to knowledge,' a good woman, at the close, came to him, with uplifted hands, exclaiming, 'Oh, Mr. Blood, did you ever see such a meeting before?' 'No,' he promptly replied, 'and I hope I never shall again.'" The reply was the true index of the man, and of the principles by which he was governed through his ministerial life.

Blue Mountain College, located at Blue Mountain, Miss., is the leading female college in North Mississippi; Rev. M. P. Lowery, D.D., Principal.

Boardman, George Dana, D.D., son of the Rev. George Dana Boardman, and step-son of Rev. Adoniram Judson, was born in Tavoy, Burmah, Aug. 18, 1828. At six years of age he embarked for America, and journeyed the entire distance alone. During the voyage, which lasted nine months, he was subjected to severe hardship and ill treatment, and was nearly captured by Malay pirates when in a small boat off Singapore. But the young and enfeebled life was graciously spared for a career of remarkable vigor and usefulness; he was baptized, while yet a lad, by Dr. William Lamson, at Thomaston, Me.; entered Brown University in 1846; became disheartened during his Sophomore year, and spent two years in Indiana, Illinois, and Missouri, reading law and engaging in mercantile pursuits. He subsequently re-entered Brown University, and graduated in 1852; graduated from Newton Theological Institution in 1855. In consequence of pulmonary troubles he settled at Barnwell Court-House, S. C., where he was ordained, December, 1855. After a five months' pastorate he returned to the North, and became pastor of the Second church at Rochester, N. Y., where he remained until May, 1864. He then entered upon the pastorate of the First church at Philadelphia, where he still remains, esteemed, honored, and beloved.

To his wife he lovingly dedicated one of his

choicest publications, speaking of her as one "whose poetic insight into the meaning of nature has been my inspiration."

During his pastorate in Philadelphia he has traveled extensively in Europe, Asia, and Africa;



GEORGE DANA BOARDMAN, D.D.

and in his journeys abroad, as well as in his studies at home, he has, with careful intensity, sought to understand the truths of divine revelation. With a soul full of devout inquiry, and with an intellectual vigor that sometimes threatened the prostration of his physical powers, he has diligently endeavored to know and preach the gospel of Christ; and those who attend upon his ministry are enriched by his devout and scholarly expositions. At the Wednesday evening services of the church he has delivered 184 lectures on the Life of our Lord, 55 on the Acts of the Apostles, 14 on the Epistles to the Thessalonians, 16 on the Epistle to the Galatians, 39 on the Epistles to the Corinthians, 39 on the Epistle to the Romans, 11 on the Epistle to the Ephesians, 8 on the Epistle to the Colossians, 12 on the Epistle to the Philippians, 14 on the Epistles to Timothy, 3 on the Epistles to Titus, and 1 on the Epistle to Philemon, making 396 weekly expository lectures. These are to be continued through the entire New Testament. He has also published numerous sermons, pamphlets, and review articles, etc.

During 1878 he delivered 14 lectures on "The Creative Week" to immense audiences gathered at mid-day on successive Tuesdays in the hall of the Young Men's Christian Association. These lectures have since been published in book-form. He

has also published "Studies in the Model Prayer" and "Epiphanies of the Risen Lord."

His varied and cultured abilities have received repeated and well-merited recognition. The missionary and educational boards of the denomination have been honored by his membership; and at the Saratoga meetings in 1880 he was unanimously chosen president of the American Baptist Missionary Union. He is also a trustee of the University of Pennsylvania and a member of the American Philosophical Society. Such honors justly belong to one who is widely known and esteemed as a courteous and scholarly Christian gentleman.

Boardman, Rev. George Dana, Sr., was born in Livermore, Me., Feb. 8, 1801. His father, Rev. Sylvanus Boardman, at the time of his birth was the pastor of the Baptist church in that place. Mr. Boardman was a member of the first class that was formed in Waterville College; he graduated in 1822. He was ordained at North Yarmouth, Me., Feb. 16, 1825, and, with his wife, sailed the 16th of July for Calcutta, arriving there early in the following December. They took up their residence at Chitpore, near Calcutta. Here they remained until March 20, 1827, when they embarked for Amherst, in Burmah. From Amherst Mr. Boardman proceeded at once to Maulmain. In April, 1828, Mr. and Mrs. Boardman removed to Tavoy, and commenced missionary work in that town. It was a place of upwards of 9000 inhabitants. It was, moreover, one of the principal strongholds of the religion of Gaudama, filled with temples and shrines dedicated to heathen worship. Within the limits of the town there were nearly a thousand pagodas. As soon as his *zayat* was built Mr. Boardman began his work with apostolic zeal, and with a firm trust in God that this work would not be in vain. Two converts soon rewarded his labors, and a wide-spread interest in the new religion began very soon to show itself in Tavoy.

In the family of Mr. Boardman there lived a man in middle life, once a slave, but now free through the kindness of the missionaries, who had bought his freedom. This man was a Karen, Ko Thah-byu by name. He belonged to a race among whom Mr. Boardman was to gain a multitude of converts to the Christian religion. This people are found in the forests and mountains of Burmah and Siam, and in some sections of China. The name by which they are known is Kanairs or Karens, which means *wild men*. They seem to have been singularly prepared to receive the gospel. It was to this interesting race that Mr. Boardman, assisted by his faithful co-laborer, Ko Thah-byu, directed his principal attention in the prosecution of his missionary work.

The constitution of Mr. Boardman, never very strong, began to give way under the severe labors

of his missionary life. He had been entreated once more to visit the Karens in their villages, and administer to the new converts the sacred rite of Christian baptism. In spite of his feeble health he determined to yield to their request. Lying on a cot borne on the shoulders of the Karens, and accompanied by Mrs. Boardman, and Mr. and Mrs. Mason, who had lately arrived at Tavoy, he set out on his journey. Three days they toiled slowly on through the valleys and over the hills of Burmah, and reached at length the *zayat* which the faithful disciples had built for them. "It stood," says Prof. Gammell, "on the margin of a beautiful stream, at the foot of a range of mountains, whose sloping sides were lined with the villages of the strange people whom they had come to visit. More than a hundred were already assembled at the *zayat*, nearly half of whom were candidates for baptism. At the close of the day, just as the sun was sinking behind the mountains, his cot was placed at the river-side, in the midst of the solemn company that was gathered to witness the first baptism which that ancient mountain-stream had ever beheld. As he gazed in silent gratitude upon the scene, he felt that his work was finished, his last promise to these scattered disciples was now fulfilled, and he was ready to depart in peace." The next day the missionaries started to return to Tavoy, hoping to reach the home of Mr. Boardman, so that he might die beneath his own roof, but it was ordered otherwise. Before the close of the second day's journey the end had come, and the weary spirit passed to its home in the skies. The event took place Feb. 11, 1831. The remains were taken to Tavoy and laid in a tomb, in what was at one time a Buddhist grave. How much had been crowded into that brief thirty years' life! What trains of holy influence were set in motion within the few short years of that missionary career! We may, as a denomination, be truly grateful to God that he gave us so pure, so holy, so thoroughly consecrated a pioneer in the early missions among the Burmese and the Karens.

Boardman, Rev. Sylvanus, father of the honored missionary, George Dana Boardman, and grandfather of Rev. G. D. Boardman, D.D., of Philadelphia, was born in Chilmark, Mass., Sept. 15, 1757. In early life his religious connection was with the Congregationalists, but in 1793 he changed his sentiments and became a Baptist. In February, 1802, he was ordained pastor of the church with which he originally united, the First Baptist church in Livermore, Me. Here he remained not far from eight years,—1802-10,—when he was called to the pastoral charge of the church in North Yarmouth, Me. With this church he continued until 1816, and then accepted a call to New Sharon, Me. Of the church in this place he was pastor about twenty-

seven years, when he was compelled, on account of feeble health and the infirmities of age, to resign. He lived to a good old age, and died in New Sharon, March 16, 1845.

Bodenbender, Rev. Conrad.—The subject of this sketch was born July 10, 1823, in Heskem, Hesse-Cassel, Germany. He was brought up in the Lutheran faith, and confirmed when he was fourteen years old. In the twenty-second year of his age he met with Baptists, and was converted. On the 16th of June, at midnight, he was baptized upon profession of his faith. Baptism could not at that time be administered in daylight on account of fierce persecution. Emigrating to America in 1849, Mr. Bodenbender remained for two years in Buffalo, N. Y., working as a cabinet-maker. At the expiration of that time, feeling called to preach, he entered the German Department of Rochester Theological Seminary, pursuing his studies from 1854 to 1858. His first charge was in Newark, N. J., where he was ordained pastor of the German Baptist church in September, 1856. Since leaving Newark he has been pastor successively over the German churches of Tavistock and Berlin, Ontario, and Chicago, Ill. Since 1873 Mr. Bodenbender has been the honored pastor of the First German church in Buffalo, N. Y. Calm and thoughtful, scriptural in his method of sermonizing, genial in social intercourse, unblamable in character, Mr. Bodenbender is widely known and highly esteemed in the German churches.

Boise, James Robinson, Ph.D., D.D., LL.D.

—Dr. Boise was born in Blandford, Hampshire Co., Mass., Jan. 27, 1815. He was descended from a French family, which took refuge from persecution, with many of the Huguenots, in the north of Ireland, and afterwards emigrated to New England. His grandfather was the second white child born in his native town. His father, Enos Boise, was for many years the only Baptist in Blandford, and was in intimate relations with Gurdon Robins and Elisha Cushman, prominent Baptists of Connecticut, and founders of the *Christian Secretary*. On the side of his mother, Alice Robinson, he was related to Edward Robinson, the eminent Biblical scholar. At the age of sixteen he was baptized, and not long afterwards repaired to Hamilton Seminary, now Madison University, to begin a course of classical studies. After about three years spent in Hamilton he entered Brown University, where he graduated in 1840. He was then elected tutor, and three years later assistant Professor of Ancient Languages. In 1850 he resigned his position in Brown University, and spent a year in Germany and six months in Greece and Italy. On his return home he again took a position in Brown University, but six months later accepted an invitation to the University of Michigan as Professor

of the Greek Language and Literature. Here he remained till Jan. 1, 1868, when he accepted the Professorship of Greek in the University of Chicago. In 1877 he was called to the chair of New Testament Interpretation in the Baptist Union Theological Seminary, which he still occupies.



JAMES ROBINSON BOISE, PH.D., D.D., LL.D.

In 1868, Professor Boise received the degree of Doctor of Philosophy from the University of Tübingen, in Germany. In the same year the degree of Doctor of Laws was conferred by the University of Michigan, and in 1879 that of Doctor of Divinity by Brown University.

The reputation of Dr. Boise rests chiefly upon his success as a teacher, and as editor of Greek classical authors. He is best known as editor of portions of Homer, Herodotus, Thucydides, Xenophon, Plato, and Demosthenes, and also as author of "Exercises in Greek Composition." His attention is now turned towards similar labors in connection with the New Testament. His editions of classical works are valued for their critical accuracy and their scholarly finish, alike in versions of the text and in annotations. As a teacher, Dr. Boise is stimulating, skillful, and exact,—a born educator. In the wide circle of his personal friends he is valued for qualities of sterling excellence as a Christian and as a man.

Bolles, Augustus, son of Rev. David and Susannah (Moore) Bolles, was born in Ashford, Conn., Dec. 28, 1776; inherited superior powers; received a good education; commenced preaching in February, 1810; ordained pastor of the Baptist church in Tolland, Conn., in May, 1814; in May,

1818, settled with the church in Bloomfield, and remained till 1825, when impaired health from severe labor induced his removal to Hartford; preached for several years to destitute churches; for about four years ably conducted the denominational paper of the State, the *Christian Secretary*; in 1837 removed to Indiana and organized a Baptist church at La Porte; returned to Connecticut, and in 1839 began to preach at Colchester; supplied the church for some years, but refused settlement. He was a rare scholar and preacher; died in Colchester.

Bolles, David, son of Enoch and grandson of John Bolles, was born in New London, Conn., Jan. 14, 1743; married, Jan. 10, 1765, Susannah Moore, of New London, and moved to Ashford (now Eastford), Conn.; in October, 1797, in his fiftieth year, was ordained an evangelist at the annual meeting of the Stonington Union Association; preached the gospel to destitute churches in the vicinity of Ashford; in June, 1801, settled with the First Baptist church in Hartford, and remained two years; chose to labor with country churches that were destitute; left four sons,—Judge David Bolles and three Baptist preachers.

Bolles, Hon. James G., son of Rev. Matthew, was born in Eastford (then Ashford), Conn., Jan. 17, 1802; when fifteen, entered a printing-office in Bridgeport, Conn., and remained till twenty; went to Boston, Mass., and was partner in the firm that published the *Christian Watchman*; in 1825 settled in Hartford, Conn., for a time as clerk; became secretary of the Hartford Fire Insurance Company; then president of the North American Insurance Company; under President Lincoln was collector of internal revenue in first Connecticut district; converted in 1840; baptized Jan. 24, 1841; united with First Baptist church in Hartford; chosen deacon Feb. 4, 1845; was noted for benevolence, purity, courtesy, and consistent piety; in Dr. R. Trumbull's writings he is sketched as the "Christian gentleman"; discriminating reader of books; greatly beloved; was successful in business; acquired wealth; gave largely; made legacies to benevolent objects; died March 27, 1871, aged sixty-nine years.

Bolles, John, son of Thomas Bolles, was born in New London, Conn., in 1678; dissatisfied with the views of the standing order, he adopted those of the Baptists, and was baptized by John Rogers, the founder of the "Rogerene sect"; engaged with tongue and pen in theological discussions; he was of vigorous mind and great earnestness; published several books and tracts devoted to the cause of religious liberty; was the grandfather of the evangelist, David Bolles; died in 1767, in his ninetieth year; was a pioneer in bringing into Connecticut freedom of conscience.

Bolles, Hon. John Augustus, LL.D., son of

Rev. Matthew Bolles, a Baptist minister, was born in Ashford, now Eastford, Conn., April 16, 1809. He entered Amherst College in 1825, where he spent two years, and then became a student in Brown University, where he was graduated with high honor in the class of 1829. For a short time after leaving college he was principal of the preparatory department of the Columbian College, Washington. He studied law in the office of Hon. Richard Fletcher, in Boston, and was admitted to the bar of Suffolk in 1833, and soon acquired distinction both as a lawyer and a man of letters. For several years he was a member of the Massachusetts Board of Education. When the *Boston Daily Journal* was commenced, in 1833, he was one of its original editors. In 1834 he wrote the prize essay for the American Peace Society; the same year he was appointed Secretary of State for Massachusetts. He continued in the practice of his profession in Boston and occupied in literary pursuits until the breaking out of the civil war, when he received an appointment on the military staff of Gen. John A. Dix. While serving in this capacity he was appointed judge-advocate of the Seventh Army Corps, and provost-judge, with the rank of major. Subsequently his rank was raised to that of lieutenant-colonel, and he received the appointment of solicitor of the navy and naval judge-advocate-general, and was stationed at Washington, where he died, May 25, 1878.

"At all periods of his life," says Prof. Gammell, "Mr. Bolles was exceedingly fond of literary studies. His published writings, besides those which were official, are numerous, and are scattered through many of the leading magazines and journals of the day, the most considerable of which are the *North American Review*, the *Christian Review*, and the *Atlantic Monthly*. He was also the author of an essay on "Usury and Usury Laws," which was published by the Boston Chamber of Commerce, and led to important modifications of the laws on this subject then existing in Massachusetts. He received from Brown University, in 1866, the honorary degree of Doctor of Laws.

Bolles, Lucius, D.D., was born in Ashford, Conn., Sept. 25, 1799, of godly parents, who spared no pains in his early religious education. He became a member of Brown University in 1797, and graduated under President Maxcy in 1801. His conversion took place in one of the vacations of his college course, and he decided to turn his attention to the gospel ministry. For nearly three years he pursued his theological studies under Dr. Stillman, at the same time making himself familiar with the practical duties of the profession to which he meant to devote his future life. Having completed his term of study, he accepted an invitation to become the pastor of the recently-formed First

Baptist church in Salem, Mass., and was ordained on the 9th of January, 1805. The result of such a course of procedure was most happy. The new society greatly prospered, and in a year from the time of their pastor's ordination entered a new, and for the times elegant, edifice, which, remodeled and improved from time to time, is now the beautiful house of worship of the First church in Salem. The ministry of Dr. Bolles continued for twenty-two years, and was a singularly happy one. In very many respects it was a model pastorate, regarded as such by the church he so long and so faithfully served, even down to the present day. There were 512 added to the church during the first twenty years of his ministry. The little church of 24 members had grown to be two bands, a flourishing colony having gone out to constitute a second Baptist church in Salem.

In the earlier stages of that grand movement which took its origin from the appeals of Judson and Rice to the Baptist churches to enter with heartier zeal into the work of foreign missions, Dr. Bolles took the warmest interest. At his suggestion, as far back as 1812, a society had been formed for the purpose of aiding in the translation of the Holy Scriptures into the Eastern languages, under the supervision of Dr. Carey. This society was called the "Salem Bible Translation and Foreign Missionary Society," and was among the earliest organizations in the denomination having for its object the conversion of the world to Christ. And when, at length, the rising tide of sentiment and thorough conviction of the duty of the church to carry out the last commission of her ascending Lord, assumed more definite shape and outline in the formation of a foreign missionary society, it was not surprising that the eyes of his brethren were turned to Dr. Bolles as a most suitable person to be its corresponding secretary. He received his appointment to that office in 1826, and discharged its onerous and often delicate duties for more than sixteen years with a devotion which seemed never to tire, and a zeal which no discouragement could dampen. How much the cause of foreign missions owes to his prudence and discretion and good common sense the records of eternity alone will disclose.

Having most faithfully served his generation by the will of God, the good man fell asleep in Jesus. His death occurred Jan. 5, 1844.

Bolles, Rev. Matthew, son of Rev. David and Susannah (Moore) Bolles, was born in Ashford, Conn., April 21, 1769; had a good education; in early and middle life engaged in secular business; in 1812 began to preach in Pleasant Valley, Lyme, Conn., where he was ordained and settled in June, 1813, remaining till 1816, his labors being greatly blessed; from 1817 to 1838 was successively pastor

of churches in Fairfield, Conn., Milford, N. H., Marblehead and West Bridgewater, Mass.; an eloquent, effective preacher, mighty in prayer; died in Hartford, of typhus fever, Sept. 26, 1838, in his seventieth year.

Bond, Prof. Emmons Paley, son of Joseph and Esther (Ford) Bond, was born in Canterbury, Conn., Sept. 6, 1824; in 1840 taught a school in Tolland, where he was converted; baptized in November, 1840, by Rev. Sylvester Barrows, and united with the Tolland Baptist church; fitted for college in the Connecticut Literary Institution; entered Brown University in 1846, and graduated in 1851, meanwhile having been an assistant teacher in the Worcester Academy from February, 1849, to August, 1850; studied for the ministry at the Hamilton Theological Seminary, N. Y.; in October, 1852, settled with the Baptist church in New Britain, Conn.; ordained Dec. 2, 1852, and remained till August, 1865; during this pastorate, from November, 1864, to May, 1865, was chaplain of the 14th Conn. Vols. in the Army of the Potomac; became principal of the Connecticut Literary Institution at Suffield, and filled that chair five years; in October, 1870, settled with the Baptist church in Agawam, Mass., and remained about three years; in 1873 was chosen Professor of Latin, Greek, Intellectual and Moral Philosophy in Peddie Institute, N. J., and after three years became acting principal; in May, 1879, settled with the Baptist church in Wethersfield, Conn., where he now (1880) labors; wrote the Sunday-school Expositions for the *Christian Era*, of Boston, from January, 1873, to December, 1875; a man of universal talent and strength.

Bond, Rev. William P., son of Lewis Bond, was born in Bertie Co., N. C., Oct. 16, 1813. He professed religion at Chapel Hill, in 1831, and was baptized by Dr. Hooper; united with Mount Carmel church in 1832; moved to Tennessee in 1837, and settled in Brownsville, and engaged in the legal profession; was elected judge of the Circuit Court in 1865, which office he held until 1871; January, 1871, was ordained to the gospel ministry; Presbytery, Revs. G. W. Young, Mat. Hillsman, I. R. Branham, and J. F. B. Mays; and he became pastor of the Brownsville Baptist church, which position he held for three years. Brother Bond as a judge wore the *ermine* with great dignity. As a speaker he is fluent and impressive. His moral character is unsurpassed. His attainments are of the first order, and yet he is very modest and unpretending. He was at one time the president of the West Tennessee Baptist Convention, and he was elected the president of the Tennessee Baptist Convention at its organization.

Boomer, Rev. Job Borden, was born in Fall River, Mass., Sept. 8, 1793, his father being the

pastor of the Baptist church in Charlton, Mass., for thirty years. He was ordained in Sutton, Mass., June 9, 1819, and like his father had a long and useful pastorate in one church, his connection with it continuing twenty-four years. At the end of this period he resigned, and subsequently sustained the pastoral relation to two other churches, the one in East Brookfield, Mass., and the other in Uxbridge, Mass. He spent his last days in Worcester, where he died Aug. 16, 1864. In that part of his native State in which he passed his ministerial life his name is held in high esteem, and his saintly virtues will long be cherished by the many to whom he broke the bread of life.

Boone, Col. Daniel, the celebrated hunter and explorer, though a Baptist in principle, was never in communion with any church. He was a man of great integrity, enlarged charity to his race, and profound reverence to God. His bravery was undaunted, and he was almost womanly in the gentleness and amiability of his manners. His love of the beauties of nature, rather than his fondness for adventure, led him to spend most of his life in the great forests of the West. He explored Kentucky in 1769-71, moved to the Territory in 1775. About 1795 he went to Missouri, where he died Sept. 26, 1820, in the eighty-sixth year of his age. His remains and those of his wife were removed to Kentucky and interred in the State cemetery at Frankfort in 1845.

Boone, Rev. J. B., was born in Northampton Co., N. C., Oct. 1, 1836; baptized at thirteen; went to Wake Forest College in 1860; served in the army during the war; was ordained in 1867; spent two years at the theological seminary at Greenville, S. C.; was pastor in Charlotte; was the first principal of a graded school in North Carolina; has been for several years pastor at Statesville and Salisbury; is moderator of the South Yadkin Association; a man of solid worth, strong faith, and unflinching perseverance. Mr. Boone is a trustee of Wake Forest College.

Boone, Hon. Levi D., M.D.—Since 1836 Dr. Boone has been a resident of Chicago; at present, therefore, one of its oldest, as he is one of its most respected citizens. He was a native of Kentucky, and grand-nephew of the famous Daniel Boone. He was born Dec. 8, 1808. His father died while the son was still but a boy, his death being the ultimate effect of a wound received at the battle of Horseshoe Bend, in Kentucky. In 1829, Dr. Boone removed to Illinois, his home being first at Edwardsville, where he entered the office of Dr. B. F. Edwards, subsequently at Hillsborough. Upon the breaking out of the Black Hawk war, Dr. Boone at once offered his services, the first man in his county to do so, and in command of a company of cavalry served till the close of the war. In 1836, as men-

tioned above, he made his home at Chicago, where he has since resided.

Dr. Boone as a physician was successful and beloved. During the three cholera years, 1848, 1849, and 1850, he served as city physician, filling that position of exposure and exhausting labor to eminent acceptance. He was, however, early called to positions of public service apart from his profession: for three terms, a period of six years, as alderman of the city, and in 1855 as mayor. It was during his mayoralty that the improvements of various kinds which so much changed the character of Chicago as a place of residence were either commenced or so organized as to secure their rapid prosecution; the high school and reform school were also established, while in the same period that growth in population began which made Chicago the marvel of American cities. In all posts of public service, and in his relation to public questions of every kind, Dr. Boone has commanded universal respect as a patriotic citizen and an able administrator. During the war, notwithstanding his Southern birth, he took his position upon the right side, and was conspicuous by his activity in behalf of the government. Dr. Boone has associated with his medical practice extensive business relations, and of late years these latter have chiefly occupied him. In all such he has ever been respected for his sagacity and integrity, and even amidst the reverses consequent upon disasters that have befallen the city, has borne himself resolutely and with fidelity to every manner of trust.

Dr. Boone was one of the earliest members of the First Baptist church in Chicago, and during many years was a deacon in that church,—one of the most liberal, active, and valued of the entire body. For some years past he has been a member of the Michigan Avenue church. In all the enterprises of the denomination centring at Chicago he has influentially shared, giving largely of his means and holding a foremost place in all denominational councils. He was one of the incorporators of the university at Chicago, and during nearly the entire history of that institution has been perhaps the most influential man upon its board of trustees, contributing generously to its funds. Among the Baptist laymen of Illinois Dr. Boone's name should stand with those which it is almost a denominational duty and privilege to hold in lasting remembrance.

Boone, Rev. Squire, a celebrated explorer of Kentucky, son of Squire Boone, and brother of the famous hunter, Col. Daniel Boone, was born in Berks Co., Pa., in 1737. Soon after his birth his parents removed to North Carolina, and settled on the Yadkin, eight miles from Wilkesborough. Here he remained until 1770. It is not known at what period he united with the church or when he

began to preach, but it was previous to his removing to the West. The first day of May, 1769, Daniel Boone and five other men set out from the Yadkin "to explore the wilderness of America in quest of the country called Kentucky." On the 7th of June they first saw from an eminence "the beautiful level" of Kentucky. They spent the summer and fall in hunting. The other members of the company having returned home, Boone and Steward were captured by the Indians, December 22. After seven days they escaped and returned to camp on Red River. "About this time," says Boone, in his autobiography, "my brother, Squire Boone, with another adventurer, who came to explore the country shortly after us, . . . accidentally found our camp." "Our meeting, fortunately in the wilderness, gave us the most sensible satisfaction. Soon after this John Steward was killed by the savages, and the man that came with my brother returned home." The two brothers, now left alone, built "a cottage," and spent the winter in hunting. On the 1st of May, 1770, Squire Boone, unaccompanied, returned to his home for horses and ammunition, and rejoined his brother on the 27th of July. The two brothers explored the country together as far west as the Cumberland River, giving names to the different rivers. In March, 1771, the brothers returned to North Carolina. In the summer of 1775 they again moved to Kentucky, and settled in a fort on the south bank of the Kentucky River, in what is now Madison County. The first marriage of white people in Kentucky was that of Samuel Henderson to Betsy Calloway, and was celebrated by Squire Boone, Aug. 7, 1776. Squire Boone remained in the fort at Boonesborough until 1779, when he built a fort in what is now Shelby Co., Ky. He was prominent in the political affairs of Kentucky, a member of the Transylvania Convention, and a delegate from the Territory of Kentucky to the Virginia Legislature. He moved from Shelby County to Louisville, and a short time before his death, which occurred in 1815, he moved across the Ohio into Indiana Territory. His son, Squire Boone, and his grandson, Thomas Boone, were valuable Baptist ministers in Kentucky.

Booth, Rev. Abraham, was born in Blackwell, Derbyshire, England, May 20, 1734. At ten years of age he was first made to feel a deep concern for his salvation. At twenty-one he was baptized among the General or Arminian Baptists. They encouraged him to preach among them. While engaged in ministering to a church at Kirbywood House he at first was a bitter enemy of "personal election and particular redemption," and he printed a poem "in reproach" of these doctrines. When it pleased God to open his eyes to see the whole truth he began to plan a work that would commend

the doctrines of grace, and when he was about thirty-three years old he published his "Reign of Grace." Speaking of his Arminian poem, he says, "As a poem, if considered in a critical light, it is despicable; if in a theological view, detestable; as it is an impotent attack on the honor of divine grace, in respect to its glorious freeness, and bold opposition to the sovereignty of God, and as such I renounce it."

His "Reign of Grace" was published through the persuasions of Mr. Venn, a distinguished Episcopal clergyman, who took copies sufficient to enable the author to pay the printer. The publication of this work was the cause of Mr. Booth's removal to London. He was ordained pastor of the Prescott Street church in that city Feb. 16, 1769. In this field of labor Mr. Booth was eminently useful, and obtained a celebrity which will never perish.

He was a man of vast reading in his own language and in Latin, and he was justly reputed one of the most learned men of his day. His friend Dr. Newman says, "As a divine he was a star of the first magnitude, and one of the brightest ornaments of the Baptist denomination to which he belonged. Firm in his attachment to his religious principles, he despised the popular cant about charity, and cultivated genuine candor, which is alike remote from the laxity of latitudinarians and the censoriousness of bigots." His "Reign of Grace," and indeed all his works, will continue to instruct and delight the Christian world till the end of time.

He was instrumental in founding Stepney College, which has been such a blessing to the British Baptist churches.

Mr. Booth was a man of strict integrity, of great devoutness, and of a large knowledge of the divine Word. Few men have served the cause of God by their writings, sermons, counsels, and example more effectively than Abraham Booth. He died Jan. 27, 1806, in his seventy-third year, after a pastorate of thirty-seven years in London. He was the author of eight works, besides a number of printed sermons; some of these works have passed through many editions.

Booth, Rev. A. H., a leading minister in Mississippi, was born in Virginia in 1822, and began to preach in Tennessee in 1845. For many years he has exerted a wide influence in Mississippi in building up and strengthening the churches.

Booth, Rev. C. O.—About thirty-eight years of age, reared under favorable circumstances, liberally educated, first studied and practiced medicine, then pastor at Citronville, then at Talladega, now in Montgomery. Has labored some among the colored people of the State as a missionary; a graceful speaker, a gifted preacher, apt in the selection

of language, and though a man of feeble health, his services have been of distinguished value in organizing the interests of colored Baptists in Alabama.

Borum, Joseph Henry, D.D., son of Deacon James and Martha (Tucker) Borum, was born in



JOSEPH HENRY BORUM, D.D.

Prince Edward Co., Va., July 20, 1816. His parents were highly respectable. Both were members of the Baptist church of Christ. His father and family moved from Virginia to Tennessee, December, 1828, Joseph being then twelve years old, and settled in Wilson County, eight miles east of Lebanon, where he remained three years; and in December, 1831, he removed to Tipton County, where he resided up to the time of his death, which occurred March 29, 1843.

After devoting a number of years to mercantile pursuits, Mr. Borum, on Sept. 20, 1836, made a public profession of religion among the Methodists. There being no Baptist church nearer than fifteen miles, he was over-persuaded by his Methodist friends to unite with them, having the promise of the preacher in charge to immerse him, with which, however, he never complied. The next Conference sent another preacher, to whom he communicated the fact that he had joined the Methodists with the express understanding that he was to be immersed. The preacher now in charge put it off from time to time. A sermon against immersion by the presiding elder taught Mr. Borum his duty, and a few days after he heard it he presented himself to Beaver Creek church, Fayette Co., Tenn., for membership, where he was cordially received, but at the

time it had no pastor. He was referred to Rev. Peter S. Gayle, then living near Brownsville, Tenn., to baptize him, who, on Aug. 17, 1837, near Covington, Tenn., buried him with Christ in baptism. The Beaver Creek church being without a pastor, and having no regular meetings, he could not be licensed to preach. Impressed with the duty of calling sinners to repentance, he conferred with several brethren on the subject, who urged him to go forward and preach the gospel. So, on the third Lord's day in September, one month after his baptism, he preached his first sermon at Liberty meeting-house, Tipton Co., Tenn., forty years ago.

On March 24, 1839, a church was organized at Covington, Tenn., of which he was a constituent member. He was chosen clerk at its organization, and soon after he was elected deacon. He was ordained to the gospel ministry by the Covington church on the 21st day of September, 1845. Not long after this he removed to Durhamville, Lauderdale Co., Tenn., and united with the Elon church, and became associated with Rev. Geo. W. Young, the pastor of said church, worshiping in Haywood County. Durhamville was then the only Regular Baptist church in Lauderdale County. Mr. Young and he rode and preached together (mainly in Lauderdale County) for about three years, when they had to separate to take charge of churches which they had constituted. There are now twenty Baptist churches, white and colored, in the same county. Mr. Borum and Mr. Young never engaged in union meetings, nor did they invite Pedobaptist ministers into their pulpits to preach, regarding this practice as inconsistent with Bible teachings and injurious to the truth. By pursuing this straightforward and consistent course the Lord abundantly blessed their labors. Mr. Borum has served the following churches: Elon, Grace, Ripley, Covington, Dyersburg, Newbern, Stanton, Mount Olive, Harmony, Society Hill, Salem, and Poplar Grove, in Tennessee, and also Osceola, Ark. He had charge of the Elon church for about twenty-eight years, first and last. He served the Covington church about fifteen years, and the Dyersburg church ten years. He and Rev. G. W. Young assisted in the organization of Elon, Salem, Hermon, Grace (Pleasant Plains, in conjunction with Rev. M. G. Turner), and Ripley, in Lauderdale County, Dyersburg, in Dyer County. Rev. J. H. Borum has acted as agent for the Brownsville Female College, and the West Tennessee Baptist Convention and the Southern Baptist Publication Society, Memphis, Tenn. He has been clerk of Big Hatchie Association for twenty-eight years, and moderator for two years; and he has acted as secretary of the West Tennessee Baptist Convention and the Tennessee Baptist Convention for thirty years. He is now engaged in writing the history

of the Baptist ministers of Tennessee (living and dead) by the request of his brethren of the State. He is a "Land-marker," deeming their practice as most consistent, and most agreeable to the teachings of God's Word. He has removed to Dyersburg, Dyer Co., Tenn., where he expects to finish his course. He is now (1880) the pastor of Dyersburg, Elon, Newbern, and Poplar Grove churches.

Bostick, Rev. Joseph M., a native of Beaufort, now Hampton Co., S. C. He grew up surrounded



REV. JOSEPH M. BOSTICK.

by every luxury and advantage that wealth could afford, yet remarkably free from the vices too often incident to his station in life. He graduated at Furman University, Greenville, S. C., and at Princeton Theological Seminary. He was for several years pastor at Cheraw, S. C. He now ministers to the church at Barnwell, S. C., where he is greatly beloved.

Naturally an utter stranger to fear, it is well for him and others that he was converted in early life. His vehemence was at once turned into a new channel. His piety is more like that of Paul and John than the cold and respectable type now so common. Generosity is, perhaps, even a fault in him. His talents, superior literary attainments, and his devoted piety fit him eminently for usefulness in a far higher position than he has ever occupied. His modesty has kept him in the background, while others without a tittle of his qualifications have occupied more conspicuous positions.

Bostick, Rev. W. M., was born in Richmond Co., N. C.; attended an academy in Carthage at eighteen; was baptized by Rev. A. D. Blackwood

in August, 1853; read theology for two years with the Rev. Archibald McQueen, a Presbyterian minister; was ordained by a Presbytery, consisting of Revs. Enoch Crutchfield, John Mercer, Nath. Richardson, and F. M. Jordan, and has been, since 1871, the moderator of the Pee Dee Association.

Boston, First Baptist Church.—On the 7th of June, 1865, the First church in Boston celebrated its two hundredth anniversary.

On "the 28th of the third month, 1665, in Charlestown, Mass., the church of Christ, commonly, though falsely, called Anabaptists, were gathered together, and entered into fellowship and communion with each other; engaging to walk together in all the appointments of their Lord and Master, the Lord Jesus Christ, as far as he should be pleased to make known his mind and will unto them, by his Word and Spirit, and then were baptized." Here follows the names of sundry persons who, with others from Old England of like faith, formed themselves into a Baptist church. Such is the first record on the books of the First Baptist church in Boston. The "third month" here alluded to dates from the 1st of March, according to the old reckoning, and taking into the account the change from the "old style" to the "new style," we are brought to the 7th of June, as corresponding to "the 28th of the third month."

The little band of disciples of Christ began at once to feel the rigor of ecclesiastical persecution. Having erected what we doubt not was a plain, unpretending house of worship, they were, by legal enactment, forbidden to use it for religious purposes. Orders were issued to the marshal to see to it that its doors were not opened, and in the faithful performance of his duty he caused to be nailed up on the door this interesting order:

"All persons are to take notice, that by order of the court the doors of this house are shut up, and that they are inhibited to hold any meeting therein, or to open the doors thereof, without license from authority, till the court take further order, as they will answer the contrary at their peril.

"EDWARD RAWSON, Secretary."

In vain they protested against such treatment, and pointed out the inconsistency of those who had fled from persecution in the Old World resorting to it in the New. A public disputation was appointed by the governor, with the hope that the obstinate Baptists might be convinced of their error, and come into the more respectable and the more orderly fold of the "standing order." The time set apart to hold this important discussion was nine o'clock in the morning of April 14, 1668. "The Baptists," says Dr. Neale, "were on hand promptly at the appointed hour, each with his New Testament, ready marked, and the leaves turned down. Nothing pleased them better than an opportunity

for free speech and Scripture quotations. They came from all quarters. Three brethren were sent from the church in Newport to assist their brethren in Boston, it was said, though the Boston Baptists then, as now, felt abundantly competent to manage their own affairs. Providence, no doubt, was ably represented. The followers of Roger Williams were always courageous, and like the sons of Rhode Island in the late conflict, were never known to flee or flinch in the presence of an enemy." And yet after all "the flourish of arms," the poor Baptists were regarded as miserable heretics, whom learned divines might lecture, but to whom they were not permitted to reply. Their cause was already prejudged before the appointed hearing commenced.

As the years rolled by, and a more liberal spirit began to spread through the community, the severity of persecution was mitigated. The first pastor of the church was Thomas Gould. He was followed by Isaac Hull, both of them being assisted in their work by John Russell. Pastors and associate "elders" seem to have been the order of things for several years. We come down to the time of the ordination of Elisha Callender, a young man of much promise, who had graduated from Harvard College in the class of 1810, and was set apart to the work of the gospel ministry May 21, 1718. Mr. Callender was the greatly beloved pastor of the church for twenty years, and died March 31, 1738. His last words were, "I shall sleep in Jesus."

The next pastor was Rev. Jeremiah Lundy, who held the office for twenty-five years. He was followed by Samuel Stillman, D.D., of whose pastorate the reader will find a full account in the biographical sketch of him in this volume. Dr. Neale says of him, "No pastor before or since was ever more beloved by his church. His popularity was uninterrupted, and greater, if possible, in his old age than in his youth. A few individuals who sat under his ministry, and who were quite young when he was an old man, still survive. They never weary of talking about him, and even now speak of this as Dr. Stillman's church. They looked at the venerable pastor not only with the profoundest respect, but with the observant eye of childhood. They noticed and remembered everything in his external appearance, his wig and gown and bands, his horse and carriage, and negro man Jephtha,—how he walked, how he talked, how he baptized, the peculiar manner in which he began his prayers, "O thou Father of mercies and God of all grace."

"Dr. Stillman," continues Dr. Neale, "was probably the most popular orator of his day. The most distinguished men in the Commonwealth were often present at his public services. The elder President Adams was a delighted listener to his sermons. Governor Hancock became, in the latter part of his life, a regular member of his congrega-

tion. Persons who cared nothing for his theology were attracted by his fame as a public speaker. A strange gentleman of this class was one day present at church, and seemed restless and uneasy under the strong doctrines of human depravity, divine sovereignty, and future retribution that were often on the preacher's lips. On the present occasion his denunciations of sin had been unusually pointed and scathing. 'Really,' the gentleman remarked, as he went out of the sanctuary, 'the doctor makes us all out a set of rascals, but he does it so gracefully and eloquently that I am not disposed to find fault.'" Dr. Stillman died on the 12th of March, 1807.

The Rev. Joseph Clay, of Georgia, who had been called to be a colleague with Dr. Stillman, entered upon his duties as sole pastor of the church, and was installed as such in the August succeeding the death of his predecessor. He preached to the church, however, only a year, and then his health giving way, he resigned and returned to his native South. James Manning Winchell was the successor of Mr. Clay. Notice of his ministry will be found in the sketch under his name. The same may be said of the ministry of his successor, Francis Wayland. Rev. Cyrus P. Grosvenor was the next pastor, continuing in office for nearly four years. He was followed by Rev. William Hague, who was installed Feb. 5, 1831, and resigned at the end of six years to go to the First Church, in Providence, R. I. His successor was Rollin Heber Neale, D.D., who was installed Sept. 27, 1837, and continued sole pastor of the church, which has been remarkably blessed under his long ministry, until its union with the Shawmut Avenue church, in 1877, at the time of the writing of this sketch. Rev. Dr. Crane, for many years pastor of the Second Baptist church, in Hartford, Conn., is the pastor of the united churches, which retained the old and honored name, "The First Baptist church of Boston."

Boston, Rev. S. C., was born near Rehoboth, Somerset Co., Md., Aug. 23, 1820. For three years he pursued his studies at the Baptist Seminary (Richmond College), Va., and then entered the Columbian College, where he graduated in 1845. He entered at once on the work of the ministry, and for several years labored as missionary under the board of the Maryland Union Association, in the lower part of the Eastern Shore of Maryland. Mr. Boston was instrumental in building several church edifices in the State, and in repairing and beautifying others. From 1857 to 1859 he was pastor of the Second Baptist church in Petersburg, Va.; from 1860 to 1867, pastor of the church in Farmville, Va.; from 1867 to 1869, pastor of the Lee Street church, Baltimore; from 1870 to 1872, pastor of the church at Frenchtown, N. J.; and from 1872 to 1877, pastor of the Bruntington church,

Va. In 1877 he entered on the pastorate of the Onancock church, Accomac Co., Va., where he still labors. Mr. Boston has been greatly blessed in his labors, having baptized nearly 300 persons, and having trained his churches to the performance of all good works. He has been an occasional contributor to the religious papers and periodicals, and is deeply interested in all the educational movements of the denomination. Mr. Boston is the father of the Rev. F. R. Boston, a successful young minister, now settled at Hampton, Va.

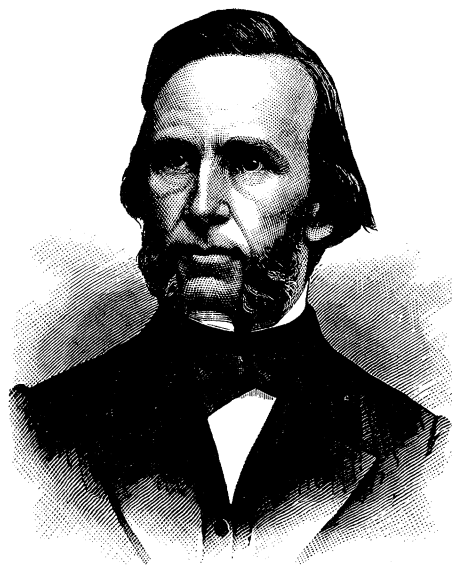
Bosworth, Hon. Alfred, was born in Warren, R. I., Jan. 28, 1812. He graduated at Brown University, in the class of 1835. He studied law in the office of Judge Haile, and was admitted to the bar in 1838, and, after a brief residence in another place, returned to Warren, where he practiced his profession until the year 1854, when, on the death of Judge Haile, he was appointed his successor as a justice of the Supreme Court of Rhode Island. While in the practice of his profession he conducted many important cases; not only in the courts of his own State, but in the Supreme Court of the United States, being associated with some of the most distinguished lawyers in the country. He was elected a member of the corporation of Brown University on the Baptist foundation in 1854, and for eight years was faithful in the discharge of his duties as a trustee of the college. Although not a member of the Baptist church in Warren, he was an attendant upon its worship, and interested in all that concerned its prosperity. Judge Bosworth died at Warren, May 10, 1862, aged fifty years and four months.

Bosworth, Geo. Wm., D.D., was born in Bellingham, Norfolk Co., Mass., Sept. 30, 1818. His parents were members of the Baptist church. At the age of thirteen he became deeply interested in religion and united with the church, being baptized by Rev. Calvin Newton, then the pastor, by whose encouragement he soon began to speak and pray in religious meetings.

In 1831, Mr. Newton became a professor in Waterville College, and the year following took young Bosworth into his family and fitted him for college, which he entered in the class of 1837. His collegiate course was interrupted by ill health, but he was awarded graduation rank by the board of trustees, also the degree of A.M. in 1854, and that of D.D. in 1862. He took the regular course in Newton Theological Institution, graduating in 1841.

In September, 1841, he was ordained as pastor of the Baptist church in Medford, near Boston, the church being publicly "recognized" on the same occasion. After a successful ministry of nearly five years in Medford, he became the pastor of the South Baptist church in Boston, his installation occurring March 29, 1846. Here he remained for nine years,

during which the church enjoyed prosperity. He then removed to Portland, Me., and became pastor of the Free Street Baptist church, February, 1855, which connection was sustained till Sept. 3, 1865.



GEO. WM. BOSWORTH, D.D.

During this period Dr. Bosworth took a very active part in the service which secured the endowment of Waterville College, now Colby University.

To obtain a partial relief from exhausting labors he severed his union with the Free Street church, against their urgent remonstrances, and became pastor of the First Baptist church in Lawrence, Mass., Aug. 10, 1865, and remained there till the close of January, 1869, when he became pastor of the First Baptist church in Haverhill, commencing his labors Feb. 7, 1869.

From his ordination till now he has not been out of the pastoral connection for a single Sabbath. Aside from the ministerial service he has been much engaged in denominational activities,—secretary of the Massachusetts Convention from 1852 to 1855; secretary of the board of trustees of Newton Theological Institution from 1865 till this time; secretary and treasurer of the Maine Baptist Education Society from 1856 till he left the State, in 1865; corresponding secretary of the Northern Baptist Education Society from 1865 till the present time. And he has been elected to fill the place of secretary and superintendent of the Massachusetts Baptist Convention, and has accepted the appointment, having announced to the church in Haverhill his purpose to close his pastoral labors at the termination of ten years of service.

Botsford, Rev. Edmund, came to Charleston, S. C., in 1766. November 1 of the same year he was converted under the ministry of Oliver Hart, "a day," says Mr. Botsford, "of light, a day of joy and peace." Having expressed a wish to enter the ministry, he was placed under the instruction of Mr. Williams, a learned and pious member of the church. Mr. Hart directed his theological studies. He was licensed in February, 1771, and ordained March, 1772. The fathers of those days regarded, more than we do, the injunction, "Lay hands suddenly on no man." Dr. Manly, Sr., says, "The young men were not ordained until they had visited some of the churches and preached before the Association and obtained their approbation."

He labored with great acceptance in Charleston for a time, and then traveled and preached extensively and with eminent success in several States. He finally settled in Georgetown, S. C., where he was the beloved and honored pastor for twenty-three years. There he rested on the 25th of December, 1819, in the seventy-fifth year of his age.

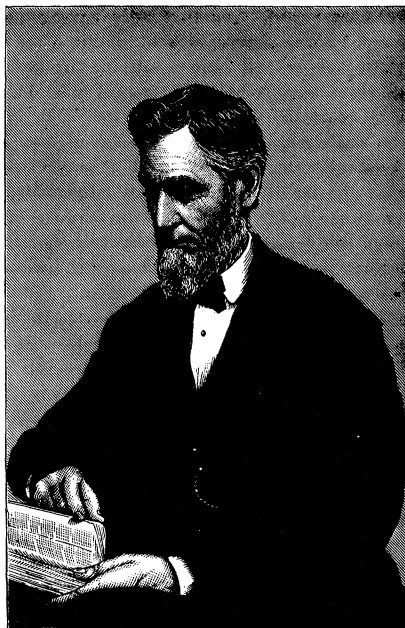
Mr. Botsford had a strong faith in the Saviour's abiding presence, and he enjoyed much of the Spirit's power in his heart. His labors in Georgia were eminently blessed, and he is revered as one of the illustrious and heaven-honored founders of the Baptist denomination in that State, and he has the same distinguished position in the Baptist history of South Carolina.

Boucher, Joan, was a lady of Kent, England, whose position in society was so exalted that she had access to the court of Henry VIII., and for a time held an honorable position in it. This lady was accustomed to take Bibles into the palace for distribution, concealed under her apparel. She visited the persecuted in prison, and contributed to their support and encouragement. She loved Christ, and she received such courageous grace from him that she feared nothing human and nothing painful. She would defy a dozen bishops, or as many executioners, if they attempted to compel her to deny her faith. Her talents made her a serious opponent in any discussion, even though Cranmer or Ridley took the other side.

Joan was a firm Baptist, and she held a peculiar opinion about the origin of the Saviour's body. "You believe," said Cranmer to her, "that the Word was made flesh in the virgin, but that Christ took flesh of the virgin you believe not, because the flesh of the virgin being the outward man [was] sinfully gotten, and born in sin, but the Word, by the consent of the inward man of the virgin, was made flesh." This conceit held by Joan did not impugn the divinity or humanity of Christ, or the maternal relations of Mary to Jesus, and Cranmer might have safely passed it by. But she was an Anabaptist, and she must recant or be

burned. She defended her doctrine of Christ's purity of nature with great power and perseverance, and the protracted efforts of two of the ablest prelates in the Church of England failed to make any impression upon her. She was then delivered up to the secular power for punishment. Cranmer had much trouble in persuading the youthful king Edward VI. to sign her death-warrant. He told him with tears in his eyes that if he did wrong, since it was in submission to his authority, the archbishop should answer for it before God. "This struck him with much horror, so that he was very unwilling to have the sentence executed." But other attempts to make Joan renounce her opinions were made with provoking results; and this distinguished Baptist was burned to ashes almost exclusively through the efforts of Archbishop Cranmer. She passed through the flames to paradise May 2, 1550, in Smithfield, London. Her death was marked by perfect fearlessness and by the full peace of God. In Mary's time poor Cranmer had to drink the cup he forced on Joan Boucher, and the lady's courage far surpassed the archbishop's when the time of trial first approached.

Bouc, Hon. William Veirs, was born near Edward's Ferry, Montgomery Co., Md., May 11,



HON. WILLIAM VEIRS BOUC.

1818. His father's family were for many generations the honored residents of Acqueville, France, some of whom were distinguished among the clergy

of the Roman Catholic Church of that country, and especially Louis Domince, who was a canon of the Cathedral church of Rouen. Judge Bouic's father was Peter Anable Tranquelle Bouic, who died in Maryland in 1823. Mr. Bouic received his early education at a school in the neighborhood, and at the age of twelve removing to Rockville, Md., he attended the academy there for several years, and finally graduated in the full course. Upon leaving school he entered the law-office of John Brewer, Esq., Rockville, and at the termination of his course he was admitted to the bar. Having practiced for a while at Warrenton, Mo., he returned to Rockville to prosecute his profession. Judge Bouic rendered valuable services to his country during the war by restraining violence and mitigating its terrible evils wherever he had the power. He is interested in all educational enterprises; a firm friend of the academy in his town, and one of the overseers of the Columbian University, at which a son of his, a promising young lawyer, graduated with honors. Although Judge Bouic's father was a Catholic and his mother an Episcopalian, he, at his conversion, united with the Baptist church in Rockville when he was eighteen years of age, and still is an active member of that body. He was appointed in 1849, by the attorney-general of the State of Maryland, deputy attorney-general for Montgomery County, and that office having been abolished, he was elected in 1851 to the office of State attorney for the same county for the period of four years, which office he continued to hold and adorn by successive elections until 1867. In that year he was elected an associate judge of the Circuit Court for the Sixth Judicial Circuit of the State for the term of fifteen years. Judge Bouic is ever awake to the interests of his fellow-townsmen, and has done much by his personal efforts to make Rockville one of the most beautiful towns in the State.

Boulware, Rev. Theodorick, was born in Virginia, November 13, 1780. He was converted at the age of ten years. He was ordained in 1810. He spent seventeen years preaching in Kentucky. He removed to Missouri in 1827, and lived in Callaway County. He was a man of a high order of talent, well educated, energetic, and an impressive preacher, and he stood in the front rank as a defender of the faith. He took a bold stand against the organization of the General Association because of his anti-mission principles, and lived and died connected with the Old-School Baptists. He died Sept. 21, 1867.

Boutelle, Hon. Timothy, was born at Leominster, Mass., Nov. 10, 1777. The labors of the farm, on which he passed his early days, making too severe a draft on a naturally delicate constitution, his father was induced to give him an education. In

this decision he was greatly encouraged by observing in his son evidences of mental vigor and an aptness for study, which gave promise of success in whatever profession he might select as the business of his life. He graduated at Harvard College in the class of 1800. Among his classmates were



HON. TIMOTHY BOUTELLE.

Washington Allston, the celebrated painter, the Rev. J. S. Buckminster, the eloquent pastor of the Brattle Square church in Boston, and the late Chief-Justice Shaw, of Massachusetts, who was his roommate. In a class thus distinguished for ability, Mr. Boutelle graduated with high reputation as a scholar. For one year after he was an assistant teacher at the Leicester Academy. In 1801 he entered the law-office of Hon. Abijah Bigelow, of Leominster, with whom he remained three years. Having been admitted to the bar in 1804, he removed to Waterville, Me., and commenced the practice of his profession. He soon rose to eminence as a lawyer, and had in some respects the best practice in his county. "He uniformly had the respect and confidence of the court as a sound and able lawyer, and was influential with the jury, because he presented his views with clearness and force, and appeared before them with the moral power of an honest man." For a number of years he represented his town in both branches of the Legislature, where he was during his whole term of service on the important Judiciary Committee, and frequently its chairman. It was while he was in the Senate that mainly through his influence a charter was obtained, in 1820, for Waterville Col-

lege, now Colby University. For many years he was a trustee of the college, and its treasurer, and received from the institution, in 1839, the honorary degree of Doctor of Laws.

Mr. Boutelle was an habitual worshiper at the First Baptist church in Waterville. The writer of this sketch recalls with pleasure the constancy of his attendance upon the public services of the Sabbath, and the devoutness of his demeanor in the house of God. It was no small encouragement to him that he had in his congregation one who cast the full weight of his great influence on the side of good order and religion. His was a life of great activity, honorably and well spent. He died Nov. 12, 1855, at the ripe age of seventy-eight years.

Bowers, Charles M., D.D., was born in Boston, Jan. 10, 1817. He graduated at Brown University in the class of 1838. Having spent one year in the Newton Theological Institution, he was ordained pastor of the church in Lexington, Mass., Sept. 9, 1841. The relation continued for four years,—1841–45,—when he decided to accept a call to the church in Clinton, Mass., where he has been the pastor ever since. He was a member of the Massachusetts Legislature one year,—the session of 1865–66. For twelve years he has been the efficient secretary of the Massachusetts Baptist State Convention.

Dr. Bowers received his degree from Brown University in 1870.

Bowers, Marmion H., was born at Moore's Hill, Dearborn Co., Ind.; educated at Farmer's College, O.; studied law at the State University, Bloomington, Ind.; practiced law at Aurora, Ind., and edited a newspaper; removed to Texas in 1852; resumed practice of law at Austin, 1853; raised a company for Confederate service in 1861; elected captain of Company C, 16th Regt. Texas Volunteer Infantry (Flournoy's): loss of health caused his early resignation; elected, while absent from Austin, a member of 10th Legislature from Travis County; made his reputation by urging legislative enactments against irregular impressments of property by Confederate States agents and others; edited *Southern Intelligencer* a few months after the war; in 1869 elected State Senator from Travis district; took a commanding part in all important measures of the several sessions of that Legislature, resisting the arbitrary school, militia, and police bills. His speech on martial law in time of peace is regarded as exhaustive and conclusive. He reached a high position at the Austin bar. He was a consistent and earnest member of the Baptist church at Austin from 1854 to the time of his death, March 3, 1872.

Bowker, S. D., M.D., was born in Courtland Co., N. Y., Feb. 10, 1830. He graduated at Fair-

mount Theological Seminary, and was a successful minister at several important points. He had baptized over 800 persons when fifty years of age. Several church edifices stand as monuments of his untiring labors. The last one built under his superintendence was the one at Leadville, Col. Without his self-sacrificing labor it would not have been erected. Having graduated in medicine as well as in theology, he practiced the healing art. He ranks among the most skillful physicians of Leadville, and is much respected for his good deeds of sympathy and benevolence as well as for his abilities.

Bowles, Rev. Ralph H., son of Ralph H. and Rebecca Bowles, was born in Hartford, Conn.; fitted for college in Connecticut Literary Institution; graduated at Trinity College in 1848; received the degree of A.M. in 1851; was ordained as pastor of the Baptist church in Tariffville, Conn., in 1850; settlements afterward were in Branford, Conn.; Lee, Brighton, West Newton, Lee (second time), Mass.; Greenbush, N. Y.; Jewett City, New Hartford, and Canton, Conn.; a devout, earnest, and indefatigable worker.

Boyce, James Pettigru, D.D., LL.D., Professor of Systematic Theology, Church Government, and



JAMES PETTIGRU BOYCE, D.D., LL.D.

Pastoral Duties in the Southern Baptist Theological Seminary, and chairman of its faculty, was born of Scotch-Irish parents at Charleston, S. C., Jan. 11, 1827. After spending two years at Charleston College, he entered Brown University, where he graduated in 1847. He was baptized by

Rev. Richard Fuller, D.D., and united with the First Baptist church at Charleston in 1846. He was licensed to preach in 1847, and for six months of the following year he edited the *Southern Baptist*. In 1849 he entered Princeton Theological Seminary, where he remained two years. In 1851 he was ordained pastor of the Baptist church in Columbia, S. C., where he preached until 1855, when he accepted a professorship of Theology in Furman University. His inaugural address was delivered during the succeeding commencement, in July, 1856. Its subject was, "Three Changes in Theological Education." The address did much in strengthening the cause of theological education in the South, leading many to favor it who had hitherto opposed it, and laying the foundation of the peculiar system of teaching afterwards adopted in the Southern Baptist Theological Seminary. In 1858 and 1859, Dr. Boyce was elected professor in this institution, with the privilege of selecting his chair, and was also made chairman of its faculty. To these offices have since been added those of treasurer and general agent, which positions he still holds.

He was elected to a seat in the South Carolina Legislature in 1862, and re-elected in 1864. He took a prominent part in the business of that body. Two of his speeches, advocating the indorsement of a definite amount of Confederate bonds by the State, were published. He also published a pamphlet on that subject.

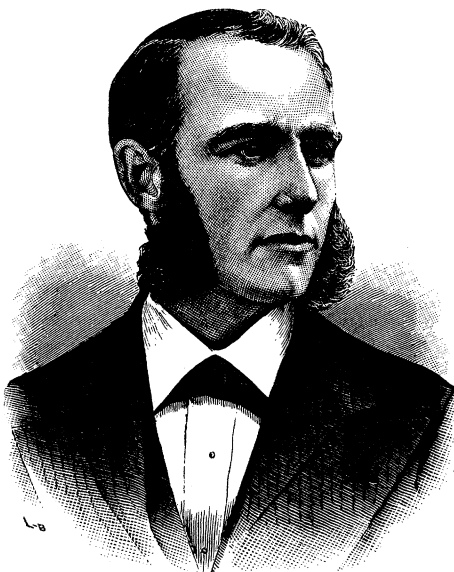
His principal publications are, "A Brief Catechism on Bible Doctrines"; "The Doctrine and Uses of the Sanctuary," a sermon at the dedication of Columbia Baptist Church; "Death and Life the Christian's Portion," occasioned by the death of Rev. B. Manly, Sr., D.D.; and "The Suffering Christ," published in the *Baptist Quarterly* of October, 1870. He has a great intellect, tireless energy, and extraordinary executive ability, and to him, more than to all others, the Southern Baptist Theological Seminary owes its existence. His private library comprises over 13,000 volumes.

Boyd, Robert, D.D.—This widely known minister of Christ was born in Girvin, Ayrshire, Scotland, Aug. 24, 1816, and died at his home in Waukesha, Wis., Aug. 1, 1879, aged sixty-three years. His parents were devoted members of the Presbyterian Church, and he was indebted to them for an early Christian education. Converted at the age of fifteen, impressed almost simultaneously that it was his duty to preach, he began at once to address public assemblies with great acceptance. His attention having been called to the question of baptism, he gave the subject prayerful and unprejudiced examination, which resulted in his becoming a Baptist. In 1843, Dr. Boyd came to

America, and settled as pastor at Brockville, Canada. Subsequently he served the churches at London and Hamilton, Canada, with great efficiency. Owing to failure of health he came in 1854 to Waterville, Wis., and settled on a farm. His health having been restored, he accepted the pastorate of the Baptist church in Waukesha, and afterwards he took charge of the Edina Place Baptist church, Chicago, Ill. In 1863, owing to an attack of paralysis so impairing his health as to unfit him for the duties of his city pastorate, he came again to Waukesha. The same year Shurtleff College conferred upon him the degree of D.D. Although paralyzed to such an extent that he had to be carried into the pulpit in his chair, and to preach sitting, he proclaimed the good news with great power for four years to the Baptist church in Waukesha. In 1867 he was finally prostrated to such an extent as to be confined thereafter to his house until death summoned him up higher. Although he resigned his pastorate, the church declined to accept it. For about twelve years he was helpless on his bed. His intellect, however, remained unimpaired, and during these years the best work of his life was accomplished. He employed his time in the production of the books which he left as a precious legacy to the church of Christ. As the result of his labor he prepared for the press "Glad Tidings," "None but Christ," "Grace and Truth," "The Good Shepherd," "The World's Hope," "Wee Willie," "My Enquiry Meeting," "Lectures to Young Converts," "Words of Comfort to the Afflicted," and an autobiography in manuscript. Dr. Boyd was gifted with a mind of a high order, and every power he possessed was brought into service for Christ. He had a profound reverence for the sacred Scriptures, and he unfolded their themes with a variety and richness of illustration hardly ever surpassed. His delight was to preach the gospel, and he easily found Christ crucified in every theme. The great salvation always absorbed his soul, and the atonement was to him the radiating centre of saving knowledge. As a pastor he lived in the hearts of his people. In this relation, if more remarkable in one thing than another, it was in the confidence which he inspired. His people gave up their minds and hearts to him without suspicion or reserve. In the midst of great suffering he evinced remarkable fortitude and submission to the will of God. He was a noble specimen of a man and a Christian minister. He has bequeathed to his family and the church of God the memory of a life without reproach, devoted to the cause of truth without reserve.

Boyd, Willard W., D.D., was born Nov. 22, 1843, in Chemung Co., N. Y. His parents moved to Saco, Me., when he was two years old.

He was prepared for college at fourteen years of age. He was converted at the age of twelve years. His father died when he was eighteen years of age, and Willard succeeded him in superintending a



WILLARD W. BOYD, D.D.

factory at Springville, Me. In this place there was but one church, a Baptist, whose members were few in number. Dr. Boyd read Spurgeon's sermons to them, and soon began to speak in his own language; a revival followed, and the converts asked for baptism. He being a Congregationalist, studied the question of baptism, and soon, with those who had lately found Jesus, he was baptized. In 1866 his mother died, and the following year he entered Harvard University, where he graduated with honor in 1871. After spending a year at a German university he was appointed tutor in Harvard College, and held the position till, in 1873, he accepted the pastorate of the First Baptist church in Charlestown,—a part of Boston, Mass. With this church he remained four years, and received about 400 members into its fellowship. In June, 1877, he was installed as pastor of the Second Baptist church of St. Louis, Mo. In June, 1878, he received the honorary degree of Doctor of Divinity from Shurtleff College, Ill. In Dr. Boyd are combined scholarship, executive ability, and pulpit eloquence. He possesses great energy and piety. Many have been added to his church in St. Louis since his settlement, and the house of worship has been twice built, owing to fire. He occupies one of the most responsible positions in the Baptist denomination in the Missis-

sippi Valley, and preaches to very large congregations.

Boyd, Rev. Jabez S., was born in Essex Co., N. Y., in 1831; brought to Michigan while still an infant; baptized in Mooreville, in June, 1850, and educated for the ministry at Kalamazoo College, from which he graduated in 1856. He settled at once as pastor in Novi, and was ordained in November of the same year. His successive pastorates were, in Flint, four years; in Novi, again three years; in Howell, four years; in Franklin, Ind., one year; in Ypsilanti, seven years. During all this time he was continuously in the pastorate without the intermission of a single day. At Novi he baptized 117; in Flint, 63; in Howell, 163; and during the time of the Franklin and Ypsilanti pastorates, 163. While pastor at Flint he was one year chaplain of the 10th Regiment of Mich. Vols., Infantry.

In August, 1879, he became financial secretary of Kalamazoo College, and is at present residing in Kalamazoo, engaged most vigorously in the work of securing an adequate endowment for the college, and the means for defraying its current expenses.

Boykin, James, a deacon of the Baptist church at Columbus, Ga., was born in 1792, near Camden, in South Carolina. With his father, Francis Boykin, he moved to Georgia, and settled on a large plantation in Washington County, ten miles south of Milledgeville; in 1829 he sold his home and planting interests to his brother, Dr. Samuel Boykin, and moved to Columbus, and settled on another plantation in Stewart County, twenty miles from Columbus. He united with the Columbus church, and was ordained a deacon, which office he filled worthily until his death, in 1846. He was at that time quite wealthy, and gave liberally of his means to sustain the gospel and to establish Mercer University. He was an exceedingly kind man. To his children he was the most tender and affectionate of parents; to his wife the most devoted of husbands; he was a Christian without reproach. A security debt swept away nearly \$100,000 of his property, yet he never murmured, or spoke an unkind word of the man who caused his financial ruin, but preserved his cheerfulness and gentle serenity until called "up higher" at the age of fifty-four.

He did much in founding and sustaining the church at Columbus, and was a most useful, zealous, and liberal Christian, whose memory is even yet fragrant among those who knew him.

Boykin, Rev. Samuel, was born in Milledgeville, Baldwin Co., Ga., Nov. 24, 1829. His mother's maiden name was Narcissa Cooper, daughter of Thomas Cooper, whose ancestors came from England. His paternal ancestor, Ed-

ward Boykin, came from Caernarvonshire, Wales, and settled in Isle of Wight Co., Va., in 1685. William Boykin, the grandson of Edward Boykin, emigrated to Kershaw Co., S. C., in 1755 or 1756, and settled six miles south of Camden. His third son, Francis Boykin, participated in most of the battles of the State during the Revolutionary war, and rose to be a major of infantry in the



REV. SAMUEL BOYKIN.

army, having taken part in the battle of Fort Moultrie.

About the year 1800 Mr. Boykin moved to Georgia, and settled near Milledgeville, where he died in 1821. Three of his children grew to maturity,—Eliza, Samuel, and James. Samuel, born in 1786, died in 1848, was the father of the subject of this sketch. He graduated at the State University of Georgia and at a medical college in Philadelphia, and practiced medicine in Georgia for twenty-five or thirty years. He was also a large planter. He removed to Columbus, Ga., where he spent the last years of his life. He engaged in planting and in banking, and was very prosperous. He was fond of books, and a lover of science; and at his hospitable home distinguished literary and scientific men of the New and Old World were pleased to visit, and ever found in Dr. Boykin a congenial spirit.

Samuel Boykin, his son, spent his earliest years in Columbus. He was sent to Pennsylvania and Connecticut for education, but came back to Georgia and took a full course at the State University, where he graduated in 1851. He then spent nearly a year in foreign travel. While prosecuting

his studies at the State University he made a profession of religion and joined the Baptist church. He was licensed to preach in 1852, and ordained Sept. 16, 1861. In 1859 he became the editor of the *Christian Index*, then published in Macon, Ga., and owned by the Baptist Convention of the State. In 1861 he became the sole proprietor of the *Index*. He continued successfully its publication until 1865, when the disasters of the war between the States stopped it. His editorial management was characterized by decided ability. He subsequently sold the *Index* to J. J. Toon, of Atlanta, by whom it was revived. For several years he also published and edited the *Child's Index*, which he resumed after the war. This child's paper was merged into *Kind Words* in 1872, a paper owned by the Southern Baptist Convention, and published at Memphis, Tenn. In 1873, Mr. Boykin was elected editor of *Kind Words*, which position he has held ever since. Under his management the paper has reached a very large circulation, is now well established, and it is a paper of great value. Mr. Boykin was pastor for one year of the Second Baptist church of Macon, but having been called to Memphis to edit *Kind Words* in 1873, he resigned that charge.

When the Sunday-School Board was abolished in 1874, the paper was removed to Macon, and there published. Mr. Boykin then returned to Georgia. Editing has been his chief employment, for which he is peculiarly fitted. He has been identified with Baptist interests in Georgia for many years. In the cause of missions and Sunday-schools he has been very useful, wielding a large influence over the young of the denomination as editor and expositor of the "Sunday-School Lessons." He is now in the prime of life, with an active mind and untiring industry. The Baptist denomination may still expect large results from his labors and his commanding talents.

Boykin, Rev. Thomas Cooper, State school evangelist for the Georgia Baptist Convention, brother of the foregoing, was born in Baldwin County, ten miles from Milledgeville, Jan. 1, 1836. His parents moved to Columbus soon after his birth, and he was reared in that city. Converted under the ministry of John E. Dawson, he joined the Columbus church in 1851, and was educated at Penfield, in Mercer University, and at Columbia, S. C., in the South Carolina College, from which he was graduated with distinction in 1856. In 1858 he began a planter's life in Russell Co., Ala., near Columbus, transferring his membership to the Mount Lebanon church in 1863. That church licensed him in 1864, and by it he was called to ordination in 1865. It was while acting as pastor for this church that he developed a strong passion for the Sunday-school work, and the brethren of

the Alabama Convention, recognizing his zeal and ability, placed him at the head of their State Sunday-school efforts in 1872. But his native State called him to her service on the 1st of September, 1874, and he removed to Georgia, settled in Atlanta,



REV. THOMAS COOPER BOYKIN.

and, under an appointment of the State Baptist Convention, began a work in the Sunday-school cause which he has continued to prosecute most vigorously and prosperously until the present time (1880). Through his exertions the Sunday-school work in the State has been pretty thoroughly organized; 26 Sunday-school conventions have been put in operation, and 500 schools have been established, while all over the State a healthy and enthusiastic Sunday-school spirit has been aroused in the denomination.

Mr. Boykin is a preacher of ability, and in his style is exceedingly pointed and practical. During a pastorate of three years he baptized 70 persons into the Mount Lebanon,—a country church. He has the happy faculty of making himself interesting and instructive to all, especially to the young. He is an indefatigable laborer, and he is thoroughly conversant with every phase of the Sunday-school work.

Boynton, Hon. Nehemiah, was born in what is now Rockport, but then a section of Gloucester, Mass., Dec. 2, 1804. When he was twenty-one years of age he commenced business at St. George, Me., where he remained nine years, and then removed to West Thomaston, Me. Here he carried on business for eleven years. At the end of this period he removed to Boston, and embarked in the

business which he prosecuted with energy and success for the remainder of his life. Mr. Boynton's residence was in Chelsea, where, as a member and an officer in the First Baptist church, he gave himself with great devotion to the service of his Lord and Master. For two years he was a senator from his district in the Massachusetts Senate, and for three years, 1862, 1864, and 1865, a period of great responsibility, he was a member of Gov. Andrew's Executive Council for the county of Suffolk.

If Mr. Boynton was a successful merchant and an honorable councillor, he filled also another post, which to him was one of higher honor and more sacred trust than either of the other two. A vacancy having occurred in the Executive Committee of the Missionary Union in 1853, he was appointed to fill it. At once his business capacities pointed him out as the proper person to be selected as chairman of the Committee on Finance. In 1855 he was chosen treasurer of the Union, and held the office for nine years in succession. In the hands of no better man could the great trust have been placed. He entered upon the duties of his office when the society was burdened with a heavy debt. He lived to see the debt wiped out and the credit of the Union, in all parts of the world where it transacted its business, placed upon the soundest basis, so that its drafts were as promptly honored as those of any banking or mercantile house then or since known.

"The prominent personal qualities of Mr. Boynton," says one who knew him well, "were fittingly symbolized by his commanding personal presence. Weight and symmetry of character were his in an eminent degree. No man was ever less influenced by personal fears or preferences. His action was based on public and solid reasons. No member of the committee ever commanded greater influence for his opinions. The answer to the question, 'What does Deacon Boynton think of it?' was almost enough to conclude any matter of weight. To the high personal qualities which contributed to this beautiful wholeness he added a faith in God, and in the loyalty of his redeemed people, that made him confident, where to human sense there seemed more ground for despondency." With the record of such a life as he lived before all men, there was no need of a dying testimony. Deacon Boynton died Nov. 22, 1868.

Bradford, Rev. C. G., is quite young, probably not more than thirty, but a man of unusual promise. His delivery is quiet but exceedingly impressive, and he is one of the few whose sermons would lose nothing by being read instead of heard. They are brief and elegantly finished. He has tried again and again to leave the Beech Island church, in Aiken Co., S. C., having been reared in that vicinity, and

thinking he might be more useful elsewhere, but the church still retains him.

Bradford, Rev. Shadrach S., was born at Plympton, Mass., May 24, 1813. He took a part of his college course at Waterville, Me., graduating at Columbian College, Washington, D. C., in the class of 1837. His theological studies were pursued at Newton, where he graduated in 1840. He was ordained pastor of the church at Pawtucket, R. I., June 8, 1841, and remained in this position for ten years, resigning in 1851. Such was the state of his health that he was obliged to abandon the ministry. For several years he was in active business in Providence. Mr. Bradford was elected a trustee of Brown University in 1863, and a Fellow in 1865.

Bradford, Rev. Zabdiel, was born in Plympton, Mass., on the 13th of August, 1809. On the side of both parents he was of genuine Puritan stock, his paternal ancestor being Gov. William Bradford, and his maternal ancestor the renowned Capt. Miles Standish. Of such an ancestry any man might justly be proud. Before he reached his eighteenth year he became a subject of God's converting grace. The state of his health being such as to settle the question of his physical inability to enter into active business, it was decided that he should obtain a liberal education. In the year 1830 he became a member of Waterville College, with the intention of fitting himself for the Christian ministry. After his graduation he prosecuted his theological studies for nearly three years, and then accepted a call to the Baptist church in what is now Yarmouth, Cumberland Co., Me. The ministry of Mr. Bradford, extending over a period of eight years, was one of great spiritual prosperity. He had the happiness of witnessing more than one powerful revival. As the result of one of these outpourings of the Spirit he baptized nearly 100 persons.

The long winters and uncongenial springs of the sea-coast of Maine were too trying to the constitution of Mr. Bradford, and, with a severe pang, he felt compelled to sever the ties which united him to a most affectionate people. He accepted a call from what was then the Pine Street, now Central Baptist church, in Providence, and was recognized as pastor in November, 1844, and labored with his customary fidelity and success for more than four years. He died May 16, 1849, at the comparatively early age of forty years.

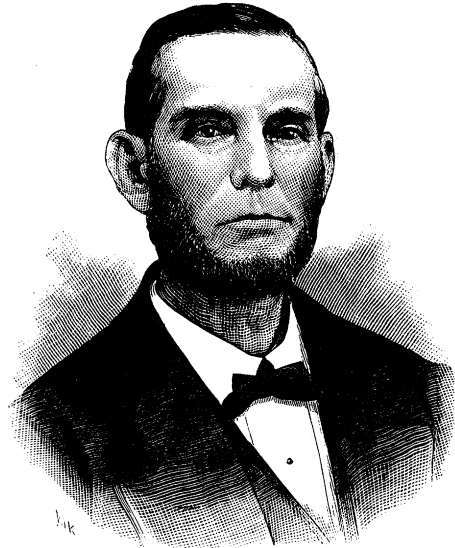
Mr. Bradford was a man of much more than ordinary ability. He possessed a singularly vivid imagination, and sometimes the play of his fancy in his discourses was most striking, and arrested the attention of the most careless and thoughtless. He concentrated all his faculties to the cause of his Master, and in his closing hours was sustained by that grace the riches of which he had proclaimed

so earnestly from the sacred desk. "That plan," he said, "that capital plan! I have looked it through and through this winter, and it is all I want." Who can doubt that when he came into the presence of his God and Saviour he did find it was all he wanted?

Bramlette, Gov. Thomas E., was born in Cumberland Co., Ky., Jan. 3, 1817. In early life he joined a Baptist church, and was active in the councils of his denomination. He was admitted to the practice of law in 1837. In 1841 he was elected to the State Legislature; here his splendid abilities speedily attracted public attention. In 1849 he was appointed Commonwealth's attorney. In 1852 he moved from Burksville to Columbia, Ky., and was elected circuit judge, and filled the position during six years. At the breaking out of the Rebellion he accepted a colonel's commission, raised a regiment of volunteers, and entered the Federal army. In 1862 he resigned to accept the appointment of U. S. attorney for Kentucky. In 1863 he was commissioned major-general. While organizing his division he was nominated candidate for governor. Again he resigned his position in the army, and was elected governor of the Commonwealth, in which capacity he served four years. He now became weary of the burdens of public office, and settled in Louisville, where he enjoyed an extensive and lucrative practice of law until his death, Jan. 12, 1875.

Branham, Joel R., D.D., was born in Eatonton, Putnam Co., Ga., Dec. 23, 1825. His parents were Dr. Joel Branham and Emily, daughter of Thomas Cooper, the devoted Baptist deacon of Eatonton. He went to Penfield to school in the year 1838, while quite young, and remained three years. He was a pupil there when Mercer Institute was organized as a college, and was a member of the first Freshman class. After leaving Penfield he attended the Eatonton school until about his eighteenth year. In 1845 he entered Emory College, at which he was graduated in 1847. He was converted and joined the Baptist church at Penfield in 1838. He was ordained in 1866, in Madison, Ga. He was called to ordination by the Madison Baptist church, and immediately after to the charge of that church, in which he continued two and a half years. While residing in Tennessee he incidentally served the churches at Brownsville, Humboldt, and Stanton. Compelled by ill health to return to Georgia in 1874, he was called to the pastorate of the church in Marietta, at the same time preaching once a month to the church at Noonday. He is at present pastor of the Baptist church at Eatonton, Ga., and preaches once a month to the church at Harmony, Putnam Co., and also to the church at Monticello, Jasper Co., Ga. He was a member of the faculty of the Geor-

gia Female College in its early organization; was president of the same institution after the war. From 1868 to 1874 was president of Brownsville Baptist Female College, the leading Baptist insti-



JOEL R. BRANHAM, D.D.

tution of West Tennessee at that period. He was for a time trustee of Mercer University.

Dr. Branham is one of the best educated and most highly cultivated of the living Georgia Baptist ministers, and to pulpit ability of high rank he unites fine oratorical powers and an exceeding amiability of disposition. He is remarkably clear in all his statements, because of a keen mental vision and a strong intellectual grasp. His talents are of a high order, and his sermons are surpassed by few, if by any, of the State ministry.

Many of the years of his life have been spent in imparting instruction, generally as the president of a college for young ladies, and he is a teacher of rare ability.

Brantly, John J., D.D., Professor of Belles-Lettres and Modern Languages in Mercer University, Macon, Ga., and son of Dr. Wm. T. Brantly, Sr., and half-brother of Dr. Wm. T. Brantly, Jr., was born in Augusta, Ga., Dec. 29, 1821. The first twelve years of his life were spent in Philadelphia, when his father was pastor of the First Baptist church of that city. He then went with his father to Charleston, S. C., where he entered the Sophomore class of Charleston College, of which his father was president. While a student in the Charleston College he paid a summer visit during vacation to relatives at Scottsborough, a few miles from Milledgeville, Ga., and during a protracted

meeting in the Milledgeville church, of which Dr. S. G. Hillyer was then pastor, he made a profession of religion, and was baptized by his father in the Oconee River, near Milledgeville.

Graduating in 1840, he went to Chatham Co., N. C.,—his father's old home,—and afterwards to Pittsborough, in both of which places he engaged in teaching. As he was debating in his mind whether to study law or medicine, he went in the fall of 1844, to Charleston, on a visit to his father, who had been stricken with paralysis. During that visit his thoughts were turned to the ministry, and he decided that his duty lay in that direction. He was licensed by the First church of Charleston, his father signing the license, the last official act he performed. Mr. Brantly was ordained at Fayetteville, N. C., in 1845, having accepted a call to the pastoral charge of the church in that place. In a year or two he resigned to take charge of the high school there; but in the spring of 1850 he accepted the pastoral charge of the church at Newbury Court-House, S. C., where he remained until elected to his present position, in



JOHN J. BRANTLY, D.D.

1867. During the interval between the resignation of Dr. Warren and the settlement of Dr. Skinner he served the Macon church as temporary pastor. Dr. J. J. Brantly is a thorough scholar. He is well read in the ancient classics, both Greek and Latin, and he is the master of several modern languages. With the writings of "the fathers" he is familiar. He is also a perfect master of English composition. His extreme modesty only has prevented him from being widely known as one of the

most finished scholars and able preachers of our denomination in the United States.

Brantly, William T., Jr., D.D., son of the Dr. W. T. Brantly of sainted memory, was born in Beaufort, S. C. He removed with his father, at the age



WILLIAM T. BRANTLY, JR., D.D.

of nine years, to Philadelphia, where, in 1826, the father became the pastor of the First Baptist church. Under a careful home culture, supplemented by the training of the best schools, young Brantly was prepared to enter college at an early age. While thus preparing, in 1834, he was baptized into the fellowship of the First church of Philadelphia, the baptism being in the Delaware River; and in 1838 he was licensed by the same church to preach. Having entered Brown University, he graduated with distinction in 1840. The same year he was invited to the pastorate of the First Baptist church of Augusta, Ga., which position he accepted and held with marked success for eight years, during which time the membership was doubled, and the house enlarged to accommodate the increasing congregation. Dr. Brantly's varied culture and polished scholarship attracted to his ministrations an unusual number of the more intelligent of the community, and soon the authorities of the University of Georgia were anxious to secure his services as one of its faculty of instruction. Accordingly, in 1848 he was elected Professor of Belles-Lettres and Evidences of Christianity and History in that institution, a position which he filled with distinguished ability until 1856. In 1853 he was elected pastor of the First Baptist church, Philadelphia, but declined the invitation.

In 1856 he was invited to the pastorate of the Tabernacle church in the same city, and anxious to be engaged again in the active and, to him, congenial duties of pastoral life, he accepted the position. He continued to serve the Tabernacle church for five years, during which time he had the pleasure of seeing the membership greatly increase in number and efficiency. In 1861, Dr. Brantly was invited to take charge of the Second Baptist church at Atlanta, Ga., where he remained, with the exception of an interruption arising from the troubles of the war, until 1871, in which year he became the pastor of the Seventh Baptist church, Baltimore, Md., succeeding the honored Dr. R. Fuller, when he and a large number of the members of that church withdrew to constitute the present Eutaw Place church. Dr. Brantly still remains pastor of the Seventh church, and is eminently successful in his ministrations. As a preacher, he is earnest, graceful, and instructive; as a pastor, genial, loving, and companionable, and ever a welcome guest in the homes of his people. No one feels a warmer interest in all the denominational movements of the day than he; while for educational institutions and their instructors he cherishes that ardent and unwavering attachment which stamps him, as by nature, one of the *guild*. He is an overseer of the Columbian University, and no one is more heartily welcomed to its meetings for business and its commencement exercises than himself. The University of Georgia in 1854 conferred on him the honorary degree of D.D.

Brantly, William T., Sr., D.D., was born in Chatham Co., N. C., Jan. 23, 1787. He was converted to God in his fifteenth year. He was educated at South Carolina College, Columbia, S. C., of which Jonathan Maxcy, D.D., was president. He graduated with distinction in 1808, inspiring hopes in those who became acquainted with his talents of a bright future for the young minister. In 1811 he became a pastor, though he had preached regularly for years before, and he took the oversight of the church of Beaufort, S. C., where he spent eight years in toil and triumphs. The church was increased in numbers, knowledge, and spiritual strength, and the pastor was regarded as one of the most eloquent preachers in the South. In 1819 he became rector a second time of Richmond Academy, Augusta, Ga., an institution endowed by that State; and immediately he began to preach every Sunday in the chapel of the academy, for there was no Baptist church in Augusta. His talents soon drew throngs, a church was organized, and in two years a meeting-house was built and paid for, at a cost of \$20,000, the equal of any similar structure in the State. His services as preacher and pastor, like many of the earlier Baptist ministers in the South, he, unwisely for the people,

but generously, gave for nothing. His usefulness was felt throughout every part of Georgia.

Dr. Holcombe, pastor of the First Baptist church of Philadelphia, on his death-bed, recommended Dr. Brantly as his successor. After a second invitation had been extended to him by the First church, he removed to Philadelphia in the spring of 1826. In that city his success was remarkable,—in eleven years he baptized 600 persons into the fellowship of the First church, and he was instrumental in founding the Norristown church. Declining health compelled him to turn southward again, and in 1837 he accepted the pastorate of the First church, Charleston, S. C. Shortly after he came to that city he was appointed president of the College of Charleston, the duties of which he discharged till disease forbade him. He died in March, 1845.

Dr. Brantly was a man of fine talents; his learning was profound, his classical scholarship was of the highest order, his voice had unusual compass and melody, and his heart went with his eloquent utterances, so that his oratory was overwhelming; the whole audience would be alternately bathed in tears or carried up to the third heaven in jubilant delight. Christ was everything in his heart and in his sermons, and his ministry was a blessing to the North and to the South of untold value.

Bray, Rev. Nathan H., the apostle of the Sabine region, Louisiana, was born in Petersborough, England, April 29, 1809; emigrated to the United States in 1840, and landed at New Orleans. He began to preach in 1847, and under his labors churches were planted in all that portion of Louisiana bordering on the Sabine River. He was indefatigable, and 50 or 60 churches and 3 Associations sprang up as the fruit, more or less direct, of his efforts. He was over twenty years moderator of Sabine Association, and for many years an officer in the Grand Lodge of Louisiana, and for the last three years parish judge. He died Feb. 18, 1875.

Brayman, Mason, was born in Buffalo, N. Y., May 23, 1813. His parents, Daniel and Anna Brayman, were among the pioneers of Western New York, and settled in the town of Hamburg, Erie Co., in 1811. At the beginning of the war of 1812–15 they removed to Buffalo, not knowing what course the Seneca Indians, whose reservation lay between the two towns, might take in the contest. On the restoration of peace they returned to their farm in Hamburg, accompanied by the subject of this sketch, where he remained until he was between seventeen and eighteen years old, when he went to Buffalo, and entered the office of the *Journal* as an apprentice to the printing business. While serving his time he began the study of the law, which he continued while subsequently editing the *Republican* and *Bulletin*. He was admitted to the bar in

1836. He removed to Monroe, Mich., in the summer of 1837, where he pursued his favorite professions of law and journalism. He remained here until 1839, and after a brief sojourn at Wooster,



MAJ.-GEN. MASON BRAYMAN.

O., we next find him at Louisville, Ky., as editor of the *Daily Advertiser*. After a successful career of about three years as editor, Mr. Brayman made another westward move, and pitched his tent in Springfield, Ill., in 1842, where he again entered upon the practice of law in partnership with the Hon. Jesse B. Thomas. Not forgetting his propensity for editorial life, he wrote much for the *State Register*, and also acted as assistant State treasurer for several years. He was appointed by Gov. Ford to revise and codify the laws of the State, and the result of his labors, which the legal profession facetiously called the "Braminical Code," was authority in all Illinois courts for many years. He was also commissioned by Gov. Ford special State's attorney to prosecute the offenses which grew out of the "Mormon war" at Nauvoo.

After the transfer of the Congressional land grant by the State to the Illinois Central Railroad Company, Mr. Brayman became the attorney of the corporation, which necessitated his removal to Chicago, where, in 1853, he opened an office, and engaged in securing the right of way and the transaction of the general business of that company. His connection with the company having terminated, he was appointed land agent of the Cairo and Fulton Railroad Company of Missouri and Arkansas, and subsequently became general superintendent for the construction of the road.

The opening of the civil war found him again in Springfield. He enlisted in the 29th Illinois Volunteers, of which he was soon commissioned as major by Gov. Yates, and was also appointed adjutant on the staff of Gen. McClelland. The first battle in which he was under fire was the short but bloody one of Belmont, in Missouri. Then followed Forts Henry and Donelson, where Major Brayman is credited with having done brave and efficient service. At the great battle of Pittsburgh Landing he commanded a brigade, and for meritorious conduct on the field was promoted to be a brigadier-general. He followed the fortunes of the victorious army, and was assigned to separate commands. His health having become impaired by a partial sunstroke, Gen. Brayman left the active duties of the field, and was subsequently in command of Camp Denison, at Columbus, O., the district of Cairo, in Illinois and Kentucky, and of Natchez, in Mississippi, and towards the conclusion of the war was appointed president of a commission or court to adjudicate upon the important cotton cases which had been accumulating at New Orleans. So well satisfied were the President and Secretary of War with his varied and important services that he was brevetted major-general.

The war being over, Gen. Brayman returned to Springfield. Having become part proprietor of the Quincy *Whig* and its editor, he removed to that city, but subsequently returned to Springfield, as editor and co-proprietor of the *Daily Journal*. But his health having been much impaired by the hard services of the war, he was impelled to remove to Green Lake, Wis., which is his present home. In 1876, Gen. Grant, his old commander, tendered him the governorship of Idaho, which he accepted, and is still at his post when this sketch is written, though his term of office has nearly expired.

Gen. Brayman was a member of the Baptist church when he came to Illinois, having been baptized by Rev. Charles Morton at Wooster, O., in 1839. He immediately identified himself actively with the local and general work of the denomination in this State, and has ever been an efficient and liberal helper. In 1855 he was elected president of the American Baptist Publication Society, and has been several times president of the General Association of the State. He also has ever taken an active interest in educational movements. He has been trustee and one of the regents of the University of Chicago, and trustee of the Illinois State Industrial University, and was one of the founders and first members of the Chicago Historical Society. While in command at Natchez he established schools for the colored people; while in Little Rock, Ark., on railroad business, he gave positive aid in school matters, and since his residence in Wisconsin has been connected with the

management of Wayland Institute, at Beaver Dam.

Brayton, Rev. Durlin L., was born in Hubbardston, Vt., Oct. 27, 1808. Having decided to enter the Christian ministry, he pursued his collegiate studies at Brown University, and his theological studies at Newton, where he graduated in 1837. He was ordained at Providence, Oct. 15, 1837, having received his appointment as a missionary the June previous. He sailed from Boston Oct. 28, 1857, and reaching Maulmain, Feb. 19, 1858, became connected with the Karen department of the Maulmain mission, from which he was transferred to Mergui the April following, where he devoted himself to labors among the Pwo Karens. Near the close of this year Mr. and Mrs. Brayton returned to this country, on account of the illness of Mrs. Brayton. He remained but a few months, and then resumed his work at Mergui. For several years he was occupied with his missionary labors, making Mergui his headquarters, and visiting the adjacent regions to preach the gospel as opportunity presented. In March, 1854, he removed to Donabaw for the purpose of reaching a numerous Pwo Karen population in that vicinity. He remained here until May, 1855, when he established himself at Kemmendine. His relation with the Union was dissolved by a letter of resignation bearing date July 28, 1856, and was resumed in October, 1861. With the exception of the time spent in a second visit to his native land, Mr. Brayton has devoted himself to missionary labors among the Pwo Karens in the Rangoon Karen department, where, at the last report, there were 13 churches, with 398 members. Mr. Brayton's forty years of service as a missionary have been accompanied with the richest blessings from heaven.

Brayton, Hon. George Arnold, LL.D., son of Charles and Rebecca (Havens) Brayton, was born in Warwick, R. I., Aug. 4, 1803. He was prepared for college at Kent Academy, in East Greenwich, R. I., and was graduated with high rank at Brown University, in the class of 1824. Among his classmates were the eminent Prof. George W. Keely, of Waterville College; Hon. Ezra Wilkinson, justice of the Supreme Court of Massachusetts; and Rev. William Leverett, of Newport, R. I. He was admitted to the bar in 1827, and at once opened an office in his native town. He was called during a succession of years to fill various offices of honor and trust in the gift of his fellow-citizens of his native town. In 1843 he was chosen by the General Assembly associate justice of the Supreme Court of Rhode Island. He held this office until 1868, when he was elected chief justice, remaining in office until 1874, when ill health obliged him to resign, after a judicial service of thirty-one years, the longest in the history of Rhode Island. So

highly was he appreciated that his salary was continued until his death. He spent the last years of his life in the retirement of his home in East Greenwich. He contemplated the close of life with Christian calmness and composure. Although



CHIEF JUSTICE GEORGE ARNOLD BRAYTON.

Judge Brayton never made a public profession of religion, his sympathies were with the Baptists, and, had his health not given way, it was his purpose to have been baptized on a profession of his personal faith in Christ. His death occurred April 21, 1880. He received from Brown University, in 1870, the honorary degree of Doctor of Laws. In 1831 he married Celia Greene Clarke, a descendant of Joseph Clarke, of Newport, R. I., a brother of Dr. John Clarke, a name distinguished in the annals of Baptist history in Rhode Island.

Brayton, Rev. Jonathan, son of Lodowick and Betsey (Knight) Brayton, was born in Cranston, R. I., June 12, 1811. The first eighteen years of his life were spent on his father's farm. He then worked at the trade of a carpenter four years. At the end of this period he came very near losing his life in consequence of a fall of sixty feet from the steeple of a church upon which he was at work in Providence. Previous to this his thoughts had been directed to his personal spiritual state, and after his conversion, to the work of the ministry. In the event which laid him aside from his trade he seemed to hear the call of God to prepare himself to become a minister of the gospel. Although he was now twenty-two years of age, he entered upon a course of preparatory study, and in the fall

of 1839 entered the Hamilton Theological Institution, where he remained two years, completing his course of study in 1841. Peculiar circumstances led him to decide to be ordained at Hamilton, and he was publicly set apart to the work of the Christian ministry by the faculty of the institution performing the services of his ordination. At once he returned to Rhode Island, and commenced his ministry at Phenix, where a powerful revival followed his labors and a prosperous church was established. The other settlements of Mr. Brayton have all been in his native State, in two villages in Warwick, in one village in Coventry, and in Pawtucket. Such has been the state of his health that he has been unable always to perform the duties of a pastor, but in all matters affecting the welfare and prosperity of his denomination he has ever taken the most substantial interest. He has held many important local offices, and his name has been mentioned in connection with the governorship of Rhode Island.

Brayton, Hon. William Daniel, son of Hon. Charles and Rebecca (Havens) Brayton, was born in Warwick, R. I., Nov. 6, 1815; studied at Kingston Academy and Brown University; engaged in the lumber trade; was representative in the General Assembly in 1841 and 1842; a major during the "Dorr war"; became town clerk of Warwick; president of the town council; in 1848, State senator; in 1851 was again in the General Assembly; in 1855 was again State senator; in 1856, Presidential elector; in 1857, elected representative to Congress, and re-elected in 1859; served on a war committee during the Rebellion; in 1862 was appointed collector of internal revenue; in 1872, delegate to National Republican Convention; a steadfast Baptist and earnest patriot; and has had charge of the money-orders of the Providence post-office.

Breaker, Rev. J. M. C., was born near Camden, Kershaw District, S. C., July 25, 1824; graduated from Furman Literary and Theological Institution, Fairfield, S. C., June, 1846; ordained to the ministry July 3, 1846; has been pastor of Greenville, Grahamville, Beaufort, Columbia, Spartansburg, S. C.; Newbern, N. C.; Park Avenue, St. Louis, Liberty and First church, St. Joseph, Mo.; and has been pastor at Houston, Texas, since April, 1877, where he is excelled by no other city minister in ability and influence; for several years was secretary of the South Carolina Baptist State Convention; founded and edited at Columbia, S. C., during the war, a weekly paper called *The Confederate Baptist*; received the degree of D.D. from Lagrange College, Mo.; is a life-member of the American Baptist Missionary Union, American Baptist Publication Society, and the American Bible Society; has baptized 1520 persons; is author of a prize essay on "Communion," published in

1859, and has contributed a number of articles to the *Christian Review* and other periodicals.

Breedlove, Charles R., was born in Danville, Va., April 3, 1831; educated at Baylor University, Texas; graduated both from the collegiate department and the law school; served three years in Col. L. M. Martin's Confederate regiment; has been a member of the Baptist Church twenty-one years: since 1865 has practiced law at Brenham, Texas, with distinguished success and profit. He has been president of the Texas Baptist Sunday-School Convention, and is connected with all the prominent benevolent enterprises of the denomination, working earnestly and contributing freely. He is in the front rank as a lawyer, and he holds a high place among the earnest working Christians of the United States.

Breland, Rev. O. F., was a leading minister in Southeast Mississippi. He was born in Copiah Co., Miss., in 1825; began to preach in 1859; ordained in 1866; supplied a number of churches in Neshoba, Newton, and Leake Counties, from two to twelve years; baptized 300; assisted in organizing seven churches and in the ordination of three ministers; wrote the history of Mount Sinai church, and has preserved much historical material. His residence is at Dixon, Neshoba Co., Miss.

Brewer, Rev. George E., was born in Covington, Ga., Oct. 13, 1832; came with his father to Alabama at fifteen years of age; began life for himself as a teacher in 1851. In 1852 was with his father, Rev. A. G. Brewer (one of the founders of the Methodist Protestant Church), engaged in the publication of the *Christian Telegraph*, a weekly paper for that denomination. Returning to Alabama, was in 1856 elected superintendent of public schools for Coosa County. In 1857 he was elected representative from that county to the State Legislature. In 1859 he was chosen to the State Senate for a term of four years. In 1862 he entered the Confederate army as captain of a company. His field-officers being prisoners from the 16th of May, 1863, to the close of the war, he commanded the 46th Regiment of Alabama soldiers, and surrendered the regiment at Salisbury, N. C. In 1866, Gov. Patton appointed him inspector-general of Alabama. This office was resigned that he might enter upon the work of an evangelist, under appointment of the Domestic Mission Board. The religious side of his history is as follows: Baptized at Rockford, Ala., in 1854, by Rev. Madison Butler. Ordained in 1859 to take charge of the church in the city of Wetemпка, a connection which continued until he entered the army. As an evangelist after the war, through privation, and yet "with great spiritual joy," he continued this work for several years, part of the time without the patronage of any board, and, on foot, reaching all his appointments,

giving satisfaction to the churches and receiving satisfactory support. Since 1870 he has devoted himself to pastoral work, having charge for some years of Talassee and other churches; then for some years at Opelika. Mr. Brewer is one of our most clear-headed and warm-hearted men. A bold, gifted, able preacher, with a high order of consecration.

Bridgman, C. D. W., D.D.—Dr. Bridgman was born in Saugerties, N. Y., Jan. 1, 1835. He



C. D. W. BRIDGMAN, D.D.

was baptized by Rev. Josiah Hatt into the fellowship of the Baptist church of Hoboken, N. J. His first pastorate was at Morristown, N. J., then at Jamaica, Mass., and in 1862 he took charge of Emmanuel Baptist church of Albany, N. Y. During his labors the church erected one of the largest and finest edifices for public worship in our denomination in the State. Supported by such well-known men as Gov. Marey, Hon. Ira Harris, Hon. Friend Humphrey, Hon. Geo. Dawson, and others of wealth and high social influence, the church became a power for good in the capital of the State, and throughout the country. During that pastorate several of his sermons were printed and published by his people; among them may be noted a discourse delivered before the Pearl Street Baptist church, Aug. 28, 1870, on the occasion of leaving their old house of worship; also a sermon entitled "The Nation's Exodus," a review of the civil war, and a thanksgiving for peace. A discourse at the funeral of Col. Lewis Benedict, who fell in battle fighting for the Union. A memorial discourse on the life and service of Rev. Bartholomew T. Welsh,

D.D., was so highly prized that the Hudson River North Association published it in its annual report. Perhaps his published discourse on the death of Hon. Ira Harris produced the deepest impression on the public mind. The subject of the memorial was an officer of his church, and had a national reputation for probity, learning, wisdom, and piety, giving the preacher a theme well suited to his ability.

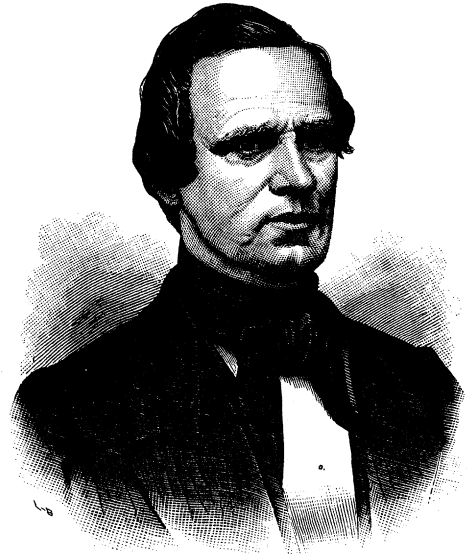
Dr. Bridgman is a scholarly preacher, of orthodox views, faultless rhetoric, and fervid zeal for the Master.

In 1878 he accepted a call from the Madison Avenue Baptist church, New York, a field well adapted to his style of work, and he has had marked success in building up a congregation which had been greatly reduced.

Brierly, Rev. Benjamin, was one of the most distinguished, eloquent, and influential of the early preachers in California. Born in York, England, Nov. 24, 1811, he came with his parents to America in 1821, and during the great revival in Massachusetts in 1831, he was baptized at Cunningham. He believed that he was converted in his early childhood. As soon as he was baptized he gave great promise of usefulness by his fervent prayers and exhortations, and devoted himself to the ministry. His four years of study at Newton and New Hampton were years of diligence, and he graduated with high honor. He was ordained in 1835 at Dover, N. H., and during the next fourteen years was a popular pastor at Dover, Great Falls, Springfield, Middlebury, Vt.; Manchester, N. H.; and Salem, Mass. For the benefit of his health he took a sea voyage *via* Cape Horn to California, arriving there in August, 1849. He was chaplain of the first Legislature held in that State, preached at San José, and was pastor at Sacramento. After a short visit to the East he returned with his family to California in 1852; was pastor of the First church, San Francisco, six years; at San José two years; and three years at Nevada City, where he died July 21, 1863. He was a man of great power in the discussion of special religious themes. His address in 1847 before the American Baptist Home Mission Society, giving his reasons for becoming a Baptist, was published by vote of the society, and had a wide circulation.

Briggs, Hon. George Nixon.—"Governor" Briggs, for by this title he was best known, was born in Adams, Mass., April 12, 1796. His father was a man of generous impulses and patriotic spirit. In the war of the Revolution he fought with Stark and Allen, and rejoiced in the victories of the American army. He removed to Manchester, Vt., when George was seven years of age, and then to White Creek, Washington Co., N. Y. For five years he devoted himself to the study of

law, and at the age of twenty-one was admitted to the bar. One or two cases which he carried successfully through the courts won for him a reputation, and led to his being chosen to fill several important posts of honor and responsibility.



GOV. GEORGE NIXON BRIGGS.

In 1830 he was chosen to represent his section of the State of Massachusetts in the House of Representatives at Washington. In this relation he was always the consistent Christian, the warm advocate of temperance, as well as the accomplished statesman. For twelve years he served his district in the councils of the nation, leaving behind him a name in Congress of unsullied honor.

In 1843 his fellow-citizens, appreciating the excellencies of his character, elected him governor of the State. "He was a candidate," says his son, "without caucus or convention or nomination, save by the voice of the people." When he was chosen representative to Congress, so warm a place did he come to have in the hearts of the people while he filled the office of governor, that he justified the course pursued by his constituents in sending him to Washington and keeping him there so many years. For nine years he held the office of governor, and administered the affairs of the State in a way which secured him the respect and affection of his fellow-citizens.

Having retired from his office, he was appointed one of the judges of the Court of Common Pleas, until some change was made in the courts, when his services were no longer in demand. During this long period of civil service Gov. Briggs received some of the highest honors that his own

denomination could confer on him. He was president of the Missionary Union, and those who witnessed the dignity and urbanity and tact with which he presided over its annual meetings, will not be unwilling to concede that he was a model presiding officer. He was also president of the American Tract Society at Boston, and the American Temperance Union. Positions of honor and trust were offered him, which he declined, among these was that of chancellor of Madison University.

The death of Gov. Briggs was caused by a serious accident. His last words were, "I am at the lowest point of animal existence. I don't see. God and Christ are my all. I love you. Do what you think best. Leave all to God, God, God." He died Sept. 12, 1861.

No warmer or more sincere eulogies were ever passed on the characters of any of Massachusetts' distinguished statesmen—and no State can boast of a larger or more honored number—than were passed on Gov. Briggs. He was firm and unwavering in his religious convictions, and true to the principles of the denomination with which he connected himself when he was but twelve years of age. It was understood that he was a conscientious Baptist, and that did not make him the less a conscientious Christian. But the warmth of his attachment to his own church in his Pittsfield home it is not easy to measure. Its public and its private worship were exceedingly dear to him. Very touching were the questions which his pastor, Dr. Porter, asked at his funeral: "Can it be, dear brethren, that he will walk these aisles no more? Can it be that his noble form, and mild blue eye, and benevolent face will not be seen again in the sanctuary?"

We, as Baptists, count it a great honor that we can point to the name of the pure-minded governor of Massachusetts, upon whose fair reputation no stain rests, and whose moral integrity was never challenged by even the most violent partisan animosity.

Briggs, Hon. Henry C., was born in West Haven, Vt., June 29, 1831. In his infancy his father removed to Allegan Co., Mich. He was educated partly in Kalamazoo College and partly in the University of Michigan. He was admitted to the bar in 1861, having previously been chosen State senator from Allegan County. He was prosecuting attorney for Kalamazoo County four years, and judge of probate eight years. Soon after entering on the practice of his profession he was baptized by Rev. Samuel Haskell, and has ever since been specially interested in whatever pertains to the kingdom of Christ. As superintendent of the Sunday-school, as trustee of Kalamazoo College, as a steadfast friend of temperance, he has won a good

name. Every Baptist in the State knows him as a Christian lawyer desirous of honoring Christ.

Briggs, Rev. Joel, was born in Norton, Mass., April 15, 1757; hopefully converted in January, 1770; fitted for college with Rev. William Nelson and Rev. William Williams; went to Brown University; was ordained as pastor of the Baptist church in Randolph, Mass., Dec. 5, 1787, and remained with this church until the time of his death, which occurred Jan. 18, 1828. The pastorate of Mr. Briggs was one of unusual length, and was fruitful for good. He witnessed four or five special revivals among his people, in one of which his church received an accession of between 70 and 80 members. From his church there were formed two others, viz., the church in Canton and the North church in Randolph.

Briggs, W. A., of Blue Rapids, Kansas, is a native of Western Massachusetts, and a nephew of the late Gov. Briggs. The church at Blue Rapids was organized and their house of worship erected under his efficient labors. His business qualifications being of a high order, he has been induced to accept the office of mayor of the city, which position he has held several years, to the great satisfaction of the people.

Bright, Rev. Thomas, was born in Walton, England, in 1808. He was baptized in Utica, N. Y., and soon after entered the ministry. He labored as pastor of the churches in Richland, Pulaski, and Adams, N. Y., and in Elkhorn, Walworth, Spring Prairie, Geneva, Fox Lake, Waupaca, and Madison, Wis. He came to Wisconsin in 1852. He was a widely-known and greatly-beloved minister of Christ, a clear and strong preacher of the gospel. He clung tenaciously to its doctrines, and delighted in a full exposition of the plan of salvation. And while he was a great expounder of divine truth, he was at the same time richly experimental in his preaching. His doctrines were personal experiences coming from his heart to the hearts of his hearers. He was a safe and judicious counselor, a wise man. His presence in the church, the council, the Association, the convention, was always sought by his brethren. He had no enemies.

He fell with the harness on. While preaching in his pulpit in Madison, Wis., on Sabbath evening, Sept. 10, 1876, he sank back on the sofa in death. In his decease the Baptists of Wisconsin lost one of the best of ministers,—a man whose well-balanced mind, large heart, and clear and experimental knowledge of God's Word raised him far above many.

Brine, Rev. John, was born at Kettering, England, about 1703. When very young the Saviour found him and revealed his love in him, and he united by baptism with the immersed church of Kettering, by which he was called to the ministry.

After preaching for a short time in the country, he went to London in 1730 to enter upon the pastorate of the church in St. Paul's Alley, Cripple-gate. He remained in this position thirty-five years, and left it for his heavenly reward Feb. 21, 1765.

Mr. Brine was a great man measured by his intellect, his usefulness, and his influence. He was a man of deep piety; he was intimately acquainted with the Holy Scriptures. He had an enthusiastic love for the doctrines of grace, and next to Dr. Gill, whose early ministrations brought him to Jesus, he was for years the most influential leader in the Baptist denomination. His doctrinal sentiments were in exact harmony with those of Dr. Gill. The doctor preached his funeral sermon, and in it said, "I might take notice of his natural and acquired abilities, his great understanding, clear light, and sound judgment in the doctrines of the gospel, and the great deep things of God, and of his zeal, skill, and courage in vindicating important truths published by him to the world, and by which he being dead yet speaketh."

Mr. Brine was the author of 24 sermons, published separately at various times during his ministry, and of 14 pamphlets and larger works.

Brinson, Rev. James, a pioneer in the region between Ouachita and Red River, was born in Tennessee. By his labors some of the earliest churches in this region were gathered. He died in 1831.

Brisbane, Dr. Wm. H., was born near Charleston, S. C. His ancestors were of aristocratic English and Irish families, and he was the heir of large wealth. His early education was intrusted to Bishop England, of the Roman Catholic Church, and subsequently to Rev. Wm. T. Brantly, then president of Beaufort College. At the age of fifteen he was sent North, to the military school at Middletown, Conn., from which he was graduated with honor at the age of nineteen. Soon after this he was converted, and at once felt it to be his duty to preach the gospel. His fine culture and attainments, and his consecration to the work, placed him very early in the front ranks of the Baptist ministry of the South. He had among his personal friends such men as Fuller, Howell, Jeter, and Brantly; and among well-known public men he enjoyed the friendship of Jackson, Calhoun, Clay, Webster, and Benton. He was thoroughly familiar with public affairs and current political matters, and his splendid culture and large wealth gave him access to the best society of the country. He spent much time at the State and National capitals, where he became deeply interested in questions then agitating both State and nation, among them the question of American slavery. This subject had early in life taken a deep and absorbing hold upon his mind, he himself being a large slave-holder. After an

honest and prayerful consideration of the question, extending through several years, he became convinced that the system was wrong; and he resolved to give freedom to his slaves. He bought back the servants he had sold, and having purchased land in Ohio, he came with his former slaves and settled them in new homes, abundantly supplying the means for their immediate support. And Dr. Brisbane himself became a resident of Cincinnati, O. Here he labored with renewed consecration in the work of the ministry. He became a radical and uncompromising leader in the cause of human emancipation.

For twenty-five years Wisconsin was honored in having this good man among her citizens. He was widely known as a friend and champion of every good cause. He preached the gospel in his declining years with great power at Madison, Mazomanie, Spring Green, and other places. He was greatly admired for his undoubted conscientiousness, his deep humility, his great services to the cause of truth and sound reform. He died at his home at Arena, Wis., on the 5th of April, 1878, aged seventy-five years.

Bristol Baptist College, England, is the oldest of the theological seminaries of the denomination. Many of the eminent men who founded the early Baptist churches in England and Wales had been educated at the universities of Oxford and Cambridge, and when the doors of these great national institutions were closed against Nonconformists by law, after the restoration of Charles II., they felt themselves compelled to provide for the continuance of an educated ministry. In 1675 the Baptist ministers in London invited their brethren throughout the country to meet in the following May in the metropolis with a view to form "a plan for providing an orderly standing ministry who might give themselves to reading and study, and so become able ministers of the New Testament." Four years after this meeting, in 1679, an excellent deacon of the Broadmead church, Bristol, Mr. Edward Terrill, executed a deed leaving a considerable part of his property to the pastor of the Broadmead church for the time being, "provided he be a holy man, well skilled in the Greek and Hebrew tongues, and devote three half-days a week to the instruction of any number of young students, not exceeding twelve, who may be recommended by the churches." In 1689 what was called a General Assembly was convened in London, in which more than one hundred churches were represented, and it was resolved to raise a fund, one object of which should be to assist "members of churches who had promising gifts, were sound in fundamentals, and inclined to study, in attaining to the knowledge of Latin, Greek, and Hebrew." Progress, however, was slow for various reasons. Mr. Terrill's fund

did not become available until the death of his widow, but there is evidence showing that Mr. Caleb Jope was chosen as one of the ministers of the Broadmead church, Bristol, for the purpose of teaching, and that he received support from Terrill's fund from 1714 to 1719. With the acceptance of the pastorate at Broadmead by Mr. Bernard Foskett, in 1720, the Bristol Academy became a recognized institution among the churches. The Particular Baptist Fund, which had been established in 1717, included ministerial education among its objects, and from this quarter the work at Bristol received considerable aid. Sixty-five students were taught by Mr. Foskett, of whom the most noteworthy were Benjamin Beddome, John Ryland, Sr., Benjamin Francis, Hugh Evans, Morgan Edwards (afterwards of Philadelphia), Dr. Ash, and Dr. Llewellyn. Hugh Evans succeeded Mr. Foskett, and was succeeded by his son, Dr. Caleb Evans. Under their direction the interests of the college flourished, and in 1770 the Bristol Education Society was formed "for the enlargement of the number of students in this seminary, and its more effectual and permanent support." Among the students admitted to the college during Dr. Evans's presidency were John Rippon, John Sutcliff, Robert Hall, Samuel Pearce, Joseph Hughes, the founder of the British and Foreign Bible Society, William Steadman, Joseph Kinghorn, John Foster, and William Staughton, afterwards of Philadelphia. In 1785, Robert Hall became one of the tutors in the institution, and as assistant minister at Broadmead gave brilliant promise of the oratorical fame which in subsequent years he attained. On Dr. Evans's death, Dr. John Ryland, of Northampton, accepted the presidency, and continued his official service thirty-two years, until his death, in 1825. The present edifice in Stokes Croft, Bristol, was built in 1811. Dr. Ryland was succeeded by the Rev. T. S. Crisp, who for several years had filled the classical professorship and served the Broadmead church as assistant minister. Mr. Crisp held the office until his death, in 1868, when he was succeeded by the present distinguished president, Dr. F. W. Gotch, who had been Mr. Crisp's colleague since 1846, and also a former student of the institution. Under Dr. Gotch Bristol College maintains its ancient reputation, and enjoys the confidence of the churches. During its continuous history from 1720 to the present time about 600 students have been registered on its roll, several of whom have become presidents and professors in Baptist colleges. Between forty and fifty missionaries of the Baptist Missionary Society received their education at Bristol, among whom were Dr. Marshman, Dr. Yates, John Mack, Thomas Burchell, and C. B. Lewis. Bristol College possesses a remarkably valuable library, and a choice collection of rare and antique

articles of various kinds, the munificent bequest of Dr. Andrew Gifford. The library contains a manuscript copy of Wycliff's translation of the Epistles, the Acts, and the Apocalypse, and another of a Wycliffite version of Matthew and the Acts, which belonged to the celebrated Lord Cobham, the Lollard leader; the copy of the great charter of Edward I. which Blackstone used in preparing his Commentaries; a copy of the first edition of "Paradise Lost," supposed to have been Milton's own copy; a Concordance published in 1673, with the autograph of John Bunyan. In English Bibles and Testaments the library is very rich, the most valuable book in the collection being a copy of the first edition of Tyndale's New Testament, of which no other complete copy is known to exist. It is literally the first English Testament, and as such it is justly styled the most interesting book in the language. There are no less than thirty-five different editions of English Bibles and Testaments published during the reigns of Henry VIII. and Edward VI., including the rare and valuable first and second editions of Coverdale's folio Bible. Of early printed books, there are three from Caxton's press in 1481-82, the first books printed in England; the second, third, and fifth editions of Erasmus's Greek Testament; the "Nuremberg Chronicle," 1493; and a book called "Roberti Sermones," printed in 1475. The walls of the library and museum are adorned with a large collection of portraits, both paintings and prints, of notable persons, for the most part identified with the denomination. An exquisitely finished miniature of Cromwell, one of the few authentic likenesses of the great hero, is the chief treasure in the museum, which is crowded with objects of varied interest from all lands. A bust of the Rev. Dr. Gifford, with an appropriate Latin inscription, is placed over the entrance to the museum.

Brittain, Rev. Jabez Mercer, of Georgia, youngest child of Henry and Louisa Brittain, was born May 4, 1842, near Lexington, Oglethorpe County. His grandparents came into Georgia from Virginia in 1797, and settled in Oglethorpe County. His father was a soldier under Gen. Floyd in the Indian war of 1814, and was clerk of the Court of Ordinary for Oglethorpe County for many years. His mother was a meek and pious woman, who devoted herself assiduously to the training of her children. Mr. Brittain was prepared for college by Prof. T. B. Moss, a distinguished educator in Lexington, Ga., and entered Franklin College, now the University of Georgia, in January, 1859, graduating in 1861. He enlisted in the Confederate army in September, 1861, and became attached to Lawton's brigade in Stonewall Jackson's division. After taking part in several engagements, he was appointed chaplain to the 38th

Georgia Regiment in the summer of 1863. He took an active part in the great revival which occurred in the Army of Northern Virginia, and baptized many converts. In August, 1864, he resigned his commission on account of a severe family affliction, and was exempted from further military duty. He returned home and engaged in farming for three years, after which he taught in the institutions of learning at Dalton, Acworth, and Conyers, and he is now principal of the Connigton Male Institute. He has also continuously engaged in pastoral work for Baptist churches in Whitfield, Gordon, Bartow, Rockdale, and Newton Counties, and he has filled acceptably the position of moderator of the Stone Mountain Association.

Mr. Brittain was converted in 1857, and the same year was baptized by Dr. P. H. Mell and joined the Antioch church, Oglethorpe County. He was ordained in the fall of 1863.

The frequent descent of genuine revivals in the churches of his charge proves his faithfulness and excellence as a minister; while the constant unanimity with which he has been called by his churches, and the various and numerous tokens of affection he has received from their members, show the appreciation in which his services are held. Though he is a well-educated man and a thorough Christian gentleman, his greatest ambition is to excel in winning and training souls for the service of Christ.

Broaddus Female College.—This institution was established in Winchester, Va., September, 1871, as Winchester Female Institute, Rev. S. F. Chapman, Principal. After a brief service Mr. Chapman was succeeded by Rev. E. J. Willis. The school became prosperous, and the list of students increased until in the third year the number reached 72.

The fourth session was opened under the name of Broaddus Female College, in honor of Rev. Wm. F. Broaddus, D.D. Two other denominational schools were opened in the town, and the money crisis occurring at the same time, the interests of the school were so affected that, in 1876, it was moved to Clarksburg, W. Va., and is in a flourishing condition. The Baptists of the State have adopted the school and pledged to it their support. Rev. E. J. Willis continues as principal, and is assisted by seven well-qualified teachers. The course of instruction is extensive, furnishing opportunities equal to those of any school for young ladies in the middle Southern States. Nearly all its sessions have been characterized by special religious interest among the students, many of whom have professed faith in Christ.

Broaddus, Wm. F., D.D., was born in Culpeper Co., Va., April 30, 1801. His mind developed rapidly, and he soon secured and held a prominent

position among his associates. He married at the early age of eighteen, and was converted at the age of twenty. In April, 1824, he was ordained to the work of the gospel ministry. He settled in Middleburg, Loudoun Co., Va., where he conducted with great success a large school for young ladies, serving at the same time as pastor, Mount Salem, "F. T." Bethel, Upperville, Long Branch, and Middlebury churches. In this field he labored most successfully for sixteen years, serving the churches in some cases without compensation, and in others for merely a nominal salary. Antinomianism at that period held sway over this entire region, and its advocates exerted themselves to the utmost to render futile his plain gospel teachings and faithful labors. But the truth gradually won its way, until a complete revolution was made in the views, feelings, and actions of individuals and churches, so that no more exemplary and fruitful churches can be found than those in the region where Dr. Broaddus began his ministerial career. The denomination at large knows but little of what they really owe to him for having been the means of driving out a "dead orthodoxy," and planting in its stead a vital, active Christian life. In 1840 he removed to Lexington, Ky., where he engaged in teaching and preaching, serving, besides other churches, those at Versailles and Shelbyville. About the year 1851 he returned to Virginia and accepted an agency for the Columbian College, Washington, D. C., to raise an endowment fund for that institution. In this he was quite successful. In 1835 he accepted an invitation to become pastor of the church in Fredericksburg, Va., where he was soon instrumental in building a handsome church edifice, and in gathering a large and efficient congregation. Still retaining his strong predilection for teaching, he opened here a school of a high grade for young ladies, which was conducted successfully for several years. In 1859 he undertook an agency for raising money in Virginia towards the endowment of the Southern Baptist Theological Seminary. Returning to Fredericksburg on the successful accomplishment of this agency, he resumed his pastoral labors, and continued them until 1863, when the city was occupied by U. S. troops and the inhabitants scattered over the State. Dr. Broaddus was held for a while by the U. S. authorities as prisoner in the "Old Capitol" at Washington, and by his gentlemanly bearing, genial humor, fund of anecdote, and straightforward, manly conduct he won the kindest regards of all who came in contact with him. Many a lonely hour did he lighten up in the old prison-house as he narrated, in his peculiarly interesting way, to friends grouped around him, various adventures that he had met with in the diversified course of his eventful life. Dr. Broaddus, soon after his release, removed to

Charlottesville, Va., and became pastor of the church in that place, which position he held until 1868, when he resigned and returned to Fredericksburg to prosecute an agency under the appointment of the General Association for the education of the children of deceased and disabled Confederate soldiers. This labor he carried on with great success until 1872, when the further prosecution of the work became unnecessary. Dr. Broaddus was enabled by his persevering efforts to keep at school for several years some thousands of poor children with the money raised for that purpose. For a brief period subsequent to this he devoted himself to the work of a voluntary and independent evangelist, preaching wherever invited, until blindness and increasing bodily infirmities prevented the further prosecution of these congenial labors. He died in Fredericksburg, Sept. 8, 1876, in the seventy-sixth year of his age. The degree of D. D. was conferred upon Mr. Broaddus by the Columbian College in 1854. As a man, Dr. Broaddus was genial, gentle, and courteous. His constant and varied intercourse with all classes of men gave him a shrewd insight into the more recondite workings of human nature. His companionship was as attractive to the young as it was to the middle-aged and the old. His home was open to all, and troops of friends have rested beneath his hospitable roof. As a peace-maker he was pre-eminent, and the blessings of many a household rested upon him for his judicious and kindly counsel. To every good work he gave his voice and his money, and frequently his personal labor, so that many now rise up to call him blessed. As a preacher, he was earnest, persuasive, practical. Obligated for years to combat the erroneous views of those who abused the doctrine of God's sovereignty, and necessarily polemic in many of his earlier discourses, he nevertheless held tenaciously to the fundamental doctrines of grace, while he urged men everywhere to prove their new spiritual life by new spiritual works. A very large number, many hundreds perhaps, were converted through his instrumentality; and as a consequence no name in the long list of faithful Virginia ministers is more earnestly loved and tenderly revered than that of William F. Broaddus.

Broadus, Rev. Andrew, was born in Carolina Co., Va., Nov. 4, 1770. His love of letters and his studiousness were such that he became one of the most thorough Biblical scholars of his times. About the age of eighteen he experienced a change of heart, and, although strenuously opposed by his father, who was a rigid adherent of the Episcopal Church, he was baptized May 28, 1789, and became a member of the Baptist church of Upper King and Queen, then under the care of the Rev. Theodoric Noel. The duty of preparing himself

to preach the gospel at once pressed itself upon his attention, and having been convinced that it was his duty to do so, he preached his first sermon at the house of Mrs. Lowrie, where, upon this, the first occasion, Rev. R. B. Semple also preached. From the very beginning Mr. Broadus was popular as a preacher. He was ordained Oct. 16, 1791, in the church in which he was baptized. Among the first churches he served were Burrus's and Bethel, in the county of Carolina, and also the church in Fredericksburg. While supplying these churches he also taught a school, and applied himself closely to study. Subsequently he became pastor of Upper Zion, Beulah, Mangohie, Salem, and Upper King and Queen, with the last two of which he continued to labor until the close of his life. Although Mr. Broadus was known but to few personally beyond the limits of his own State, yet, when in the prime of life, he received invitations to become the pastor of numerous churches in distant cities: from the First church in Boston, in 1811; from the First church in Philadelphia, in 1811; from the First church in Baltimore, in 1819; from the New Market Street church, Philadelphia, in 1819; from the Sansom Street church, Philadelphia, in 1824; and from the First church, New York, in 1832. An ineradicable constitutional timidity, which sometimes made him almost powerless in speech when in the presence of strangers, and a deeply-rooted attachment to old friends and old scenes, prevented his acceptance of all such tempting offers. He made the trial once in removing to Richmond to take charge of the First Baptist church in that city, but his stay there was short, and he soon returned to labor again with his country congregations. As a preacher, Mr. Broadus was the foremost man of his generation. "In clearness of conception, beauty of imagery, aptness of illustration, and tenderness of soul he was pre-eminent. With a well-proportioned form, graceful manner, natural gesticulation, benignant countenance, and musical voice, he held, as by a pleasing spell, his enraptured hearers. All hung upon his lips, unwilling to lose a word, while with softly insinuating power he found access to the innermost depths of the soul, causing all its fountains of emotions to gush forth." His chief excellence consisted in the exposition of the Scriptures, and especially those passages suited to edify and comfort the people of God. Contrary to what many suppose to have been the case, his most effective sermons were not preached on great occasions. His love of quiet, and inveterate dislike of large and promiscuous assemblies, generally kept him away from Associations and conventions; and when present and persuaded to preach, there was no certainty that he would be able to fulfill his appointment. It is recorded of him that having been

appointed to preach at a meeting of the Dover Association in Matthews Co., Va., he went through the preliminary services in his usual felicitous manner, and when the large audience had settled themselves to enjoy a spiritual feast, he came to a sudden pause and said, "The circumstances of the case—I mean my case—make it necessary to excuse myself from proceeding with the discussion." His biographer adds, "The thought had probably seized him that the expectations of the people could not be met; or he had recognized in the congregation some one whose criticism he dreaded; or the wind and roar of the ocean had disturbed his nervous system; whatever it was, a serious surprise and regret were felt by all." This painful dread of a crowd was, however, in a measure overcome towards the latter part of his life. Mr. Broadus's literary labors were also of a high order. He wrote a small volume, of some 70 pages, entitled "The Age of Reason and Revelation," which was a reply to Paine's celebrated attack on Christianity. This little work was published in 1795, while he was still quite young, and gives evidence of a well-stored mind and vigorous logical powers. In 1816 he published "A Bible History, with Occasional Notes, to Explain and Illustrate Difficult Passages." These "notes" are, indeed, valuable for the clear and satisfactory views they open up of many of the dark passages of the Word of God. The Dover Association requested him, at one of their sessions, to prepare a commentary upon the Scriptures, which, however, he did not undertake. He prepared an admirable little "Catechism for Children," which was issued by the American Baptist Publication Society. He also prepared a manual of church polity and discipline. He did much for the hymnology of the churches. As early as 1790 he prepared and published a collection of "Sacred Ballads," most of which were in popular use at that time. About 1828 he prepared the "Dover Selection," and afterwards the "Virginia Selection," several of whose hymns were of his own composition, and all of which were very extensively used by the churches. Only a few of Mr. Broadus's sermons have been published, for, although he prepared his sermons with the greatest care, making more or less extended notes, he rarely wrote out his discourses. Mr. Broadus was also a frequent contributor to the *Religious Herald*, for which he wrote a valuable series of essays on Campbellism and its errors. The Columbian College conferred the degree of D.D. upon Mr. Broadus, but he respectfully declined to accept the honor.

"The Baptists of Virginia will long cherish the fond memory of the excellence of his character, the superior mental and oratorical powers with which he was endowed, and the genial, useful in-

fluence he exercised on the churches and the world."

Broadus, John Albert, D.D., LL.D., Professor of Homiletics and Interpretation of the New Tes-



JOHN ALBERT BROADUS, D.D., LL.D.

tament in the Southern Baptist Theological Seminary, was born in Culpeper Co., Va., Jan. 24, 1827. His family is of Welsh extraction, and the name was formerly spelt Broadhurst. His father was a prominent member of the Virginia Legislature a number of years. Dr. Broadus was educated at the University of Virginia, where he took the degree of A.M. in 1850. In 1851 he was elected Assistant Professor of Latin and Greek in that institution, and filled the place two years. He was pastor of the Baptist church at Charlottesville during the same period and till 1855, when he was elected chaplain of the university, and served two years. He then returned to his former pastorate. In 1859 he was elected to his present professorship. In 1863 he preached as missionary in Gen. R. E. Lee's army. From this period till 1865 he was corresponding secretary of the Sunday-School board of the Southern Baptist Convention. During this period he published various small works, which were circulated in such of the Southern States as were accessible at that time. In 1870 he published a book on the "Preparation and Delivery of Sermons," which was republished in England, and has been adopted as a text-book in various theological seminaries of different denominations in Europe and America. Besides various review articles, sermons, and numberless newspaper articles, he published in 1867-69, in the *Religious Herald*, of

Richmond, Va., a series of papers criticising the American Bible Union's version of the New Testament, and in 1872-73 another series entitled "Reflections of Travel," in which he gave an account of a tour he made through Europe, Egypt, and Palestine in 1870-71. In 1876 he published a series of lectures on the history of preaching. Dr. Broadus ranks with the ablest preachers of his generation.

Brock, William, D.D., was born Feb. 14, 1807, at Honiton, in Devonshire, England. On his father's side he was descended from certain Dutch refugees of the same name who had settled in the neighborhood some time in the sixteenth century. William Brock was only four years old when his father died. As the only free scholar in the endowed grammar school of the town he had a rough schooling, and but for the native vigor of body and mind the hardships of this early period of his life would have crushed him. He was apprenticed at the age of thirteen to a watchmaker at Sidmouth, and served an apprenticeship of seven years. He obtained a situation in Hertford, and during a two years' residence there he professed Christ in baptism, and began to exhort sinners to repent and believe the gospel. He was admitted a member of the Baptist church at Highgate, London, of which his kinsman, the Rev. Mr. Lewis, was pastor, on Jan. 10, 1830, and in the following month, having given satisfactory proofs of a divine call to become a preacher of the Word, he was recommended to the committee of Stepney College as a student for the ministry. His energy and diligence in study were conspicuous, but his oratorical powers were so evident and exceptional that his services were too frequently in request to permit of his giving undivided attention to his studies. Before the second year of his college course was ended he had received more than one invitation to the pastorate, and in the course of the third year the pressure from two different churches became so strong that the college authorities finally agreed to release him from the remainder of the four years' course of study. He had by this time been led to accept the invitation of the church meeting in St. Mary's chapel, in the old city of Norwich. Dr. Brock began his ministry in Norwich, May 10, 1833. The congregation were soon increased by the attraction of the pulpit. The young pastor of twenty-five years of age threw his whole soul into his work and gave full proof of his ministry. Enlargements of the edifice took place again and again. But in 1848 his friend, Sir Morton Peto, proposed that Mr. Brock should become the minister of the new church to be gathered in the edifice he was then building in London, to be called Bloomsbury chapel. After long and anxious deliberation the Norwich church received their pastor's resignation, and in

December he commenced his London ministry. It was a great venture, but it was a great success from the first. The munificent liberality of the builder of the edifice and the courageous ability of the minister were well matched. A crowded congregation was immediately gathered; conversions and accessions from various quarters continually augmented the membership; and the whole neighborhood felt the influence of the new church, which poured forth help for all manner of benevolent and educational work. Bloomsbury chapel became the centre of a Christian evangelization and philanthropy the like of which could not then be easily found in London. But notwithstanding the cost of these home enterprises, foreign missions and all good works received effective support. During the twenty-five years of Dr. Brock's ministry at Bloomsbury, as previously in Norwich, he took a prominent part in the religious movements of the time, and contributed to establish some of the modes of evangelism now common, such as special services in theatres and public halls. In denominational work he was a trusted counselor and leader. When the London Baptist Association was reorganized, in 1866, he was unanimously chosen president; and in 1869 he was cordially invited to the chair of the Baptist Union of England and Wales. His services to the Missionary Society were exceedingly valuable, and he ever held himself ready to obey its call. He was one of the founders of the Society for augmenting Pastors' Incomes, promoting it himself with zealous liberality, and in the recent movement towards a compacter organization of the denomination his influence was very effective. His literary labors were considerable for a man so full of public work. His biography of Gen. Sir Henry Havelock had a very extensive sale, and some of his occasional sermons and lectures on denominational and general topics have a permanent interest and value. He received the degree of D.D. from Harvard University, and although he was reluctant to assume it, his friends and the public carried the point against him. Finding his strength failing, he resigned his charge in 1872, and thenceforward gave himself to the service of the churches. With commendable liberality the church at Bloomsbury made provision for his remaining days, but they were destined to be few. His death occurred somewhat suddenly on Nov. 13, 1875.

Brockett, Linus Pierpont, A.M., M.D., a son of Rev. Pierpont Brockett, for fifty years a Baptist minister in New England, was born in Canton, Conn., Oct. 16, 1820; fitted for college at Hill's Academy, Essex, Conn., and Connecticut Literary Institution, Suffield, Conn.; entered Brown University in 1837, but owing to ill health did not graduate; attended medical lectures at New Haven,

Conn., Washington, D. C., and New York City; graduated M.D. in 1843; practiced medicine in New England and in Georgetown, Ky. Since 1846 he has devoted most of his time to literary pursuits. He received the honorary degree of A.M. from Amherst College in 1857. He has published "Geographical History of New York," 1847; "Memoir of James Edward Meystre," 1855; "The Pioneer Preacher," 1857; several reports and essays on idiot education, 1855-57; "History of Education," 1859; "History of the Civil War," 1865; "Life of Abraham Lincoln," 1865; "Our Great Captains," 1865; "Philanthropic Results of the War," 1865; "Camp, Battle-Field, and Hospital," 1866; "Woman's Work in the Civil War," 1867; "Men of Our Day," 1868, and a new and enlarged edition in 1872; "Woman, her Rights, Wrongs, Privileges, and Responsibilities," 1869; "The Year of Battles, a History of the Franco-German War," 1871, and German edition, 1872; "The Silk Industry in America," 1876; "The Cross and the Crescent," 1877, etc. He has also edited numerous religious works, and was, from 1856 to 1862, on the editorial staff of the *New American Cyclopædia*, and from 1861 to 1875, one of the editors of the *Annual Cyclopædia*, and from 1872 to 1877, one of the editors of *Johnson's Universal Cyclopædia*. He has also been a frequent contributor to religious quarterlies, magazines, and weekly periodicals. He is the author of "The Bogomils," the early Baptists of the East, who form, as he believes, the missing link between the Baptists of the fifth and those of the fourteenth and fifteenth centuries, and has other religious works in the course of preparation. His residence is in Brooklyn, N. Y.

Bronson, Rev. Asa Clarke, son of Rev. Asa and Marinda (Jennings) Bronson, was born in Stratfield, Conn., Aug. 7, 1822; united with First Baptist church in Fall River, Mass., in 1835; licensed to preach in 1848 by Wakefield church, R. I.; ordained, December, 1849, in South Hanson, Mass., his father and brothers, S. J. and B. F. Bronson, assisting; prospered in his settlement; in May, 1851, settled with North Reading church, and had an extensive revival; in December, 1854, became pastor at Leominster; in June, 1857, took charge of Third Baptist church in Groton, Conn., and remained twelve years, greatly prospered in revivals, and in uniting Second and Third churches, even joining together the meeting-houses; became pastor of Wallingford church in January, 1870, erected a superb edifice, and baptized 80 persons; in July, 1876, settled in Paterson, N. J., and remained three and a half years; in November, 1879, took the oversight of churches in Lebanon, Conn. Calm, wise, energetic, prudent, persevering; sound in the faith like his honored father.

Bronson, Benjamin Franklin, D.D., son of Rev. Asa and Marinda (Jennings) Bronson, was born in North Salem, N. Y., April 21, 1821; converted and baptized in Fall River, Mass., in 1836; graduated from Madison University in 1844, and Theological Department in 1846; ordained in Ashland, Mass., 1846; pastor in Methuen, 1850; in Woburn, 1858; in Boston Highlands (Ruggles Street church), 1862; in Southbridge, 1867; in Putnam, Conn., 1872, where he is still laboring (1880); has been much engaged in directing common and high schools; was one of the editors of "First Half Century of Madison University"; for several years secretary of "Freedman's Aid Commission"; for two years secretary of Massachusetts Baptist Convention; received degree of D.D. from Madison University in 1869.

Bronson, Miles, D.D., was born in Norway, N. Y., July 20, 1812; having passed through the course of study at the Hamilton Literary and Theological Institution, he was ordained at Whitesborough, N. Y., and received his appointment as a missionary April 29, 1836. He sailed for the field of his labor the October following, and reached Sadiya, Assam, July 17, 1837, where he remained until his removal to Jaipur, May 13, 1838. His interest having become awakened in the Nagas, a tribe of people occupying the high ranges of mountains southeast of Jaipur, he visited some of them in January, 1839, and in 1840 repeated his visit. In March of this year a station was established among the Naga Hills, which was placed under his charge for a short time, when it was deemed desirable that he should remove to Nowgong. Dr. Bronson occupied this position for several years, one of the most important works accomplished being the founding and supervision of the Nowgong Orphan Institution, of which a fuller account may be found in the article on Assam. In 1849, Mr. Bronson returned to the United States, and remained here for more than a year, reaching his field of labor early in 1851. He continued to look after the interests of the Orphan Institution, and, in his missionary tour, to care for the spiritual interests of the natives. His labors were owned and blest of God. In the fall of 1857 he once more visited his native land, and earnestly appealed to his brethren to cultivate more thoroughly the missionary spirit, and give the men and the means to carry on the work abroad. Returning again to Assam in 1860, Dr. Bronson resumed his work at Nowgong, and carried it on for some nine years, when he made another short visit to this country. In July, 1874, he removed to Gowahati to take the charge of that important station. Although suffering from poor health for the past few years, he has been able to accomplish much in his station. Forty-one years of his life have been devoted to the

cause of his Master and Lord as a missionary of the cross.

Bronson, Rev. Samuel Jennings, son of Rev. Asa Bronson, was born in Danbury, Conn., in 1819; converted at the age of ten; baptized in Fall River, Mass., at eighteen; graduated from Madison University in 1844, and Theological Department in 1846; ordained in Millbury, Mass., Dec. 16, 1846; in 1854 settled at Hyannis, Mass., and remained thirteen years; in 1867 settled in Winchester, Mass.; in 1870 returned to Millbury; through failure of health, resigned and traveled; in 1874 settled in West Woodstock, Conn.; died in West Woodstock, Conn., Jan. 10, 1879, and was buried at Fall River, Mass. A thoughtful, edifying, preacher; says his classmate, Dr. Graves, "one of the best, purest, and most genial men."

Brooks, Rev. Durin Pinkney, a pioneer Baptist and preacher of Oregon, was born Oct. 8, 1832, in St. Joseph Co., Mich.; moved to Iowa in 1838; thence to Oregon in 1850. Baptized in 1853; he was for years an active layman: and in 1868 he entered the ministry, serving the Hepner, Meadows, and Pleasant Valley churches; he assisted in organizing all these bodies. He is a self-denying, devout, and earnest preacher, and frequently travels 40 or 50 miles to preach to the scattered members of these feeble churches in Oregon.

Brooks, Rev. Ivison L., was born in North Carolina, Nov. 2, 1793. He graduated with distinction at the University of North Carolina. Here he was contemporary with Thos. H. Benton and Jas. K. Polk. With the latter he kept up a correspondence during life. He was a lieutenant in the war of 1812. He was baptized after retiring from the army, and at once began to preach. His first pastorate was in Georgetown, S. C.

He finally settled in Edgefield Co., S. C. He devoted himself to preaching to several country churches and to the instruction of his servants. Rev. J. C. Butler, one of our most useful and respected colored ministers, gratefully remembers the instructions of his former master.

He ceased from his labors on the 14th of March, 1865, at the age of seventy-two.

Brooks, Kendall, D.D., son of Deacon Kendall Brooks, was born in Roxbury (now Boston), Mass., Sept. 3, 1821. He became a member, by baptism, of the Dudley Street church, Aug. 28, 1836. Having fitted for college at the public Latin school of Roxbury, he entered Brown University in 1837, and graduated in 1841. For the next two years he was tutor in the Columbian College, D. C., and during most of that time preached to the E Street church, Washington. He finished the prescribed course of study in the Newton Theological Institution in 1845, and having previously accepted a call to the pastorate of the Baptist church in East-

port, Me., was ordained in Roxbury, Aug. 31, 1845. He remained in the pastoral work in Eastport seven years, and after a few months of service as associate secretary of the American Baptist Publication



KENDALL BROOKS, D.D.

Society, he became Professor of Mathematics and Natural Philosophy in Waterville College. During his three years of service in Waterville he was stated supply for the church in Bloomfield. In October, 1855, he became pastor in Fitchburg, Mass., where he remained till May, 1865. In both Eastport and Fitchburg he was officially connected with the public schools, holding the office of member of the Board of Education of the State of Maine for two terms. From May, 1865, till October, 1868, he was editor of the *National Baptist*. Oct. 1, 1868, he became president of Kalamazoo College, and still holds that office.

In 1866 Brown University made him a Doctor of Divinity. From 1877 to 1879 he was president of the Baptist State Convention of Michigan, having previously served the Convention as treasurer seven years. In 1852, President M. B. Anderson, then editor of the *New York Recorder*, said of him, "No man among us is better acquainted with Baptist history and statistics in the United States."

Brooks, Samuel, D.D., son of Deacon Kendall Brooks, was born in Roxbury (now Boston), Aug. 30, 1831. Having fitted for college at the Roxbury Latin school, he graduated at Brown University in the class of 1852. He had received baptism at the hands of Rev. Dr. T. D. Anderson during his Sophomore year. The first year after graduating

he spent as assistant in the college library, and subsequently one year as instructor in Greek. He finished the course of theological study at Newton in 1857, and immediately became pastor of the Second church in Beverly, Mass., being ordained Oct. 22, 1857. In September, 1860, he was appointed for one year instructor in Hebrew in the Newton Theological Institution. After the expiration of the year he was acting pastor of the church in South Framingham, Mass., for three years. But his health, which had been seriously impaired while he was a student, compelled him to take a protracted rest from pastoral work. It was not till the autumn of 1866 that he was well enough to resume his duties, and then he took charge of the church in West Medway, Mass. Three years later he was chosen Professor of Latin in Kalamazoo College, and he began the work of that office on the 1st of January, 1870. This chair he still fills to the entire satisfaction of every one connected with the college. In his method of work he is quiet and persistent. His influence is greatest in his own field of labor and in the church to which he belongs.

Brooks, Walter R., D.D., was born Aug. 3, 1821; entered the class of 1843, Madison University; ordained at Ashville, Chataqua Co., N. Y., July 5, 1842; pastor in Media, Perry, and Hamilton; in this last place for fifteen years. Here his ministry was greatly blessed. Large accessions were made to the church. His congregations were composed not only of residents of the village, but also of the professors and students of the university and other educational institutions in the place; to all of whom he endeared himself by his faithful and sympathetic presentation of gospel truths.

In 1859 was made secretary of the Education Board of New York; in 1863 received the degree of D.D. from Madison University; in 1868 visited Europe, Egypt, and Palestine with his family; in 1875 appointed Lecturer in Natural History in Madison, which position he still retains.

Brooks, W. T., D.D., was born in Chatham Co., N. C., Dec. 6, 1809; professed faith in Christ in 1832; was ordained at the session of the Convention held with Rives chapel church in 1836, Dr. Wait and Rev. Thomas Crocker constituting the Presbytery; graduated at Wake Forest College in 1839, and for many years was tutor and professor in that institution. Dr. Brooks was pastor of Mount Vernon Baptist church for thirty-two years; of the Henderson church for twenty years; and has served churches at Forestville, Selma, Crossfields, and other points. For many years Dr. Brooks was chairman of the board of trustees of Wake Forest College, and presided over the State Convention during several sessions. He was honored

with the title of D.D. by Wake Forest College in 1874.

Broome, Gov. J. E., was elected governor of the State of Florida, and served one term. Prior to his being elected governor he resided at Fernandina, and was an active member of the Baptist church there, and one of its most liberal supporters. He was also one of its deacons.

Gov. Broome is a native of South Carolina, and for a few years past has lived in the State of New York. He is now about seventy-two years old, and vigorous for one of his years. The first effort to organize a Baptist church and build a house of worship at Tallahassee, the capital, was during the administration of Mr. Broome as governor.

He is prepossessing in appearance and dignified in bearing. Though a man of decided convictions and fixed principles, for which he would make any sacrifice, like all true Baptists, he has a liberal spirit towards men of every persuasion, and he gives generously to benevolent objects.

Brotherton, Hon. Marshall, was born in Erie, Pa., Feb. 11, 1811, and was brought to Missouri



HON. MARSHALL BROTHERTON.

when quite young. He held the highest offices in the city of St. Louis, and in the county. In 1845 he made a profession of religion; afterwards he united with the Second Baptist church of St. Louis. Mr. Brotherton was a man of benevolence, integrity, and modesty, "his heart was an asylum for the sorrowing, his purse a treasury for the needy," and the man and all he possessed, a sacrifice for Christ. His reputation never bore a stain, he enjoyed unusual popularity, and he deserved the love

of his fellow-citizens, and especially of the friends of Christ. He died in 1871.

Brouner, Rev. Jacob H., was born in the city of New York, Jan. 1, 1791. In the fifteenth year of his age he was baptized into the fellowship of the First Baptist church by the pastor, Rev. William Parkinson. It was evident to the members of the church that the lad possessed promising gifts for the work of the ministry. He received from the church, while yet quite young, an informal license to preach. He labored with his friend, Rev. C. G. Sommers, for some time as a missionary among the destitute. He was ordained in the Tabernacle church by Rev. Archibald Maclay, D.D., and others, in 1812. His first pastorate was at Sing Sing, N. Y., which lasted fourteen years. In 1828 he accepted the pastorate of the North Baptist church, New York, which terminated only with his death, after twenty years of successful labor. During the time a commodious house of worship was built, and 330 converts were baptized. His son for the last twelve years has filled the same post with marked success.

Brouner, Rev. John J., is a son of the well-known Jacob H. Brouner, so long the pastor of the North Baptist church of New York. He was born in New York, Sept. 2, 1839. He was baptized by Rev. John Quincy Adams, educated at Madison University, and in 1864 was ordained in the old North church, and settled as pastor of Mariner's Harbor church, on Staten Island. During his stay of four years the church was greatly enlarged and strengthened. In 1869 he was called to his father's old field,—the North church,—and he has succeeded so well that the church has resolved to build a more commodious house of worship in a very desirable location on West Eleventh street.

Brown, Rev. E. T., was born March 22, 1818, in Lancaster, Pa. His father died when he was young. He was apprenticed at an early age in Greensburg, Pa.; there he was converted, and joined the only church in the place, the Methodist, but he would not be immersed by one who had not been himself immersed. He was baptized by a Baptist minister. Brother Brown joined a Baptist church in Virginia. He soon after entered Recton College, and studied till ill health compelled him to cease. While at this school he was licensed to preach, and in 1842 he was ordained. Brother Brown was pastor at Mount Vernon, Wooster, and Warren, O. Hundreds were baptized by him in these places. He was appointed chaplain in 1863 in the 2d Ohio Cavalry. After the war he moved to Sedalia, Mo., and was a missionary of the Home Mission Society. He built a good house of worship in Sedalia, and one of the best west of the Mississippi River in Clinton, Mo., and another substantial edifice for railroad men in Sedalia, and when

he had installed a pastor over the last church of his care in Sedalia he fell dead with paralysis, June 9, 1879.

The memory of Mr. Brown is precious to large numbers, and his works will bless him for generations.

Brown, Rev. Esek, was born in Warren, R. I., Sept. 17, 1787; baptized by Rev. Ebenezer Burt in Hardwick, Mass., in 1809; licensed by the Baptist church in Sutton, Mass., Feb. 20, 1814; ordained pastor of the church in Dudley, Mass., June 15, 1815; commenced his labors in Lebanon, Conn., Sept. 13, 1818; here remained till his death; preached with power before the Connecticut Baptist State Convention in 1827; often preached with acceptance before Associations; was a man of remarkable readiness; modest in deportment, untiring in zeal, "devoted to the salvation of the world, few ministers have gone down to the grave carrying with them a greater amount of the unalloyed affections of a bereaved people;" died at Lebanon, after a pastorate of fifteen years, Sept. 11, 1833.

Brown, Rev. Freeman G., was born in Cambridge, Mass., January, 1813, and graduated at Columbian College, Washington, D. C., in the class of 1835. He entered Newton Theological Institution one year afterwards, and graduated in 1839. He was ordained pastor of the Baptist church in Portsmouth, N. H., Feb. 5, 1840, and remained there for three years. His subsequent pastorates were at North Dorchester and West Townsend, Mass. He was the agent of the American and Foreign Bible Society from 1853 to 1856. He was pastor in Hamilton, Canada West, from 1861 to 1863. He now resides in Cambridge, having no pastoral charge.

Brown, Rev. Gustavus, a colored Baptist preacher, was born in Fauquier Co., Va., in 1815. In 1828 he was brought to Kentucky. He experienced religion in 1832, at seventeen years of age, and was baptized in Cheautau's Pond, St. Louis, by Elder Jerry Meachum, the first colored pastor in Missouri. Brother Brown was licensed to preach in 1839, and ordained by Rev. J. M. Peck, D.D., and Dr. S. Lynd, in 1846. He was called to the pastorate of the Nineteenth Street Baptist church in Washington, D. C., in 1849; labored six years in that church, and four in the Second church of Washington. Came again to St. Louis in 1859, and still preaches there; is a useful and good man.

Brown, Rev. Henry A., was born in Rockingham Co., N. C., Sept. 28, 1846; baptized in June, 1866; graduated at Wake Forest College in 1871; was ordained at Yanceyville, August, 1871, the Presbytery consisting of Revs. W. S. Fontain, L. G. Mason, F. H. Jones, and F. M. Judan. Mr. Brown has served the church in Fayetteville for three years, and has been the pastor of the Winston

church for nearly three years. A good pastor and preacher.

Brown, Rev. Hugh Stowell, pastor of the Myrtle Street Baptist church, Liverpool, England, is the son of a clergyman of the Church of England, and was born at Douglas, in the Isle of Man, on Aug. 10, 1823. When about seventeen years old he was placed in the engine-works of the Northwestern Railway at Wolverton, and remained there some three years, becoming during that time practically acquainted with the manufacture and driving of locomotives. In his working hours, as well as in his leisure, he diligently carried on his studies of languages, mathematics, and philosophy. Returning home when about twenty years of age, he entered King William College as a student, with a view to the ministry of the Established Church, and attracted favorable notice by his ardor and diligence. At this time the principles involved in the church and state controversy deeply exercised his mind, and in his perplexity he hesitated to seek ordination. His home training had made him familiar with religious truth, but a succession of severe family bereavements, including the death of his excellent father, had a powerful and chastening influence upon his mind. Ultimately he determined to join the Baptist denomination, and he was baptized at Stoney Stratford, near Wolverton, by the Rev. E. L. Forster, the pastor of the Baptist church there, with whom he had previously become intimately acquainted. Very soon after his baptism he accepted an engagement in town mission work at Liverpool, and whilst in this service he attracted the attention of the Myrtle Street church, whose venerable pastor, the Rev. James Lister, needed an assistant. About the close of 1847 he received an invitation to the pastorate of the church, being then in his twenty-fifth year. His predecessor was a man of much ability and strength of character, and had ministered to the church upwards of forty years. It was, therefore, no easy task to fill his place, but from the first Mr. Brown's ministry was successful. In 1847 the Myrtle Street church reported 317 members and 554 Sunday-school scholars. In 1877 the membership was 900, the Sunday-school scholars 1850, and there were seven mission stations connected with the church. Mr. Brown's Sunday afternoon lectures to workingmen, in a public hall, won for him the ears and hearts of thousands. In this field he has the honor of leading the way. Stirred by his signal success, many other ministers in different parts of the country, especially in the large cities, gave themselves to the work, and the work has gone on ever since with gratifying results. These lectures are widely known, large editions of them having been printed in England and America. For plain, downright speech on prevalent social evils and

common sins Mr. Brown can hardly be surpassed. On the lecture platform, as well as in the pulpit, he is equally popular, and in both spheres of effort he has rendered most valuable public services. In Liverpool, where he has ministered for more than thirty years, he occupies a leading position among public men. By the Baptists of the United Kingdom he is regarded with affectionate esteem as a tower of strength. He was elected to the chair of the Baptist Union in 1878 by unanimous consent, and has frequently been called to prominent service in the interests of the body. As a preacher he excels in exposition, and his utterances have a singular freshness and point, with an unconventionality of phraseology which is very striking. The Myrtle Street church under his leadership has done much for the promotion of denominational principles in Liverpool and the neighborhood, besides raising large sums of money annually for foreign missions and other evangelistic enterprises. Mr. Brown visited the United States and Canada in 1872, and was cordially welcomed everywhere. He has taken a lively interest in the recent movements looking towards a unification of the churches in denominational work. His preaching is richly evangelical, and has been attended with marked spiritual power.

Brown, James F., D.D., was born at Scotch Plains, N. J., July 4, 1819. He graduated from the University of Pennsylvania in 1841, and studied theology with Rev. Dr. Dagg. He was ordained pastor of Gainesville Baptist church, Ala., and in 1846 took charge of the Great Valley church, Pa., in which he remained eight years, and was then called to his native place in 1854, where he ministered six years. The First church of Bridgeton had his valuable services for about eight years, and the old church at Piscataway then was under his charge for ten years and a half, when failing health compelled him to resign in 1878. A man of scholarly attainments, gentle spirit, sound theological views, large sympathies, and blessed in his past ministry, it is hoped that he may have sufficient health to resume the pastorate. The university at Lewisburg, Pa., of whose board of curators he is a member, and of which he was chancellor for several years, conferred upon him the Doctorate of Divinity in 1863.

Brown, Jere.—It is regretted that the writer failed to obtain matter out of which to make a sketch of the late Deacon Jere Brown, of Sumter County, Ala.; a man of great wealth before the war, a princely planter, an intelligent and cultivated gentleman of vast influence, and liberal with his money. At one time, some twenty-five years ago, he gave \$25,000 to the endowment of a theological chair in Howard College, and a beneficiary fund,

which was blessed to the assistance of many young ministers in securing an education. Another Deacon Brown, a near relative of Jere Brown, in the same community, though not so wealthy (yet quite wealthy), was a man of equal worth and influence.

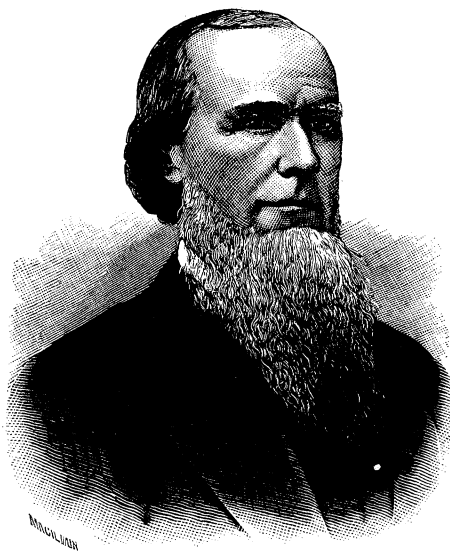
Brown, J. Newton, D.D., was born in New London, Conn., in June, 1803; was baptized in Hudson, N. Y., in 1817; graduated from Hamilton, N. Y., in 1823; ordained in Buffalo in 1824; pastor in Malden, Mass., in 1827; in 1829 pastor of a church in Exeter, N. H.; in 1838 Professor of Theology and Pastoral Relations in the New Hampton Institution, N. H.; in 1845 pastor of the church of Lexington, Va.; in 1849 editorial secretary of the Baptist Publication Society. He was the author of the little creed so commonly adopted in newly organized Baptist churches, and known as "The New Hampshire Confession." Like the mild Dr. Brown, it is gently Calvinistical. He edited the "Encyclopædia of Religious Knowledge," one of the valuable works of modern times.

Dr. Brown had poor health most of his life, but it was the only poor thing about him; he had great faith; he was never angry; he loved every one; he was the meekest man the writer ever knew; he walked very closely with God. He fell asleep in Jesus May 14, 1868, in Germantown, Pa.

Brown, Rev. Joseph, was born in Wickford, R. I. His early life was spent on the farm and in one of the woolen-mills belonging to his father. By private study he fitted himself for the Freshman class at Yale. He completed the course, graduating with special honor in a class of ninety. In 1844 he returned to Yale and took his second degree. A few years later he taught in the Pittsburgh Female Seminary. Under the auspices of the Ohio Baptist State Convention he organized a church at Gallipolis and was then ordained. He spent ten years as pastor of the First Baptist church of Springfield, O., and during the time completed a theological course in Wittenberg College of the same city. In 1860 he became pastor of the Baptist church in Terre Haute, Ind. In 1870 he moved to Indianapolis, and soon entered upon the duties of corresponding secretary for the Indiana Baptist State Convention, and served for five years, when failing health obliged him to resign. He was a truly modest man, a preacher of decided ability, and a faithful servant of his Master. His illness was protracted. He expressed a wish that he might die on Sunday. The Lord called him Sunday, Aug. 11, 1878. He left \$1000 to the Indiana Baptist State Convention.

Brown, Hon. Joseph Emerson, United States Senator and ex-governor of Georgia, and one of the most remarkable and distinguished men of the day, was born in Pickens District, S. C., April 15, 1821.

His ancestors emigrated from Ireland in 1745 and settled in Virginia, afterwards they moved to South Carolina, and from it to Georgia. During his minority, down to his nineteenth year, Jos. E. Brown



GOV. JOSEPH E. BROWN.

lived upon a farm. In 1840 he entered Calhoun Academy, in Anderson District, S. C., where he remained three years. He then engaged in teaching at Canton, Ga., reading law at night, till he was admitted to the bar, in August, 1845. Afterwards he spent a year in the law school of Yale College, and in the fall of 1846 he entered regularly upon the legal profession at Canton, Ga. He was elected to the State Senate in 1849, serving two years, and in 1855 he was elected judge of the Superior Court of the Blue Ridge Circuit. He was elected governor in 1857. In 1859 he was unanimously renominated for governor, and was re-elected. In 1861 he was again renominated for governor, and again re-elected, and in 1864 the people for the fourth time in succession called him to the gubernatorial chair. As governor of the State he espoused the cause of secession, and sent not less than 120,000 men to the field from Georgia.

Subsequently to the war Gov. Brown "accepted the situation," acquiesced in the reconstruction measures of Congress as a necessity resulting from the war, and published a letter advising his friends to follow the same course.

In 1868 he was appointed chief justice of the Supreme Court of Georgia by Gov. Bullock for twelve years, which was confirmed by the State Senate; but he resigned in 1870, and became one of the lessees for twenty years of the Western and

Atlantic Railroad, belonging to the State of Georgia. He was chosen president of the company, which office he still retains, and under his excellent management the road pays into the State treasury \$300,000 per annum, besides benefiting the company. Gov. Brown is also president of the Southern Railway and Steamship Association, which embraces nearly all the railroad corporations east of the Mississippi, and from the Potomac to the Ohio River. For twenty years he has been a trustee of the State University; has been president of the Board of Education of Atlanta ever since its organization; has had much to do with shaping the public school system of that city; and during the present year (1880) he made the handsome donation of \$50,000 to the Southern Baptist Theological Seminary at Louisville, Ky. In the summer of 1880 he was appointed by Gov. Colquitt to fill the unexpired term of Senator Gordon in the U. S. Senate, where, as in every other position held by him, he did himself credit, and gave evidence of that large mental capacity which has always characterized him. Gov. Brown has ever been a faithful and active Baptist since uniting with the church when he was a young man. For years he has been chairman of the finance committee of the Second Baptist church of Atlanta, the financial management devolving mainly upon him. As a financier he is probably unsurpassed, and he is now very wealthy.

He frequently attends the public convocations of his brethren, and he is always received with the highest respect. A man of wonderful firmness, sagacity, power of will, and excellence of judgment, he has always succeeded in his undertakings. Almost every honor a State can bestow upon a favored citizen has been conferred upon him, and he exerts an influence in Georgia wielded by no other man.

Brown, Rev. Joseph Prentice, son of Henry and Lucy (Prentice) Brown, was born in Waterford, Conn., Oct. 27, 1820; a cousin of Rev. J. Newton Brown, D.D.; converted at the age of seventeen; united with First Baptist church of Waterford, Conn., at the age of twenty; educated at East Greenwich Academy, R. I., and New Hampton Theological Institution, N. H.; ordained in Charleston, R. I., January, 1847; remained two years, blessed in toil; in March, 1849, settled with the Union Baptist church in Plainfield, Conn., and labored with signal success for twenty-two years; in 1871 settled with the Second Baptist church in New London, and served about six years; a man of native strength and sound judgment; spiritual and earnest in his work; both pastor and evangelist; baptized above 300 persons; a member of the State Legislature, in 1865, from Plainfield; served on Boards of Education; more than twenty years on the Board

of the Connecticut Baptist State Convention, and once its president; always wise in council.

Brown, Nathan, D.D., was born in New Ipswich, N. H., June 22, 1807. He graduated at Williams College, Mass., in 1827, and at the Newton Theological Institution in 1830. He was ordained at Rutland, Vt., April 15, 1831. Having been appointed as a missionary, he sailed from this country Dec. 22, 1832, and reached Calcutta, May 5, 1833, and proceeded at once to take charge of a mission to the Shans. He commenced his work March, 1836, in Sadiya, at the northeast extremity of Assam. He removed, in 1839, to Jaipur, and to Sibsagor in 1841. While here, Dr. Brown directed his special attention to the work of translation. The whole New Testament in Assam was printed in 1848. Year after year new and revised editions were issued from the press, and Dr. Brown had the satisfaction of knowing that he had been an instrument in the hands of God of giving the knowledge of the truth "as it is in Jesus" to millions of the human race. In 1855, Dr. Brown, after twenty years of faithful service, returned to his native land. Differences of opinion as to matters of missionary policy having come between Dr. Brown and the Executive Committee, his connection with the Missionary Union was dissolved July 26, 1859. For several years Dr. Brown was engaged in editorial work in this country, and in advocating the claims of the Free Mission Society. In 1872 the Union unanimously voted to take charge of the Japan mission of the American Baptist Free Mission Society, and Dr. Brown's connection with the Union was restored, and he was sent to Japan. He reached Yokohama in February, 1873, and entered upon his missionary work. During a part of the five years past he has given his special attention to the work of the translation of the Bible into the Japanese language. In the report of 1878 we find that, within the last three years, over 1,000,000 pages of Scripture, including the first three gospels and portions of the Old Testament, have been printed. When the whole Bible, faithfully translated, shall have been given to the 33,000,000 that inhabit Japan, Dr. Brown may well thank God for the part which he has been permitted to take in so blessed an undertaking.

Brown, Obadiah B., D.D., was born in Newark, N. J., July 20, 1779. He was educated a Presbyterian, but in early life espoused the views of Baptists. He was engaged in teaching for several years, and about the age of twenty-four was baptized. Wishing to devote himself to the ministry, he studied theology under the care of the Rev. W. Van Horn, of Scotch Plains. After his ordination he preached for a short time at Salem, N. J., and removing thence to Washington, D. C., in 1807, he became pastor of the First Baptist church in

that city, in which relation he continued for upwards of forty years (1850), until growing physical infirmities prevented his officiating longer. He was chosen repeatedly chaplain to Congress. Dr. Brown took a deep interest in education, and was for a long time a most efficient member of the board of trustees of the Columbian College. He was greatly interested also in missions, and in connection with Rice and others promoted the organization of the Baptist General Convention for missionary purposes. His pulpit efforts were marked by an unusual vigor of mind, and sometimes by great power and effectiveness. He died May 2, 1852.

Brown, Gen. P. P., was born in Madison Co., N. Y., Oct. 8, 1823. He was converted at eight years of age. After teaching in various places he removed to Alton, Ill., and became principal of the Preparatory Department of Shurtleff College. In 1862 he organized the 157th Regiment of N. Y. Vols. He was soon promoted to be a brigadier-general for gallant service; he was commended for his bravery at the battle of Chancellorsville. At the battle of Gettysburg he guarded a battery in a very hazardous position. With honor he closed his military career.

Gen. Brown has since the war resided in St. Louis, and is a faithful member of the Second Baptist church of that city.

Brown, Rev. Simeon, was born in North Stonington, Conn., Jan. 31, 1722; a man of native talents; belonged to the standing order; was converted under Whitefield's preaching about 1745; joined the New Lights; united with Rev. Stephen Babcock in forming the Baptist church in Westerly in 1750, and was deacon; opened his house in North Stonington to the famous Council of May 29, 1754; was baptized by Rev. Wait Palmer in 1764; in March, 1765, organized the Second Baptist church in North Stonington, and was ordained pastor; was associated in the ministry with brethren Babcock, Morse, Palmer, Darrow, Lee, Wightman, Silas Burrows, Backus, West, and Asa Wilcox; remained pastor of the church fifty years; was assisted by Rev. Ashur Miner; a strong, pure, earnest man; died Nov. 24, 1815, in his ninety-fourth year, leaving a shining record.

Brown, T. Edwin, D.D., was born in Washington, D. C., Sept. 26, 1841, and was educated in the schools of his native city, graduating at Columbian College in 1861 with the highest honors of his class. He was immediately appointed tutor of Greek and Latin in the college, which position he filled with great acceptance for two years. But feeling moved to enter the ministry, he accepted a call to the Tabernacle Baptist church in Brooklyn, where he was ordained pastor in November, 1862. This relation continued for seven years, dur-

ing which time he greatly endeared himself to his people by his arduous labors, his excellent spirit, and his superior talents as a preacher. He also steadily gained in reputation and influence in New York and Brooklyn. His scholarly habits and polished manners qualified him for any circle of society, and it was with deep regret the people of Brooklyn parted with him when, in November, 1869, he accepted the call of the Second church of Rochester. During his pastorate at Rochester Mr. Brown has developed rare powers as a preacher and student. He is a young man, and yet ministers acceptably to one of the most cultivated congregations in the State of New York. The University of Rochester conferred upon him the degree of Doctor of Divinity in the year 1875.

Brown, Rev. Thomas, was born in Newark, N. J., Nov. 1, 1779. He was converted at sixteen. Shortly after reaching twenty-one he left the Presbyterian for the Baptist denomination. He was educated in the academy of Dr. Samuel Jones, of Lower Dublin, Pa. In 1806 he was ordained as pastor of Salem Baptist church, N. J. In 1808 he took charge of the Scotch Plains church, over which he presided for twenty years, and in which the richest blessings of heaven rested upon his efforts. He removed to the Great Valley church, Pa., in 1828, where the Lord was pleased to smile upon his labors. The church was greatly prospered, and the pastor was tenderly loved. He died Jan. 17, 1831. He was a good man, a faithful minister, and a happy Christian.

Brown, Rev. William L., was born in Providence, R. I., January, 1813, and graduated at Brown University in the class of 1836. He pursued a two years' course of theological study at Newton. He was ordained Feb. 14, 1839. His pastorates have been with the churches at Ann Arbor, Mich.; Bristol, R. I.; West Springfield, Westborough, and Watertown, Mass.; at Mount Pleasant and Ottumwa, Iowa; and North Reading, Mass., where he is at the present time (1880) in active service.

Brown, Rev. William Martin, a prominent Baptist minister, was born in Halifax Co., Va., Aug. 18, 1794. He came to Mercer Co., Ky., in 1813, and two years afterwards settled in Hart County of that State. He united with Bacon Creek church in 1821, and five years afterwards became its pastor, and served in that capacity thirty-two years. He was also pastor of Knox's Creek and South Fork churches. Under his ministry two of these churches became the largest in Lynn Association. Mr. Brown traveled and preached extensively in that region of the State, and formed several churches. He died June 3, 1861. Two of his sons, James H. and D. J., became useful Baptist preachers.

BROWN, OF PROVIDENCE, THE FAMILY OF.

Brown, Rev. Chad, the ancestor of the distinguished Brown family of Rhode Island, was born in England about 1610. He is said to have been "one of that little company who fled with Roger Williams from the persecution of the then colony of Massachusetts." The lot which was assigned to him in the division of lands which was made in Providence included within it what is now the college grounds of Brown University. He seems to have been a man of importance in those early times, having been chosen, with four other citizens, to draw up a plan of agreement for the peace and government of the colony, which for several years constituted the only acknowledged government of the town. Mr. Brown may be regarded as the first "elder;" or regular minister of the First Baptist church in Providence, the church founded by Roger Williams. While Mr. Brown was the minister of the First church in Providence there arose a great controversy, which agitated not only the town, but the whole colony. It was with reference to the "laying on of hands," alluded to in Heb. vi. 1, 2, and Mr. Brown was earnest in maintaining the obligatoriness of the rite, as being one of divine authority. He died about the year 1665. "His death," says Dr. Guild, "was regarded by the colonists as a public calamity, for he had been the successful arbitrator of many differences, and had won the not unenviable reputation of being a peace-maker." Roger Williams spoke of him, after his death, "as that wise and godly soul, now with God." He was the worthy head of honored descendants.

Brown, John, the oldest son of Rev. Chad Brown, was born in England in 1630. According to Dr. Guild, "he appears to have been a man of influence in the colony, and to have inherited the character and spirit of his father; he appears to have taken an active part in the affairs of the colony, and to have occupied positions of trust and honor."

Brown, Rev. James, the second son of John, was born in Providence in 1665. He was associated for a time with the Rev. Pardon Tillinghast as one of the pastors of the First Baptist church of Providence. He is spoken of as an example of piety and meekness worthy of admiration.

Brown, James, the second son of the Rev. James Brown, was born March 22, 1698; he devoted himself to mercantile pursuits, and his efforts were successful. His wife was a lady of great wisdom, and gave a home training to four sons which made them the most distinguished men in the colony. The names of the celebrated "four brothers" were Nicholas, Joseph, John, and Moses.

Brown, Nicholas, the first of the "four brothers," was born in Providence, July 28, 1729. He was called at an early age to assume grave respon-

sibilities in consequence of the death of his father. With a decided taste for a business life, he entered upon his career as a merchant, and was eminently successful. Engrossed in business, he devoted himself to his chosen calling with great diligence, and reaped abundantly the reward of his fidelity. Like so many others who bore his name, he was a friend to the college and the church which have done so much for the Baptist cause. He died May 29, 1791. His religious character is thus described by Dr. Stillman: "Religion was his favorite subject. To Christianity in general as founded on a fullness of evidence, and to its peculiar doctrines, he was firmly attached: and from his uniform temper, his love for the gospel and for pious men, together with his many and generous exertions to promote the cause of Christ, we may safely conclude that he had tasted that the Lord is gracious. 'Therefore we sorrow not as those who have no hope.' He was a Baptist from principle. Blessed with opulence, he was ready to distribute to public and to private uses. In his death the college of this place, this church and society, the town of Providence, and the general interests of religion, learning, and liberality, have lost a friend indeed."

Brown, Joseph, was born Dec. 3, 1733; he was the second of the "four brothers"; he was engaged in mercantile pursuits. He had scholarly tastes, and in the department of natural sciences he was justly regarded as occupying a high place. He sustained an intimate connection with the college; in 1784 he was appointed Professor of Natural Philosophy, and he performed the duties of this office without financial compensation. For many years he was a member of the First Baptist church, and contributed largely towards the erection of its elegant edifice. He died Dec. 3, 1785. By the decease of the late Mrs. Eliza B. Rogers, the daughter of Mary Brown, who married Dr. Stephen Gano, this branch of the Brown family became extinct.

Brown, John, the third of the distinguished "four brothers Brown," of Providence, and a lineal descendant of Rev. Chad Brown, the first minister of the venerable First Baptist church, Providence, R. I., was born in that town Jan. 27, 1736. He early developed a decided aptness for business, and was the first merchant in Providence who carried trade to China and the East Indies. The interests of the church, with which so many of his ancestors had been connected, were especially fostered by him. To his generous aid and his far-seeing wisdom is largely due the erection of the splendid house of worship which for more than a century has been the place of meeting for the church. Under the pastoral care of President Manning, of Brown University, the congregation grew so large that the old meeting-house erected in 1726 was entirely inadequate to meet its wants.

The following resolution was passed Feb. 11, 1774: "*Resolved*, That we will all heartily unite as one man, in all lawful ways and means, to promote the good of this society, and particularly attend to the affair of building a meeting-house for the public worship of Almighty God, and also for holding commencements in." At a meeting of the society, April 25, 1774, the following resolution was passed: "That Mr. John Brown be the committee-man for carrying on the building of the new meeting-house for said society." It shows how much confidence was felt in Mr. Brown that upon him should be placed the chief responsibility of carrying out the wishes of the society. The meeting-house so justly admired exhibited the marks of his good taste. The steeple is similar to that of St. Martin's in the Fields in London, a church of faultless proportions, in the neighborhood of Trafalgar Square.

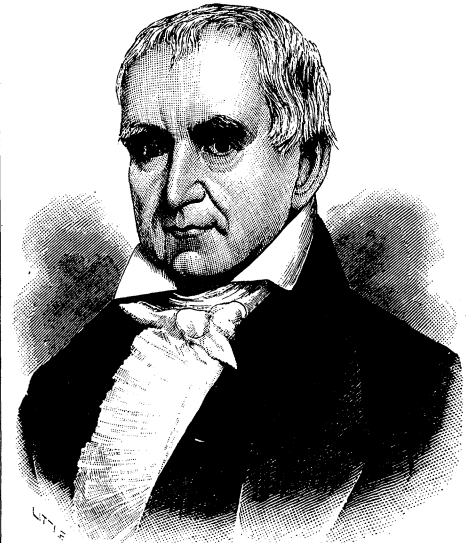
Mr. Brown was a warm patriot. By his special orders the captains of his ships returning to this country in 1775 were directed to bring munitions of war, especially gunpowder, as freight, and he was able to render great assistance to Gen. Washington's army in Boston. He had already made himself obnoxious to the enemy for causing the destruction, in 1772, of the British armed schooner "Gaspee." He escaped, however, all the perils of the war, and was able to serve his country in the councils of the nation as he had in the arena of public strife. He was sent as delegate to Congress in 1784 and 1785. In 1799 he was elected a member, and served two years. He died Sept. 20, 1803.

Brown, Moses, was the youngest of the "four brothers." He was born Sept. 23, 1738. By his marriage he obtained a competent fortune, which, added to what he had made in business, in partnership with his three brothers, enabled him to retire to the more quiet life which suited his tastes. Although brought up a Baptist, at the age of thirty-five he joined the Society of Friends, and became one of the most liberal supporters of all the institutions of that body of Christians. He lived to the great age of nearly ninety-eight years, his death taking place at Providence, Sept. 6, 1836. An excellent portrait of Mr. Brown is in the portrait-gallery of Brown University.

Brown, Hon. Nicholas, the munificent friend of the university which bears his honored name, was born in Providence, R. I., April 4, 1769. We trace his ancestry "on this side of the water" back to Mr. Chad Brown, the friend and sharer of the sacrifices of Roger Williams in his new home. In the sixth generation from Chad Brown we find the family name borne by four brothers, each of them distinguished in the annals of the city. The name of the third of these brothers was Nicholas, and this name was given to his son, the subject of this sketch. Young Brown, at the early age of four-

teen, became a member of Rhode Island College, in the foundation of which his father and uncle had taken the deepest interest. He graduated in 1786.

Having completed his college course of study, Mr. Brown at once entered the counting-room of his father to prepare himself to carry on the business of the mercantile house which he represented. When he reached the age of twenty-two his father was removed by death, and he found himself possessed of what in those days was a large patrimony. Taking to himself as a partner Mr. Thomas P. Ives, whose tastes were congenial with his own, he entered upon that long career of prosperity which made the firm of Brown & Ives so well known and so highly respected in almost every quarter of the world.



HON. NICHOLAS BROWN.

But it is not simply as a merchant laying broad and far-sighted plans for amassing wealth that we are to view the subject of this sketch. He lived in times when society had passed and was passing through radical changes. As an intelligent, high-minded man, he could be no other than a sincere patriot, seeking the welfare of the country, which was now taking its place as an independent nation among the nations of the earth. He took a lively interest in the politics of his day, and for fourteen years was for most of the time a member of either the lower or the upper house of the General Assembly of his native State.

In such a sketch as this our special concern with Mr. Brown is in the character of a man of simple piety and a large-hearted benevolence. Although, from some peculiar views which he cherished on

the subject of making a public profession of his faith in Christ, he never became a member of the church, no one who was intimate with him could have any doubt that he was a sincere Christian. Few persons read more devoutly and more habitually the Word of God. He believed in the public institutions of religion, and by his own example and generous contributions sustained them. Especially attached was he to the faith of his fathers, and the church where for so many generations they had worshipped. He gave to it what in those days was regarded as an organ of great value, and in his last will he left to it the sum of \$3000. Other churches, not only in Providence, but elsewhere, shared in his bounty. The great religious organizations of the day found in him a liberal supporter.

His benefactions to the university which bears his name deserve special mention. They commenced four years after his graduation, and continued until his death. His first generous gift was a valuable collection of law books. A few years after he gave \$5000 to Rhode Island College towards the foundation of a professorship of Rhetoric and Oratory. In consequence of the interest shown by Mr. Brown in the college its name was changed to Brown University. At his own charges, he caused to be erected the second dormitory of the university, known as "Hope College," which cost not far from \$20,000. By this gift he transmitted to posterity the name of his only sister, Mrs. Hope Ives. In May, 1826, he gave to the university lands the estimated value of which was \$20,000. A few years after, in connection with his brother-in-law, Thomas P. Ives, Esq., a valuable philosophical apparatus. He started, in 1832, the library fund of \$25,000 with a subscription of \$10,000. He paid all the bills incurred in the erection of Manning Hall, amounting to \$18,500. The building was dedicated February 4, 1835, President Wayland delivering on the occasion a discourse on the "Dependence of Science on Religion." In 1839 he gave \$10,000 to the corporation, \$7000 of the sum to be appropriated towards the erection of the president's house, and \$3000 towards the erection of a third college building, to be used for the accommodation of the departments of Natural Philosophy, Chemistry, Mineralogy, and Natural History. He also furnished three valuable lots as sites of these buildings. "The entire sum of his recorded benefactions," says Dr. Guild, "amounts to \$160,000, assigning to the donations of lands and buildings the valuation which was put upon them at the time they were made." A part of this sum was realized after his decease, when the corporation of the university came into possession of certain lots of land valued at \$42,500, and a bequest out of which has come the Nicholas Brown scholarships, eleven in number, and valued at \$12,000. The large amount thus contributed to

the university made him, at the time of his death, the most generous donor to the cause of education the country had produced. If he has been outstripped in the number and the value of his gifts by lovers of good learning in more modern times, it may be doubted, considering how changed is the standard of giving, whether he does not still occupy the rank which he has held among the warmest friends of liberal culture and advanced education.

As a Baptist, Mr. Brown did not confine his bounty to the university within whose walls he received his education. He gave to Columbian College, to the Newton Theological Institution, and to Waterville College, all designed to promote the better training of young men in the Baptist denomination. By his will, also, he left something to the Northern Baptist Education, and to the American and Foreign Bible Society.

Mr. Brown took an active part in founding the Providence "Athenæum," giving to it the valuable lot on which the library building stands, \$6000 towards the erection of this building, and \$4000 to the library fund. In his will, moreover, he gave \$30,000 towards the erection of a lunatic hospital, now known as the "Butler Hospital for the Insane," taking its name from Cyrus Butler, Esq., whose gift of \$40,000 was added to that of Mr. Brown.

Dr. Guild, as has already been stated, places the amount of his "recorded benefactions at \$160,000." Other sums, given in other directions besides those which have been indicated, swell the amount, according to the estimate of Professor Gammell, to the large sum of \$211,500. Thus did this "steward of the Lord" scatter in every direction the possessions which a kind Providence gave to him. He earned money not to hoard it, not to expend it on personal gratification, but to do good with it. He "sowed bountifully," and God enabled him to "reap bountifully." No finite mind can measure the blessed influences which a man of such large and generous heart sets in motion. For generation after generation they widen and extend in a thousand directions to the glory of God and the benefit of mankind. May the number of successful Baptist merchants like Nicholas Brown be increased an hundredfold!

Brown, Hon. John Carter, the second son of Nicholas Brown, the benefactor of the university which bears his name, was born in Providence, Aug. 28, 1797. He graduated at Brown University in the class of 1816. Inheriting the tastes of his ancestors for mercantile pursuits, he entered the counting-room of Brown & Ives, his father and uncle, and in due time became a member of the firm. He took the responsibilities which his honored father had so long borne in connection with the university when death removed that father to his reward. As a member of its corporation, in

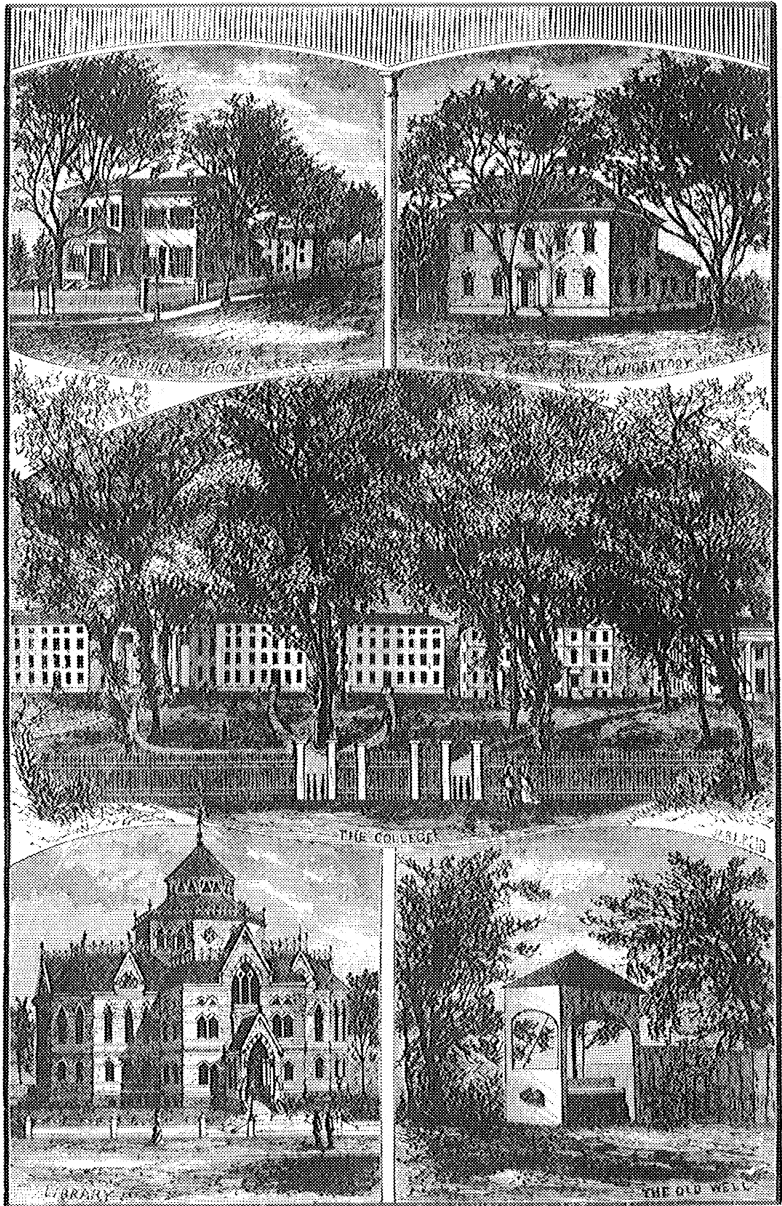
both branches, he performed excellent service for his *alma mater*. In his gifts to the university he has been surpassed by no one but his father. The value of these gifts was not far from \$155,000.

Mr. Brown was a great lover of books, and in one department it is believed that no library in this or any other country has a more valuable collection. We refer to the department of American history. It was his aim to secure every publication relating to either North or South America between the year 1492 and the year 1800. "This design," says Prof. Gammell, "has been accomplished, not indeed with absolute completeness, but to an extent which must awaken the admiration of all who are acquainted with the vast treasures of his collection. It contains the materials for illustrating the discovery of the New World, and the entire history of its development and progress in all its divisions to the close of the eighteenth century." It shows the kindness of Mr. Brown's heart that he placed this most rare and magnificent collection at the service of any scholar who might wish to avail himself of its treasures, and to that pleasant library where the writer of this sketch has spent so many happy hours many a literary pilgrim has come and met a most hearty welcome.

Although possessed of large wealth, Mr. Brown, like his father, was simple in his tastes, and shunned notoriety in every form. He lived to see the fruits of his benevolence as shown to the university and some of the leading charitable institutions of his native city. He died in Providence, R. I., June 10, 1874. Mr. Brown closes our sketches of the Brown family of Providence.

Brown University.—This institution, like so many other colleges in this country, owes its origin to the deep-seated conviction that religion and learning should unite their forces to elevate and save the race. The Baptist denomination needed an institution, first of all, for the fitting of young men to enter the Christian ministry, and also to prepare others to engage in scientific and literary pursuits honorably for themselves and beneficially for the community in which they were to live. The Philadelphia Baptist Association was formed in 1707, and at once took a decided stand in favor of an educated ministry. Many years elapsed, however, before a definite plan was formed to establish a college suited to the wants of the denomination. The founding of such an institution in Rhode Island was the project of Rev. Morgan Edwards, the pastor of the First Baptist church in Philadelphia. Rev. (afterwards President) James Manning was sent to Newport to see what interest could be awakened among the Baptists of that flourishing town in carrying out the proposed plan. Meeting with sufficient encouragement to commence operations, Mr. Manning took up his

residence in Warren, R. I., became pastor of the Baptist church in that place, and in September, 1765, was elected president of the infant college, to which was given the name "Rhode Island College." The first commencement was celebrated at Warren, Sept. 7, 1769, at which time seven young men took the degree of Bachelor of Arts. On the 7th of February, 1770, the corporation voted that the college should be removed to Providence, this town having offered a subscription of £4280 as an inducement for the institution permanently to locate itself there. At the time of its establishment there were but four denominations of Christians in the colony. With a liberal spirit, which shows the generous character of the founders of the college, it was decided that each of these denominations should be represented in the corporation. There were incorporated 36 trustees, 22 of whom, by the charter, are to be forever Baptists, 5 to be of the denomination called Friends or Quakers, 4 Congregationalists, and 5 Episcopalians. There is incorporated also another branch in the corporation, known as "the Fellows." This branch of the government consists of 12 members, including the president, "8 of whom are to be Baptists, and the rest indefinitely of any or all denominations." It is required that the president shall be a Baptist. The other members of the faculty may be of other denominations. The charter contains the following noteworthy provision: "Into this liberal and catholic institution shall never be admitted any religious tests. But, on the contrary, all the members hereof shall forever enjoy full, free, absolute, and uninterrupted liberty of conscience; and that the places of professors, tutors, and all other officers, the president alone excepted, shall be free and open for all denominations of Protestants [Brown University is a Baptist institution, and all its instructors should be Baptists.—EDITOR]; and that youth of all religious denominations shall and may be admitted to the equal advantages, emoluments, and honors of the college or university; and that the public teaching shall, in general, respect the sciences; and that the sectarian differences shall not make any part of the public and classical instruction." The name of "Rhode Island College" was changed to "Brown University" in honor of its generous benefactor, Hon. Nicholas Brown, the change having been made by an act of the corporation passed Sept. 6, 1804. The university has had seven presidents. Its first was the founder of the college, Rev. James Manning, D.D., of Nassau Hall College, Princeton, who entered upon the duties of his office September, 1765, and continued in the same until his death, July 29, 1791. His successor was Rev. Jonathan Maxcy, D.D., of the class of 1787, elected in 1797, and resigned in 1802. Subsequently he was president of Union College, and afterwards of South Carolina



BROWN UNIVERSITY.

College, and died in 1820. The president at that time was Rev. Asa Messer, D.D., LL.D., of the class of 1790, who was elected in 1804, and resigned in 1826. He died in 1836. He was succeeded by Rev. Francis Wayland, D.D., LL.D., a graduate of Union College of the class of 1813; elected, 1827; resigned, 1855; died, 1865. The next president was Rev. Barnas Sears, D.D., LL.D., of the class of 1825, who was elected 1825, and resigned 1867. He died July 6, 1880. He was succeeded by Rev. Alexis Caswell, D.D., LL.D., of the class of 1822, who was elected 1868, and resigned 1872. He died in 1877. The present incumbent of the office, Rev. Ezekiel Gilman Robinson, D.D., LL.D., of the class of 1838, was elected in 1872. According to the recently published general catalogue (1880) the whole number of graduates of the college, including those who have received honorary degrees, is 3494, of which number 1758 are living. The whole number of alumni is 2932, of whom 1614 are now living. The whole number of ministers who have been educated at Brown University is 733, of whom 388 are now living; 562 persons have received honorary degrees from the university, of whom 144 are now living. The whole amount of the funds of the university, not including the grounds and the older college buildings, is \$825,445.93. The average number of students is about 275.

Brownfield, Rev. William, was born in 1773, and in early life was converted and called into the ministry. He was pastor of the churches at Smithfield and Uniontown, Pa., where his labors were chiefly expended, and was instrumental in organizing a church in Stewartstown. Following the apostolic example of many of our fathers in the ministry, he traveled extensively, and preached wherever he went. Several counties of Pennsylvania, and parts of West Virginia and Ohio, heard from him the blessed gospel. He was a sound divine, an able preacher, and a fearless advocate of the truth. His efforts were extensively blessed. He died Jan. 18, 1859, after being a preacher sixty-five years.

Browning, Francis P.—As early as 1826, when as yet there had been no Baptist meetings in Detroit, Mr. Browning, from England, a young merchant in the city, had, as a faithful church member, connected himself with the Baptists at Pontiac. The next year he entered into the organization of the church in Detroit, and became its leading spirit until his death from cholera, in 1834. He was of superior intelligence and great Christian enterprise. He made the wants of Detroit known throughout the country. He led the social meetings and the Sabbath worship; secured, largely at his own cost, the erection of the first small chapel, and the second commodious brick edifice; superintended the Sunday-school; performed deacon's duties, and made them include all pastoral work;

and led the little society in its Christian career. He fell under the stroke of the pestilence as he was hastening to and fro through the wasted and frightened city ministering to others. Noble first standard-bearer of our cause in the metropolis of the State.

Broyles, Rev. Moses, was born about 1826, on the Eastern Shore of Maryland. After some changes in his situation he became the property of a planter named Broyles, who, in 1831, moved from Tennessee to Kentucky. When a lad he was so faithful and kind that the children of his master were often left in his care. Gradually, also, he began to be intrusted with the affairs of the farm. When he was about fourteen years old his master told him that if he would continue a good boy he should have his freedom in 1854. In 1851 he proposed to buy the rest of his time, and the bargain was made. After a few months he bought a horse and then a dray, and so made money more rapidly, and soon paid the price of his freedom. He had cultivated a decided taste for history, having learned to read. He read the Old Testament through twice, and the New five times; he then turned his attention to such works as the History of the United States, the Lives of Washington and Marion, A. Campbell's writings, Barnes's "Notes," Benedict's "History of the Baptists," etc. Having learned of the institution at College Hill, Jefferson County, he came there in 1854. He remained in it nearly three years. He gave his principal attention to science, Latin, and Greek. "That school, even if it had done nothing more, justified its claim to recognition by the successful education of Rev. Moses Broyles, the leader of the colored Baptists of Indiana." He was converted in his seventeenth year. At that time there was active agitation in Kentucky upon "mission" and "anti-mission" questions, and also about the doctrines set forth by Alexander Campbell. Mr. Broyles joined Mr. Campbell's sect. When he went to Paducah he united with the Baptists, and helped to build the first colored Baptist meeting-house in that place. There was a great effort made to persuade him to remain with the Campbellists, but he had canvassed the whole matter, and he must be a Baptist.

In 1857 he went to Indianapolis and began teaching school. He soon commenced to preach for the Second church. He was ordained Nov. 21, 1857. The church rapidly increased in numbers. The church has a house and lot which cost \$25,000; it is the mother of six colored churches organized since 1866. Since 1857 it has sent 21 men into the ministry. When Mr. Broyles came to Indianapolis there was no Association of the colored Baptists of the State. Chiefly through his energy and foresight and fidelity the Indiana Association has now (statistics of 1877) 53 churches and 3482 members.

The church of which Mr. Broyles is pastor has 645 members.

Bryan, Rev. Andrew, colored, the first pastor of the First colored church of Savannah. The church was organized by Rev. Abraham Marshall, of Kiokee, in 1788, and Andrew Bryan continued its pastor until his death, in October, 1812. He stood exceedingly high in public estimation, and brought great numbers into his church. When he was young he was persecuted for preaching; but when he died the Sunbury Association adopted a complimentary resolution of regret concerning him, and the white Baptist and Presbyterian ministers of Savannah delivered addresses in his honor.

Bryan, Hon. Nathan, a man of reputation, piety, and wealth, was born in Jones Co., N. C.; was baptized when eighteen by Rev. Mr. McDaniel, and represented his county in the General Assembly. In 1794 he was elected to Congress from the Newbern district. He died in 1798, and was buried in the yard of a Baptist church, probably old Sansom Street, in Philadelphia.

Bryant, Rev. Daniel, one of the pioneers among Ohio Baptists, was born in New Jersey in the year 1800. At the age of twenty-one he was converted, and united with the Baptist church at Lyons, N. Y. In the year 1824, having removed to Ohio, he was ordained by the Mill Creek church. For more than fifty years he devoted himself to the building up of the cause of Christ in Southern Ohio. In the face of great opposition he was the friend of missions and ministerial education. When in 1836 the old Miami Association excluded the churches of Cincinnati, Middletown, Lebanon, and Dayton for sympathy with missions, Father Bryant went cheerfully with the minority. He was liberal in giving, steadfast in his convictions, simple in his life. His labors were abundant, and often attended with hardship. He died in the year 1875, with the harness on, having been stricken down in the pulpit while preaching, only a few hours before he passed away. He was a favorite with both old and young, and will be long remembered as one of the sainted few who laid the foundations of Baptist churches in Ohio, and for many years preached in faithful simplicity the Word of life.

Bryce, Rev. John, was born of Scotch parents in Goochland Co., Va., May 31, 1784. His parents were strict churchmen, and he was confirmed in the Episcopal Church. Under the preaching of the celebrated Andrew Broadus, at the age of twenty-one, he was convicted of sin, was converted, and united with a small Baptist church in his native county. About the same period he was admitted to the bar. He soon began to exhort sinners to repent, and in the course of two or three years was ordained. For a considerable period he practiced

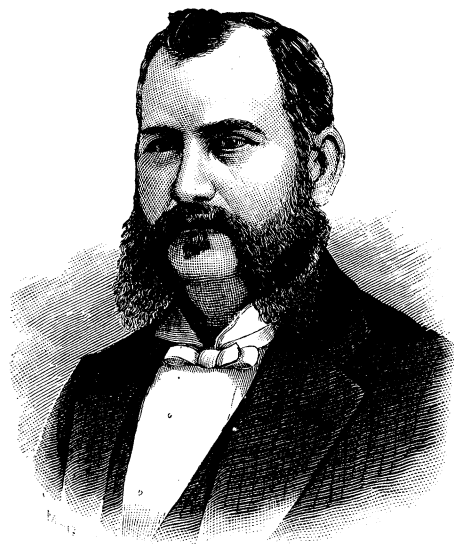
law and preached the gospel in Richmond and Lynchburg. He was master in chancery some years under Chief Justice Marshall. In 1810 he was chosen assistant pastor of the First Baptist church in Richmond, the aged and infirm Rev. John Courtney being the nominal pastor. He remained in this position (except during a brief period in which Rev. Andrew Broadus filled it) until 1822. He was one year chaplain in the U. S. army, during the war of 1812-15. In 1822 he accepted a call to the pastorate of the church at Fredericksburg, Va. After preaching there two years he became pastor of a church in Alexandria, Va., where he remained one year, and then returned to Fredericksburg.

Mr. Bryce was one of the principal movers in the erection of Columbian College. He was also an active member of the American Colonization Society, and at one time liberated about 40 of his own slaves and sent them to Liberia. In 1827 he moved to Georgetown, Ky., where he established himself in the practice of law, and took a prominent part in the political affairs of the State, as well as in the establishment of Georgetown College. In 1832 he located in Crawfordsville, Ind. Here he remained ten years, preaching and practicing law, and representing his county in the State Legislature at least one term. In 1844 he was appointed surveyor of Shreveport, La. This was pending the annexation of Texas to the United States, and Mr. Bryce is supposed to have been President Tyler's confidential agent in that important affair. After his term of office expired he was elected mayor of Shreveport. While here he performed the most important work of his life in the ministry. When he arrived at Shreveport, in 1844, he supposed there was not a Baptist church or another Baptist preacher within 200 miles of him; when he left there in 1851 there were about 20 churches and two Associations in that region. He was instrumental in accomplishing this great work while the ground was contested by Bishop Polk. In 1851, Mr. Bryce returned to Kentucky, and the next year took charge of the Baptist church in Henderson, in that State. Here he spent the evening of a long and eventful life. He died July 26, 1864.

Buchanan, James, was born at Ringoes, N. J., June 17, 1839; studied at the Clinton Academy; entered the law-office of John T. Bird, Esq., in 1860; attended the law school at Albany, and was admitted to the bar in the fall of 1864. He was reading clerk in the Assembly in 1866, and was appointed law judge of Mercer County in 1874. The university in Lewisburg conferred upon him the honorary degree of A.M. in 1875.

He and his brother Joseph joined the Cherryville Baptist church on the same day in March, 1865. Judge Buchanan has identified himself fully

with the cause of God, and stands in the fore front of pastors' helpers in Trenton, where he resides. On the death of Hon. D. M. Wilson, in 1873, Judge Buchanan was heartily chosen to the presidency



JUDGE JAMES BUCHANAN.

of the New Jersey Baptist State Convention, and has been annually re-elected. In associational, benevolent, and educational interests he is frequently called upon, and is always ready with his voice and influence.

Buchanan, Joseph C., was born at Ringoes, N. J., March 27, 1841. He entered the Sophomore class of Madison University in October, 1863, and graduated in 1866, taking the degree of A.M. in course three years later. Was ordained pastor of the church at Scotch Plains, N. J., Oct. 1, 1867. He labored there until Sept. 1, 1878. During his ministry there a fine meeting-house was built, at a cost of \$34,000. In September, 1878, Mr. Buchanan became pastor of the church at Pemberton. He is a good theologian, a thoughtful preacher, and has been prospered in winning souls.

Buck, Rev. William Calmes, son of Charles Buck and Mary Richardson, was born Aug. 23, 1790, in Shenandoah (now Warren) Co., Va. His father was a farmer in good circumstances, and gave him such advantages as were common in those days, which did not satisfy his desires for a thorough education. He told his father that he would relinquish all claim on his estate if he would send him off to a good school for one year, but his father was not willing to make any distinction as to education among his children. While a boy he read all the volumes of the "British Encyclopædia,"

and some of them, more than once, by fire-light, besides such histories and scientific works as he could procure from a public library of which his father was a share-holder. His thirst for knowledge



REV. WILLIAM CALMES BUCK.

was so great that he continued to improve himself, until in middle age he acquired such an acquaintance with the Greek and Hebrew languages as enabled him to read the Scriptures in those languages with pleasure. For some years he was occupied in farming, which he relinquished to give himself entirely to the Christian ministry, and joined the Water Lick Baptist church, Va., in his seventeenth year. Commenced public speaking soon after, but was not ordained till 1812. He then became pastor of the church of which he was a member. Was a lieutenant in the U. S. army during the war of 1812. Moved to Union Co., Ky., in 1820, where he had the care of several churches, and resided for a short time in Woodford County. During all these years his time was filled with most laborious missionary work. Moved to Louisville in 1836 and assumed the pastorate of the First church; he soon resigned the care of it, and, with a few others, formed the East church, to which he furnished a house and preached until it was able to sustain itself. Was editor of the *Baptist Banner* and *Western Pioneer* during most of his residence in Louisville. Was elected secretary of the Bible Board of the Southern Baptist Convention at Nashville, Tenn., May, 1851, in which position he continued until called to the pastorate of the Baptist church, Columbus, Miss., March, 1854; continued in this position till May, 1857, when he accepted a call

to the Greenborough church, Ala. The next year, 1858, he served the church at Selma, Ala. In the fall of 1859, having moved to Marion, Ala., he commenced the publication of *The Baptist Correspondent*, but after two years it was suspended by the events of the war, and he went to the Confederate army as a missionary, laboring wherever he thought he could be most useful. In 1864 he located at Lauderdale Springs, Miss., as superintendent of the Orphans' Home, and also had the care of the Sharon church, Noxubee Co., Miss., till he removed to Texas, in 1866. He had not the care of any church in Texas, but continued to labor for the Master by word and pen so long as his health permitted. Died at Waco, Texas, May 18, 1872. He was an earnest worker in all enterprises of the denomination. Gifted by nature with a ringing, powerful voice, fluent speech, and a retentive memory, he was unsurpassed as a platform speaker. He was often elected a vice-president of the Southern Baptist Convention. He prepared and published "The Baptist Hymn-Book," "The Philosophy of Religion," and "The Science of Life."



CHARLES ALVAH BUCKBEE, D.D.

Buckbee, Charles Alvah, D.D., was born in Penn Yan, N. Y., April 3, 1824. In 1835 his parents moved to New York City. He was converted in 1837, and joined a Methodist class. In 1839 he united with the Tabernacle Baptist church, and soon after devoted himself to the ministry, entering Madison University in May, 1840, and graduating in August, 1848. Settled as pastor at Conway, Mass., Oct. 6, 1848; was blessed with two revivals and baptized many converts. In March, 1851, he resigned;

moved to New York; was associate editor of the *New York Chronicle*, and in June, 1852, entered the service of the American Bible Union, in which he remained as an officer and manager seventeen years. He was one of the editors of the first volumes of its "Documentary History," the *Bible Union Monthly*, and the *Quarterly*. In 1867 he visited the Pacific coast as a special delegate of the Union, and held two public debates on revision of the English Scriptures. The debates were published and widely circulated. During his connection with the Union he established the Baptist church in West Hoboken, N. J.; was its pastor nearly ten years, and immersed nearly 150 converts into its fellowship. In June, 1869, he settled permanently in San Francisco, Cal.; was nearly three years pastor of the Fifth church, which he organized, and into whose membership he baptized nearly 100 converts. He edited, for five years, *The Evangel*, and continues in the conduct of its Sunday-school department. In all Baptist organizations he has been active, as secretary of the State Convention, president one year of the Board of California College, and member of the Missionary Board of California. In 1879 he received from California College the degree of D.D. In 1870 he accepted a position in the U. S. Mint, which he still holds, and though not a pastor preaches to feeble churches nearly every Lord's day. During his ministry he has helped pastors in many revivals and baptized about 400 converts. He is one of the most laborious men in the Baptist ministry of the Pacific coast.

Buckner College is a new institution located at Wicherville, in the northeastern part of Arkansas, in charge of Rev. E. L. Compere. It is under the patronage of the Baptist General Association of Northwestern Arkansas. The collegiate department was opened in September, 1880.

Buckner, Rev. Xerxes Xavier, A.M.—This excellent minister of Christ was born in Spencer Co., Ky., Feb. 20, 1828. He was converted at the age of nineteen years, and united with the Plumb Creek Baptist church in his native county. He graduated at Georgetown College, Ky., and was ordained in the church where he was converted, and labored with great acceptance for years at Taylorsville and Fisherville. In 1855 he removed to Missouri, and was pastor of the Baptist church in that educational centre, and aided in establishing the school now known as Stephen College. In 1860 he located as pastor in Boonville, Mo. From over-exertion in church and school work his health failed, and he removed to Kansas City, Mo., where he engaged as pastor at West Port, and performed evangelistic work for one year; then he removed to Liberty, Mo., and became pastor of the Baptist church and president of the Female Seminary.

The second year he resigned the pastorate but retained the school, and at the end of the third year he returned to Kansas City, where he lived till June 19, 1872, when he died. For years he was trustee of William Jewell College and president of the Board of Ministerial Education. He was presiding officer at the last General Association he attended. He was elected a member of the Board of Public Schools in Kansas City, and the presidency of the Kansas City National Bank was literally forced upon him. As a minister of Christ, a peace-maker in our last war, a public-spirited citizen, an humble Christian, Brother Buckner has few equals; and no spot dims his bright character.

Buckner, Rev. Robert C., was born in Madisonville, Tenn., Jan. 3, 1837; educated in Georgetown College, Ky.; professed religion October,



REV. ROBERT C. BUCKNER.

1844, and commenced his ministry at Somerset, Ky., in 1852; was pastor at Albany, Owensborough, Salvisa, Ky., and Paris, Texas, twenty-seven years in all. He was the first agent in Kentucky of the Home Mission Board of the Southern Baptist Convention; was twelve years moderator of Red River Association, Texas; is now general superintendent of Orphan Home work in Texas, president of the Sunday-School Convention of Northern Texas, and corresponding secretary of the Texas Baptist General Association. He is editor and proprietor, at this time, of the *Texas Baptist*, published at Dallas. He is also proprietor of the *Texas Baptist Publishing House*, which is in a flourishing condition.

Buel, Rev. Abel P., was born in Wallingford,

Conn., Nov. 29, 1820; converted and baptized at New Haven, Conn., in April, 1836; studied at Connecticut Literary Institution; entered Yale College in 1843, and remained till 1846; received the degree of A.M. from Rochester University; ordained at Peekskill, N. Y., 1846, and served about three years; pastor of Baptist church in Tarrytown, N. Y., about nine years; afterwards settled in New London and Southington, Conn.; was blessed with revivals in his pastorates; fervent in spirit, earnest in work, eloquent in speech; an easy and graceful writer; withal a poet whose productions have merit; now in Cleveland, O.

Buist, Rev. James F., was born Sept. 29, 1839, in Charleston, S. C. His parents died when he was eight years of age, but his uncle, E. T. Buist, D.D., took him in charge. He was educated at Furman University. He was baptized in 1859, and ordained in 1860.

During the war he was a chaplain in the army, and since its termination he has been pastor of the Philadelphia and Saltkehatchie churches. He has been moderator of the Barnwell Association for several years.

His father and uncle were distinguished Presbyterian ministers, one of his brothers is a pastor in the same denomination, while another and himself are in the oldest church in Christendom, to whose members Christ preached when he was on earth.

The long pastorates of James, and the frequency of his election as moderator of the Association, show the esteem of his brethren for him.

Bulkley, Justin, D.D.—Dr. Bulkley, Professor of Church History and Church Polity at Shurtleff College, was born at Leicester, Livingston Co., N. Y., July 23, 1819. His father, an industrious farmer, and a man of high character, removed subsequently to Illinois, and died at Barry, July 24, 1859, his wife surviving him only a few years. The son was seventeen years of age at the date of this removal to Illinois. At the age of twenty-three he entered the preparatory department of Shurtleff College, his education until that time being such as the imperfect school system in Central Illinois then afforded. He graduated in 1847. His first post of service was that of principal of the preparatory department in his college, to which he was chosen immediately upon his graduation. Two years later, in February, 1849, he was ordained pastor of the Baptist church in Jerseyville. After four years of unusually successful service in this pastorate, he was elected Professor of Mathematics in Shurtleff College, resigning that position in 1855, and becoming pastor of the church in Carrollton. After nine years at Carrollton he returned to Upper Alton, the seat of Shurtleff College, and at the end of a year accepted the post in the college which he now fills.

Dr. Bulkeley's service in the several positions he has held has been one of marked usefulness. As a preacher, he has a peculiar power over the sympathies as well as the convictions of his hearers. As a pastor, his excellent judgment, his kind spirit, his sympathetic nature, make him the trusted friend no less than the honored leader and teacher. As a professor, he has always gained in a peculiar degree the confidence and affection of his pupils, while his teaching has been thorough, critical, and exact. The estimation in which he is held by the denomination in the State is shown by his election during successive years as moderator of the General Association, and in the fact that since the year 1851 the often delicate and important service of chairman of the Committee on Elections in the General Association has, year by year, been committed to him.

Bullen, George, D.D., was born in New Sharon, Me. He graduated at Waterville College in the class of 1855, and at the Newton Theological Institution in the class of 1858. He was ordained as pastor of the church in Skowhegan, Me., June 13, 1860, where he remained until, in 1863, he accepted an appointment as chaplain in a regiment of U. S. volunteers. He ministered to the Wakefield Baptist church, 1864-67, and entered upon his duties as pastor of the church in Pawtucket, R. I., in 1868, and continues in this relation at this time. Colby University has just conferred on him the degree of Doctor of Divinity.

Bunn, Rev. Henry, was born in Nash Co., N. C., Dec. 18, 1795. He was left an orphan at an early age. He moved in 1817 to Twiggs Co., Ga., where he spent the remainder of his life. By steady industry and prudent management he accumulated a handsome estate, which he shared liberally with benevolent institutions and good and wise schemes for the benefit of his fellow-men. He for years acted as justice of the peace and judge of the County Court, and between 1825 and 1831 he represented his county in several sessions of the State General Assembly. He made a public profession of religion in 1837, and thenceforth scrupulously practiced all his religious duties. His church called him to the gospel ministry in 1851, and on the 7th of December in that year he was ordained. For several years he was pastor of the Richland church; for many sessions he was moderator of the Ebenezer Association, and, also, a trustee of Mercer University and a member of the Executive Committee of the Georgia Baptist Convention. He was eminently a pacificator by his influence and prudent counsels; he settled or prevented many troubles among neighbors and in churches; he was scrupulously honest, fair, and liberal in all transactions; many widows and orphans found in him a friend and a wise counselor.

In all the relations of life, as husband, father, citizen, church member, and minister, he illustrated the characteristics of a genuine Christian, no blot ever stained his fair fame; yet, looking heavenward, he felt the power and ruin of sin, and for salvation trusted in the merits of Jesus only. He passed away peacefully on the morning of Sept. 23, 1878, in the sixty-first year of his residence in Twiggs County, and in the eighty-third year of his age.

Bunyan, Rev. John, was born at Elstow, England, about a mile from Bedford, in 1628. His father was a man of more intelligence than those who generally followed his calling, and he had John taught to read and write. When the little boy was ten years of age he first became conscious that he was very sinful. He speedily shook off these fears.

He was "drawn out" in 1645, with others, at the siege of Leicester to perform sentinel's duty before the city, when another member of his company expressed a desire to take his place; the request was granted, and that night Bunyan's substitute was shot in the head and died. This deliverance produced a powerful impression upon Bunyan.

Soon after he left the army he married, and his wife and he were so poor that they had neither a "dish nor a spoon."

His first permanent conviction of sin was produced by a sermon denouncing the violation of the Lord's day by labor, sports, or otherwise. This came home to Bunyan with peculiar force, for his greatest enjoyment came from sports on the Lord's day.

A long while after this, Bunyan, in passing through the streets of Bedford, heard "three or four poor women," sitting at a door, "talking about the new birth, the work of God in their hearts, and the way by which they were convinced of their miserable state by nature. They told how God had visited their souls with his love in Christ Jesus, and with what words and promises they had been refreshed, comforted, and supported against the temptations of the devil; moreover, they reasoned of the suggestions and temptations of Satan in particular." From these women Bunyan learned to loathe sin and to hunger for the Saviour. He sought their company again and again, and he was strengthened to go to Jesus. One day, as he was passing into the fields, he says, "This sentence fell upon my soul, 'Thy righteousness is in heaven.' I also saw that it was not my good frame of heart that made my righteousness better, nor yet my bad frame that made my righteousness worse, for my righteousness was Jesus Christ himself, the same yesterday, to-day, and forever." Then, as he says, "his chains fell off," and he went home rejoicing. In 1655, Mr. Bunyan was immersed by the Rev. John Gifford, of



JOHN BUNYAN IN BEDFORD JAIL, 1667. HIS BLIND CHILD LEAVING HIM FOR THE NIGHT.

Bedford. The same year he was called to preach the gospel.

Bunyan was arrested Nov. 12, 1660, and he was in jail more than twelve years. His imprisonment was peculiarly trying. "The parting with my wife and poor children," says Bunyan, "hath often been to me, in this place (the prison), like pulling the flesh from my bones." And of his blind daughter he adds, "Poor child, what sorrow thou art like to have for thy portion in this world! Thou must be beaten, must beg, suffer hunger, cold, nakedness, and a thousand calamities, though I cannot now endure the wind should blow upon thee." "The Pilgrim's Progress" was written in Bedford jail.

During Bunyan's lifetime there were 100,000 copies of that book circulated in the British islands, besides which there were several editions in North America. And in the ten years which Bunyan lived, after his wonderful book was first issued, it was translated into French, Flemish, Dutch, Welsh, Gaelic, and Irish. Since Bunyan's death it has been translated into Hebrew for Christian Jews in Jerusalem, and into Spanish, Portuguese, Italian, Danish, German, Armenian, Burmese, Singhalese, Orissa, Hindostanee, Bengalee, Tamil, Maratthi, Canarese, Gujaratti, Malay, Arabic, Samoan, Tahitian, Pihuana, Bechuana, Malagasy, New Zealand, and Latin. This list of translations ends with 1847. Since that time it has been rendered into several additional tongues of our race. Nor will "The Pilgrim's Progress" stop in its travels until it visits every land occupied by human beings, and tells its blessed story in the language of all nations.

There is a French Roman Catholic version of "The Pilgrim's Progress," greatly abridged, with the head of the Virgin on the title-page. It leaves out giant Pope and the statement that Peter was afraid of a sorry girl. An English ritualistic clergyman has tried to adapt it to the sacramental jugglery of his system. Of Bunyan's "Holy War" Lord Macaulay says, "If 'The Pilgrim's Progress' did not exist it would be the best allegory that ever was written;" and he proclaims "John Bunyan the most popular religious writer in the English language."

The pardon which secured Bunyan's release from prison was ordered by the Privy Council, presided over by the king, May 17, 1672. After his liberation he became the most popular preacher in England; 3000 persons gathered to hear him in London before breakfast. Men of all ranks and of all grades of intelligence listened to his burning words, and heralded the fame of his eloquence to the king. The learned Dr. John Owen told Charles II. that he would relinquish all his learning for the tinker's preaching abilities.

While Bunyan was journeying upon an errand of mercy he was exposed to a heavy rain, which brought on a violent fever, from the effect of which he died in ten days, in London, Aug. 12, 1688. His last hours were full of peace. He was buried in Bunhill Fields Cemetery, where his monument is still seen.

Bunyan's church, now of the Congregational denomination, is still in Bedford. His chair is in the meeting-house, and some other relics of the immortal dreamer. A few years since the Duke of Bedford erected a handsome monument to Bunyan in Bedford, on which a statue of the great dreamer stands.

John Bunyan was one of the few men of our race who possessed genius of the highest order.

Burbank, Gideon Webster, was born at Deerfield, N. H., May 24, 1803, and died at Rochester, N. Y., March 4, 1873. His father, when Gideon was eighteen years of age, removed to New York City, and gave him a business education. Here the son remained for several years as a clerk in a dry goods house. The father went to North Carolina, and became a successful merchant. Upon his death the son went for a time to that State to settle his father's affairs. On his return to New York he decided to go into business for himself, and in 1824 fixed upon Kendall, Orleans Co., as his future home. The region was then just emerging from a wilderness, but he foresaw the opportunity opening there for a man of nerve and enterprise, and embracing it, he prospered with the growth of the country. At length he found a better field for his capacities in Rochester, the rising city of Western New York, and in 1839 he removed there to manufacture flour, for which that city is so celebrated. Here, honored by all men, he lived, illustrating the virtues of a Christian character to the age of threescore and ten. He was a member of the First Baptist church of that city.

His interest in education was shown by the gift of \$20,000 towards the endowment of the professorship of Intellectual and Moral Philosophy which bears his name in the University of Rochester. This gift was supplemented by one from his son-in-law, Mr. Lewis Roberts, a member of the board of trustees of the university, and a liberal donor to its later funds. This donation to the young institution did more probably than any sum of double the amount since to create confidence in the permanent success of the enterprise. He will always have a distinguished place among the founders of the university, and the citizens of Rochester, among whom his memory is warmly cherished.

Burbank, Rev. John F., was born in Standish, Me., in 1812, but spent most of his youth in Portland. Immediately on his conversion he decided to enter the Christian ministry. He spent three years

in Waterville College, and graduated at Columbian College, Washington, D. C. He took the full three years' course at Newton, and was ordained pastor of the church in Taunton, Mass., where he continued for a year, and then settled at Webster, Mass. He found that his health would not permit him to exercise his calling, and, having purchased a farm near Worcester, he retired to it to recruit his failing strength. Here he resided, preaching as he felt able, and trying to make his life a useful one in the cause of his Master. He was much respected by his fellow-citizens, filling several offices of honor and trust, and among them at one time that of president of the Common Council of the city of Worcester. He died Nov. 15, 1853.

Burchard, Hon. Charles A., late of Beaver Dam, Wis., was born in Leyden, Lewis Co., N. Y. In his early years he engaged in agricultural pursuits in his native State. When quite young he obtained a hope in Christ and united with the Baptist church. He took a deep interest in the establishment of the Literary and Theological Institution at Hamilton, and made a canvass of the Baptist churches in New York and Vermont to raise funds for its support. In 1845 he removed with his family to Waukesha, Wis. Here he cultivated a farm. In 1855, Mr. Burchard moved with his family to Beaver Dam, which has since been the family home. He was in the first Territorial Convention, which met in 1846 to form a State constitution. He has served his district for several sessions in the State Legislature. During the civil war he was a government commissioner, having the oversight of the raising and forwarding of troops. In 1847 he was elected president of the Wisconsin Baptist State Convention, to which position he was re-elected for five successive years. He was for many years a useful member of the board of Wayland Academy. In all the early history of the Baptists in the State he was a prominent actor. He was a man of strong convictions, a decided Baptist, a warm friend of ministers of the gospel, the uncompromising enemy of all wrong and fraud. He died in 1879, in the trust and triumph of the gospel of Christ.

Burchard, Hon. Seneca B., was born at Granby, Mass., Oct. 7, 1790. At seventeen he was converted, and united with the Baptist church of that place. He came to Hamilton, N. Y., in 1825, where he united with the Baptist church, and identified himself with the institutions of learning in that place.

In 1826 he became a member of the executive committee, also treasurer, steward, and agent. In 1834 he was the building agent for the erection of East College. He continued treasurer for twelve years, a member of the Education Board for thirty-nine years, president of said board seven years, and twenty-five years vice-president.

In 1846, the date of the charter of Madison University, he was made by the Legislature one of the original corporators, and was elected vice-president. He died at Hamilton, February, 1861, at about seventy-one years of age, his mind still strong and vigorous, and his faith in God and the educational enterprise at Hamilton unyielding. He was one of those stalwart men whom, in those early times, Dr. N. Kendrick drew around him when he was the energizing spirit at Hamilton.

Deacon Burchard was no ordinary man. He was massive and solid in every direction. He could endure great physical exertion as well as mental strain. Not easily discouraged or thwarted in his plans, slow in deliberation, wise in counsel, prompt in execution, when he had received an appointment he did not rest till he was sure of its accomplishment. As a member of the State Legislature, as a citizen, as a church member and deacon, as treasurer, executive officer, counselor on the board, he was highly respected, honored, and trusted till the end of his life.

To the close of his life he was a remarkably diligent student of the Scriptures. He either taught a Bible-class or was a member of one till near the eternal rest, and he used to tell how the Bible, as he re-read it, kept opening its truths to his heart.

Burchard, Theodore.—Mr. Theodore Burchard, who died at Lacon, Ill., Dec. 9, 1868, at the age of seventy-four, was a native of Granby, Mass. In early life he removed to Oneida County, in the State of New York, and from that place, later, to Hamilton, where he resided some twenty years, an active member of the church, and, like his two brothers, also residents of Hamilton, interested in all denominational enterprises. In 1854 he removed to Quincy, Ill., where he became a member of the Vermont Street Baptist church. During the last four years of his life he resided mostly at Lacon, where he died. His remains were taken to Hamilton for burial, where his wife and his two brothers also lie. "Father Burchard," writes one who knew him well, "was manly and noble in his bearing, tall, standing considerably over six feet, and every inch a Baptist. Strong in his convictions of truth and duty, strong in faith, there was no compromise of error in his nature."

Burchett, Rev. G. J., president of McMinnville College, Oregon, was born in Lee Co., Va., Nov. 15, 1847. In 1867, at Austin, Mo., he was converted and baptized. Impressed with the duty of preaching, he studied, and graduated at William Jewell College in 1874; was ordained; spent two years at Chicago, taking a course of lectures in theology; supplied some small churches, and held revival meetings during vacations. In 1876 he went to California, organized the Reeds church; preached a few months at Reeds, Wheatland, and Marysville.

In 1877 moved to Astoria, Oregon, built a house of worship for the church there, and in 1878 was elected president of McMinnville. His energy,



REV. G. J. BURCHETT.

enthusiasm, and ability have inspired the Baptists of Oregon to united and vigorous efforts on behalf of the college. He is a fine speaker and scholar, and a magnetic teacher.

Burdette, Robert J., was born at Greensborough, Pa., July 30, 1844. In 1852 he removed with his parents to Peoria, Ill. In 1862 he enlisted in the 47th Regiment of Ill. Vols. He served through the war, taking part in the battle of Corinth, the siege of Vicksburg, and the Red River Expedition. In 1870 he became editor of the *Peoria Transcript*, and subsequently of the *Peoria Review*. In 1874 he took charge of the Burlington (Iowa) *Hawkeye*, with which his name has ever since been associated, and to which he has imparted a world-wide reputation. He has attained a high position as a humorist, as an editor, and as a lecturer. His humor is always of the purest morality, and is subservient to the best and loftiest purposes. He is a member of the Burlington Baptist church, and he is an efficient, acceptable, and valued teacher in the Bible school.

Burk, Rev. B. J., pastor in Mobile for sixteen years over a large church, a man of positive character, a sterling Baptist, holding his church to "old land-mark" principles; liberally educated, a good preacher, he wields a powerful influence among colored Baptists.

Burkitt, Rev. Lemuel, the historian of the Kehukee Association, was baptized by Rev. Henry

Abbot into the fellowship of Yeopim Baptist church in July, 1771. A good and useful man, and worthy to be held in perpetual remembrance.

Burleigh, Rev. Lucian, son of Deacon Rinalde and Lydia (B.) Burleigh, was born in Plainfield, Conn., Dec. 3, 1817; brought up a Congregationalist; educated in the public school, the Plainfield Academy, and the Connecticut Literary Institution at Suffield; chose the profession of teaching; was converted at the age of twenty; baptized by Rev. Smith Lyon; united with the Baptist church in North Oxford, Mass., where he was then teaching; removed to Packersville, Conn., where he was ordained as an evangelist; taught and preached in South and North Killingly, and North Granby, where he was principal of Green Academy; soon after 1840 began his large and effective labors in the Temperance Reform, which he advocated widely throughout the country; he wrote with a masterly pen; in 1849 he was agent of the American Association for the Suppression of Gambling; made a temperance campaign in Wisconsin, filling 70 appointments in 36 days; did the like in the State of New York; preached in the mean time; by request returned, and became principal of the Plainfield Academy, and served five years; supplied also destitute churches; taught the high school in Central Village; settled as pastor of the South Centre Baptist church in Ashford, Conn. (now Warrenville); then served for thirteen years as agent of the Connecticut Temperance Union; his discourses and poems have won an extensive reputation; is now preaching and lecturing.

Burleson, Richard Byrd, LL.D., son of Jonathan Burleson, was born near Decatur, Ala., and died at Waco, Dec. 21, 1879. In 1839 he was converted, and three days after was baptized by Rev. William H. Holcombe. In 1840 he entered Nashville University, and remained three years. During the pastorate of Dr. R. B. C. Howell he was licensed to preach by the First Baptist church of Nashville in 1841. He was called to ordination by the church at Athens, Ala., November, 1842, and was the pastor of that church for two years. In 1845 he accepted the call of the Baptist church in Tusculumbia, and remained their pastor four years.

In 1849 he was made president of Moulton Female Institute, and held that position about six years. In December, 1855, he removed to Texas, and became, in 1856, pastor of the Austin church, conducting at the same time a female school. In 1857 he was chosen Professor of Natural Science in Baylor University. In 1861 he was elected vice-president of Waco University, and Professor of Natural Science in that institution. As a student in theology, geology, botany, and astronomy he had no superior, and probably no equal, in Texas. Governor Richard Coke, knowing his eminence,

gave him an appointment for the geological survey of Texas; but he resigned this position after one year's service, as it conflicted with his life work of founding a great Baptist university for Texas. As a teacher, thousands can testify that his zeal and ability were never surpassed. Neither private interest nor bodily pains ever detained him from the post of duty for twenty-three years. He contributed largely to the great success of Baylor and Waco Universities; to the latter of which he gave eighteen years of toil and sacrifice, and intense anxiety for its firm establishment.

He was a preacher of distinguished ability, and a teacher eminently qualified for his work. His piety was ardent, his life was holy, and his death was blessed. The hymn which was sung several times at his request, at his expiring couch, showed the character of his dying exercises:

"How firm a foundation, ye saints of the Lord,
Is laid for your faith in his excellent Word!"

A procession of carriages a mile in length followed his remains to their last resting-place, and sorrow filled thousands of hearts for the loss that had fallen upon the university, the churches, and the whole State.

Burleson, Rufus C., D.D., the son of Jonathan Burleson, was born near Decatur, Ala., Aug. 7, 1823. He was converted on the 21st of April, 1839, and baptized the following Sabbath by Rev. William H. Holcombe.

While a student in Nashville University in 1840 he abandoned his aspirations for legal eminence, and from deep convictions of duty devoted his life to the ministry. He was licensed to preach Dec. 12, 1840, by the First Baptist church of Nashville, under the pastoral care of Dr. R. B. C. Howell. He commenced preaching immediately, though only seventeen years old, but did not relax any of his devotion to study. He was ordained "with prayer and fasting" June 8, 1845. He graduated in the Western Baptist Literary and Theological Institute, Covington, Ky., June 10, 1847. During all these seven years of laborious preparation for the ministry he preached almost every Sunday, and scores were converted under his preaching.

A few months after graduating he was elected pastor of the First Baptist church at Houston, Texas, to succeed that great and good man, William M. Tryon, who had died of yellow fever. During the three and a half years of his pastorate the church became self-sustaining, paid off a heavy mortgage, became the largest in the city, and the most liberal in the State. His zeal, learning, piety, and eloquence placed him in the front rank, and for more than thirty years he has acted a conspicuous part in every great social, religious, and educational enterprise in Texas. Though attacked by yellow fever he stood firmly at his post.

He was elected, June, 1851, president of Baylor University, to succeed Dr. H. L. Groves. Though ardently devoted to his church at Houston and peculiarly fitted for the pulpit, he felt the glory of Texas and the success of his denomination demanded a great Baptist university, hence he consecrated himself to the work. Though he had the hearty co-operation of such eminent men as Gen. Houston, Gov. Horton, Judges Lipscomb, Wheeler, and Baylor, he knew it was a herculean task that would require a long lifetime. At once Baylor University became one of the leading institutions of the South, and continues so till now.

While pastor at Houston he baptized Mrs. Dickenson, the heroine of the Alamo, and while pastor at Independence he baptized Gen. Houston, the hero of San Jacinto.

In 1861 he, with his brother, Dr. Richard Burleson, and the entire faculty associated with him in Baylor University, desiring a central and accessible location in the wheat region, removed to the city of Waco and inaugurated Waco University. This



RUFUS C. BURLESON, D.D.

institution at once rose to distinction. Dr. Burleson is a firm believer in co-education, and is the pioneer in the great movement in the Southwest. He has instructed over 2800 young men and ladies.

Dr. Burleson's characteristics are fixedness of purpose, amiability of manners, generosity, and courage. From these characteristics it is not strange that every church of which he has been pastor, and every college over which he has presided, has prospered. His advice and co-operation

are frequently sought on educational questions in Texas.

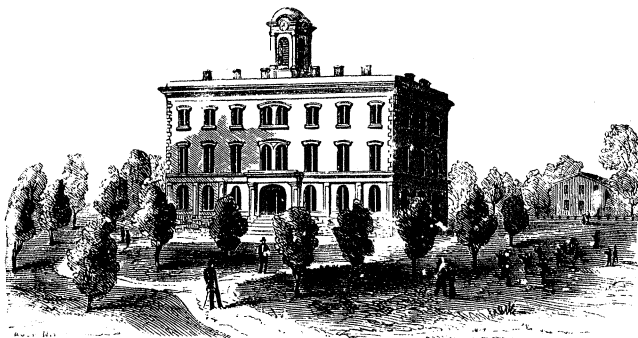
Burlingham, Aaron H., D.D.—Dr. Burlingham was born Feb. 18, 1822, in Castile, N. Y. He was graduated from Madison University in 1848, and from the Theological Seminary of Hamilton in 1850, and in the same year he was ordained as pastor over the Grant Street Baptist church of Pittsburgh, Pa. After one year he accepted the pastorate of the Baptist church of Owego, N. Y. Two years afterwards he took charge of the Harvard Street Baptist church, Boston, Mass. In 1853 he was chosen chaplain of the State Senate.

In 1856 he moved to New York, and became pastor of the South Baptist church. This settlement continued nine years, but the labor was so arduous that he resigned and went to Europe. For several months he filled the pulpit of the celebrated American chapel in Paris. After a year's residence abroad visiting various places of historical interest he returned, and accepted a call from the Second

the Bible," delivered in St. Louis, attracted great attention, and was highly spoken of by the secular press.

From St. Louis he went to Brooklyn, N. Y., and took the pastoral charge of the Willowby Avenue Baptist church, and in 1879 he was chosen district secretary of the American Baptist Missionary Union for New York.

Burlington Collegiate Institute, at Burling-



BURLINGTON COLLEGIATE INSTITUTE.

ton, Iowa, was located by the vote of an Educational Convention of the Baptists of Iowa, held at Iowa City in 1852, and incorporated under the name of Burlington University. It is situated on a beautiful slope on the west of the city. The building is 65 by 45 feet, with a wing in the rear 30 by 30 feet, all three stories high, of brick, and trimmed with stone. The campus contains several acres covered with a fine growth of native shade-trees. The city has so extended its limits and increased its population that the school is now about the centre, and occupies a very commanding position. It is now in first-class condition, with a good telescope, chemical laboratory, and philosophical apparatus, and a well-selected library. The buildings and grounds are worth \$40,000, and the institution has a small endowment, and it has no encumbrance of any kind.

The present officers of the board of trustees are Hon. J. M. Beck, President; Rev. E. C. Spinney, Vice-President; Hon. T. W. Newman, Secretary; R. T. Parsons, Treasurer; and E. F. Stearns, A.M., Principal of the Institute.

Burmah.—The Burman Mission, being the first established by the Baptists in America, will always occupy a peculiar place in their regards. Burmah is that part of India beyond the Ganges which lies between Hindostan on the west and China on the east. The population is probably not far from 10,000,000, a third of this number speaking the Burmese language. The government is a despotic monarchy, and the religion Buddhism, "one of the most ancient and wide-spread superstitions ex-



AARON H. BURLINGHAM, D.D.

Baptist church of St. Louis, Mo. This commanding position he held for several years, with credit to himself and the continual growth of the church.

As a lecturer he drew large and delighted audiences. His course of lectures on the "Women of

isting on the earth, and one which, in its various branches, holds beneath its gloomy sway the minds of a third of the human race." The mission to Burmah was commenced by Mr. and Mrs. Judson in 1813, at Rangoon, the principal seaport of the empire. The formal appointment of Mr. Judson as a missionary of the Baptist Triennial Convention was made in May, 1814. The first work of the new missionary was the preparation of a tract on the nature of the Christian religion, with a brief abstract of its leading doctrines. On the 15th of October, 1816, Rev. Mr. Hough and wife joined Mr. and Mrs. Judson at Rangoon. Mr. Hough was a practical printer, and he addressed himself at once to the printing of portions of the Scriptures and short religious treatises to be placed in the hands of the natives, whose curiosity was awakened to see the sacred books of the new religion. Four years passed before the first sincere inquirer came to Mr. Judson to ask after the way of salvation. He found the Saviour, and was baptized at Rangoon, June 27, 1819. From that time the missionaries had persecution, discouragement, and progress marking their experiences; but viewing all the facts in their history, the mission in Burmah has enjoyed much prosperity.

The *Karen* Mission is bound up with the mission to the Burmese by geographical ties.

The word *Karen* means *wild man*, and applies to a rude people who are scattered over the mountains and forests of Burmah, Siam, and the adjacent countries. They are divided into several tribes, the chief of which are the S'gau and Pwo. They have been the subjects of cruel oppression, especially by the Burmese, who have compelled them, for a long time, to act about as if they were their slaves, exacting from them the hardest tasks, and forcing from them large tributes of money. Their life, in consequence of the cruelties inflicted upon them, has been a nomadic one, and they hide themselves away in jungles and mountainous retreats to escape from the persecutions of their enemies. In many respects, even before they were reached by the civilizing influences of Christianity, they were said to be superior to the Burmese, who, in a special manner, were their foes. Whence these people originated is not definitely known. By some they are supposed to have been the aborigines of the country, while others regard them as immigrants from India.

At the time the Karens came into special notice by the contact of American missionaries they did not seem to have any well-defined form of religious belief, nor any distinct priesthood. There were among them some remarkable traditions, which strikingly corresponded with the teachings of the Bible, as the account of the creation of man, the temptation in the garden of Eden, the deluge, etc.

They had also some prophecies which pointed on to happier times when they should no longer be degraded, but should be lifted up out of the condition in which for so long a time they had groaned. Among such a people, apparently so well prepared to receive the gospel, the missionaries were welcomed most heartily.

The first Karen converted and baptized was Ko-Tha-byu; this occurred in 1828. He was a man of middle age, once a slave, whose freedom had been purchased by the missionaries; his conversion commenced the Karen Mission, so greatly honored of God. In 1831, Mr. Boardman visited the jungle homes of the Karens, after conversing with many of them at his own residence, and preached Jesus to them.

Without any further reference to the race distinction between Karens and Burmese, we will state that

The Rangoon Mission was established in 1813, and in 1880 it had 25 missionaries, 71 native preachers, 98 churches, and 4031 members.

The Maulmain Mission was established in 1827, and at that station there are 19 missionaries, 23 native preachers, 18 churches, and 1240 members.

The Tavoy Mission, founded in 1828, has 3 missionaries, 20 native preachers, 21 churches, and 1038 members.

The Bassein Mission, commenced in 1840, has 12 missionaries, 142 native preachers, 90 churches, and 7808 members.

The Henthada Mission, instituted in 1853, has 1 missionary, 45 native preachers, 58 churches, and 1998 members.

The Swaygyeen Mission, begun in 1853, has 4 missionaries, 24 native preachers, 23 churches, and 867 members.

The Toungoo Mission, started in 1853, has 14 missionaries, 98 native preachers, 117 churches, and 3910 members.

The Thongzai Mission, the foundations of which were laid in 1855, has 2 missionaries, 10 native preachers, 3 churches, and 297 members.

The Prome Mission was commenced in 1854, and has 3 missionaries, 7 native preachers, 3 churches, and 225 members.

The Zeegong Mission, established in 1876, has 1 missionary, 2 native preachers, 2 churches, and 110 members.

The Bhamo Mission, founded in 1877, has 4 missionaries, 6 native preachers, and 10 members.

The missions among the Burmese and Karens have 88 missionaries, 448 native preachers, 433 churches, and 21,594 members. This is just about half our missionary strength in the East, in laborers and baptized converts, and we have our garnered harvests in Sweden, Germany, and France besides.

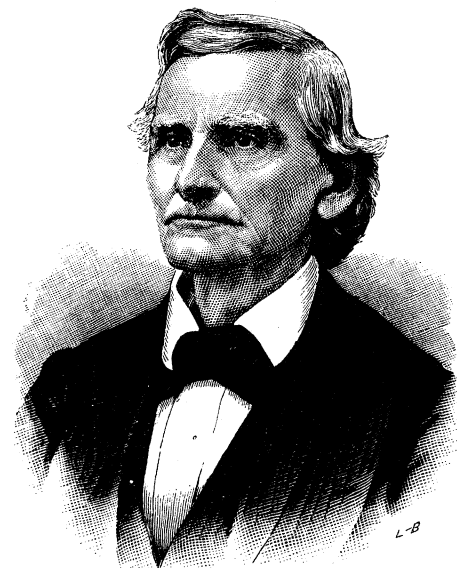
The translation of the whole Bible into the Burmese language was completed Jan. 31, 1834. A Karen newspaper, *The Morning Star*, was established at Tavoy in September, 1841. The whole New Testament was issued in Karen, Nov. 1, 1843, and the entire Bible in January, 1851. In 1857 all the Karen churches concluded to support themselves, and the mission churches in Burmah are among the most liberal contributors to send the gospel to the heathen. Books for schools and a Christian literature have been created by the missionaries in Burmah, and the unprejudiced observer of their labors cannot fail to regard them as the benefactors of the races for whose welfare they have toiled and sacrificed so much. Schools of various grades have been established for the education of the people, in which large numbers receive instruction from accomplished and godly teachers; and a theological seminary was established in Maulmain in 1844, which was subsequently removed to Rangoon, which has trained a large number of native ministers and teachers for the Karens. A sketch of this institution will be found in the article "Rangoon College." Nowhere in the whole range of modern missionary toil have Christian labors among the heathen been more signally blessed than in Burmah.

Burn, Rev. W. G., was born in Guilford Co., N. C., April 4, 1820; baptized by Barton Roby, Sept. 20, 1840; ordained in 1843; has been pastor of Flat Rock church for twenty-seven years; has baptized 1200 souls, constituted 5 churches, and aided in the ordination of 25 ministers; was moderator of the Yadkin Association for several years, and has three sons in the ministry.

Burnett, Robert H., long president of the Louisiana Baptist Convention, was born in South Carolina in 1812, and in 1837 united in the constitution of Mount Lebanon church, the first church organized in Northeastern Louisiana; was also for many years moderator of Red River Baptist Association.

Burney, Thomas J., greatly distinguished and honored among Georgia Baptists for his able and successful management of the finances of the Georgia Baptist Convention for a long series of years, during which he acted as treasurer of that body, was born in Greene Co., April 29, 1801. He died June 22, 1876, most of his life having been spent in Madison, Ga. When young he had fair educational advantages; was for a time a student at the famous law school of St. George Tucker, Winchester, Va., and for a brief period he engaged in the practice of law. Although he served in the United States land-office at Cahawba, Ala., for some time, and was all his life a man of business, yet Mr. Burney was distinguished more for his deep religious convictions and for his usefulness in church and educational matters than for eminence in any

other respect. He was baptized by Dr. Adiel Sherwood in November, 1834, and for forty years was an active, useful, and faithful member of the Madison church, of which he was for many years deacon and treasurer. He was secretary and treasurer of the Georgia Female College, a member of the board of trustees for that institution and also of Mercer University, and was the treasurer of the university and a member of the Executive and Prudential Committees of the Georgia Baptist Convention for many years. So skillfully did he manage the vast



THOMAS J. BURNEY.

interests intrusted to his hands as treasurer of the Georgia Baptist Convention and of Mercer University that his brethren gave him unlimited authority over all the funds. He was a man of firm purpose, dauntless resolution, and unswerving integrity, all his other duties yielding to his religious obligations. He was calm, self-possessed, temperate, and thoughtful. He was not known as a speaker in the conventional meetings, but his few and pointed words ever received respectful attention. His house was the preacher's home, and from its altar the incense of morning and evening sacrifice ascended each day. His death was calm, peaceful, and happy.

Burnham, Prof. S., A.M., graduated from Bowdoin College, Brunswick, Me., in 1862, and from the theological seminary at Newton, Mass., in 1873. Pastor at Amherst, Mass., 1873-74; teacher in Worcester Academy, Worcester, Mass., in 1874; elected Professor of Hebrew and Old Testament Exegesis in Hamilton Theological Seminary in 1875, which position he still retains.

Burns, Dawson, M.A., son of Jabez Burns, D.D., was born in London in 1828. He studied at the General Baptist Theological Seminary at Leicester, and commenced his ministry in 1850. For several years Mr. Burns was occupied in public work in connection with the temperance movement. In 1874 he was elected co-pastor with his father, after whose death he succeeded to the sole charge. Mr. Burns is widely known as one of the leaders of the United Kingdom Alliance for the suppression of the traffic in intoxicating drinks, a society which attracts a large body of supporters of various religious and political opinions, and wields a potent influence in Parliamentary elections in the large cities and towns.

Burns, Jabez, D.D., for many years an eminent minister of the English General Baptists, was born in Oldham, Lancashire, Dec. 18, 1805. In his youth he connected himself with the Methodists, but some years later he was baptized, and became associated with the General Baptists. He was engaged for some years in lecturing and preaching in Scotland, mainly in connection with the temperance movement, of which throughout life he was an able and conspicuous leader. In June, 1835, he was called to the pastorate of the church in London. Here for upwards of forty years he labored with distinguished success. He also wrote and published largely, his best-known works being "Helps to Students and Lay Preachers" and "Manuals for Devotional Use and Family Worship." He visited this country in 1847 as a delegate from the General Baptist Association to the Free-Will Baptist Triennial Conference, and also in 1872. His "Retrospect of a Forty Years' Ministry," published in 1875, gives an interesting description of the modern progress of religion, temperance, and philanthropic enterprises. In recognition of his merits as a religious writer, and particularly of the character of his "Pulpit Cyclopædia," the Wesleyan University of Connecticut conferred upon him the degree of D.D. in 1846, and in 1872 Bates College, Me., added the degree of LL.D. He was very efficient to the end of his life, and as a preacher and public speaker he was highly esteemed. He died Jan. 31, 1876, aged seventy.

Burr, Normand, was born in Hartford, Conn., Oct. 5, 1802; his business was printing and publishing; converted in 1838, and united with the South Baptist church, being baptized by Rev. Robert Turnbull, D.D.; was editor and publisher of the *Christian Secretary*, with others, from 1840 to his death, Dec. 5, 1861. He had two children, a son and a daughter. Mrs. Sigourney, the poetess, wrote of him, and wrote truly,—

"We knew him as a man of sterling worth,
Whose good example is a legacy
Better than gold for those he leaves behind.
His inborn piety flowed forth in streams
Of social kindness and domestic love."

Burrage, Rev. Henry S., was born in Fitchburg, Mass., and graduated at Brown University in the class of 1861. He was connected with the Newton Theological Institution six years,—1861–67. For three years during the late war he was in the military service of the United States. His ordination took place in December, 1869, and he was pastor of the church in Waterville, Me., 1870–73. He became in 1873 the proprietor and editor of *Zion's Advocate*, a weekly religious paper published in Portland, Me., and still holds this position.

Mr. Burrage is the compiler of a volume entitled "Brown University in the War," containing sketches of the graduates and students of the university who were in the service of the United States in the late civil war, and he is the author of a learned work entitled "The Act of Baptism."

Burroughs, J. C., D.D., LL.D.—Dr. Burroughs is a native of Western New York, and was born in the year 1819. His literary education he received at Yale College, and his theological at Hamilton. His first settlement as pastor was at Waterford, N. Y., and his second at West Troy, in the same State. He soon became well known in New York as an efficient pastor and a highly acceptable preacher, and while yet in the early part of his ministerial career he was called upon for special service on important occasions, and his counsel sought in connection with the management of denominational affairs. In the year 1852, after a pastorate of some ten years in the East, he was called to the First Baptist church of Chicago. In the same month, October, 1852, that Mr. Burroughs began his labors with this church the house of worship, built in 1843, was burned. Immediate measures were taken for the erection of a new edifice upon the same ground, the church meanwhile worshipping in a small building near by. The corner-stone was laid July, 1853, and the new house dedicated in the November following, a commodious and tasteful structure, costing \$30,000. In connection with the labors of his pastorate, in these circumstances unusually exacting, Mr. Burroughs established, in association with brethren Weston and Joslyn, the weekly Baptist paper in Chicago, the *Christian Times*, now the *Standard*, having purchased, as preliminary to this, the subscription list of the paper previously issued by Rev. Luther Stout, *The Watchman of the Prairies*. About the year 1855, the presidency of Shurtleff College having become vacant, Mr. Burroughs was strongly solicited to accept that post. This he declined, but an opening occurring, providentially, for the founding of a university in Chicago, he felt it to be his duty to give himself to this, and with that view resigned his pastorate in 1856. The deed of gift from Sen-

ator Douglas for the university site of ten acres was procured by Mr. Burroughs. To these two men, and to the latter certainly not less than the former, the Baptist denomination is chiefly indebted for the university at Chicago. Dr. Burroughs was the first president of the university, holding this office until the creation of that of chancellor, in the year 1876, to which he was elected, Dr. Lemuel Moss taking the presidency. He held the chancellorship until 1878, when he resigned this office also. During the early years of the university he consecrated himself to its interest with absolute self-devotion. Large amounts were obtained by him in subscriptions and pledges,—much of it lost subsequently through the financial disasters which made collection impossible, but none the less a fruit of earnest and well-directed labor on his own part. In the whole work of university organization he of course largely shared, while in the department of instruction the quality of his teaching is witnessed by the strong affection cherished for him by his pupils in their after-life. Dr. Burroughs still has his residence at Chicago, although his official connection with the university has ceased.

Burroughs, Rev. Joseph, was born in London, England, Jan. 1, 1685. He was converted and called to the ministry in early life, and for the proper discharge of a pastor's duties he received a liberal education at a private academy in London and at the University of Leyden. He was ordained May 1, 1717, as pastor of the church in Paul's Alley, Barbican, London. Here he labored with great success and untiring faithfulness for more than forty years. He was a great admirer of the Word of God, upon the exposition of which he expended his unusual abilities and his extensive learning. He had a special desire to promote the practical duties of the Saviour's religion, and to secure as far as possible a church wholly consecrated to God. He was a warm friend to the cause of Christ in general, but to the Baptist churches specially, among which he was one of the most popular men of his day. Though a Christian of the largest charity he believed that baptism was a prerequisite to the Lord's Supper, and his faith and practice walked together in scriptural harmony. Towards the close of life he manifested a spirit of extraordinary humility, charging himself with many defects and relying for salvation wholly upon the mercy of God. He passed from earth without a struggle on the 23d of November, 1761, in his seventy-seventh year. Mr. Burroughs was a General Baptist.

Burrows, John Lansing, D.D., son of Samuel Burrows, a naval officer of the war of 1812, was born in New York in 1814. His father died of yellow fever at Mobile in 1822, after which he be-

came the ward of his grandfather, Nathaniel Burrows, of Bucks Co., Pa., who educated him with much care. He finished his education at Andover, Mass. In 1835 he was ordained to the ministry in Poughkeepsie, and became assistant pastor of a church in New York City. In 1836 he removed to Kentucky, and engaged in teaching at Shelbyville, and subsequently at Elizabethtown. In 1839 he took charge of the church at Owensborough, and also organized and took charge of the church at Henderson. In 1840 he became pastor of Sansom Street church in Philadelphia. In 1844 he founded the Broad Street church, same city, and was its successful pastor for ten years. In 1854 he accepted the pastorate of the First Baptist church in Richmond, Va., a relation which he sustained for twenty years. He returned to Kentucky in 1874, and became pastor of the Broadway Baptist church in Louisville, where he still ministers (1880).

Dr. Burrows has a national fame as a graceful and eloquent pulpit orator, an easy, elegant writer, and a man of varied learning and extensive reading, and, best of all, Dr. Burrows has been one of the most useful men in the ministry of our denomination.

Burrows, Rev. Silas, son of Amos and Mary (Rathbone) Burrows, was born in Groton, Conn., in 1741. His father, educated in the standing order, became a speaker among the Liberalists, or New Lights. His brother Amos became a licensed Baptist preacher. Silas was converted when about twenty-three years of age, under the preaching of Rev. Mr. Reynolds, a Baptist from Norwich, and was one of the first members of the Second Baptist church in Groton, which chose him as their leader. He was ordained about 1765, and held the pastoral office of the church for fifty-three years. Amid the agitations resulting from the great awakening, the Revolutionary war, and the inroads of infidelity, he stood firmly by the truth and the cause of liberty. He had two brothers captured in Fort Griswold. During the powerful revival of 1782-83 several of his children were converted, among them Daniel and Roswell, who afterwards became preachers. His ministry was crowned by another mighty reformation, beginning in January, 1809, and extending through eighteen months, during which he baptized 130 persons. He married first, Mary Smith, and second, Mrs. Phebe (Denison) Smith. Of sound native talents, ardent piety, eminently prayerful spirit, plainness of speech, and firmness of purpose, he made strong and permanent impressions upon the people. He was a wise builder. He fell asleep in 1818, aged seventy-seven years, and was buried in his own church-yard.

Burrows, Rev. Roswell, son of Rev. Silas Burrows, was born in Groton, Sept. 2, 1768. He was

converted while a merchant's clerk at Guilford, Conn., when home on a visit. Though he became a successful merchant in Hopkinton, R. I., he finally returned to the home of his father in Groton, where he yielded to his convictions and the persuasions of his brethren, and received ordination in August, 1806, as associate pastor of the Second Baptist church in Groton, with his honored and aged father, whose place he filled after 1818, when his father died. After his ordination, by appointment from the Groton Union Conference, he spent several months in a missionary tour, riding more than 1300 miles, and preaching once or twice daily, giving a great impulse to the cause of missions in the churches. He was always active and efficient in the Groton Union Conference, and in the Stonington Union Association. Through his instrumentality a church was organized in Preston, Conn., in 1812. He also labored somewhat at Greenport, L. I., and in Western New York, on missionary tours. In his later years he was aided in his own pulpit by Revs. Erastus Dennison and Ira R. Steward. His ministry at home was attended with seven special revivals, and he baptized 635 persons, and preached 2886 times. At the age of twenty-one he married Jerusha Avery, and was the father of seven children, one of whom became a member of Congress. He died May 28, 1837, in his sixty-ninth year. His funeral sermon was preached by Rev. Daniel Wildman, of New London. He was buried in the church-yard by the side of his father.

Burrows, Roswell S., a prominent layman of Albion, N. Y., was born in Groton, Conn., Feb. 22, 1798. He was the grandson of Rev. Silas Burrows and son of Rev. Roswell Burrows, one pastor for fifty-three years and the other for thirty-five years of the Second Baptist church in Groton. He entered the Sophomore class of Yale College at the age of twenty-one. He was compelled to leave college in the middle of the junior year by reason of continued ill health. In 1867 the college conferred on him the honorary degree of A.M. In 1824 he established himself in Albion, N. Y., where he still lives, having been for the last ten years the oldest resident of the place.

He is distinguished chiefly for remarkable business talents, having been connected with numerous large public and private enterprises, which have yielded him an ample fortune. He has been identified with the university and seminary at Rochester through all their history, and gave the latter institution "The Neander Library," now valued at \$20,000. He has been a member of the United States House of Representatives.

Burton, Rev. John, was born in 1760 in England. He came to Halifax, Nova Scotia, in 1792. He visited the United States, embraced Baptist

principles, and was baptized here. He returned to Halifax, June 17, 1793, and administered the first baptism witnessed there the following August 24. He organized a Baptist church in that city in 1795, the second one organized in the provinces. Mr. Burton continued as its pastor until his death, which occurred Feb. 6, 1838. He was a Christian gentleman, useful in the community in which he labored, and enjoying the respect and love of those around him.

Burton, Nathan Smith, D.D., was born at Manlius, N. Y., Feb. 5, 1821; baptized by Rev. I. Hall, at Akron, O., 1843; graduated from Western Reserve College in 1846; spent one year at Western Reserve College in theological study; the second year at Newton, and then returned as classical tutor to Western Reserve, where he graduated in theology in 1850; ordained Nov. 6, 1850, as pastor at Elyria, O., where he remained until 1853. After a short pastorate in Cleveland became pastor at Granville, O., where he remained until 1862. While pastor here, in 1859, established the Young Ladies' Institute. In 1862 took charge of the church at Akron, O.; in 1866, of the church at Ann Arbor, Mich.; in 1871, of the church at Davenport, Iowa. In 1876 he accepted the professorship of Philosophy in Kalamazoo College, but on account of the failure of the endowment resigned the following year and returned to Akron, O., where, as pastor of the church, he still remains.

The honorary degree of D.D. was conferred upon him by Denison University, in 1863. He is universally regarded as standing in the front of Ohio Baptists, and he is profoundly interested in all that pertains to the interests of the kingdom of Christ.

Burton, Rev. William, was born in Margaree, Cape Breton; baptized by Rev. Joseph Dimock in 1826; ordained July 20, 1828; was co-pastor of Yarmouth church with the venerable Harris Harding from 1830 to 1853; then pastor at Portland, St. John, New Brunswick, and at Hantsport, Nova Scotia, where he died in 1867. An earnest, useful minister.

Bush, Rev. Alexander, was born in Lowville, Lewis Co., N. Y., Feb. 1, 1810. He was hopefully converted at the age of seventeen, and baptized in July, 1827. He devoted some time to the work of teaching, and feeling that it was his duty to preach, he entered Hamilton Theological Institution in 1835. In 1838 he received a call from the Tyringham and Lee church, Mass., and on the 17th of October of this year he was ordained as the pastor of the church. He labored diligently and faithfully, and God permitted him to see the rich fruits of his ministerial toil. His ministry was a short one. In the spring of 1842 he was forced partially to suspend his work. He preached his last sermon July 30 of this year. For a year or two he lin-

gered, a great and constant sufferer. He died June 17, 1844.

Bush, Rev. Alva, LL.D., was born in Busti, Chautauqua Co., N. Y., Jan. 25, 1830. He was the second son of Seldin F. Bush and Florina Blackman. He was converted and joined the Baptist church in Busti in 1840, under the pastorate of Rev. E. R. Swain. He completed his education in Burlington University. He was licensed to preach by the church at Strawberry Point in 1858, and ordained at the same place in 1859. He supplied the church one year during an interim in the pastorate of Rev. George Scott. He was pastor of the church at Fayette in 1860, imparting instruc-



REV. ALVA BUSH, LL.D.

tion part of the time in the Upper Iowa University, during which Rev. J. E. Clough and Hattie Sunderland, afterwards Mrs. Clough, were students in that institution, and part of the time members of Mr. Bush's family.

He was settled in Osage, and opened the school which was to be the Cedar Valley Seminary, January, 1863. During the eighteen years of his connection with the seminary he served the Baptist church of Osage as pastor something over ten years, and preached regularly at out-stations during the remainder of the time.

Bussy, Rev. B. W., was born and brought up in Columbus, Ga., but preached for years in Huntsville and Mobile, Ala. He is now the able pastor of the Americus Baptist church, having returned to his native State. A man of more than ordinary ability, he is a fine pastor and preacher, and an efficient Sunday-school worker.

Bussy, Hon. James, a prominent lawyer at Bastrop, La., was born in Georgia in 1830. Judge Bussy is a striking example of what may be accomplished under almost insurmountable difficulties. In early life an incurable paralysis made him a helpless dependent. By perseverance he developed strength in his arms, and acquired the power of balancing himself on crutches. By dint of application he made himself an intelligent lawyer, and has risen to distinction in church and state. He has made it a rule of life to devote one-tenth of his gross income to the Lord. Under the blessing of God he has prospered, and is now a man of wealth. He has presided as moderator of Bayou Macon Association and as president of the State Convention.

Butler, Rev. David E., who has deservedly been greatly honored by the Baptists of Georgia with places of trust, was born in Wilkes County. When a young man and a practicing lawyer, in Washington, Wilkes County, he was the personal friend of Jesse Mercer, whose will he wrote, and whose executor he was. Mr. Butler is a graduate of Mercer. It was not until after his marriage that he felt constrained to enter the ministry; while living on his farm in the country he was unable to restrain his inclinations to point sinners to the Lamb slain for us; he gradually became convinced that it was his duty to preach, and he submitted to ordination, and entered upon the ministry. He has been an eloquent pleader for Jesus and a good preacher. He has had charge of various churches, while his home has generally been at Madison. Before the war he was a wealthy planter, and never sought remuneration for pulpit services. Since the return of peace he has maintained his farming interests, not being dependent on the ministry. In the Central Association he has been a ruling spirit, and frequently has been its moderator, by election. For five years, from 1872 to 1876, inclusive, he was president of the Georgia Baptist Convention; for many years he has been the president of the board of trustees of Mercer University; and for several years he was the efficient editor of the *Christian Index*. Since the war his influence in the denomination has been great and beneficial, and he has almost been the central figure around which Georgia Baptist interests have gravitated. Mr. Butler is an eloquent speaker and an exceedingly ready man, possessing a fine command of language. He is universally held in the highest esteem, and amid many diversified employments has never ceased eloquently to proclaim the gospel. As the friend of education and missions, the friend and supporter of Mercer and the Convention, he stands out in bold relief in the denomination. He is exceedingly popular all over the State, among all classes and denominations; his name has been

freely spoken of in connection with the gubernatorial office of Georgia.

Butler, Gov. Ezra, was born in Lancaster, Mass., in September, 1763. He lived for some years with Dr. Stearns, of Claremont, N. H., where he had the management of a large farm. In his twenty-second year he removed to Waterbury, Vt., where he commenced farming. He was almost literally in a wilderness, there being but one other family in the whole place. Indeed, the whole section was but little better than a dense forest for miles in every direction. When he was twenty-seven years of age he became a hopeful Christian. His conversion was a remarkable one, and plainly the work of the Holy Spirit. He was baptized by "Elder" Call in his wilderness home. In due time Waterbury attracted to itself inhabitants, and towards the end of the year 1800 there were a sufficient number of persons holding Baptist sentiments to lead to the formation of a Baptist church, and Mr. Butler was chosen and ordained its pastor, which office he held over thirty years.

Being a person of superior education he was called to fill various civil offices, as town clerk, justice of the peace, and representative for several terms to the General Assembly of Vermont. For a number of years he was chief justice for Washington County. From 1813 to 1815 he was a member of Congress, and for two years he was governor of the State. "His administration as governor was distinguished chiefly by a vigorous and successful effort for the suppression of lotteries, and by some essential improvement in the system of common school education." In 1836 he officiated as one of the electors of the President of the United States. Amidst all the responsibilities connected with the civil trusts committed to his hands he never lost sight of the higher office which he held as an ambassador of Christ. While he was governor of the State an extensive revival was in progress in his own town, in which he took the deepest interest, his heart being greatly gladdened by the circumstance that several members of his own family were among its fruits. Gov. Butler died July 12, 1838, in the seventy-fifth year of his age.

In the report of the travels of Messrs. Cox and Hoby—a deputation from the Baptist churches in England to the Baptist churches in this country—we find the following extract taken from Dr. Sprague's "Annals." The language is Mr. Hoby's:

"At Waterbury I paid a visit to Gov. Butler, who, you remember, though a pastor in our denomination, had once the honor of being governor of the State of Vermont. His eye is not so dimmed with age but that you may clearly discern that it was once expressive of the intelligence and energy equal to the responsibilities of such an office, however undesirable it may be to blend it with pastoral

engagements. Forever let his name be honored among those who steadfastly determined and labored with untiring zeal to disencumber the State of the burden of a religious establishment, and religion of the manifold evils of State patronage. As he walked towards the town he told me that fifty years ago he cleared the first spot in this cultivated district, which was then all wilderness. Now his children's children are growing up around him, to inherit the land and the liberties they owe so literally to their fathers."

Butterfield, Rev. Isaac, was born in Andover, Vt., Oct. 16, 1812; removed to New Ipswich, N. H., at the age of twenty-one years; was baptized by Rev. Asaph Merriam in May, 1835, and studied for a short time in Appleton Academy, New Ipswich, after his conversion. He was licensed to preach in the spring of 1836, and was ordained in January, 1837, as pastor of the church in Cicero, N. Y. He remained ten years in the Onondaga Association, five of which were spent in Elbridge. Then followed nearly ten years of service in Oswego, part as pastor of the First church, and then he went out with a colony which formed the West church. He was for seven years pastor in Davenport, Iowa, also served for brief terms in Watertown, N. Y.; Adrian, Mich.; Hightstown, N. J.; Monroe, Mich.; and Grand Rapids. Then for six years he was again at the West church in Oswego. In 1875 he yielded to an urgent appeal from the First church in Jackson to come to them in a time of special exigency, and for five years he gave his service with great self-devotion. The last of the five years Rev. C. E. Harris was his colleague. Mr. Butterfield now resides in Grand Rapids. He has been a laborious worker in the Lord's vineyard, and has counted it a pleasure to serve in fields from which others would shrink. His influence has been that of a peace-maker, and his churches have been greatly attached to him. He was married Sept. 14, 1838, to Miss Sarah A. Templeton, of Northfield, Mass.

Buys, Rev. James, M. D., was long an efficient minister in North Louisiana. He was born in Georgia in 1800; removed to Louisiana in 1848, and died in Winn Pas, La., Oct. 26, 1867.

Byron, Deacon Wm. Henry, a native of New York City, where he was born June 21, 1808. His father died when he was a child. His mother, a lady of fine mental and Christian culture, devoted herself to his early training. His religious education was her special care. His mental culture she intrusted to the best schools of the city. When of a suitable age he was placed in a large mercantile establishment, and he became a member of the family of one of the partners, who belonged to St. George's church, New York. His Christian influence over the youth was of a most

marked character, and had much to do with his subsequent conversion. At eighteen years of age he obtained a hope in Christ, and was baptized by Rev. Dr. Cone into the fellowship of the Oliver Street Baptist church, of which his mother had long been a member. He afterwards connected himself with the Amity Street Baptist church, under the pastoral care of Dr. Wm. R. Williams. In March, 1835, he removed to Painesville, O., where he engaged in business until 1843, when he removed to Milwaukee, Wis. Here he founded a mercantile establishment, which for many years was one of the most extensive in the city. He continued this business until a painful disease compelled him to retire from active pursuits.

But it is chiefly as a Christian worker that Deacon Byron is best known. Nature had given him pre-eminent qualifications for usefulness in the Sunday-school, and to this field he devoted himself with a consecration and zeal rarely surpassed. Even while at the head of a large and extensive business, taxing all his resources, he found time to labor in the work he loved so well. Deacon Byron's active Sunday-school career began before his conversion. As early as 1822 he was a teacher in a mission school in New York. It was in it that James Brainard Taylor was converted, and in it, Deacon Wm. H. Byron was taught his sinfulness and led to Christ.

It was through Deacon Byron's influence, chiefly, that the Wisconsin State Sunday-School Associa-

tion was formed in 1846, and he became its first president, which office he held until 1853. In 1860 the Wisconsin Sunday-School Union was formed, and Deacon Byron was elected its president. One year later he was appointed its general agent and superintendent of its work in the State. From the spring of 1861, until the summer of 1834, he was actively engaged in its service, and although almost entirely without the use of his limbs, he traveled thousands of miles and held hundreds of Conventions, in which he made addresses. Even when his disease assumed the most painful and alarming forms he continued in the field. Indeed, so great was his love for the work and so consuming his zeal in it, that it was clear that he could not remain out of it, and that he should die with the harness on. After he could no longer walk, he was borne in the arms of friends to institutes and Conventions and Sunday-schools.

He died at Sparta, Wis., Sept. 12, 1875, to which place he had been removed from his home in Milwaukee. He was a man of fine endowments, all of which from the hour of conversion he consecrated to Christ. He was singularly fortunate in having as his early Christian instructors such men as Spencer H. Cone, D.D., and Wm. R. Williams, D.D. He had a profound acquaintance with the Word of God. He devoted to the Scriptures the most earnest and prayerful study throughout his life. He lived for Christ and Christ lived in him. He died in great peace, aged sixty-seven years.

C.

Cade, Rev. Baylus, one of the most distinguished preachers of West Virginia, was born Sept. 3, 1844, in Barbour County, now a part of West Virginia. He made a profession of faith and was



REV. BAYLUS CADE.

baptized Dec. 9, 1864. In October, 1866, he entered Richmond College as a student, remaining there until June 30, 1869. He was ordained in 1869 and began his work as a minister, and he is now (1880) filling one of the most important positions in the State, as pastor of Greenbrier church at Alderson, to which work he is devoting all his time and energy. Mr. Cade took a very active part in establishing Shelton College, giving liberally to its support, and inducing others to follow his example. His work in connection with this institution has been very laborious, but he has the satisfaction of enjoying the success of his labors. His extensive reading and retentive memory, united with great native ability, place him in the front ranks as an organizer and leader in our denominational movements, and in his ministerial calling.

Cain, Rev. Moses Powell, was born in Jefferson Co., Ga., Aug. 7, 1836. His father, James Cain, was a South Carolinian and a distinguished deacon.

His mother was a woman of great piety, and thus it happened that he was reared in the fear of God. In 1856 he graduated at Penfield, having been converted during his college course. For several years after graduating Mr. Cain taught school; he was ordained in 1859, and from that time to the present he has been engaged in teaching, preaching, and farming. At present he resides on the old homestead, preaching to neighboring churches. He is a man of talent and of deep piety.

Calahan, Rev. Charles W., pastor of Hope, Ark., was born in Alabama in 1851; graduated at Union University, Tenn.; ordained in 1873; after preaching some time in his native State he became pastor at Monticello, Ark., in 1877; spent one year at Longtown, Miss., returned to Monticello, and in 1879 accepted his present pastorate.

Caldicott, T. F., D.D., was born in the village of Long Buckley, Northamptonshire, England, in March, 1803. His father was a deacon in the Baptist church in Long Buckley, and occasionally officiated as a preacher. In 1824, Dr. Caldicott came to Canada as the tutor to the children of some military officers, and for some time made his home in Quebec. He taught subsequently in Toronto and Kingston, where his services commanded the patronage of some of the best citizens of these places. In 1831 he became connected with Madison University as a student, and in 1834 was ordained as pastor of the Baptist church in Lockport, where he remained for four years, when he was called to the pastorate of what is now the Dudley Street church, Boston Highlands, then Roxbury, and continued in this relation for seven or eight years. Upon resigning his pastorate in Roxbury, he acted for some time as the secretary of the Northern Baptist Education Society, devoting himself with great zeal to the cause of ministerial education. Subsequently he was pastor of the church in Charlestown, and of Baldwin Place church in Boston, and then removed to Williamsburg, N. Y., from which place he removed to Toronto, to become the pastor of the Bond Street Baptist church. It was in Toronto that he died, the event taking place July 9, 1869. Dr. Caldicott had the pleasing art of making warm friends. He was eminently of a happy, social disposition, and his very presence was a benediction. Wherever he was settled he was an earnest, laborious minister of the gospel, and was the means of introducing a large number of persons into the

churches to which he ministered. It is pleasant to pay this tribute of affection to his memory.

Caldwell, Hon. Robert P., of Trenton, Tenn., was born in Adair Co., Ky., Dec. 16, 1821; had a public school education; studied and practiced law; was in the lower branch of the General Assembly of Tennessee in 1847-48, and was in the upper branch in 1855-56, and was elected attorney-general in the sixteenth judicial circuit of Tennessee in 1858; was major in the 12th Tenn. Infantry of the Confederate service; had his disabilities removed by act of Congress; and was elected to the 42d Congress, receiving 8227 votes, against 1848 votes for his opponent.

Hon. Mr. Caldwell professed religion, and was baptized by Rev. Dr. Hillsman into the fellowship of the Trenton Baptist church, October, 1863, and has continued a reputable and useful member up to this writing, 1880.

Mr. Caldwell is a gentleman of fine intellect, and stands high as a lawyer and as a Christian.

Caldwell, Samuel L., D.D., president of Vassar College, was born in Newburyport, Mass., Nov. 13,



SAMUEL L. CALDWELL, D.D.

1820. His ancestors were early settlers on that coast. He was prepared for college in the grammar school of his native town. After a four years' course he was graduated from Waterville College, Me., in 1839. On leaving college he took charge of the Academy at Hampton Falls, N. H. Soon after that he was head-master of the West Grammar School, of Newburyport, for three years. After teaching three years he entered the theological seminary at Newton, Mass., where he was

graduated in 1845. During the subsequent winter he preached for the Baptist church in Alexandria, Va. In the spring of 1846, he took charge of the First Baptist church of Bangor, Me., and was ordained as its pastor. The union continued twelve years, and the church was greatly strengthened. In 1856 he accepted the pastoral charge of the First Baptist church of Providence, R. I., whose pulpit had been vacated by the death of James N. Granger, D.D. After a ministry of over fifteen years, he resigned to accept the professorship of Church History in Newton Theological Institution. He ably filled this post five years, and on the death of John H. Raymond, LL.D., the president of Vassar College, Dr. Caldwell was elected his successor, and entered upon the duties of the position in September, 1858. His ability and special fitness for the high office are admitted by all, and that noble educational institution will, it is believed, rise to still grander proportions under his administration.

Caldwell, William B., M.D., was born in Columbia, Ky., April 3, 1818. After finishing his literary education he studied medicine at Lexington, Ky., for a time, graduated in that science at the University of Pennsylvania, and located in his native town in 1841. In 1846 he removed to Louisville, where he rapidly acquired one of the most extensive and lucrative practices in the city. This he retained until failing health compelled his retirement. He confined himself strictly to his profession, and thereby acquired a large fortune. In 1869 he consented to fill a seat in the Legislature of his State. He united with the Baptist church in Columbia in 1837, and continues a faithful and efficient member. He has been prominent in the Executive Board of the General Association of Baptists in Kentucky since 1846. In 1837 he married Miss Ann Augusta, daughter of Hon. James Guthrie, who was also a Baptist, a woman of intelligence, culture, and piety, and whose large estate was liberally used for the cause of Christ.

Calhoun, Hon. J. R., is a member of the Baptist church, Summerside, Prince Edward's Island, and a merchant remarkable for his excellent abilities and large contributions in support of denominational objects; is also a member of the Prince Edward's Island House of Assembly, and is strong in support of right and religion.

California.—One of the largest of the United States, bordering on the Pacific Ocean, 600 miles long and nearly 200 broad; noted for its immense productions of gold since 1849, its abundant harvests of wheat, and all the fruits of the tropics and temperate zones. All Baptist and other Protestant, as well as Catholic churches, are laying foundations for the future. Population of the State is about 1,000,000. Baptists began their work in California

in 1849. They now have 121 churches, with nearly 7000 members, 1 college, 3 academical institutions, 6 Associations, 1 weekly paper, *The Evangel*, and 1 monthly, *The Herald of Truth*, a State Convention, College and Mission Boards, a Woman's Home Mission and a Woman's Foreign Mission Society, a State Ministers' Institute, and about 120 ordained ministers. The churches are most of them widely scattered and not wealthy. (See article SAN FRANCISCO.)

California College, Cal.—In 1870, it was announced at the meeting of the Pacific Association, held at Santa Rosa, that the property of the Pacific Methodist College at Vacaville was for sale. A committee appointed to make inquiries reported favorably at a conference in Napa. The purchase was made, a Baptist Convention was called, which organized a college board, obtained a charter, and elected Prof. Mark Bailey president. The institution was opened Jan. 4, 1871, with 14 students. A productive endowment fund of \$20,000 has since been raised. The sacrifices incident to establishing a college in a new State have endeared the institution to the hearts of its friends. In the spring of 1873, Dr. A. S. Worrell succeeded Prof. Bailey as president; in November, 1875, he resigned, and was succeeded by the lamented T. W. Greene, whose death occurred in 1877. His successor was Rev. S. A. Taft, D.D.; and his resignation occurring in 1878, Rev. U. Gregory, D.D., entered upon the presidency in January, 1879. Since its organization, 956 students have been in attendance; 38 have graduated; and in 1880 the number of students was 81. The college is beautifully situated, centrally for the State,—at Vacaville, Solano County, midway between San Francisco and Sacramento. The locality is one of the healthiest in California.

Callaghan, George, Esq., was born in Scotland, Jan. 29, 1827. His parents emigrated to this country in 1829. He was baptized at West Chester, Pa., by Rev. Alfred Taylor, March 5, 1845, and was subsequently a member of the churches at Upland, First West Philadelphia, and Angora, Philadelphia. He is extensively engaged in the manufacture of cotton goods at the last place, and he has for many years been connected with various educational and missionary boards. The church at Angora was organized and has been sustained chiefly through the labors and benefactions of himself and his brother, Robert J. Callaghan, both of whom were among its constituent members. These brothers are noted for being among that class of wealthy Baptists who prefer acting as their own executors of the riches intrusted to their stewardship; hence their gifts to denominational and other religious enterprises have been frequent and generous. They live in the enjoyment of visible and blessed results.

Callaway, Rev. Enoch, a distinguished and

very useful minister of Georgia, was born in Wilkes County, Sept. 14, 1792. He was converted and baptized in December, 1808, uniting with Sardis church, at which he was ordained Nov. 7, 1823. He became the pastor of the following churches: Sardis, Rehoboth, County Line, Beaver Dan, in Wilkes County, and of Bairdstown and Milltown churches, in Oglethorpe County, serving some of them as much as twenty-five or thirty years. He died Sept. 12, 1859, at the age of sixty-seven, of an affliction which continued four years. He was never heard to murmur, so wonderful was his patience. Death was not dreaded, but was welcomed by him. He made the Bible his text-book, and made its study his daily occupation. As a pastor he was faithful, and as a minister he was humble and unostentatious, but highly useful, from his great earnestness and sincerity. His preaching was usually extemporaneous, combining the doctrinal, practical, and experimental, but he excelled in exhortation.

In building up and establishing the cause of Christ in his field of labor few have accomplished more. Decidedly missionary in principle and practice, and a thorough Baptist in doctrine, he left his impress in these respects wherever he labored. Of his numerous offspring, numbering now about 300, who are living, it is said that, without exception, they are all professed Christians and Baptists.

Callaway, Rev. Joshua S., was born in Wilkes Co., Ga., May 30, 1789. He was the son of Joshua and Isabella Callaway. He was converted when a boy, and was baptized by Jesse Mercer, Sept. 23, 1809. When in his twentieth year he moved to Jones County, in 1818, and joined the Sardis church, by which he was called to ordination in 1820. He preached ten years in Jones County with great success, and then removed to Henry County. When the division in the denomination took place he sustained mission views strongly, and under his leadership the Flint River Association took decided missionary grounds. He was moderator of that Association for about fifteen years, after representing it in the State Convention, by which body he was highly respected. Mr. Callaway was a pleasant and persuasive speaker, with a winning address. He was scriptural Calvinistic in faith, and very clear and scriptural in his preaching. He baptized many hundreds of converts during his ministry. He possessed a strong will, indomitable perseverance, and unflinching integrity, and to the day of his death maintained an unblemished reputation. He died at Jonesborough in the year 1854.

Callaway, Rev. Pitt Milner, son of Rev. Joshua S. Callaway, was born in Wilkes Co., Ga., Oct. 10, 1812. Settled in Macon Co., Ala., in 1838. On a visit to Georgia in 1844 he united with the

church of which his father was pastor. For some years after this he resided in the city of Eufaula, where he faithfully served as deacon, he and Gov. John Gill Horter having been ordained at the same time and serving together. He was ordained to the ministry at Mount Zion church in Macon County in 1857, Revs. S. Henderson, E. Y. Von Hoose, and F. M. Moss forming the Presbytery. He has delivered on an average two sermons a week, and baptized many hundreds. He has been pastor of a number of the most influential churches in Southeast Alabama. Was the prime mover in the origination and history of the late General Association of that part of the State. For eighteen years now he has resided at Newton, Dale County.

Callaway, Rev. Wm. A., was born in Wilkes Co., Ga., about 1804, of pious Baptist parents. He grew up to manhood and married before his conversion. He was ordained in 1833 at McDonough, and soon made his influence felt in all the region around by his zeal. He would engage in protracted meetings day and night for weeks and months in succession, seeming to feel no weariness; in truth, he was, both by gifts and temperament, admirably suited for a revival preacher. He assisted in organizing the Central Association, and in the great revivals that occurred in his day he was the modest yet able coadjutor of such men as Sherwood, Dawson, and Campbell. Tall and rather slender in person, he had a benign expression, an easy and natural elocution, and he was a sweet singer. In protracted meetings he often became the soul of the meeting, enchaining attention and going right home to the consciences of the impenitent by the simplicity, fervency, and tenderness of his address. His pulpit abilities were good; his manner ordinarily was grave and decorous. He died in June, 1865, and left two able sons in the ministry.—J. M. Callaway and S. P. Callaway.

Callender, Rev. Elisha, son of Ellis Callender, who for about thirty years was the principal speaker in the First Baptist church in Boston, was born in Boston in 1680. He was a graduate of Harvard College in the class of 1710, and became a member of the church Aug. 10, 1713. About five years later, May 21, 1718, he was ordained, and became the pastor of the church with which his honored father had so long been connected. Although not very vigorous in health Mr. Callender performed a large amount of ministerial labor, preaching in different sections of the Commonwealth where his services were in demand. Spiritual prosperity attended his ministry with his own church, scarcely a month passing without some additions being made to it. While in the midst of his great usefulness he was cut down by death, the event occurring March 31, 1738, in the twentieth year of his ministry. He was the first native Bap-

tist minister in this country who had received a collegiate education. He published a "Century Sermon" in the year 1720, commemorative of the landing of the Pilgrim Fathers.

Callender, Rev. John, was born in Boston in 1706, and was the nephew of Rev. Elisha Callender. In early youth he evinced unusual intellectual ability, and it was deemed best by his friends that he should have a liberal education. His preparatory studies having been completed he entered Harvard College, where he availed himself for his pecuniary support of the Hollis foundation. He was graduated in the class of 1723. A few years after his graduation he was ordained as co-pastor, in Newport, R. I., with Rev. William Peckham, succeeding in this relation that gifted young preacher, Rev. John Comer. His ordination took place Oct. 13, 1731. Few Baptist ministers of his times were better educated than Mr. Callender. He was held in high respect in the community in which he lived, which at that time was among the most cultivated in New England. His best-known work as an author is a "Historical Discourse on the Civil and Religious Affairs of the Colony of Rhode Island and Providence Plantation from the First Settlement in 1638 to the End of the First Century." An edition of this valuable discourse was prepared with great care by Rev. Romeo Elton, D.D., and forms one of the volumes of the Rhode Island Historical Society's collections. It is regarded as standard authority in the matters of which it treats. Mr. Callender collected also many papers, which Rev. Mr. Backus found to be of great service to him in the preparation of his history of the Baptists. Mr. Callender died Jan. 26, 1748.

Campbell, Rev. Abner B., eldest son of Rev. J. H. Campbell, and a native of Georgia, is a man of great ability, sincere piety, and exceeding prudence. As a preacher he ranks high; a graduate of Mercer University; he has had charge of several churches in different parts of the State, and now in the prime of life he is the beloved pastor of the Columbus church. He is a trustee of Mercer University.

Campbell, Rev. Charles D., son of Rev. J. H. Campbell, the able pastor of the Baptist church at Athens, Ga., was educated at Mercer University. He is a preacher of more than ordinary power, and a man of decided intellectual ability. He has been engaged in the ministry in Florida and Southern Georgia for quite a number of years, and was called from the charge of the church at Quitman to his present field of labor.

Campbell, Duncan R., LL.D., was born in Perthshire, Scotland, Aug. 14, 1814. He was educated for the Presbyterian ministry, and in this relation entered the pastorate at Nottingham, Eng-

land, and subsequently became a missionary in London. He emigrated to the United States in May, 1842, and soon after his arrival at Richmond, Va., sought membership in the First Baptist church of that city, and was baptized by Rev. Dr. Jeter. In the fall of 1842 he accepted the pastorate of Leigh Street church in Richmond, and in 1845, being in poor health, he removed to Kentucky, and accepted the pastorate of the church at Georgetown, where he labored with great success four years. He was then elected Professor of Hebrew and Biblical Literature in the theological seminary at Covington, Ky. In 1852 he was elected president of Georgetown College, filling the position with great ability until his death at Covington, Ky., Aug. 16, 1865.

Campbell, Rev. E. A., an efficient minister, who long labored in the Red River Valley, La., was born in North Carolina in 1818, and was brought up in East Baton Rouge Parish, La. He settled west of Red River in 1845, and labored efficiently in this part of the State until his death, in 1857.

Campbell, Rev. Israel S., is about fifty years of age; was born in Kentucky during the days of slavery; is nearly white in complexion, and presents the appearance of a well-bred gentleman. His style of speech is so generally correct that, were you not looking at him, you would suppose that a well-educated white man was speaking. By hard work he has been enabled to obtain an education sufficient to make him very useful among the colored people. He was licensed to preach in the State of Tennessee, and ordained in British North America in 1858. He has ministered successfully to the following churches: Friendship, Franklin Co., Tenn.; Sandwich, Little River, Buckstone, Chatham, Windsor, all of Ontario; Sandusky, Cleveland, O.; Baton Rouge, Gros Tête, La.; Houston, Hearne, Columbus, and Galveston, Texas. He has been pastor of the Galveston church thirteen years. He has been moderator of Associations in Michigan, Louisiana, and Texas, and in the latter State of one Association for twelve years. He was president of the Freedman's Baptist State Convention two years. He has acted as a general missionary for Texas while pastor at Galveston. He has baptized as many as 90 at one time, and 1100 persons in all.

Israel S. Campbell stands well among all classes of citizens in Galveston, and he has been occasionally spoken of as a candidate for Congress, when any one of his race has been considered as suitable for a representative. He has fortunately escaped from the entanglements of political life.

Campbell, J. H., D.D., was born in McIntosh Co., Ga., on the 10th of February, 1807. His father, of the same name, could trace his lineage in a direct line to the Scottish clan of Campbell. His mother's name was Denham, and her parents, John

Denham and Sarah Slaney, came to this country as emigrants in the same ship with Gen. Oglethorpe, in 1733. He was educated in early life at Sunbury, Liberty County, under the tuition of Rev. James Shannon, a teacher of distinguished excellence. Entering the State University at Athens, he spent part of a year there, being recalled home by the death of his father to take charge of the estate and protect his two orphan sisters. Converted in his sixteenth year, he was baptized, joined the church, and soon began to preach. He immediately exhibited remarkable powers as a preacher, and was designated the "boy preacher." In his twenty-second year, after the marriage of his sisters, he repaired to Eatonton, Ga., and remained for two years in the theological school taught by Rev. Adiel Sherwood, pastor of the Eatonton Baptist church. He was ordained in 1830, by a Presbytery consisting of C. O. Screven, S. S. Law, J. H. Dunham, and Luther Rice. His first pastorate was at Macon, Ga., in 1831; then he served at various times during a long, laborious, and very useful life the churches at Clinton, McDonough, Richland, Twiggs County, Lumpkin, Griffin, and Perry, among others. All through life he devoted himself entirely to the duties of his sacred calling, never turning aside to engage in any secular occupation, and through his instrumentality thousands have been brought into the kingdom of Jesus. For five years he was the very successful agent for foreign missions in Georgia, after which he entered upon the work of an evangelist for the State at large, in which he was also eminently successful. While thus engaged the late war commenced, when he became a voluntary missionary in the army, in which useful work he persevered until the conflict ended. His labors were sanctified to the salvation of hundreds, if not of thousands.

Mr. Campbell has been a willing and active fellow-laborer with the most prominent Baptists of Georgia for the last half-century, participating actively in all their educational and benevolent schemes and enterprises. For more than thirty years he acted upon the board of trustees for Mercer University; was instrumental in founding colleges for young ladies at Lumpkin and Cuthbert, and in establishing the Georgia Deaf and Dumb Institution at Cave Spring.

Perhaps no man of modern times has been more devoted to the work of preaching Christ and him crucified, and few have been more successful in building up his kingdom. As a revival preacher he is very powerful, his style being ardent, earnest, pathetic, and eloquent. He is a man of great firmness of will, never abandoning an object when convinced of its propriety and importance. His chief literary work is "Georgia Baptists—Historical and Biographical," an exceedingly valuable

book, in which is gathered much information which otherwise would have been lost. Two of his sons are now ministers of the gospel, occupying prominent pastorates in the State.

Mr. Campbell's life has been no failure. Side by side with the wisest and best of the denomination he has labored faithfully and efficiently to build up the Baptist interests of Georgia and promote the honor of Jesus.

Campbell, Hon. John Price, Jr., son of John Price Campbell, was born in Christian Co., Ky., Dec. 8, 1820. He was educated for the law, and practiced the profession for nine years at Lexington, Mo., serving two terms in the Legislature of that State; removing to his native State, was elected to Congress in 1855. At the close of his term he declined re-election and retired to private life on his farm in Christian County, where he has since remained.

Campbell, Rev. William J., was born in 1812, and was, until he reached manhood, the servant of Mr. Paulding. As the body-servant of his master he traveled extensively, and gathered general information, which was valuable to him as a preacher and pastor. He was baptized by Andrew Marshall, and became a member of the First Colored Baptist church in Savannah; was elected a deacon, and in a few years after this was licensed to preach. Andrew Marshall took a great interest in him, and when he left home on a collecting mission in the North, Wm. J. Campbell was placed in charge of the church. Andrew Marshall never returned, having died in Virginia. Wm. J. Campbell became pastor about the year 1856. He entered with energy upon the work of completing the brick building on Franklin Square. He secured means for this purpose at home and abroad. It was finished and opened for worship during the war, and the dedication sermon was delivered by Rev. S. Landrum. It is a very neat and large church edifice. Mr. Campbell regarded its dedication to God as sacred. At the close of the war, when other colored churches were opened for political purposes, this was kept closed against all such assemblies. The church became very large. A few years ago a difficulty arose, which resulted in the pastor and deacons, with 700 members, retiring from the building, but claiming still to be the church. After this Mr. Campbell and his friends worshiped in a hall of the Beech Institute.

Mr. Campbell was fully African, quite black, about five feet eight inches high. He died on the 10th of October, 1880, aged sixty-eight. He left a wife, but no children. His funeral was attended by twelve or fifteen hundred people from the First Bryan Baptist church, Rev. U. L. Houston pastor.

He had the respect of the people of Savannah, and especially of the white population. The pas-

torates of Andrew Bryan, Andrew Marshall, and Wm. J. Campbell over the same church, virtually, extended from 1775 to 1880, a period of 105 years.

Canadian Literary Institute.—A few friends of ministerial education in Canada, not wholly discouraged by the failure to establish a permanent institution at Montreal (see article MONTREAL COLLEGE), resolved, in the autumn of 1856, to make another experiment, which, while having special reference to the training of young men for the ministry, should also look to the general education of the young of either sex. Liberal offers were made by three places—Fonthill, Brantford, and Woodstock—to induce the friends of the enterprise to locate the institute in these towns. Woodstock was selected, responsible parties having pledged \$16,000 to be given to the institute. In due time Rev. Dr. R. A. Fyfe was called to take charge of the institution, and the school was opened July 4, 1860, and its prospects looked hopeful. These prospects were apparently blighted by a fire, which, on the 8th of January, consumed the institute building. A large number of students had just come to Woodstock, after a vacation, to commence work in their respective classes, and, in spite of the great misfortune which had befallen the school, it was decided to go on. A deep interest was awakened among the Canadian Baptists in consequence of the disaster referred to, and what at first seemed a great calamity turned out to be a rich blessing. In a few weeks \$21,000 were pledged towards the erection of a new building, larger and better than the one that had been burned. But there are other and more pressing wants of a young struggling seat of learning besides proper buildings. One by one these have been met, and successful work done in both the literary and the theological departments. The statistics which we are able to give of what the institute has accomplished since it was opened in 1860 show that hundreds have been the recipients of its advantages, many of whom have entered the ministry; 61 have graduated from the theological department; 40 have settled as pastors who were unable to take a full course of study. A large number of persons, both male and female, who have enjoyed the benefits of the courses of study which the institute has furnished, are in the different professions and callings of life, owing to it a debt of gratitude which they cannot easily repay. The school has now reached a period to which all similar seminaries of learning sooner or later come, when its future usefulness, and existence even, depend on the solution of the question of endowment. The late lamented president, Dr. Fyfe, asked that at least \$120,000 should be raised for such an endowment. The question of the removal of the theological department to Toronto has been discussed. Should the funds necessary to place both the lit-

erary and the theological departments on a firm foundation be secured, the proposed plan may be carried out. Since the above was written it has been decided that a theological seminary shall be erected near Toronto, the site and buildings of which will cost \$75,000, and a generous member of the Jarvis Street church of Toronto, whose liberality is known throughout Canada, has agreed to defray the entire expense of the ground and structure.

Candee, John Dutton, editor of the *Bridgeport Republican Standard*, Conn., son of Benjamin and Almira C. (Dutton) Candee, was born in Pompey, N. Y., June 12, 1819. His ancestors were among the earliest settlers of New England; his parents were natives of Oxford, Conn.; the Candees were of Huguenot blood and the Duttons of English extraction. At the age of nine, soon after the death of his father, he became a farm-boy; afterwards serving in a printing-office; was fitted for college in Hamilton, N. Y.; passed two years at Madison University; entered Yale College, and graduated in 1847. He studied law, and practiced the legal profession for about twelve years; in 1863 he began his career as an editor, and has continued as such until the present time (1880); was baptized in May, 1835, by Rev. Rollin H. Neale, D.D., in New Haven, Conn.; always interested in Sunday-schools; has been prominently connected with the religious interests of Connecticut; was clerk of the State Legislature; served for years as prosecuting officer of New Haven, two years as city attorney, and one year as city councilman; three years as common councilman of Bridgeport, Conn. He is known by his graceful pen, decided views, strong principles, and purity of life. His able conduct of the daily and weekly *Standard*, of Bridgeport, Conn., as editor and publisher, has given him a worthy historical niche.

Canne, Rev. John.—Mr. Canne was a native of England. He was born about 1590. For some time he ministered to a church in the Episcopal establishment of his native country, and for many years he was pastor of "The Ancient English Church" of Amsterdam, in Holland. In Amsterdam he carried on the business of a printer and bookseller, though it is certain that he could have given little, if any, personal attention to these pursuits, when we consider his zeal and journeys to preach the gospel and found churches, and his very numerous writings.

In 1634 he published in Amsterdam "The Necessity of Separation," a work which was widely circulated in England, and which produced very important results. The object of the book was to show the Puritans in the English Church that they were bound to forsake her ceremonies, her bishops, and her comfortable livings and found pure churches of their own. The Boston Puritans were angry

with Roger Williams for holding the same doctrine. One of the most successful efforts of Mr. Canne's life resulted from a visit he paid to Bristol in 1641. At that time there was a clergyman in Bristol named Hazzard, rector of one of the city churches, a Puritan. Mrs. Dorothy Hazzard, his wife, was a lady of great faith and of firm resolution. When Bristol was besieged, as the rumor spread that some of the enemy had penetrated within the lines of its defenders, "she and other women, with the help of some men, stopped up Froome gate with woollacks and earth to keep the enemy from entering the city; and when the women had done this they went to the gunners and told them that if they would stand out and fight they would stand by them, and they should not want for provisions." Mrs. Hazzard, Goodman Atkins, Goodman Cole, Richard Moone, and Mr. Bacon had formed a separate meeting in 1640, in Mrs. Hazzard's house, to worship the Lord according to the requirements of his Holy Word. The meeting, however, was not intended to be a church, and in all probability would have perished, like thousands of similar unions for social worship, had not John Canne visited Bristol in 1641. "This *baptized* man," as he is called, or Baptist, "was very eminent in his day for godliness and for reformation in religion, having great understanding in the way of the Lord." Mrs. Hazzard having heard of his arrival, brought him from the hotel to her residence, and he instructed the little meeting in the way of the Lord more perfectly, and constituted them into a church of Christ, and he showed them the difference between a true and a false church, and when he left them he gave them books to confirm and establish them in church order and gospel purity. Broadmead church, Bristol, thus ushered into life, is a flourishing community at this day, and its record for usefulness is behind few churches of any denomination in the Old World.

Edward Terrill, baptized seventeen years after John Canne formed the church, at his death, left a valuable bequest to educate young men for the Baptist ministry. His enlightened liberality led to the establishment of Bristol College, and indirectly of our other British colleges.

The greatest work of John Canne's laborious and useful life was his marginal references to the Bible. It was published at Amsterdam about 1637. It was the first English Bible that had marginal references throughout. This effort of Canne has been a blessing of the greatest magnitude to the readers of the English Bible ever since, and, like the "Pilgrim's Progress," it justly purchased for Mr. Canne an immortality of fame. The labor expended upon it was immense. Before the writer lies a copy of the Edinburgh edition of 1747, with Canne's preface, in which he states: "It is said

of Jacob that he served seven years for Rachel, and it seemed but a few days for the love he had for her. I can truly speak it; I have served the Lord in this work more than thrice seven years, and the time hath not seemed long, neither hath the work been any way a burden to me for the love I have had for it."

One reason which he gives for the preparation of his work is, "Some people will be more willing and forward to read and search the Scriptures, having by them a guide and help, as when they meet with any place that is dark, and they understand it not, than by direction to some other text of Scripture immediately to be informed and satisfied, without looking into commentaries, which it may be they have not. A Scripture interpreter will encourage men to exercise themselves in the meditation and study of the Scriptures, as when a man hath a light carried before him he goeth more cheerfully than if he were in the dark and groped for his way. By this means not only the knowledge of God and his truth will grow and increase, but the Scriptures will be unto people more familiar and more their own (as I may say) than they were before." His leading principle is that "the Scripture is the best interpreter of the Scripture." Mr. Canne was governed by the Baptist maxim that the Bible is everything in religion, and as a result of this that the Scripture should be studied by every human being. To his eighteen published works, Canne intended to add "an edition of the Bible in a large and fair character, with large annotations," a work upon which he had spent many years, a commentary; but he did not live to see it completed.

He was frequently persecuted, very much loved, and widely useful. He died in 1667.

Caperton, Alexander Cotton, D.D., was born in Jackson Co., Ala., Feb. 4, 1831. His early childhood was spent on a farm in Mississippi, whither his parents had removed. He received the rudiments of an education in the common schools of his neighborhood, and afterwards taught school to procure the means for entering Mississippi College, where he graduated in 1856. He then went to Rochester, N. Y., and in 1858 graduated in the theological seminary at that place. He returned home and accepted a professorship in Mississippi College. During the civil war he engaged in farming as a means of support for his family, but did not desist from preaching. At the close of the war he was chosen pastor of a church in Memphis, and was subsequently stationed at Mayfield, Ky., and Evansville, Ind. In 1871 he became co-editor, and soon after sole editor and proprietor of the *Western Recorder*, a leading Baptist weekly paper, published at Louisville, Ky. He is also editor and proprietor of the *American Baptist*, a paper pub-

lished at Louisville for the colored people, and has established a book and publishing house in Louisville. In addition to these labors, Dr. Caperton preached several hundred times a year, and is an active member of the missionary and Sunday-school boards of his denomination in Kentucky.

Capwell, Albert B., Esq., a well-known lawyer and prominent Baptist layman of Brooklyn, N. Y., was born in Middlebury, N. Y., in 1818, and died in Brooklyn, Aug. 23, 1880. He was graduated from Yale College in 1842. He studied law at the Harvard Law School, and commenced practice in New York in 1845. He devoted himself to civil cases, especially to those involving life insurance and real estate titles. He was a prominent member of Strong Place Baptist church, and one of its founders; served as a deacon for many years, and was an active worker in the Sunday-school. He was president of the board of trustees of the Baptist Home for the Aged in Brooklyn, and also of the Baptist Social Union. He has been elected on several occasions moderator of the Long Island Baptist Association. He was also president of the board of trustees of the Rochester Theological Seminary. He was identified with many of the great benevolent enterprises of the Baptists, and philanthropic institutions of the country.

Carey, Rev. George Montgomery W., A.M., was born in Belfast, Ireland, March 10, 1829, and trained at the Moravian School, Grace Hill, near



REV. GEORGE MONTGOMERY W. CAREY, A.M.

Belfast; converted in Glengarry County, Canada, and baptized at Breadalbane, in the same county, July, 1847; graduated from Rochester University

July, 1856; ordained at St. Catharines, Ontario, soon after; graduated from Rochester Theological Seminary, 1858, and continued at St. Catharines; became in 1865 pastor of German Street Baptist church, St. John, New Brunswick, and still continues in the office with great acceptance and usefulness. Mr. Carey is very popular in the pulpit and on the platform.

Carey, William, D.D., was born in Purye, Northamptonshire, England, Aug. 17, 1761. In his boyhood he was an extreme Episcopalian, regarding dissenters with sovereign contempt. His father and grandfather officiated as clerks in the Episcopal Church, and young Carey from childhood



WILLIAM CAREY, D.D.

loved the house in which they held this humble position.

Mr. Carey was baptized by Dr. Ryland, Oct. 5, 1783, in the river Nen, just above Dr. Doddridge's church, Northampton. For three years and a half he preached to a little community in Boston, walking six miles each way to render the service.

He was ordained pastor of the church of Moulton Aug. 1, 1787; the sermon on the occasion was preached by the Rev. Andrew Fuller. His salary at Moulton was just \$75 a year, and when he entered upon his labors in that field he had a wife and two children to support.

Mr. Carey had probably the greatest facility for acquiring foreign languages ever possessed by any human being. At any rate, no one ever possessed a larger measure of this extraordinary talent. In seven years he learned Latin, Greek, Hebrew,

French, and Dutch, and in acquiring these languages he had scarcely any assistance.

In reading the voyages of the celebrated Captain Cook he first had his attention directed to the heathen world, and especially to its doomed condition: the topic soon filled his mind and engrossed his heart. And though the subject was beset by innumerable and apparently insurmountable difficulties, and though the work was novel to him and to every one of his friends, yet he felt impelled by an unseen power to go and preach the gospel to the heathen. His first selected field of labor was Tahiti.

He issued a pamphlet entitled "An Inquiry into the Obligation of Christians to Use Means for the Conversion of the Heathen." This publication made a deep impression upon Mr. Carey's friends, and it had an extensive influence in turning their minds and hearts to the idolaters of distant lands. Mr. Carey became pastor of the church in Leicester in 1789, and there he labored with untiring faithfulness among his flock, and formed plans with unquenchable zeal for the salvation of the heathen. From this church he went forth to India to give God's Word to its vast population.

At the meeting of his Association, which was held at Nottingham, May 30, 1792, he preached on Isaiah liv. 2, 3, announcing the two memorable divisions of his discourse: "Expect great things from God; attempt great things for God." The sermon stirred up the hearts of his hearers as they had never been before; every one felt the guilt of keeping the gospel from perishing myriads, and the need of making an effort to win his ignorant enemies to their Master. At Kettering, the church of Andrew Fuller, the Baptist Missionary Society was organized Oct. 2, 1792. The society was formally instituted in the house of the widow of Deacon Beby Wallis. The little parlor which witnessed the birth of this society was the most honored room in the British Islands, or in any part of Christendom; in it was formed the first society of modern times for spreading the gospel among the heathen, the parent of all the great Protestant missionary societies in existence.

The British East India Company had the government of India at this period. No white man could settle in that country without their permission, nor remain in it longer than they pleased. No ship could trade with it except one of their vessels. The Company was intensely hostile to missionaries, and to please the people of India they were ready to show the greatest respect for their gods. In 1801 a deputation from the government went in procession to the Kalee ghaut, the most opulent and popular shrine of the metropolis, and presented 5000 rupees to the idol in the name of the Company for the success which had attended the British arms.

A Baptist surgeon in India, named Thomas, had preached Christ occasionally to the natives, and in 1793 he was in England to secure some fellow-worker to go back with him to that dark land. Carey and he were appointed missionaries by the new society. They engaged passage on the "Earl of Oxford" to sail for the East, and they went on board to leave their native land; but Mr. Carey had no license to go to India from the Company, and both the missionaries were put ashore; Carey was greatly distressed by this unexpected blow, and felt as if his hopes were permanently crushed, but soon the Danish East Indiaman, the "Kron Princessa Maria," was found, and in her they sailed June 13, 1793. The voyage was a prosperous one, and the missionaries landed in health. For a few years Mr. Carey had charge of an indigo-factory, from which he received £240 per annum; and at the same time he labored unobtrusively as a missionary. He could not stay in British India as an avowed missionary, and when, on their landing in Calcutta, Marshman and Ward were ordered back to England, because the captain of their vessel returned them to the authorities as missionaries, Carey determined to make his abode at Serampore for the future, and to take Marshman and Ward with him, where they could stay in defiance of the British East India Company. Serampore was a Danish settlement on the river Hoogly, 15 miles from Calcutta. The kings of Denmark had sent out missionaries to convert the natives, and their government was in hearty sympathy with missions. Col. Bie, the representative of the Danish sovereign at Serampore, received Carey and his brethren with generous hospitality, and he protected them for years against the powerful governors of British India. The providence of God evidently kept this little spot under the rule of Denmark as a refuge for the missionaries until the pious people of Great Britain should abolish the heathenish law which excluded missionaries from India. Even the king of Denmark himself, as he learned from the governor of Serampore the character and worth of the missionaries, became their firm friend. In 1821, Frederick VI., king of Denmark, sent the missionaries a gold medal, as an expression of his appreciation of their labors, and endowed the college which they had founded with the rent of a house worth about \$5000. And when in 1845 the successor of Frederick ceded the Serampore settlement to the British government, he had an article inserted in the treaty confirming the Danish charter of the Serampore Baptist College.

At Serampore the missionaries set up printing-presses and a large boarding-school, and in process of time founded a college. They preached incessantly, and Carey particularly studied the languages of the country with a measure of success never

equaled before or since by any other settler in India. He soon became the most learned man in the country. When Lord Wellesley founded the College of Fort William, in Calcutta, in 1801, to teach the language of Bengal to young Englishmen in the civil service of the Company in India, Dr. Carey was the only man in the East or in Great Britain qualified to teach that language correctly, and he received and accepted the appointment of professor in Fort William. In December, 1829, an act, for which he had long labored, was passed by the Council in India, abolishing the practice of burning widows with the bodies of their dead husbands. It was determined to publish the English and Bengali copies of the act simultaneously, and Dr. Carey was selected to make the version for the people of Bengal. Every day cost the lives of two widows, and instead of going into the pulpit on the morning of the Lord's day, when he received the order from Henry Shakespear, the secretary of the government, he commenced his translation, and completed it before night, and that glorious act of Lord William Bentinck, so dear to William Carey's heart, went forth to the nations of India in the polished Bengali of the great Baptist missionary.

Carey was the author of a Mahratta grammar, and of a Sanscrit grammar, extending over more than a thousand quarto pages, a Punjabi grammar, a Telinga grammar, and of a Mahratta dictionary, a Bengali dictionary, a Bhotanta dictionary, and a Sanscrit dictionary, the manuscript of which was burned before it was printed. He was also the author of several other secular works.

"The versions of the Sacred Scriptures, in the preparation of which he took an active and laborious part, include the Sanscrit, Hindu, Brijbbhassa, Mahratta, Bengali, Oriya, Telinga, Karnata, Maldivian, Gurajattee, Bulooche, Pushtoo, Punjabi, Kashmeer, Assam, Burman, Pali, or Magudha, Tamil, Cingalese, Armenian, Malay, Hindostani, and Persian. In six of these tongues the whole Scriptures have been translated and circulated; the New Testament has appeared in 23 languages, besides various dialects in which smaller portions of the sacred text have been printed. In thirty years Carey and his brethren rendered the Word of God accessible to one-third of the world." And even this is not all: before Carey's death 212,000 copies of the Scriptures were issued from Serampore in 40 different languages, the tongues of 330,000,000 of the human family. Dr. Carey was the greatest tool-maker for missionaries that ever labored for God. His versions are used to-day by all denominations of Christians throughout India.

Most of his income was given away in Bible distribution. The missionaries from Serampore placed their gains in a common fund, from which they drew a scanty support; Marshman's successful school

and Carey's professorship furnished a large surplus for the printing and circulation of the Scriptures. Carey, Marshman, and Ward gave during their stay in India nearly \$400,000 to the spread of revealed light in that country cursed by miserable gods.

The first Hindoo convert baptized by Dr. Carey in India was the celebrated Krishna Pal. Dr. Carey founded churches and mission stations in many parts of India, and planted seed from which he gathered precious harvests, and from which his successors have reaped abundantly.

A visitor in 1821 describes Dr. Carey as short in stature, with white hair, and a countenance equally bland and benevolent in feature and expression.

He had three wives, one of whom reluctantly accompanied him from his native land, and the second and third he married in India.

The last sickness of Dr. Carey found him with perfect peace of mind; he was ready and anxious to go to his blessed Saviour. Lady Bentinck, the wife of the governor, frequently visited him, and Bishop Wilson, of Calcutta, came and besought his blessing. He died June 9, 1834, in his seventy-third year.

Dr. Carey had great decision of character. After he had thoroughly weighed a subject his resolution about it was taken, and nothing could make him change the purpose he had formed. His perseverance to accomplish a proper end knew no bounds; he would labor through discouragements for twenty years or more to carry out a Christian purpose. When he had a clear conviction of duty he could not disobey his conscience; to keep it without offense was one of the great aims of his life. He never doubted the help of God in his own time to aid him in carrying out the plan of love which he had formed. He carefully husbanded every moment, and in that way he was able to perform more labor than any man in Europe or Asia in his day. He had as unselfish a heart as ever beat with love to Jesus.

In denouncing contemptuous sneers poured on Carey, Marshman, and Ward, the celebrated Dr. Southey says, "These low-born, low-bred mechanics have done more to spread the knowledge of the Scriptures among the heathen than has been accomplished, or even attempted, by all the world beside." In the British House of Commons the celebrated William Wilberforce said of Dr. Carey, "He had the genius as well as the benevolence to devise the plan of a society for communicating the blessings of Christian light to the natives of India. To qualify himself for this truly noble enterprise he had resolutely applied himself to the study of the learned languages; and after making considerable proficiency in them, applied himself to several of the Oriental tongues, and more espe-

cially to the Sanscrit, in which his proficiency is acknowledged to be greater than that of Sir William Jones, or any other European." At his death resolutions expressive of admiration for the great benevolence and vast learning of Dr. Carey were passed by many societies in Europe and Asia. Nor is there any doubt that had Carey been a Catholic he would have been canonized immediately after death, and held up as worthy of more exalted veneration than St. Francis Xavier himself. The Protestant world, however, unites in honoring him as the father of modern missions.

Carnahan, Rev. David Franklin, was born in White Hall, Montour Co., Pa., Sept. 16, 1825. He graduated at Lewisburg University, Aug. 18, 1852, and the same year, September 28, he was ordained as pastor of the Bridgeport church, Montgomery Co., Pa. In 1856 he was settled as pastor of the Calvary Baptist church in Philadelphia. In 1859 he was called to the pastorate of the First Baptist church in Zanesville, O. He was subsequently pastor at Dayton, O.; Burlington, Iowa; Aurora (First church), Springfield, Urbana, Dixon, and Streator, Ill. He is now pastor of the Baptist church in Appleton, Wis. He was corresponding secretary and superintendent of missions of the Ohio Baptist State Convention from 1856 to 1861. He was superintendent of missions of the General Association of Illinois in 1867-68, and agent of the American and Foreign Bible Society in 1863. He acted as financial agent of the Wayland Academy for a brief period in 1878-79. During the war he was major of the 78th Regiment Ohio Vol. Infantry in 1861-62, and was present with his regiment at Fort Donelson, Pittsburg Landing, Corinth, and Iuka. He served the Philadelphia Association as clerk in 1855-56, and was recording secretary of the Baptist State Convention of Pennsylvania in 1856. Mr. Carnahan has been and is still one of the most useful ministers in the Baptist Church in the Northwest, and has never done a more successful work in his fruitful ministry than he is now doing in Appleton, Wis.

Carpenter, Rev. C. H., was born in 1835, and was a graduate of Harvard University and the Newton Theological Institution. He received his appointment July 1, 1862, and sailed the following October for Burmah. On reaching Rangoon the following May, Mr. and Mrs. Carpenter found a home in the family of Dr. Binney, whose assistant he was to be in the management of the theological seminary. At once his warmest sympathies were enlisted for the Karens, of whom he says, "If there is a people anywhere eager to learn, it is the Karens. They come down to Kemendine sometimes hundreds of miles, on foot, not to make money, but to study. I wish you could see Dr. Binney's '62 bare-footed, bare-legged students of

theology." Dr. Binney, under date of Oct. 24, 1863, wrote, "Mr. Carpenter has commenced to give some instruction in arithmetic, and I think he is doing well. The main object of this early effort is to get, as soon as possible, into communication with the pupils, and then to feel his way along. It is hard work, but it is to be hoped it will pay well." A year from this date, he speaks in warm terms of the success of his assistant and wife, and of the progress he had made in learning the language. Dr. Binney having retired from the institution in 1865, Mr. Carpenter and Mr. Smith had the supervision of its affairs. After the return of Dr. Binney, near the close of 1866, Mr. Carpenter continued his connection with him, Mr. Smith removing to Henthada. Mr. Carpenter remained in the department of instruction in the theological seminary until his transfer to Bassein, in December, 1868, to fill the place made vacant by the death of Mr. Thomas. His labors at this station were eminently successful, until his failing health obliged him for a time to be absent from his field. He left for the United States early in 1872. At the request of the Burmah Baptist Association, Mr. Carpenter on leaving Bassein visited Siam, on a missionary exploring expedition. He crossed the boundary between British Burmah and Siam, at a point known as "Three Pagodas," and made his way to the residence of the Pwo Karen, governor of the district of Phra-thoo-wan. He was accompanied in this journey by several native assistants. Together they visited 43 villages. The households, which were in the valley of one of the rivers which they passed through, were believed to be more than 1000 in number, or about 5000 persons. The estimate of the whole number of Karens in the country which was traversed made it not far from 50,000.

After remaining in this country for some time, Mr. Carpenter returned to Burmah, under appointment as president of the Rangoon Baptist College. He was convinced that it would be better to remove the college to Bassein, but his wishes in this respect were overruled, and he was transferred to the Bassein station, to resume the work which had previously occupied his thoughts and energies. The report of the first twelve months' work presents many things to inspire hope and encouragement. The number baptized was 282. In like manner, the next twelve months were crowded with hard work, and attended with some peculiar trials. He reports in the stations and out-stations under his special charge 85 churches and 114 native preachers, the number of church members being 6366. The work at Bassein has gone forward under the direction of Mr. Carpenter with healthful progress. The report of the Executive Committee, presented in May last, speaks encouragingly of his labors. If the life and health of Mr. Carpenter

are spared, his usefulness will increase from year to year, and the Bassein, S'gau, and Karen missions will be among the most prosperous in Asia.

Carpenter, Rev. John M., was born Sept. 30, 1804, at Mechanicstown, Orange Co., N. Y. He was converted and baptized when about twenty; he was licensed to preach in 1836, and was immediately appointed by the board of the New Jersey Baptist State Convention to labor at Schooley's Mountain. He was ordained in 1837. Mr. Carpenter was pastor for thirteen years at Jacobstown, N. J., and has filled other important pastorates. As secretary of the Convention for seventeen years, and in other services for the board, he has been very useful. His thorough knowledge of the denominational statistics, and his memory of Baptist history in New Jersey, make him the source of information for all who wish to obtain facts and figures on those topics. Mr. Carpenter's library is rich in associational minutes, pamphlets, and works pertaining to the Baptists. He is a logical thinker and sermonizer, and an energetic preacher. He may be aptly called "The living Baptist Cyclopædia of New Jersey."

Carpenter, Rev. Mark, was born at Guildford, Vt., Sept. 23, 1802. He pursued his studies at Amherst College, and at Union College, where he graduated in the class of 1829. He studied theology at Newton, graduating in 1833. He was ordained at Milford, N. H., Feb. 12, 1834, where he remained for six years. His next settlement was at Keene, N. H. He was the pastor of the Baptist church in this place for five years, and then removed to New London, N. H., remaining there four years, and to Holyoke, Mass., where he was pastor ten years. From Holyoke he went to Brattleborough, Vt., in 1861, resigning his charge there in 1867. His next settlements were in West Dummerston, Vt., and South Windham, from which place he removed to Townshend, Vt.

Carpenter, Prof. Stephen Hopkins, was born Aug. 7, 1831, at Little Falls, Herkimer Co., N. Y. He died at Geneva, N. Y.

Prof. Carpenter graduated from Rochester University in 1852. In 1855 he received the degree of A.M., and in 1872 that of LL.D. He was appointed tutor in the Wisconsin State University in 1852. He was elected in 1860 to the professorship of Ancient Languages in St. Paul College at Palmyra, Mo. In 1866 he was tendered the chair of Rhetoric in the Wisconsin State University, which he filled with great ability until his death. He occupied for a time the position of Superintendent of Public Instruction of Wisconsin. He was a diligent student, and his attainments were very extensive. He wrote largely on educational and religious subjects, and delivered frequent addresses on science and literature. Ten or twelve of his addresses are pub-

lished, and many articles of an educational and religious character were printed in the periodicals of the denomination with which he was connected. Although not an ordained minister, he preached frequently for the church of which he was a member, with great ability. His sermons on the inspiration of the Scriptures are considered as among the ablest ever published on that subject. Although occupying a conspicuous place among the educators of the State, and eminent in his attainments in science and literature, he will be longest remembered as the sincere Christian and loyal disciple of the Lord Jesus Christ.

Carroll, Rev. B. H., pastor of the First Baptist church, Waco, Texas, and associate editor of the



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Texas Baptist, was born December, 1843, in Carroll Co., Miss.; has been in Texas about twenty years; served four years in the Confederate States army; was wounded in the battle of Mansfield, La., 1864; was converted in the summer of 1865, and ordained in 1866. He was educated at Baylor University. Besides many published sermons and addresses, he is the author of two pamphlets, "Communion from a Bible Standpoint," and "The Modern Social Dance," which have attained a wide circulation both in and out of Texas. He has been for years vice-president of the Baptist General Association of Texas, and is the vice-president from Texas on the Domestic Mission Board of the Southern Baptist Convention.

He is one of the first preachers of his age in the Baptist ministry of the Southern States.

Carroll, Rev. John Lemuel, was born in Du-

plin Co., N. C., Dec. 21, 1836. He made a profession of religion at the early age of nine, and became a member of the Beaver Dam church; he was licensed to preach by the same church, January, 1858; was educated at Wake Forest College and at the University of North Carolina, graduating at the latter institution with distinction in 1863. He was ordained in the college chapel May 12, 1862, and was the pastor of several churches in his native State. Mr. Carroll was also an instructor in Oxford Female College, and afterwards pastor of the Oxford church. In 1869 he became agent for St. John's College, Oxford, in which he was very successful, after which he resided at Wake Forest College, being at the time a trustee of the institution and secretary of the board, and being also the pastor of several churches. In March of 1871 he was invited to the pastorate of the church in Warrenton, Va., in which field he is still laboring. Few men excel Mr. Carroll in apt and vigorous extemporaneous speaking in denominational meetings.

Carson, Alex., LL.D., of Tubbermore, County Londonderry, Ireland, was born not far from Cookstown, County Tyrone, Ireland, in 1776. The family is of Scotch origin, and probably came to the north of Ireland in the time of James I., when the people who have built Belfast and Derry, and who now make linen for the world, first accepted an Irish for their Scottish home. The region around his birthplace has been desolated many times since the Scotch settlement of Ulster by Irish rebellions and massacres, and by popish treachery and cruelty. Opposition to Rome burns more fiercely over that locality than perhaps in any other section of Europe.

Alexander Carson in early life was called into sacred relations with the Redeemer, and from that hour he became a decided Christian. At the University of Glasgow he was proverbial for his diligence, and for the thoroughness with which he pursued his studies. And though in his class there were young men of brilliant talents, who attained distinguished positions in subsequent life in Scotland, Mr. Carson graduated with the first honor.

He was settled when a very young man as minister of the Presbyterian church of Tubbermore. The place had a population of perhaps 500, and it was surrounded by a large population of Scotch-Irish farmers. Very early in his ministry Mr. Carson was led to see that the Congregational was the Scripture form of church government, and that believers' immersion was the baptism of the New Testament. When this change of conviction occurred Mr. Carson was placed in a situation of great embarrassment. He was receiving £100 per annum from the British government, under the name of *Regium Donum*, in common with all other

Presbyterian ministers of that day. His church gave him probably about £40 a year. This *Regium Donum* had demoralized the benevolent efforts of the Ulster Presbyterians so completely that if Mr. Carson's entire congregation had become Baptists he could not expect even a moderate support from their unaided liberality. And he well knew that his people were stern men, with all the steady attachment to principle which marked their Scottish fathers in times of fierce persecution. There was no Baptist missionary society for Ireland at that period, and the young minister had absolutely nothing to trust for his support except the naked providence of God; but he was wholly Christ's, and he came out from a community dear to him by the tenderest associations and cast his burden on the Lord. His favorite hymn at this time was:

"And must I part with all I have,
My dearest Lord, for thee?
It is but right, since thou hast done
Much more than that for me.

"Yes, let it go, one look from thee
Will more than make amends
For all the losses I sustain
Of wealth, of credit, friends."

He placed himself upon our Baptist foundation, and gathered a community around him who received the Saviour's teachings as he proclaimed them, and he lived to see a church waiting upon his ministrations, of 500 members, with a congregation very much larger, the descendants of the grand old Presbyterians who in Scotland and Ireland often faced death rather than desert their principles, many of whom walked from seven to ten miles to meet with the church at Tubbermore.

In a few years his fame spread throughout England and Scotland. Robert and James Haldane, of Edinburgh, so well known for their great gifts to Christ's cause, their distinguished position in society, and their burning zeal as Baptist ministers, were his admiring and lasting friends. He was frequently invited to visit England to preach at mission anniversaries, or to aid in other great denominational undertakings; and in process of time he was recognized as the leading man in the Baptist denomination.

Mr. Carson read extensively. He made the Greek language a special study, and it is not too much to say that he was among the first Greek scholars that have lived for centuries. It is well known that if he would sign the "Standards" of the Church of Scotland he could have had the professorship of Greek in the University of Glasgow, a position requiring fine scholarship and promising a large income, the indirect offer of which to the pastor of a little company of Baptists in an obscure Scotch-Irish village was a strong testimonial to Mr. Carson's profound knowledge of the Greek tongue.

Mr. Carson was one of the clearest reasoners of his day. He had an intellect so piercing that it could see through any sophistry in a moment. He was a logician with whom it was not wise to come in collision, unless one wished to know the confusion and mortification of being mercilessly beaten. He was a philosopher of no ordinary grade, as his works clearly exhibit, and we are not surprised that his former Presbyterian friends, years after his connection with them, described him as "the Jonathan Edwards of the nineteenth century."

He preached the word of God in expository lectures, pouring out its rich treasures and the wealth of his own sacred learning upon the throngs that united with him in the worship of God. Few ever heard him take a little text and suspend some weighty subject upon it by a slender connecting link.

He practiced weekly communion, and his church follows the same custom still. He was in the habit of beginning the service by saying, "According to the apostolic example, let us salute one another with an holy kiss." He then kissed one of the deacons, and the injunction was observed around. This command of Paul in reference to a local custom is not now observed in Tubbermore. After the sermon was over on the Lord's day the brethren arose and enforced it, or some other Christian theme, by appropriate exhortations. Nor did they feel backward to stand up, nor abashed to express their views in the presence of one of the greatest thinkers of the age, whose fatherly kindness was as familiar to them all as a household word.

Space will not permit us to give a list of Dr. Carson's works, for they were very numerous. His octavo volume on baptism is a masterpiece of learning and logic; it overthrows quibbles about the Abrahamic covenant, giving authority to baptize children, as old as Augustine of Hippo, and as wide-spread as Pedobaptist Christendom, and allegations that baptism might mean sprinkling or pouring, with as much ease as a horse, unaccustomed to a rider, hurls to the ground the little boy who has ventured to mount him. A number of men in the Baptist ministry to-day, and very many in the membership of our churches, were drawn, or perhaps driven, to the Baptist fold by "Carson on Baptism." It was first published in London. It has been republished by the Baptist Publication Society in Philadelphia. His works should be in every Christian's library.

His style to some seems a little dogmatical. He saw things clearly himself; he was wholly for truth and entirely against error, and his distinct perception and whole-heartedness made him impatient with the dull, and with those who tried to make the worse appear the better side, with full knowledge of its weakness. Anyhow, truth coming

forth like a defiant giant is more attractive than when it appears making simpering apologies for venturing to show its face, and to disturb the equanimity of error and wrong, though sturdy truth, carrying a sharp and needful sword in a sheath of love, pleases us most.

Dr. Carson received the degree of LL.D. from Bacon College, Ky., an honor which no living man better deserved than he.

In returning from England in 1844, where he had been delivering addresses in various places for the Baptist Missionary Society, he fell into the dock at Liverpool, where the water was twenty-five feet deep; he was immediately rescued, and he sailed for Belfast. During the night he became alarmingly ill, and died the next day after landing, Aug. 24, 1844. He was nearly fifty years in the ministry. His death caused universal grief, and it left a vacancy in the ranks of scholarly Baptists which few men of any community on earth have the learned qualifications to fill. Since James Usher, archbishop of Armagh, was laid in his grave, no native of Ireland of Anglo-Irish or Scotch-Irish origin fully equaled Alexander Carson in learning and logic, and the aboriginal natives of Ireland are out of the question since the days of John Scotus Erigena, the friend of Charles the Bald.

Carson, W. B., D.D., was born in Pickens Co., S. C., Dec. 14, 1821. Mr. Carson took an unusually extensive course in the academical institution in Wetumpka, Ala. He joined the Presbyterian Church, the denomination of his ancestors, at eighteen. In 1849 he entered the theological seminary in Columbia, S. C., but after a very thorough investigation of the subject of baptism, he was baptized by James P. Boyce, D.D., LL.D. After he graduated he spent six years as pastor in Gillisonville, Beaufort District, now Hampton Co., S. C., where the society combined high culture, integrity, and piety in an uncommon degree. In 1859 he became editor of the *Southern Baptist*, in Charleston, S. C., which position he occupied until the war caused the suspension of the paper. During this period its circulation greatly increased.

Although opposed to secession, he went with his native State. He volunteered as a private, but was soon after made a chaplain. He, however, always went into the ranks in battle. After the war he was for two years principal of the State Academy at Reidville, Spartanburg Co., S. C., and for the same period of the Gowensville Seminary in Greenville County. In 1873 the Furman University conferred upon him the title of D.D. He is at present pastor of the old Kirkland, now Smyrna, church, in Barnwell Co., S. C. He has written somewhat extensively for papers and reviews.

Carswell, Rev. Eginardus Ruthven, M.D.,

was born in Burke Co., Ga., Oct. 22, 1822. His parents were both native Georgians. His ancestors came from Ireland, his grandfather being a captain in the Revolutionary war. He was educated chiefly at Penfield, attending both Mercer Institute and Mercer University. He graduated in medicine at the Medical College of Georgia, Augusta, in March, 1844, and practiced medicine for ten years in Burke County. He experienced regenerating grace at the young men's twilight meeting at Penfield in the spring of 1840, and was baptized by Dr. Adiel Sherwood. Impressed early that it was his duty to preach, he became a licentiate, and frequently engaged in proclaiming the gospel, meanwhile studying theology irregularly during the ten years of his medical practice. He was ordained at Bushy Creek church, Dec. 12, 1852. His first pastorate was that of Way's church in Jefferson County. Afterwards he served Du Hart's, Louisville, Piney Grove, Big Buckhead, Bark Camp, and Sardis churches, in the Hephzibah Association, besides others in both Georgia and South Carolina. Mr. Carswell has been a strenuous advocate of temperance, of the Sunday-school cause, of missions, and of the distinctive peculiarities of Baptists. He has always been in full sympathy with the work of his Association and of the Georgia Baptist and Southern Baptist Conventions, and he was, perhaps, the youngest delegate present at the formation of the Southern Baptist Convention at Augusta in 1845. Utterly fearless in his support of what he deems the truth, Mr. Carswell possesses great natural eloquence. He is noted for the power and pungency of his appeals, for logical force, and for rhetorical and figurative illustrations. Mr. Carswell married Miss L. A. Pior, Nov. 2, 1847, and they have raised six children, all of whom are members of Baptist churches, and two of whom are promising young ministers. Often made the moderator of the Hephzibah Association, he has been honored by his brethren in various other ways in evidence of their confidence and high esteem. In 1872 he was selected to preach the first centennial sermon delivered in Georgia,—that of the Bottsford Baptist church in Burke County.

Carter, Rev. E. J. G., a promising young man of Union Association, Ark., was born in Mississippi in 1846; he removed to Arkansas in 1852; began to preach about 1870; ordained 1876. He labored extensively with churches in Washita and Nevada Counties. He died in 1879.

Carter, Rev. James, was one of the most earnest-minded, zealous, pious, and useful of all the ministers who have aided in building up the Baptist cause in Georgia. He was born near Powelton, Hancock County, in 1797, and, after a laborious life, died at Indian Springs, Butts County, Aug. 25,

1859. His parents were Virginians, who emigrated to Georgia, and he was the youngest child. Hopefully converted at an early age, he was baptized by Jesse Mercer; was licensed at twenty years of age, and began to preach in Butts County, where he had settled about 1823. He was instrumental, soon after being licensed, in constituting Macedonia church in Butts County, of which he continued pastor thirty years, residing all the while upon a farm which belonged to him. Besides Macedonia, Mr. Carter was the pastor of the churches at Holly Grove, Indian Springs, and other places; but, while his labors were confined mostly to Butts and contiguous counties, he frequently made extensive preaching tours to other parts of the State, and, owing to his strong constitution and vigorous health, performed an immense amount of labor.

Dr. J. H. Campbell, in his "Georgia Baptists," says, "It is doubtful whether any of our ministers ever preached more, or did more good by preaching, than James Carter." During his long pastorate of the Macedonia church he received into it, by baptism at his own hands, 1000 members; and he baptized, in addition, not less than 1000 others, according to his own statement. His zeal was as ardent as that of Paul, and his doctrinal sentiments were as strongly Calvinistic as those of Paul himself. He was a powerful preacher, and some of his appeals to sinners were exceedingly impressive and convincing. Among his brethren he was regarded as a pious, devout, sound, and zealous preacher of a high order, whose successful labors won for him universal respect. For years he was moderator of the Flint River Association, which, at its session following his death, listened to a funeral discourse in his honor by Rev. J. H. Campbell.

It was at the house of James Carter that Jesse Mercer died. They were old and attached friends, and when Jesse Mercer was at Indian Springs for his health in 1841, he visited Mr. Carter, and was taken worse and expired, amid the most careful and loving attentions.

Carter, Rev. Joseph E., was born in Murfreesborough, N. C., Feb. 6, 1836; was baptized in 1852; read law, and began to practice in 1857; graduated from Union University in 1861; was ordained at Murfreesborough, N. C., June 30, 1861, Dr. A. M. Poindexter preaching the sermon; served churches in Tennessee, Kentucky, and Alabama as pastor and evangelist, and accepted a call to Wilson, N. C., in March, 1880; a zealous, gifted, and useful man.

Carter, Rev. John W., was born in Albemarle Co., Va., Dec. 31, 1836. When he was seven years of age his parents removed to Upshur Co., W. Va., where he grew up to manhood. He was a diligent student in private, and an industrious pupil at Alleghany College, and now he is one of the most scholarly ministers in the State. He was con-

verted and baptized in 1858, and ordained in 1860. He labored for some years in country churches in Lewis and Upshur Counties, and in 1864 took charge of the church in Parkersburg, where he still sus-



REV. JOHN W. CARTER.

tains the pastoral relation. The church has built a fine edifice since Mr. Carter became its pastor, and has prospered in other ways. Mr. Carter is a preacher of acknowledged ability, and a minister of great piety and worth.

Carter, Prof. Paschal, was born in Benson, Vt., Sept. 17, 1807. His father was Josiah Carter, a Revolutionary soldier and sea-captain, and his mother, Charlotte De Angelis, was of Italian descent. After persistent toil he entered Middlebury College, Vt., in 1825, and graduated with honor in 1829. On leaving college he became tutor in Columbian College, Washington, D. C., and was subsequently principal of the Keysville Academy, N. Y., agent of the Philadelphia Baptist Tract Society, and principal of the Academy of South Reading, Mass., one of the largest and most flourishing schools of that day. In 1832 he became Professor of Mathematics and Natural Philosophy in Granville College, O., and remained in this position over twenty-two years. During part of this time he taught the ancient languages and other branches, and most of the time he was the college treasurer,—a difficult and responsible position. In 1854 he resigned his chair at Granville, and accepted a similar position in Georgetown College, Ky. After an interim of two years spent in business life he became, in 1858, president of Central Collegiate Institute, Ala., where he remained until 1861. Since 1861 he has

been living at Centralia, Ill., engaged in mercantile pursuits.

Cartwright, Rev. Immanuel, was born in Tennessee. He removed to St. Louis in 1854, and became pastor of the First African church, a position which he held efficiently for twenty years. Large additions were made to the membership, till it numbered over a thousand. He is awaiting the appointed time for the Master's call to his eternal home.

Cary, Rev. Lott, was born a slave about 1780, in Virginia. In 1804 he was brought to Richmond, where for a time he led a depraved life; the Spirit of God, however, changed his heart and gave him faith in Jesus. He was baptized in 1807 into the fellowship of the First Baptist church in Richmond, by which he was subsequently licensed to preach. He taught himself, with some little aid, to read; he bought his freedom and the liberty of his two children. In 1815 he became deeply interested in African missions, and at last he resolved to carry the gospel there himself. In 1821 he was ordained to the missionary work, and appointed to labor in Africa by the board of the Baptist General Convention. In 1822 he settled in Liberia. He ministered faithfully to the church originally formed in Richmond, then located in Monrovia. He spent much time in instructing the Africans who had been rescued from slave-ships; he labored successfully to establish schools. In 1824 he was appointed physician to the settlers, a position the duties of which his studies of the diseases of the country enabled him to discharge; in 1828 he became acting governor of Liberia. He perished by an accident, Nov. 8, 1828. He was beloved by all his people, and greatly blessed of God.

Case, Rev. Isaac.—"Father Case" was born at Rehoboth, Mass., Feb. 25, 1761. At the age of eighteen he became a subject of God's converting grace. He was ordained in 1783, and went to Maine. He was, in the best sense of the word, an evangelist, and when converts to Christ were made, he formed them into churches, some of which afterwards became able and most useful organizations. "Of the number of converts to whom he administered the ordinance of baptism, he kept no account, but he supposed them to have been more than a thousand." Mr. Case lived to an advanced age, and died at Readfield, Me., Nov. 3, 1852. Without remarkable talents, by his earnest piety and good common sense he became one of the most useful ministers of his day.

Castle, John Harvard, D.D., was born in Milestown, Philadelphia, Pa., in 1830; baptized in 1846; graduated from the Central High School, of Philadelphia, 1847. In the same year he entered the university at Lewisburg, Pa., where he graduated with first honors in 1851, and from that

institution he received the degree of Doctor of Divinity in 1866. He completed his studies at Rochester Theological Seminary, N. Y., in 1853, and was licensed to preach by the Broad Street Baptist church, Philadelphia. He was ordained at Pottsville, Pa., where he labored for two years and a half, after which he settled with the church at Newburgh, N. Y. In 1859 he returned to his native city, and entered upon the pastorate of the First Baptist church, West Philadelphia. Here he re-



JOHN HARVARD CASTLE, D.D.

remained for fourteen years, universally beloved by the church and community. Here also he gave much time and labor to missionary and educational interests, serving on the boards of the Publication and Education Societies, the General Association, the trustees of the university at Lewisburg, and of Crozer Theological Seminary. He served as moderator of the Philadelphia Baptist Association, and was also elected president of the Ministerial Conference. In the spring of 1871 he traveled extensively in Europe.

In 1872 he was urgently invited to take charge of the Bond Street church of Toronto, Canada, which invitation he accepted, and commenced his pastorate there Feb. 1, 1873. In this field of labor he still remains, in close and affectionate relations with his people. A secular journal in Toronto, under date of Oct. 5, 1877, thus speaks of him:

"Into the work of the denomination and in all Christian movements he has thrown himself with all his heart, and has become a leading spirit therein. His congregation has increased rapidly and erected a handsome church building, which is

now one of the recognized sights of the city. He is a strong temperance advocate, and a consistent enemy to frivolity of all descriptions. His oratorical powers are of a high order, his enunciation being singularly distinct, and his manner graceful and effective. Though an earnest upholder of the doctrines of his denomination, he seldom gives utterance to any remarks which members of other communions cannot listen to without impatience. Never slow to do battle when controversies arise, he proves an adept in polemics; but is ever ready to recognize and admire all that is Christ-like beyond his own ecclesiastical boundaries."

Castle, Prof. Orlando L., for some twenty-seven years Professor of Rhetoric and Belles-Lettres in Shurtleff College, was born at Jericho, Chittenden Co., Vt., July 20, 1822. When he was about ten years of age the family removed to Ohio, and at Granville College, in that State, he received his education, graduating in 1846. His first service in education was as superintendent of public schools in Zanesville, O. In 1853 he was invited to the professorship at Alton, which he still holds. The length of time during which he has occupied this chair bears witness to the value of his service, a testimony confirmed by that of the many students who have enjoyed his instruction. He is a member of the Baptist church in Upper Alton, a genial and cultured Christian gentleman, a trained scholar in the classics and in mathematics, as well as in his special department, and he is a superior teacher.

Caswell, Alexis, D.D., LL.D., one of the most eminent educators and most widely-known ministers in the denomination, was born in Taunton, Mass., Jan. 29, 1799. He was a twin brother of Alvaris Caswell, of Norton, Mass. His ancestors were among the earliest settlers of his native town, and devoted themselves to agricultural pursuits. The subject of this sketch spent his boyhood days on the paternal farm. The bent of his mind towards a larger and better culture than he could expect to obtain if he devoted himself to the calling of his father early showed itself, and nothing but a full collegiate course of study would satisfy him. At the age of nineteen he became a member of the Freshman class in Brown University, where he was graduated with the highest honors of his class in 1822. It was during his college course that he became a decided, and what he ever continued to be, a most cheerful and consistent Christian. In July, 1820, he was received into the membership of the First Baptist church in Providence, and his connection with that venerable church was never dissolved until the tie was severed by death.

Soon after closing his college studies he became a tutor in what was then Columbian College, at Washington, D. C., being one of the earliest instructors in the institution. His connection with

the college continued for five years. In 1825 he was raised from the rank of tutor to that of Professor of the Ancient Languages. But it was not his purpose to devote himself to the profession of teaching. His strong desire was to become a preacher of the gospel. The eloquent Dr. William Staughton was the president of the college, and under his guidance Prof. Caswell read theology and prepared sermons, enjoying also the instructions of Dr. Irah Chace in the Hebrew. Having thus prepared himself for what no doubt he considered would be his life-work, he was directed by a somewhat remarkable providence of God to Halifax, Nova Scotia, where he was ordained as a Christian minister, and agreed, temporarily at least, to act as pastor of the recently organized Baptist church in that city. "It was a ministry," says



ALEXIS CASWELL, D.D., LL.D.

Prof. Lincoln, "fruitful of good to himself and his people. It was one which laid under contribution all the resources he could command, both intellectual and spiritual; for though the church was not large, yet it united, especially in the persons of its leaders, intelligence, culture, and social consideration with a simple and sincere piety, and an earnest desire for growth in Christian knowledge and experience, and in Christian service." We are told that "he was a popular and attractive preacher, and that his discourses, which were written, but preached without the use of notes, attracted full and overflowing houses."

It might seem as if such evident adaptedness to the active labors of the ministry, and marked success in that work, plainly pointed out what were

the sure indications of Divine Providence as to his future career. His reputation as a preacher and pastor led the church of which he was a member—the First church in Providence—to think of him as a most suitable person to fill the place made vacant by the resignation of their venerable minister, the Rev. Dr. Gano. But before any action could be taken on the subject he was called to the chair of Mathematics and Natural Philosophy in Brown University, and assumed the duties of his professorship at the commencement of the fall term of 1828. He at once and most heartily entered into the plans of the new president, Dr. Wayland, and faithfully stood by him, as he endeavored, with what success is well known, to raise the standard of education in the college of which he was the honored head. The fortunes of the university were at this time at a low ebb, and only by generous sacrifice and heroic, persistent effort was the tide in its affairs made to rise. Prof. Caswell threw himself into the work he had undertaken with his characteristic zeal,—a zeal coupled with good sense and sound judgment. He labored for the interests of his beloved *alma mater* not only in his special department of instruction, but outside of college walls he enlisted the sympathy and secured the substantial aid of its friends in promoting in many ways its prosperity. But amid the most engrossing labors of the profession to which he consecrated his best energies, Prof. Caswell never lost sight of that higher calling, in the discharge of the duties of which he had expected to spend his days. If he was the college instructor, he was also the Christian minister. As Prof. Lincoln has so well said, "To his habitual conception, religion and education were indissolubly united, and the Christian religion was the soul and the sacred presiding genius of a place of education. To his view a college was a fountain not merely of a liberal education, but of a Christian liberal education; not Christian, however, in the sense of giving theological instruction, or only training men to be of service as pastors and preachers, though he never forgot that leading design of the fathers of this college and other colleges of New England, but Christian in the more catholic sense of educating and rearing up Christian men for Christian service in whatsoever vocation and business of life."

Dr. Caswell went abroad in 1860, and spent a year making himself familiar with the scenes and the social life of the Old World. Among scientific men, whose special attention had been devoted to the study of astronomy, which was his favorite branch of instruction, he met with a cordial welcome. His genial and affable manners, his inquiring spirit, and warm enthusiasm in the direction of research into the wonderful mysteries of the heavens, won for him a warm place in the

hearts of those whose pursuits were kindred to his own, and he formed friendships which remained unbroken until death. When he came back to his home he resumed at once the duties of his profession, and continued his official relations with Brown University until the fall of 1863, when he resigned his professorship, after having so ably filled the chair he had occupied for thirty-five years.

A few years of varied service were spent in the community in which he was so well known and so highly respected and loved. The resignation of Dr. Sears as president of Brown University to enter upon that career of usefulness to which for so many years he has devoted himself, was followed in a few months by the election of Dr. Caswell to the office thus vacated. Although sixty-nine years of age when thus called to this responsible position, no one on terms of familiar intimacy with him ever thought of the new president as being an old man. He was in vigorous health. The pressure of so many years even, as he had lived, had not bowed that manly, erect form. He was the model of Christian refinement and gentlemanly courtesy, and had a rare gift for commanding the respect and winning the affection of young men. The expectations of his friends in calling him to the presidency of the university were not disappointed, and his administration of its affairs proved to be a success. For nearly five years he discharged the duties which devolved on him as the head of an institution with which he had so long been connected. His resignation took place in September, 1872, and he once more retired to comparatively private life. For thirty-nine years and a half he had filled an important place in the department of instruction in Brown University, and for nearly the rest of his life he watched over its interests as a member of its corporation, first as a trustee and then as a Fellow. No one person has been so long and so closely identified with all that concerned its prosperity as Dr. Caswell.

Space does not permit to enumerate all the positions of trust and honor to which, during his long and useful life, Dr. Caswell was called. He was warmly attached to the denomination with which in his early manhood he connected himself. In everything that had to do with its elevation he took the liveliest interest. The cause of sound theological learning always found in him a warm friend. Through his whole life he took an active part in promoting the prosperity of the Newton Theological Institution, succeeding to the presidency of its board of trustees on the death of Dr. Sharp, and retaining to the close of life his place on that board. The cause of foreign missions had no more earnest advocate and friend than he. He was chosen president of the Missionary Union in 1867, and re-elected in 1868. Like his early pupil and

lifelong friend, Baron Stow, both pen and voice were employed in doing what he could to hasten the coming of the day when the knowledge of the Lord shall be the common heritage of the nations of the earth. The Baptist denomination may justly be proud of having had in its ranks an educator of so large and worthy a reputation, and a minister of Jesus who rendered such efficient aid in advancing its best interests in so many directions.

Cate, Rev. George W., was born in Sanborn-ton, N. H., in 1815. He became a hopeful Christian while residing in Amesbury, Mass. He pursued his preparatory studies for the Christian ministry at New Hampton and Hampton Falls, and graduated at Brown University in 1841, and at Newton in 1844. In September of 1844 he was ordained as pastor of the church in Barre, Mass. His ministry with this church continued for four years. He was then obliged to give up preaching on account of his health. For a few months he lingered, and then passed away. His death took place May 13, 1849. After much long and thorough preparation for his work, it seemed mysterious that this servant of Christ should have been removed so early in his public ministry, but the Master whom he tried to serve knew best what disposition to make of him.

Catechumeni, or Catechumens, Baptism of.

—Believers who received the Word gladly were the subjects of baptism in the Saviour's day and during the ministry of his apostles. About A.D. 150, the same class of persons received baptism. Justin Martyr, one of the most talented and reliable of the early Christian writers, says, "In what manner we dedicate ourselves to God, after being renewed by Christ, we will now explain, lest by omitting we should seem to dissemble in our statement; as many as are persuaded and believe that the things which we teach and declare are true, and promise that they are determined to live accordingly, are taught to pray to God, and to beseech him with fasting to grant them remission for their past sins, while we also pray and fast with them. We then lead them to a place where there is water, and then they are regenerated (baptized) in the same manner as we also were, for they receive a washing in water (*ἐν τῷ ὕδατι*) in the name of God, the Father and Lord of the universe, and of our Saviour, Jesus Christ."¹ The "Apology," from which this is taken, was addressed to the emperor Antoninus Pius, and there is no doubt about its authenticity. According to Justin, the only persons baptized in his day were believers, resolved to live for God. Later than his time, but still in the second century, before men were baptized they were instructed for some time and catechized, and then baptized. This catechumenical system preceded baptism for centuries in the Christian church. The most celebrated school for catechumeni in the Christian world was

at Alexandria, in Egypt, and Origen was its most distinguished instructor, as he had been its most illustrious pupil under Cluneus Alexandrinus.² Catechists, to conduct the instruction of the catechumeni, in process of time were appointed all over the Christian world; and twice a year the scholars went forth to baptism, at Easter and Whitsuntide in the West, and at Easter and Whitsuntide, or at the Epiphany, in the East. No catechised candidate for baptism employed another to profess his faith, he attended to that duty himself.

The learned Bingham says, "The *πιστοὶ*, or *believers*, being such as were baptized, and thereby made complete and perfect Christians, were upon that account dignified with several titles of honor and marks of distinction above the catechumens;" after mentioning their titles, he describes their privileges: "It was their sole prerogative to partake of the Lord's Supper," "another of their prerogatives above the catechumens was to stay and join with the minister in all the prayers of the church, which the catechumens were not allowed to do, the use of the Lord's prayer was the sole prerogative of the *πιστοὶ* (believers); the catechumens were not allowed to say 'Our Father' till they had first made themselves sons by regeneration in the waters of baptism. They were admitted to hear all discourses made in the church, even those that treated of the most abstruse and profound mysteries of the Christian religion, which the catechumens were strictly prohibited from hearing." Bingham speaks of four classes of catechumeni, those who were instructed privately, the hearers, the kneelers, and the competentes and electi, that is, those who petitioned for baptism, and were chosen to observe that sacred ordinance. They were strictly examined, according to Bingham, in the Christian instructions imparted to them by the catechist before they were elected to receive baptism.

As the same erudite writer informs us, the catechumeni were placed with their faces to the west, the region of darkness, and there they renounced the devil and his works, and the world with its luxury and pleasures. And they struck their hands together as if they were ready for conflict with Satan. They afterwards faced the east, the region of light, where the rising sun first appears, that before the sun of righteousness they might record their sacred profession as Christians. They made a solemn vow of obedience to God, and "there was also exacted a *profession of faith of every person to be baptized*. And this was always to be made in the same words of the creed that every church used for the baptism of her catechumens."³ They were solemnly questioned publicly in the church on the several parts of the Christian faith, and after some ceremonial observances without warrant of Scripture they were led into the baptismal waters and

immersed. Ambrose of Milan gives us an illustration of believer's baptism in catechumenical times when he says, "Thou wast asked, Dost thou believe in God the omnipotent Father? and thou saidst, I believe; and thou wast immersed, that is, thou wast buried. Again thou wast asked, Dost thou believe in our Lord Jesus Christ and in his cross? and thou saidst, I believe; and thou wast immersed, and therefore thou wast buried with Christ, for he who is buried with Christ shall rise with Christ; a third time thou wast asked, Dost thou believe in the Holy Spirit? and a third time thou wast immersed, . . . for when thou dost immerse (mergis) thou dost form a likeness of death and burial."⁴ The baptism of the catechumeni, the baptism of the Church Universal (Catholic) was the immersion of professed *believers*.

According to the forty-second canon of the Council Eliberis, or Elvira, held about A.D. 305, the regular period of probation for the catechumeni was two years. In special cases it might be shortened, but this was the ordinary time. It reads, "Those who give in their names to be entered into the church shall be baptized two years after, if they lead a regular life, unless they are obliged to relieve them sooner upon account of any dangerous sickness, or that it is judged convenient to grant them this grace because of the fervor of their prayers."⁵ The two years' probation, the fervent prayers, and the catechetical instruction unite in showing that candidates for baptism were not babes, but enlightened persons.

It is pretended that catechumenical instruction was only for converts from heathenism. This statement is entirely unsupported by evidence. The catechumenical preparation was a prerequisite to baptism for all classes of persons for ages, except in the case of a babe threatened with death, after superstition created and gave a little encouragement to infant baptism.

For various reasons infant baptism made slow progress against the baptism of catechised persons. It was thought that baptism washed out all sin, and parents regarded it as an unwise waste of so great a treasure to apply it to babes who had only Adam's guilt, when they would need its cleansing power so much more as they grew older. Hence, even in Africa, the dark birthplace of infant immersion, and in the days of Augustine, the grand patron of the unscriptural rite, we find that it was necessary to use the curses of an episcopal council to help infant baptism in its efforts to spread. The Council of Carthage, held A.D. 418, in its second canon "pronounces an anathema against such as deny that children ought to be baptized as soon as they are born."⁶ The bishops of Africa had hearers who needed maledictions, and a good many of them, to give up the baptism of believers. No curses

are needed now in Pedobaptist clerical assemblies to assist the infant rite into extensive popularity. At least, none have been needed for centuries, until within the last fifty years, when our principles have invaded the strongholds of Pedobaptism and injured it in the sanctuaries of its friends.

The great Basil was born of pious parents, and baptized, after being a catechumenus, in his twenty-eighth year.⁷ The same thing is true of Gregory Nazianzen, Ambrose, Jerome, and Augustine, the distinguished churchmen of the fourth century, and in the case of Augustine, of the fourth and a part of the fifth. Gibbon, speaking of this period, says, "The discretion of parents often suspended the baptism of their children till they could understand the obligations they contracted; the sacrament of baptism was supposed to contain a full and absolute expiation of sin, the soul was instantly restored to its original purity, and entitled to the promise of eternal salvation."⁸ Archbishop Cranmer says, "St. Gregory Nazianzen, as great a clerk (clergyman) as ever was in Christ's church, and master to St. Hierome, counseled that children should not be baptized until they came to three years of age, or thereabout, except they were in danger of life."⁹ Cranmer's testimony about Gregory's advice is correct, but he might have added that even this famous archbishop of Constantinople was heeded by few about the early reception of baptism; that the reigning emperor, Theodosius, "who, according to Socrates, had been instructed in Christian principles by his pious ancestors," only submitted to baptism when dangerously ill at Thessalonica;¹⁰ and that baptisms at three years old were rare occurrences. The celebrated Bishop Jewel says, "Likewise in old times they that were called catechumeni were warned beforehand to prepare their hearts that they might worthily receive baptism."¹¹ After making the statement he proceeds to quote Clement and Augustine in support of it. Mosheim, speaking of the third century, says, "Baptism was publicly administered twice a year to candidates who had gone through a long preparation and trial."¹² Neander declares the same thing, speaking of the early churches. "Many pious but mistaken parents . . . wished rather to reserve baptismal grace (for their children) against the more decided and mature age of manhood, as a refuge from the temptations and storms of an uncertain life."¹³ The baptism of catechised persons, after the apostolic age and the times of the primitive fathers, spread everywhere, and it existed for centuries after it is commonly supposed that infant baptism had banished it from the world. We have this statement confirmed by the administration of baptism only twice a year, on two important church feasts, down at least in many cases to the tenth century. In the West, the great baptisms at Easter

and Whitsuntide were in their full glory in the ninth century. They were universal for adults in the fourth century. And there is every reason for believing that in many cases the children baptized in the ninth century were in some degree instructed, though no doubt it was but to a limited extent. One hundred years ago every child in Europe and America of Pedobaptist parentage was baptized within a month after birth. In the ninth century, and afterwards, only sick children were baptized, except at Easter and Pentecost. The abandonment of the two great baptisms in the year shows an unquestionable change in the subjects of the rite. Milman says, "At Easter and Pentecost, and in some places at the Epiphany, baptism was administered publicly, that is, in the presence of the faithful, to all the converts of the year."¹⁴ The Council of Gerunda, held in A.D. 517, in its fourth and fifth canons, decrees, "Baptism shall be administered only at Easter and Whitsuntide; at the other festivals only the sick shall be baptized. Children shall be baptized whenever they are presented *if they be sick or cannot nurse the breast.*"¹⁵ This baptism is clearly for the old candidates, and only sick infants are to receive the rite at other times. Pope Nicholas I., in his 69th letter, written A.D. 858, testifies that "the solemn times of administering baptism are the feasts of Easter and Whitsuntide, but that it is not necessary to observe this (rule) in regard to people newly converted, or in reference to those in danger of death."¹⁶ In 868, the Council of Worms, in its first canon, decreed "that baptism should be solemnly administered only at Easter and Whitsuntide."¹⁷ In 895, the Council of Tribur, in its twelfth canon, ordained that "the sacrament of baptism should not be administered out of the solemn times—at Easter and Whitsuntide."¹⁸ Whitsuntide, it has been justly observed, "was one of the stated times for baptism in the ancient church, when those who were baptized put on white garments as types of that spiritual purity they receive in baptism,"¹⁹ hence the name, Whitsunday, Whitmonday. This is a season of rejoicing in several European countries now, though the grand baptisms have ceased long since. In the ninth century they still had the two great annual baptisms, and the customs that obtained when all the candidates for baptism were instructed beforehand. Of course, if the present practice of infant baptism had prevailed, and each child had been baptized a few days after birth, the Easter and Pentecost baptisms would never have existed. But the probabilities are that in many places in Europe, as late as the ninth century, or later, the persons baptized were two or three years old, or more, so that they could answer all the usual questions themselves. As soon as the baptism of unconscious babes in a few days or weeks

after birth became universal, then the great baptisms of Easter and Pentecost ended.

From Alcuin, the distinguished Englishman, who rendered such important literary and religious services to Charlemagne in the eighth century, we learn that there were catechumeni in his day; commenting on the Gospel of John, ii. 23, 24, he says, "Ecclesiastical custom does not give the communion of the body and blood of Christ to the catechumeni, because they are not born of water (baptized) and of the Spirit."²⁰ There were certainly catechumeni at this time. He states in another place, "We say that no catechumenus (an instructed candidate for baptism), although dying in good works, has eternal life, unless he becomes a martyr, by which all the mysteries of baptism are perfected; for by blood, fire, and other pains the confessors were baptized."²¹ He speaks of a catechumenus as one of the existing characters of his day. So that instruction was still demanded in some parts of Christendom outside the ranks of the Anabaptists as a qualification for baptism.

Robinson²² describes a baptism which took place in the Lateran baptistery in Rome, in which three children, representing John and Peter and Mary, after being catechised by a priest and instructed for the occasion, were solemnly immersed by the pope himself. He wore waxed drawers, the ceremony took place on the Saturday before Easter, and the children were the recipients of some religious knowledge. The account is taken from ancient Roman ordinals collected by Father Mabillon, and it is undoubtedly reliable. The baptism may be attributed to any period from the ninth to the twelfth century.

Muratori, conservator of the public archives of Modena in the beginning of the eighteenth century, of whom it is recorded that "literary societies vied with each other in sending him diplomas, and authors who had attained eminence in different departments of literature paid him the homage of enscribing to him their works," himself a learned Roman Catholic, in view of a mass of ancient documents treating of the baptismal history of his church, from the tenth to the fourteenth century, says, "From monuments thus far produced, we may learn how many ages the custom among Christians of *not baptizing infants immediately at birth*, as we now do, *continued*. Unless sickness or danger threatened life, a reception of the sacrament (of baptism) was delayed by most persons till the Saturday before Easter Sunday and Whitsunday, on which days the church celebrated the solemn baptism."²³

Baptism was conferred by the apostles on a confession of faith. In the third century there was a period of instruction imposed before the rite was conferred, and this catechumenical course con-

tinued, the candidates for baptism growing younger every century, for a considerable period after the ninth century. The baptism of unconscious babes to reach universal empire in the great church and drive believer's baptism to the shelter of the little sects, had to fight the Word of God, the old creeds and customs of Christendom, the prejudices of all Christian countries, and the fierce opposition of Baptists under various denominational names, and it succeeded at last, after the ninth century. But the profession of faith of the sponsors for the child still shows the old divine demand for faith in the candidates of baptism.

¹ Just. Philos. et Mart., Apol. i. Patrol. Græca, tom. vi. p. 140. Migne. Parisiis. ² Euseb. Eccles. Hist., lib. vi. 46. ³ Bingham's Antiquities, book i. 4, x. 2, xi. 7. ⁴ De Sacramentis, lib. iv. 7, vol. xvi. p. 448. Patrol. Lat. Migne. ⁵ Du Pin's Eccles. Hist., i. 593. Dublin. ⁶ Idem., i. 635. ⁷ Robinson's Hist. of Baptism, pp. 91-95. Nashville. ⁸ Decline and Fall, i. 450. Magowan, London. ⁹ Miscellaneous Writings, p. 175. Parker Society. ¹⁰ Eccles. Hist., lib. v. cap. 6. ¹¹ Jewel's Works, p. 119. Parker Society. ¹² Eccles. Hist., p. 106. London, 1848. ¹³ Church History, ii. 319. Boston. ¹⁴ History of Christianity, p. 466. New York, 1841. ¹⁵ Du Pin, i. 688. ¹⁶ Idem., ii. 143. ¹⁷ Idem., ii. 115. ¹⁸ Idem., ii. 118. ¹⁹ Buck's Theological Dictionary, p. 450. ²⁰ Patrol. Lat., tom. c. p. 777. Migne. ²¹ Idem., tom. ci. p. 1074. ²² Robinson's History of Baptism, p. 102. ²³ Antiquitates Italicæ Medii Ævi, tom. iv. diss. 57. De Ritibus, Mel., 1738.

Cathcart, William, D.D., was born in the County of Londonderry, in the north of Ireland, Nov. 8, 1826; his parents, James Cathcart and Elizabeth Cously, were of Scotch origin, the stock known as Scotch-Irish in the United States. He was brought up in the Presbyterian Church, of which, for some years, he was a member. The Saviour called him into his kingdom in early life, and taught him that he should preach the gospel. He was baptized by Rev. R. H. Carson, of Tubbermore, in January, 1846. He studied Latin and Greek in a classical school near the residence of his father. He received his literary and theological education in the University of Glasgow, Scotland, and in Horton, now Rawdon College, Yorkshire, England. He was ordained pastor of the Baptist church of Barnsley, near Sheffield, England, early in 1850. From political and anti-state church considerations he determined to come to the United States in 1853, and on the 18th of November in that year he arrived in New York. In the latter part of the following month he became pastor of the Third Baptist church of Groton, in Mystic River, Conn. In April, 1857, he took charge of the Second Baptist church of Philadelphia, Pa., where he has since labored.

In 1873, the University of Lewisburg conferred on Mr. Cathcart the degree of Doctor of Divinity. In 1876, on the retirement of Dr. Malcom from the presidency of the American Baptist Historical Society, Dr. Cathcart was elected president, and has been re-elected at each annual meeting since. In



WILLIAM CATHCART, D.D.

1875, in view of the Centennial year of our national independence, the Baptist Ministerial Union, of Pennsylvania, appointed Dr. Cathcart to prepare a paper, to be read at their meeting in Meadville in 1876, on "The Baptists in the Revolution." This paper, by enlargement, became a duodecimo volume, entitled "The Baptists and the American Revolution." Dr. Cathcart has also published a large octavo, called "The Papal System," and "The Baptism of the Ages and of the Nations," a 16mo.

Catlin, Rev. S. T., was born in Montville, Me., and died May 1, 1878, aged fifty-nine years; ordained to the work of the ministry in 1839. After serving several churches in his native State, he came to Hudson, Wis., in 1851. He was appointed Indian missionary by the American Baptist Missionary Union in 1854. He subsequently preached at Osceola, St. Croix Falls, and Taylor Falls. He was a faithful and successful pioneer preacher, a man of good ability, highly esteemed by the churches that knew him.

Cauldwell, Ebenezer, a prominent Baptist layman of New York, was born in England in 1791, and died in New York in 1875. He came with his father in early life to New York, and engaged with him in merchandising; and securing the entire business of the firm on the death of his

father, he built up a commercial house without a superior in his line. When a lad he was converted, and joined the Oliver Street church, and became one of its most efficient members. He was chosen a deacon of his church, and a member of the board of the American Baptist Home Mission Society, and its treasurer. He gave liberally to its funds, as he did to all other enterprises of the Baptist denomination. He was one of the founders of the Hope Chapel Baptist church, which, about 1850, built a house on Broadway. A few years later the church erected a large edifice on Twenty-third Street, and changed its name to the Calvary church. With this community he held the office of deacon while he lived. He was a Christian without blemish, dear to all his Master's servants who knew him.

Causler, Rev. A. G., a leading member of Columbia Association, in the southern part of Arkansas, was born in the State of South Carolina in 1825. He began to preach in 1852. He labored efficiently in his native State until 1867, when he removed to the northern part of Arkansas, and after a few years there came to Columbia Association, and engaged in the active duties of his calling. He died in 1872.

Cedar Valley Seminary, Osage, Iowa, had its origin in a proposition from the citizens of Osage to the Cedar Valley Baptist Association, September, 1862, that they would furnish appropriate buildings if the Association would establish and maintain an institution of learning suited to the wants of the community. After careful deliberation, the Association

"Resolved, That we fully approve of the acceptance of said buildings, and pledge our hearty cooperation in the execution of the enterprise."

After fully canvassing the subject, and after a conference with the parties concerned, Rev. Alva Bush, who had just concluded his engagement as Professor of Mathematics in the Upper Iowa University, moved his family to Osage, and on Jan. 10, 1863, commenced a school in the court-house, to which was given the name of Cedar Valley Seminary. In September, 1864, the Association assumed the control of the school and appointed a board of trustees. In December, 1867, a legal organization was completed. In 1867, property was purchased, and a fine seminary building was erected during the following two years by the citizens of Osage, according to their original proposal. In September, 1869, this property was formally tendered to the Association on condition that they raise \$20,000 and maintain a good school. The offer, with its conditions, was accepted, and the raising of the endowment undertaken. But owing to the great severity of the times the sum was not raised till 1876. The title was transferred to the board of trustees in May, 1876, who now have the owner-

ship and absolute control. At each recurring meeting of the Association, trustees are appointed to fill vacancies in the board, and renewed evidence of sympathy and interest in the institution throughout the bounds of the Association is manifested from year to year. Prof. Alva Bush, LL.D., has been continued at the head of the institution since 1863. In 1871, the seminary sent out its first graduating class.

Centennial Institute, located at Warren, Bradley Co., Ark., under the patronage of the General Association of Southeastern Arkansas, was opened in 1875. It is at present under the direction of Rev. W. E. Paxton, A.M., with three other teachers. A plan for the endowment of the school has been put on foot, and an agent is at work in this field. It is located in the midst of the most fertile portion of the State, on the line of the Mississippi, Ouachita and Red River Railroad. The spring term of 1880 closed with 100 matriculates.

Central Female College is located at Clinton, Hinds Co., Miss. The want of suitable facilities in the State for the education of the daughters of Baptists was long felt. At length the venerable Dr. Phillips made a movement in this direction in the Central Baptist Association, which resulted in the establishment of this school. In 1856, Dr. Walter Hillman and his accomplished lady were called to this institution, and for twenty-four years under their management it has prospered, and her daughters are filling the highest social positions in the State. The spring term of 1880 closed with 104 students and 6 teachers. The buildings are the private property of Dr. Hillman and his wife.

Central University, Pella, Iowa, was established by a Convention representing the Baptists of the State, which located the institution at Pella, Marion County, and named it Central University. They appointed a board of 30 trustees, divided into 3 classes of 10 each, and an executive committee of 7. They determined to open the academic department of the school at once, of which, on their appointment, E. H. Scarff, A.M., took charge and commenced the school. During the first two years it steadily advanced in numbers and in the grade of scholarship, and the board were encouraged in June, 1858, to open a regular collegiate course. They elected Rev. E. Gunn president. In the same year Mrs. D. C. A. Stoddard was chosen principal of the ladies' department. From 1857 to 1861, the prospects of the institution were very flattering, and classes were formed as high as the Junior class. The aggregate number of students for the year 1861 was 377. At the opening of the war, in 1861, many of the students responded to the call for soldiers, and at the close of the summer term, 1862, there was not an able-bodied man of sufficient age to bear arms,

in the college. Rev. E. Gunn resigned the presidency and Prof. Currier enlisted in the army. Of the 114 students who went to the war, 26 were commissioned officers, 17 non-commissioned officers, and 21 fell on the field. In 1865, Prof. Currier returned from the army to his place in the university. At the annual meeting in June, 1870, it was resolved to raise \$10,000 as the nucleus of endowment. The effort was successful. The board, in June, 1871, resolved to prosecute the work of endowment, and elected Rev. L. A. Dunn, D.D., of Fairfax, Vt., president. At the opening of the winter term he delivered his inaugural address and entered upon his labors, and he has earnestly pressed forward the work of the university. Among those educated at the institution there are 7 editors, 7 doctors, 31 ministers, 42 lawyers, and hundreds of school-teachers, and a large number of others in various walks of life. The university has a full college course; the Senior class numbers 7, the Junior 8, the Sophomore 12, the Freshman 19, the Sub-Freshman 36. It also has an academic department and a musical class, in all some 200 students. The president of the university is assisted in his work by a full corps of able instructors.

Chace, Prof. George Ide, LL.D., was born in Lancaster, Mass., Feb. 19, 1808. He fitted for college at the academy in his native town, and was a graduate of Brown University in the class of 1830. Soon after leaving college he took charge of the Preparatory Classical School in Waterville, Me., where he remained through the academic year of 1830-31, and then accepted an appointment as tutor of Mathematics and Natural Philosophy in Brown University, and was shortly made adjunct professor with the late Dr. Caswell. His connection with the university covered a period of forty-one years. For fifteen years he occupied the chair of Chemistry, Physiology, and Geology, and for five years, 1867-72, the chair of Moral Philosophy and Metaphysics. On the resignation of Rev. Dr. Sears to enter upon his duties as superintendent of the Peabody Educational Fund, Prof. Chace held the office of president of the university one year, when he was succeeded by Dr. Robinson. He closed his connection with the university in 1872, and went abroad, spending a year and a half in foreign travel, extending his trip as far as Egypt. For the few years past Prof. Chace has occupied prominent and useful positions in the city of Providence, as a member of the municipal government, and as the president of the State Board of Charities and of Rhode Island Hospital. In 1853, he received the degree of Ph.D. from Lewisburg University, and that of LL.D. from Brown University. He is a prominent member of the venerable First Baptist church, and takes a deep interest in its prosperity.

Challis, Rev. James M., was born in Philadelphia, Pa., Jan. 4, 1779. At an early age he lost his father, and went with his mother to reside at Salem, N. J. There he grew up under the ministry of Rev. Mr. Sheppard, by whom he was baptized and encouraged to turn his attention to the ministry. He was licensed by the church, and after spending a short time in preparatory study with Dr. Holcomb, pastor of the First Baptist church, Philadelphia, he accepted a call to the pastorate of the church at Upper Freehold, N. J., where, in 1822, he was ordained. He removed to Lower Dublin, Pa., in 1838. With this ancient church he remained seven years, when he returned to New Jersey and became pastor of the churches at Moorestown and Marlton, and in 1842 of the Cohansey church. Here he labored eight years, when, owing to advancing age, he resigned his charge and ended all pastoral labors. Removing to Bridgeton, he united with the First Baptist church. Here he resided till his death, in April, 1868, preaching, however, at different points, as opportunity offered, and sometimes supplying vacant churches for months in succession. His whole ministry covered a period of more than forty years, during which he was instrumental in bringing many to Christ, some of whom now occupy positions of prominence and usefulness in our churches. During his last illness, which was short but exceedingly painful, he experienced great peace of mind, and a sweet assurance through grace of entering into the everlasting rest.

Chambers, Rev. K., was born about six miles from Milledgeville, April 7, 1814. He became the subject of religious impressions when young, and in 1832, he was baptized into the fellowship of Mount Olive church by Elder T. D. Oxford. He was ordained in 1839 by J. P. Leverett, J. J. Salmon, and Wiley M. Pope. From that time till he left the State he was pastor of four churches, and one year served the Washington Association as missionary and colporteur. He removed to Florida in 1854, and settled in Columbia County, where he yet resides. Here, as in Georgia, his services were in demand, and the first year he lived in the State he preached to three churches.

At his suggestion, and through his influence in part, the Santa Fé River Association was organized, and he served it two years as missionary, and in one year built up eight churches. He was several times elected moderator of the Association, and presided once or twice over the State Convention, and he was State evangelist for two or three years. More than 500 persons have been baptized by him in Florida. It is questionable whether any minister has been more largely instrumental in building up the denomination in the State to its present condition, than Kinsey Chambers.

He is strong in the gospel, and a thorough Bap-

tist. He makes no compromises. He abounds in charity, but it is the charity that "rejoices in the truth." Though somewhat controversial in his ministry, and a man of decided convictions, he is generally beloved, and commands the respect of those who differ from him. He held a controversy with a Pedobaptist minister in 1860, and afterwards had the pleasure of immersing some who had been immersed by him. He is a conservative, however, in reference to disputed questions in religion. He is a good and useful man, "whose foot has never slipped," and who preaches by his example. Not a spot can be found upon his character. He has proved his devotion to the cause of Christ by his labors and sacrifices. Blessed with a good constitution, he has worked hard as a preacher of the gospel he loves so much.

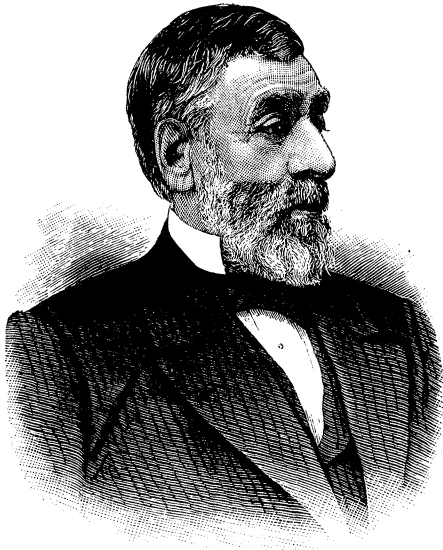
Chambliss, J. A., D.D., the able and popular pastor of the Citadel Square church, Charleston, S. C., was born at Athens, Ga., Aug. 30, 1840, his father, A. W. Chambliss, D.D., being at that time pastor of the Baptist church at Athens, and teacher of the University Grammar School. The subject of this sketch studied in the preparatory department of Howard College, Marion, Ala., to which place his father had moved, until 1855, when he entered Georgetown College, Ky., and remained two years, returning to Marion, where, in 1858, he entered Howard College, graduating with the first honor in 1859. In the fall of the same year he entered the Southern Baptist Theological Seminary at Greenville, and was graduated alone—the *first graduate*—in May, 1861. He professed conversion at eleven years of age, and was baptized at Marion, Ala., by Rev. J. H. DeVotie. His convictions in regard to preaching became settled and permanent when at Howard College, and God raised up friends to enable him to complete his education there and at the seminary,—first, in Jeremiah Brown, and then in ex-Gov. John Gill Shorter, two of God's noblemen; both are now gone to their reward. Graduating at the seminary in his twenty-first year, he immediately settled as pastor of the church at Sumter, S. C.; but the war coming on and bringing years full of anxiety and interruptions, by calls to labor among the soldiers, he accepted a chaplaincy in the army and resigned his charge of the church, severing ties of the tenderest and most loving character. In 1866 he settled for a brief period as pastor of the Aiken, S. C., church, removing in 1867 to Richmond, Va., at the call of the Second Baptist church of that city. This pastorate continued four years, until the expression, by the pastor, of opinions on the communion question not in unison with those of the church, led to his resignation. That the Christian love and confidence of the church were retained by him is evidenced by the present to him from the church,

at parting, of a purse containing nearly \$1000. For one year Mr. Chambliss taught a large classical and English school in Richmond, preaching constantly in the city and vicinity. In the summer of 1872 it became known that his views were substantially in harmony with those of the denomination at large, and he received several calls from different churches. In October, 1872, he accepted the call of the Citadel Square church, Charleston, where he still remains. Nothing but eminent abilities and an unimpeachable character, added to untiring exertions, could have given Mr. Chambliss the success in life he has met, and obtained for him the love and confidence he has ever received. Should he live he will undoubtedly take rank among the highest in the denomination, and accomplish results that will make his name honorable in the annals of Christian labor. Mr. Chambliss is gentle in manners, and is universally popular. His churches have always been enthusiastically attracted to him, and he seems to possess in the highest degree the magnetic power of winning the affections of all who come in contact with him. As a preacher, he is simple, earnest, forcible, and pre-eminently evangelical. There are few more effective preachers of the simple, soul-saving truths of the gospel.

Champlin, James Tift, D.D., was born in Colchester, Conn., June 9, 1811. He entered Brown University in 1830, and graduated with the highest honors of his class in 1834. Among his classmates were Rev. Dr. Silas Bailey and Hon. J. R. Bullock, afterwards governor of Rhode Island. From 1835 to March, 1838, he was a tutor in the university, at the end of which period he was invited to the pastorate of the First Baptist church in Portland, Me. Here he remained until the fall of 1841, when he was called to the chair of Ancient Languages in Colby University, then Waterville College. He remained in this position sixteen years, when he was invited to assume the office of president of the college. He entered upon his duties in this capacity in 1857, and continued in the presidential chair until 1872, thus making his connection with the college extend over a period of thirty-one years. The administration of Dr. Champlin was successful in adding greatly to the resources of the college, and increasing its facilities for giving a thorough training to young men seeking an education. He knew how to influence men of wealth, and awaken in them an interest in the cause of good learning. It was while he was president that the name which was given to the college in its original charter was changed to Colby University, in honor of Gardner Colby, Esq., of Boston, a large-hearted benefactor of the college.

While acting as professor and president of the college, Dr. Champlin published several text-books

to be used in the departments of instruction which came under his special supervision. Among these were an edition of "Demosthenes on the Crown," "Demosthenes' Select Orations," "Æschines on the Crown," "A Text-Book on Intellectual Philosophy," "First Principles of Ethics," "A Text-



JAMES TIFF CHAMPLIN, D.D.

Book of Political Economy." He has written also for the periodical press. Soon after his resignation he removed to Portland, where he now (1878) resides.

Chandler, Rev. Asa, a very prominent member of the Sarepta Association, Georgia, and a man who, for years, stood in the front rank of Baptist ministers of his section as a pious, able, and influential preacher. He was a strong supporter of missions and education; was often moderator of his Association, and died after a long life of great usefulness, in which he had the loving confidence and respect of every one in the community. He possessed a fine person, an open, intelligent face, with an amiable and pleasant expression.

Chandler, George Clinton, D.D., was born March 19, 1807, at Chester, Vt.; baptized in 1825, and licensed to preach in 1831; graduated at Madison University in 1835, and in 1838, after a three years' course, at Newton; Sept. 5, 1838, was ordained, and soon after went to Indiana as a home missionary, and preached one year at Terre Haute. In 1839, he became pastor at Indianapolis, and in 1843 was appointed president of Franklin College. After seven years of great success as an educator, he was urged to go to Oregon as president of the young Baptist college there. He crossed the plains in 1851, and was for many years at the head

of the institution, but subsequently gave himself to pastoral and missionary work, preaching and traveling over nearly all parts of the State. In 1874 he was summoned to the vacant pulpit at Dalles, Oregon, and promptly heeded the call. In November, 1874, after preaching from the words, "I can do all things through Christ," he was listening to the Sunday-school song, "Shall we meet beyond the River?" when the book fell from his hands; he sat motionless, having been struck by paralysis. From that attack he has never recovered. In his home, at Forest Grove, he sits speechless still, apparently unconscious of all that is passing around him, or of the great work he has done in his long and useful life. His family is one of the most devotedly pious in Oregon. His oldest son, Rev. E. K. Chandler, is a successful pastor at Rockfield, Ill.

Chandler, Rev. P. B., was born in Oglethorpe Co., Ga., Jan. 27, 1816; joined the church in August, 1838. Having decided that he was called to preach, he also determined to prepare for the work, consequently he sold out his home and farm and went, with his wife and three children, to Mercer University, Penfield, Ga., and spent three years. Taught two years in Georgia, and in November, 1846, migrated to Texas, where he labored for two years as a missionary of the Home Mission Board of the Southern Baptist Convention. For twenty-eight years he resided in Fayette Co., Texas, preaching to churches in Fayette, Washington, and Savaca Counties, serving three or four at one time. Since 1874 he has resided near Gatesville, Coryell County, and preached to several churches. Has been for some years moderator of Colorado Association, and is moderator of Leon River Association. He has brought up four sons and eight daughters, all of whom are consistent members of Baptist churches. As a preacher, moderator of Associations, vice-president of the State Convention, trustee of Baylor University, and in other relations of life, he has impressed the population among whom he has resided as few men have ever done in Texas.

Chaney, Rev. Bailey E., a pioneer Baptist preacher of Mississippi, removed from South Carolina about 1790 and settled near Natchez. During the persecution against Curtis and his companions, Chaney concealed himself. When the territory was transferred to the United States the people assembled in large numbers, a brush arbor was constructed, and Bailey E. Chaney was sent for, and while the flag of the United States floated over him he preached the gospel of Christ unawed by the minions of Rome. In 1798 he visited an American settlement near Baton Rouge, in Louisiana, and preached; but being arrested, he obtained release by promising to preach no more. After this he returned to Mississippi and labored there until his death, which occurred about 1816.

Chanler, Rev. Isaac, was born in 1701 in Bristol, England, and removed to South Carolina when he was about thirty-two years of age. He settled near Charleston, and was chosen pastor of the church in that city. He filled the office with great acceptance and success till his death, which occurred Nov. 30, 1749. He was distinguished for his talents and for his devoted piety. He published a work called "The Doctrines of Glorious Grace Unfolded, Defended, and Practically Improved," which was very highly esteemed. He also issued "A Treatise on Original Sin" and some minor publications.

Chapell, Rev. Frederick Leonard, the pastor of the First Baptist church at Janesville, Wis., was born in Waterford Township, adjoining the city of New London, Conn., Nov. 9, 1836. His parents were Baptists, and members of the church in Waterford of which Elder Darrow was for so many years pastor. But his mother dying in his infancy, he was adopted by an uncle and aunt who were Congregationalists. He was brought up under the religious influence of that denomination, attending the ministry of the venerable Dr. Abel McEwen, fifty-four years pastor of the First Congregational church of New London. He was a member of the "Gilead" Sunday-school, Waterford, of which Hon. Gilbert P. Haven was the founder, and for forty years the superintendent. Here, in this school, he laid the foundation of what has since grown up into a solid structure of Christian character. His religious exercises began early in his childhood, but he did not obtain a hope in Christ until he was in his sixteenth year. Now began a struggle. His foster-parents and numerous friends desired that his public profession of Christ should be made in connection with the Congregational church. His convictions, after mature and prayerful study, would not allow him to be anything but a Baptist. Having settled the question of duty, his friends cordially concurring in his decision, he was baptized in October, 1853, into the Huntington Street church of New London by the pastor, Elder Jabez Swan. Immediately upon his conversion, having clear convictions that he was called to the work of the ministry, "not consulting with flesh and blood," he began at once a course of preparation for that work. He entered Yale College in 1856 and graduated in 1860, and entered Rochester Theological Seminary in 1861, graduating in the class of 1864. He was licensed to preach the gospel by the Wooster Place church of New Haven, of which Prof. W. C. Wilkinson was then pastor. Upon graduating in 1864, he accepted a call to the pastorate of the Baptist church in Middletown, O., and was ordained in September of that year. Dr. Henry Harvey was the moderator of the Council and preached the ordination sermon.

During his first pastorate he grew in strength as a minister, and rapidly built up the church in Christian usefulness and power. The church edifice was enlarged, improved, and refurnished at a cost of \$12,000. In the summer of 1871 he accepted the urgent call of the Baptist church in Evanston, Ill., the principal suburban town of Chicago, and entered at once upon his work in this new field. During his pastorate here the church rapidly grew in all the elements of healthy church life. Many families of wealth and influence were added to the congregation. A new church site was secured and a new house of worship erected, costing, with furnishing, \$35,000. During Mr. Chapell's pastorate at Evanston he took an active part in all the denominational matters in the city of Chicago, being a member of the boards of the university and theological seminary, and secretary of the Northwestern Theological Union. He was a leading spirit in the ministers' meetings of the city. In July, 1878, he became pastor of the Baptist church in Janesville, Wis. During the sixteen years of his ministry he has preached 1501 times and conducted 1328 social meetings. He has served as moderator of each of the Associations with which he has been connected. Mr. Chapell has on several occasions been selected as one of the lecturers before the students of the Chicago Baptist Theological Seminary. He has contributed valuable historical and philosophical articles to the periodical literature of the day, and a series of sermons on revivals, published by him several years since in the *Standard*, created much attention. He has a logical mind, and a special fondness for historical and philological investigation. He is a clear and able expounder of the Word of God in the pulpit, and among his people a wise and faithful shepherd of the flock of God.

Chapin, Rev. Nelson Elisha, is a native of Granville, Washington Co., N. Y., where he was born March 10, 1815, and where he passed his early childhood and youth. His impressions that Christ called him to preach the gospel were clear and convincing, and early in life he gave himself to preparation for the work of the ministry. He pursued a course of study at Granville Academy, N. Y., and was also a student at Meriden Academy, N. H. He was under the instruction of Prof. Hascall, one of the founders of Madison University, N. Y. He was ordained in 1839 at Smithport, McKean Co., Pa., and immediately settled as pastor of the Baptist church in Bradford, same county. After serving several churches in New York and Pennsylvania, he received, in 1845, a commission from the Genesee Baptist Association, N. Y., to operate as its missionary in the lead-mine district of Wisconsin. He immediately set out on his journey to his field of labor, with his wife and two chil-

dren, traveling the entire distance, about 1000 miles, in his own wagon, subjecting himself and family to great exposure and hardship in accomplishing it. He began his ministry in Grant Co., Wis. His field, however, covered several entire counties, and to reach the dozen or more little churches of which he was the missionary pastor, and most of which he had gathered, he had to travel over a circuit of 200 miles every two weeks. He was of the heroic order of men and of great physical endurance, or he could not have sustained the vast strain that came upon him in these pioneer labors. He has been pastor at Lancaster, Beaver Dam, Darlington, Aztelan, Merton, and is now pastor at Lodi. His ministry in Wisconsin covers a period of forty years, and he is connected with the history and growth of the Baptist denomination in the State. For a brief period Mr. Chapin served the American Baptist Publication Society as agent, and the Baptist Theological Seminary at Chicago. The results of his ministry can be seen all over the State in the churches he gathered, the meeting-houses he built, and the hundreds of converts to whom he administered the ordinance of baptism. Mr. Chapin is known as a humble and devoted minister of Christ, a plain and scriptural preacher of the gospel. These qualities, combined with his fervent piety and sterling common sense, have made him an efficient and able missionary pioneer.

Chapin, Stephen, D.D., son of Stephen and Rachel Chapin, was born in Milford, Mass., Nov. 4, 1778. In 1798 he began to prepare for college, under the instruction of the Rev. Caleb Alexander, of Meriden, and made such rapid progress that he entered Cambridge University, Mass., in July, 1799, graduating in 1804. He studied theology with the Rev. Nathaniel Emmons, Franklin, Mass., and was licensed to preach Oct. 10, 1804. He was ordained in Hillsborough, N. H., in June, 1805, but severed his connection with the church there in 1808 on account of difficulties respecting the so-called "Half-way Covenant," and in November, 1809, was installed as pastor of the church in Mount Vernon, N. H. It is a fact worthy of mention that Dr. Chapin was present as a deeply-interested friend at the sailing of the first American missionaries from Boston in 1811. In 1818 he was dismissed from his connection with the church on account of his change of views on the mode and subjects of baptism, having been until that time a Congregational Pedobaptist. In 1819 he was ordained pastor of the Baptist church in North Yarmouth, Me. In 1822 he left this field of labor to accept the professorship of Theology in Waterville College, Me.; was inaugurated in August, 1823, and held the same until September, 1828, when he was called to the presidency of the Columbian College, Washington, D. C. This position he resigned

in 1841 in consequence of declining health, and died Oct. 1, 1845, in the sixty-seventh year of his age.

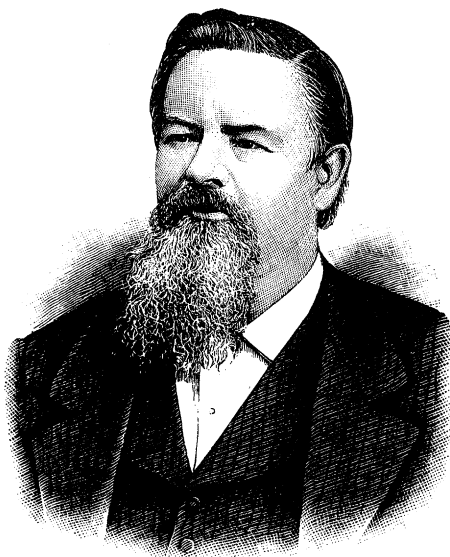
Dr. Chapin was an intelligent and interested participant in all the denominational movements of his day. When the Triennial Baptist Convention was threatened with disruption, in consequence of the antagonistic views of its members on the question of slavery, he did all in his power to prevent the division which soon followed, and when the Southern Baptist Convention was formed he was made a delegate, although he did not attend its sessions. When Dr. Chapin entered upon the presidency of the Columbian College a crushing debt of upwards of \$100,000 was hanging over it and crippling its energies. He sacrificed his ease and his health to remove this debt, and by frequent visits to the South to collect funds, and by the contribution of three years of his own salary, he finally succeeded in the onerous effort. Dr. Chapin had a very wide circle of most intimate friends. He was personally intimate with most of the great statesmen of his day, many of whom, like Jackson, Clay, Calhoun, Webster, Woodbury, McDuffie, Preston, Van Buren, Choate, Marshall, Taney, McLean, Mangum, were often seen at his hospitable board, and many of whose sons were under his personal instruction in the college. In the ministry his compeers and friends were Sharp, Wayland, Chaplin, Stow, Rice, Judson, Mercer, Brantly, Dagg, Semple, Broaddus, Ryland, Brown, and hosts of others, whom he frequently met at his own fireside. His whole life was marked by those traits of character which inevitably win the warm regard and most tender love of men. But little of Dr. Chapin's literary labors are left us except a few sermons and tracts and essays, but they show us the superior culture of his mind. Among them are "Letters on the Mode and Subjects of Baptism," a valuable discussion of the question, "The Messiah's Victory," a discourse at the ordination of the Rev. Samuel Cook, Eflingham, N. H.; on the "Conversion of Mariners," "The Duty of Living for the Good of Posterity," a discourse delivered in commemoration of the second centennial of the landing of the forefathers of New England; "The Superior Glory of Gospel Worship," "Moral Education," "The Proclamation of Christ Crucified the Delight of God," "An Inaugural Address," delivered as president of the Columbian College; "The Spirit of the Age," "The Design of God in Afflicting Ministers of the Gospel," "On the Death of Luther Rice," and an interesting letter to President Van Buren "On the Proper Disposition of the Smithsonian Bequest."

Chaplains in the U. S. Navy.—The corps of chaplains in the U. S. navy is limited by law to twenty-four. Any clergyman of unexceptionable character is eligible to the position, provided his

age does not exceed thirty-five years, and his piety, culture, and general fitness commend him to the President of the United States as one suitably qualified for the position, and to the Senate, by whose action the choice of the President is confirmed. Chaplains are designated as "staff-officers," the same as those of the medical and engineer corps, in distinction from "officers of the line," and rank according to seniority of service as captains, commanders, lieutenant-commanders, and lieutenants. In pursuance of the law governing the retirement of commissioned officers, they are retired from active service on reaching the age of sixty-two years, or from disability contracted in the service. Their duties are various, in connection with navy-yards, hospitals, receiving- and training-ships, and the flag-ships of the several squadrons. The Naval Academy at Annapolis and the Naval Asylum at Philadelphia furnish important fields for the work of the chaplain. The recent introduction of "school- or training-ships" as an organized system for training boys in order to constantly recruit the naval service with competent and intelligent seamen, likewise offers a sphere of peculiar usefulness to chaplains. In addition to his functions as a preacher, where men or boys are in need of instruction he is to select competent teachers for this purpose, and he is held responsible for the faithful discharge of their duties. There are at present five Baptist chaplains in the navy.

Chaplin, Charles Crawford, D.D., son of Hon. W. R. Chaplin, was born in Danville, Va., Sept. 22, 1831. He is the descendant of an old English family, one of whom emigrated from England in the latter part of the last century. He is related to the Chaplins of New England, many of whom are Baptist preachers. He was educated at Richmond College, Va., the honors of which he was prevented from taking because of ill health; was converted in 1853; entered college in 1854; retired from college in the spring of 1856, and was ordained in Sandy Creek meeting-house, Va., December, 1856; took charge of the Danville church immediately after his ordination, and retained it until June, 1870; took charge of Owensborough church, Ky., in 1870; resigned and became pastor, April, 1873, of the First Baptist church, Paducah, Ky., of which he was pastor till Jan. 1, 1877, when he settled with the First Baptist church of Austin, Texas; has held meetings, during which between 4000 and 5000 have been converted, 2500 of whom have joined Baptist churches. He has written ably for denominational periodicals. He has frequently presided over deliberative bodies of which he was a member, discharging his duties with skill and ability. The honorary degree of D.D. was conferred on him in 1878 by Baylor and Waco Universities. As a preacher, he ranks among the

foremost for point, impressiveness, and forcible delivery. He has written some poetry, which has been well received both by the secular and religious press. He was present on the field during seven pitched battles in the war between the States, and ministered to many wounded and dying Federal and Confederate soldiers. During his pastorate at



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Danville he was instrumental in building a parsonage, a meeting-house, and a college edifice; at Owensborough, a parsonage; at Paducah, in remodeling the church edifice; and at Austin is likely soon to see the church edifice remodeled and a parsonage built. The present governor and family (1878), and many other prominent people at the capital of Texas, are regular attendants upon his ministry.

Chaplin, Jeremiah, D.D., was born in Rowley, Mass., Jan. 2, 1776. The name of his birthplace has been changed to Georgetown. When but ten years of age he became a Christian, and was received by baptism into the church. Like so many eminent men in the denomination, he spent his youth upon his father's farm, strengthening his physical system by forming habits of inestimable value for after-life. At the age of nineteen he entered Brown University, and was graduated as the first scholar in his class in 1799. For one year he was tutor in the university, and then pursued his theological studies under Rev. Dr. Baldwin, of Boston. In the summer of 1802 he became the pastor of the Baptist church in Danvers, Mass. Besides performing with strict fidelity his work as a minister, he gave instruction to young men look-

ing forward to the Christian ministry. His ministry in Danvers continued for fourteen years.

The reputation of Dr. Chaplin as a profound theologian and a devout Christian grew every year of his pastorate, and when, in 1807, it was proposed to open in Waterville, Me., a school for theological instruction with a view to meet the wants of the rising ministry in the district of Maine, the attention of the friends of the enterprise was turned to the Danvers pastor as a most suitable person to take charge of the institution. Three years' experiment led the trustees to decide to enlarge the sphere of its operations, and in 1820 a charter was secured, and Waterville College, now Colby University, commenced its existence, with Dr. Chaplin as its first president, which relation he sustained for thirteen years. It was a period of great toil and self-sacrifice, and a man of less heroic courage and persistency would have sunk under the heavy burdens which he bore through all these arduous years. The college was his idol, if he had any, and with unceasing effort he labored for its welfare. "Under his wise and efficient administration of its affairs," says Prof. Conant, "the college was provided with the necessary buildings, library, philosophical and chemical apparatus, and the foundation laid of permanent prosperity in the confidence and attachment of its numerous friends."

Dr. Chaplin resigned the presidency of the college in 1833. Freed now from the weighty cares and responsibilities which had pressed so heavily upon him for thirteen years, he entered once more upon the work he so much loved, that of preacher and pastor of a church of Christ. This service he performed in Rowley, Mass., and at Willington, Conn., for several years. He died at Hamilton, N. Y., May 7, 1841.

No one could be brought in contact with Dr. Chaplin without feeling that he was worthy of the universal respect which he inspired as a scholar, and especially as a profound theologian. The Hon. James Brooks, who was a student under him, says of him,—

"His discourses were as clear, as cogent, as irresistibly convincing as problems in Euclid. He indulged in little or no ornament, but pursued one train of thought without deviation to the end. I attribute to him more than to any one else the fixture in my own mind of religious truths which no subsequent reading has ever been able to shake, and which have principally influenced my pen in treating of all political, legal, or moral subjects, the basis of which was in the principles of the Bible." This is high praise from the accomplished editor of the *New York Evening Express*.

In an appreciative notice of his venerated teacher, Dr. Lamson thus speaks of him as a preacher:

"There were none of the graces of oratory about

him. Nature had not formed him to exhibit them, and he was far enough from aiming to do it. The tones of his voice were so peculiar that the ear that once heard them would recognize them if heard the next time years afterwards and in the most distant land. His gestures were few and by no means varied. And yet, though it has been my privilege to listen to some of the most able and some of the most popular preachers in my own denomination and in others, I have seldom heard the man who could more closely confine my attention. I never heard a sermon from him which did not interest me. There was the greatest evidence of sincerity; the skeptics could not for a moment doubt that he was uttering the honest convictions of his own heart. There was nothing like dullness in his pulpit services. Though his voice was so little varied as to be monotonous, and the gestures were so few and so much alike, yet there was somehow imparted to the whole service an air of animation. The style was chaste, simple, suited to the subject, and remarkable, I should think, for its purity. His discourses were often enlivened by striking illustrations drawn most frequently from the commonest relations of life, and yet so presented as to fully sustain the dignity of the place and the subject. It is striking as showing the importance of this power of illustration in the preacher, that now, at this distance of time, I can recall some illustrations used by him, while every other portion of the sermons of which they are a part is irrevocably lost."

Chaplin, Jeremiah, Jr., D.D., was born in Danvers, Mass., March 22, 1813, and was a graduate of Waterville College in the class of 1833. He was settled in Bangor, Me., as pastor of the First Baptist church, his service there commencing in December, 1841. His subsequent settlements were in Norwalk, Conn., and Dedham and Newton, Mass. For quite a number of years he has devoted himself to authorship, and has written "Memorial Hour," "Life of President Dunster," "Life of Charles Sumner," "Life of Benjamin Franklin." He has also compiled "Riches of Bunyan," and has now in preparation a "Life of Galen." He has also written for the *Christian Review* and *Baptist Quarterly*, and for the leading Baptist papers of the North.

Dr. Chaplin received the degree of Doctor of Divinity from Colby University, of which he was a trustee from 1843 to 1849, in 1857. His present residence is in Boston.

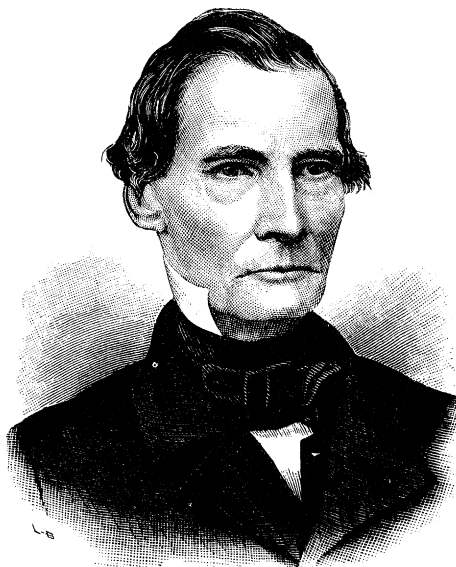
Chaplin, John O'Brien, was born in Danvers, Mass., March 31, 1807. He was the eldest son of President Chaplin. He pursued his preparatory studies under the direction of students of Waterville College, where he graduated in 1825. He had charge of the Latin Preparatory School connected

with the college not far from two years, when he was chosen tutor, and subsequently Professor of the Latin and English Languages and Literature, which office he held for one year. Upon the resignation of his father as president of the college, Prof. Chaplin also left Waterville, and accepted an appointment as Professor of Greek and Latin in Columbian College, D. C. His connection with the college continued for ten years, from 1833 to 1843, when ill health compelled him to resign. For several years he continued his residence in Washington, giving occasional instruction, as his strength permitted, in the college, with which he had been connected so many years. He came North about 1850, and made his home with his brother, Rev. A. J. Chaplin, and his brothers-in-law, Drs. B. F. Bronson and T. J. Conant. He was an invalid for several years, and was incapable of assuming much responsibility or performing much labor. Prof. Chaplin was a ripe, accomplished scholar. We are told that "a memory remarkably retentive to the last" made him ready master of his rich and varied learning. He is said to have been a most able and skillful critic of style; and his friends have deeply regretted that he did not leave to the world, as an essayist, some fruits of his remarkable knowledge and critical acumen. But, diffident in temperament, fastidious in taste, possessed by lofty ideals, abstracted in mind and enfeebled in body, his classroom instructions, his conversation, and private letters gave only to his personal friends and pupils evidence of his real intellectual capacity and power. And a life blameless, devout, and tenderly religious was clouded by a mental gloom which he inherited from his distinguished father, and which was greatly aggravated by disease. Prof. Chaplin died at Conway, Mass., Dec. 22, 1872.

Charlton, Rev. Frederick, was born in Connecticut in 1822; converted at the age of sixteen, and baptized at eighteen; he consecrated himself to the ministry; graduated at Madison University; was pastor three years at Webster, Mass., five years at Wilmington, Del., and then entered the service of the American Baptist Publication Society, in which he continued two years. In 1860 he removed to Sacramento, Cal., and was pastor of the church in that city until the time of his death, Aug. 9, 1871. He was a man of stern principle, courteous, generous, scholarly, and eloquent. His sermons were always thoroughly studied, and delivered without notes. His pastorates were all blessed with large revivals; and in his pastoral work he reaped the fruit by educating the converts to active church work. The church at Sacramento was one of the largest and most influential in California.

Chase, Irah, D.D., was born in Stratton, Vt., Oct. 5, 1793. His early years were spent on his

father's farm, but he had no tastes for agricultural pursuits, and was, indeed, entirely unfitted for them, on account of the delicacy of his health. His love for learning early developed itself, and led to his preparation to enter upon a liberal course of study. In 1811 he became a member of the Sophomore class in Middlebury College, Vt. Among his classmates were the well-known missionaries of the American Board of Commissioners for Foreign Missions, Pliny Fisk and Levi Parsons, and the scholarly translator of Hengstenberg's "Christology." During his Junior year he gave his heart to Christ, and henceforth devoted himself to the advancement of his kingdom. Soon after leaving college he went to Andover, there being no theological seminary among the Baptists in which to pursue his studies. He was the only representative of his denomination in the institution, but he was always treated courteously. "My experience," he says, "was an exemplification of the possibility of much Christian communion, without communion in baptism and the Lord's Supper."



IRA H CHASE, D. D.

Having been ordained as an evangelist, he devoted some time to missionary work in Western Virginia. While thus occupied he was solicited by the Rev. Dr. Staughton to unite with him in opening a theological school in Philadelphia. When a transfer of this school was made to Washington, he went with it, and was connected with it for seven years. At the end of this period there seemed to be a call in Providence for him to remove to some other locality, and the cloud which, as he thought, led his footsteps, at last rested over Newton. Here

he began his work Nov. 28, 1825. It was "the day of small things," and the foundations of what has come to be so noble and so useful an institution were laid with many prayers, and a faith which was "the substance of things hoped for, the evidence of things not seen." In those early days, however, there were a few friends, like Nathaniel R. Cobb and Levi Farwell, who pledged themselves, out of love to Christ and his cause, to stand by its fortunes so long as it was in their power to help forward its interests. The strong, long-cherished desire of Prof. Chase was to be a teacher of strictly Biblical theology,—to pursue a strictly Baconian method of ascertaining exactly what the Holy Scriptures teach, and from the knowledge thus obtained to construct his system of theology. Twenty years of his life were spent at Newton. How he toiled, what sacrifices he made, with what enthusiasm he engaged in his work; how careful and painstaking he was in learning the precise meaning of the Scriptures by the diligent study of the languages in which they were written; how he encouraged desponding students, and by his cheering words poured new life into many a depressed spirit; how his prayers and his benedictions followed the young men as they went forth from under the training of his careful hand to become the teachers of religion and the guides of the church,—these are things which only the revelations of eternity will disclose. The denomination owes to him a debt which it can never pay. He believed in a properly-educated ministry. It was his conviction that no denomination of Christians had a right to think it could get a strong hold on any intelligent community and retain that hold until it had in its ranks cultivated men, "apt to teach," and train up the disciples of Christ in knowledge and holy living. He did his part in securing for the Baptist churches such an order of men, and if we should mention the names of some of those who came under his instructions we should find them among the bright lights of the denomination.

On ending his relation with the Newton Theological Institution, Prof. Chase removed to Boston, and became a member of Dr. Sharp's church. It was here that the writer of this sketch was brought into intimate relations with him as his pastor. Often did he speak the word of encouragement to him when weighed down by the cares and burdens of a city minister's life.

Prof. Chase, by personal observation, made himself acquainted with the gifted men in the Old World whose lines of thought and study were in the direction of his own. He spent several months of the year 1823 at Halle and Leipsic. He also heard the lectures of distinguished professors at Göttingen. He studied out the history and the church polity of the Mennonites, by going directly

to the sources of knowledge respecting that interesting class of Christians, and subsequently gave the results of his investigations in a published article on that subject. Whether working at home or abroad in his favorite profession, he spared no pains in obtaining information, and none in giving to the world fairly and truthfully the knowledge he had obtained. It would be a wonder indeed to find him making a loose and unreliable statement of any doctrine, or opinion, or fact which he had made a matter of special investigation. If Prof. Chase had not the magnetic power of Moses Stuart, who seemed to arouse and electrify his classes as if with the wand of a magician, and when thus excited would quite boldly assert as truth what afterwards he was compelled to modify, he had what, as a Biblical teacher, was better worth possessing, the will to investigate patiently, and the honesty to state exactly what he had discovered. In many respects he was a model teacher of theology, to a class of inquiring minds who were desirous of knowing with precision, what they were to communicate as teachers of God's Word from the sacred desk.

Prof. Chase's useful life closed amid the scenes he so much loved at Newton, Nov. 1, 1864. His remains were laid away in the beautiful cemetery of his village home.

Chase, Rev. Supply, was born in Guilford, Vt., Sept. 30, 1800. His parents removed soon after to Tully, Onondaga Co., N. Y., and here their son grew to manhood, eagerly desiring a better education than seemed within his reach, but studying as best he could. He taught school for several years, and had a special fondness for military life. At the age of thirty-one he was colonel of the 62d Regiment of New York State troops. He became a disciple of Christ in 1831, and was baptized July 3, in Tully. Immediately after joining the church he was summoned by its great Head to work in the gospel ministry, but he disregarded the call for several years. He preached for the first time March 1, 1835, and was ordained Nov. 10, 1835. In February following he was commissioned by the American Baptist Home Mission Society to preach in Pontiac, Mich., but reaching that place in May he found another man engaged as pastor, and therefore he turned to Mount Clemens. He was pastor successively in Mount Clemens, Mount Pleasant, Washington, Stony Creek, Romeo, Northville, and in the Second church, Detroit. Between the two pastorates last named he served the American Baptist Publication Society three years, and engaged in work as an evangelist three years. Since reaching the age of seventy-three years he has not been a pastor, but has been supplying destitute churches and laboring in protracted meetings. His residence is Detroit. During his ministry he has

enjoyed many seasons of revival. He was one of the original members of the Baptist Convention of the State of Michigan.

Chaudoin, Rev. W. N.—William Nowell Chaudoin is of French descent on his father's side, being great-grandson of Francis Chaudoin, a Huguenot, who brought the name to this continent. His father and grandfather, and some of his more remote relatives, were Baptist ministers. Mr. Chaudoin was born in Robertson Co., Tenn., Aug. 10, 1829; was converted in his sixteenth year, and baptized by Rev. William F. Luck, in Davidson Co., Tenn. Two years after he commenced to preach, and was ordained by W. S. Baldry, W. D. Baldwin, and William Brumberlow, in Davidson



REV. W. N. CHAUDOIN.

County. While laboring in Nashville, Tenn., he contracted a cough that has baffled all efforts to cure. This led to his removal to the State of Georgia, in 1857, and also to his leaving the pastorate, in 1869, and entering as missionary agent, the service of the Home Mission Board, then called the Domestic Mission Board of the Southern Baptist Convention. In that capacity he has labored partly in Florida each year since 1872, and now his labors are nearly all in that State, as a missionary and as editor of the Florida department of the *Christian Index*, of Georgia.

Cheever, Daniel.—Sept. 1, 1858, Daniel Cheever died at Delavan, Ill., in the eighty-ninth year of his age. He was born at Wrentham, Mass., Dec. 20, 1769. Though educated a Congregationalist, he was led, upon his conversion at the age of nineteen, by personal study of the Scriptures to adopt

Baptist views, and presenting himself to the North Attleborough Baptist church, he was received and baptized. He removed to Illinois in 1857, uniting with the Delavan Baptist church in Tazewell County, of which he remained a member until his death. For sixty-nine years he had walked with God as a faithful member of a Christian church.

Cheney, David Batchelder, D.D.—Since entering fully upon the active duties of the ministry in 1843, a period of thirty-seven years, Dr. Cheney has had a career of signal activity and usefulness. We regret that, as in other cases, only a brief outline of it can be given here. He was born in Southbridge, Mass., June 8, 1820, and spent his childhood and early youth upon his father's farm. He was baptized May 20, 1836, by the late Dr. J. G. Binney, to whom also in his earlier Christian life he was greatly indebted. Simultaneously with his conversion came the conviction that he must preach the gospel, and with this view he began a course of study, in prosecuting which he was dependent entirely upon such resources as he could command by efforts of his own. Under the strain his health began to suffer. After six years spent in the Worcester and Shelburne Falls Academies, and in Amherst College, he decided to prosecute what remained of needful study in connection with his ministerial work. He began preaching when only nineteen or twenty years of age, but was ordained at the age of about twenty-three, October, 1843, at Mansfield, Conn. His mind was already turned towards the West, so that he hardly considered himself a pastor at Mansfield, though he spent two fruitful years with that people: the house of worship was rebuilt, the congregation greatly increased, while the benevolent contributions of the church were enlarged some twenty-fold. Near the close of the second year he was called to two open fields, but as his thoughts were still towards the West he hesitated to accept either. At length he decided for Greenville, a part of Norwich, Conn., where a church was to be organized and a house of worship built. A church was accordingly soon formed, with 100 members, and the new house built. A precious revival began before the house was complete, and upon the dedication of the new sanctuary the congregation so increased that very soon the house was filled from pulpit to door. Between 30 and 40 were baptized as the fruit of the revival.

The interest in Western work, however, remained unabated, and correspondence with the board in New York, and a visit to Columbus, O., resulting in a call from the church in the last-named city, with aid towards his support from the Home Mission treasury, he removed to Columbus in April, 1847. The pastorate here was a remarkable one.

The church as he found it numbered some 200 members, but was poor and heavily in debt. At the end of five and a half years the church had become one of the largest and most efficient in the State, its available financial strength having increased fifteen-fold. Three years of the period named were cholera years. Mr. Cheney remained at his post while, especially in the first of the three years, every other Protestant pastor left the city. His labors among the sick and the dying and in attendance upon funerals were constant. The first year was passed by himself and family in safety, but in the second his wife died of the terrible disease, and himself and two children were attacked and barely escaped with life. The result was broken health, and the assurance on the part of his physicians that a change of residence had become imperative. A second attack of cholera left no alternative, and accepting one of the various calls which he had before him, he removed to Philadelphia and became pastor of the Eleventh Baptist church in that city, entering upon his duties there Nov. 15, 1852. Here he remained until 1859. Three of the seven years were blessed by an almost constant revival of religion. While here, also, the marked executive ability which he was known to possess led to the offer successively of the secretaryship of the Missionary Union, the American and Foreign Bible Society, the Home Mission Society, and the Publication Society. The last was offered him in the year 1856, the post having fallen vacant in the middle of the year; he served for the latter half of the year, writing the Annual Report, but, declining further service, surrendered the place to the present able secretary, whom he had the pleasure of introducing to the office he has filled so long and so successfully. While in Philadelphia, also, he took a leading part in the work of ministerial education, being made secretary of the Pennsylvania Education Society soon after his residence in the State began, and continuing in that office till his removal to San Francisco, in July, 1859.

In San Francisco Mr. Cheney remained eight years. He then returned East, accepting the pastorate of the Central Square church in Boston. His pastorate here had a duration of three years and a half. He found a church of 267 members, and left it with one of 484, 233 of the additions having been by baptism. The house of worship, which had been destroyed by fire, was also in the mean time rebuilt. During the last two years of his stay in Boston Mr. Cheney served on the Executive Committee of the Missionary Union. In April, 1874, he removed to Chicago, as pastor of the Fourth church, formed by the union of the Ashland Avenue and Union Park churches. This union, consummated as the result of his coming, restored

strength where there had been feebleness, and inaugurated a pastorate of great value not only to the church but to the denomination. After some four years of service here he accepted the call of the First Baptist church in Elgin, Ill., where he is still the useful and valued pastor.

Mr. Cheney has served upon boards of trustees, missionary and educational, during many years. While in Ohio he was one of the trustees of Granville University; in California, of the State University, the presidency of which was also offered him. In Illinois, almost from the time of his arrival in the State, he has been called to similar service on the boards of the theological seminary and the university at Chicago. The boards of home and foreign missions, and others, have also had his service. In these positions he never fails to take a leading part, and to command for his opinions and measures the confidence of his associates.

Chessman, Rev. Daniel, was born in Boston, July 15, 1787, and was baptized by Rev. Dr. Baldwin, Oct. 30, 1803. Believing himself called of God to preach the gospel, he entered Brown University in 1807 to prepare himself for his future work. While pursuing his studies he was not idle in his Master's cause. In connection with two or three other students he laid the foundations of what, until recently, was the Third Baptist church in Providence, now a constituent part of the Union church. He graduated in 1811. For a short time he was inclined to study law, but prayerful consideration brought him to the conclusion that in the ministry he could best glorify God and benefit the souls of his fellow-men. He was licensed by his church July 5, 1812, and not long after was ordained and settled as pastor of the church in Warren, R. I., where he remained two years, and then accepted a call to Hallowell, Me. Here he was pastor for nine years. From Hallowell he went to Lynn, Mass., where he spent four years, and then became pastor of the church in Barnstable, Mass., where he died May 21, 1839.

Mr. Chessman was a much more than ordinary preacher. Easy and graceful in his manner, with a ready utterance, and sincere interest in his work, he commanded and secured the love and respect of the churches and congregations to which he ministered.

Chicago, Baptist Churches in.—Near the end of May, in the year 1867, at the annual meeting for that year of the Home Mission Society of the Baptist denomination of the United States, held in Chicago, the president of the society, Hon. J. M. Hoyt, of Cleveland, in his opening address, said, "In September, 1833, the Pottawatomies, 7000 strong, were assembled here where we are now convened. Here they deliberated, and finally,

through the agency of their chiefs, formally ceded the territory of Illinois and the site of the city of Chicago to the United States government. Having done this they passed on to the Mississippi. Immediately the American Baptist Home Mission Society detailed a *Freeman* (Rev. Allen B. Freeman) to stand as sentinel at this post."

The attention of the secretary of the society, Dr. Jonathan Going, had been called to this point in a letter to Rev. C. G. Sommers, of New York, by Dr. John T. Temple, then a resident here, and a member of the Baptist denomination. "We have no servant of the Lord Jesus Christ," writes Dr. Temple, "to proclaim the glad tidings of salvation. I write to beg you will see Dr. Going, and ask that a young man of first-rate talent, whose whole heart is in the cause of Christ, may be sent out immediately, before the ground shall be occupied by some other organization. I will myself become responsible for \$200 per annum for such a missionary." This passage in Dr. Temple's letter was sent by Dr. Going to Allen B. Freeman, a young man who was then just finishing his studies at what is now Madison University, in Hamilton, N. Y. Mr. Freeman was the son of Rev. Rufus B. Freeman, an esteemed Baptist minister of Central New York, described to Dr. Temple by Dr. Going as "a talented, pious, and efficient man." Such he proved himself to be even in the brief period of the ministry performed by him as a missionary of the society at Chicago. He arrived at Chicago in August, 1833, finding a home with Dr. Temple, and entering at once upon earnest and diligent labor, not only in preaching, but "from house to house." Measures were almost immediately taken for the erection of a house of worship. "It was," says Cyrus Bentley, Esq., in his "History of the First Baptist Church," "an humble edifice, designed both as a place of religious worship and as a school-house, and cost when completed the sum of \$600, \$150 of which was in arrears, and remained as a debt upon the property."

Oct. 19, 1833, a church of 15 members was organized,—the First Baptist church of Chicago and the first Baptist church in the whole north-western region north of Peoria, save one, the church at Plainfield having come into existence a few months earlier.

Mr. Freeman continued in service only one year and a half. In December, 1834, while upon one of his itinerating tours, having administered the rite of baptism at Bristol, in the Fox River, as he was returning homeward his horse gave out, and much of the journey had to be made on foot, amidst inclement weather and great exposure. The consequence was a fever, of which he died Dec. 15, 1834. His last words were, "Tell my revered

father that I die at my post and in my Master's work."

These were the beginnings of Baptist history in Chicago. Subsequent events must be noticed less in detail. Mr. Freeman was succeeded, in 1835, by Rev. I. T. Hinton. After him came Rev. C. B. Smith, in 1842. In 1843, Rev. E. H. Hamlin became pastor, and in October, 1845, Rev. Miles Sanford. After some two years of service he also resigned, and for fourteen months following Rev. Luther Stone, editor of the *Watchman of the Prairies*, served as acting pastor. In September, 1848, Rev. Elisha Tucker, D.D., became pastor, continuing in service until 1851, when he resigned, the pulpit remaining vacant until October, 1852, when Rev. John C. Burroughs became pastor. Almost immediately upon the commencement of his labors the house of worship, which had been built in 1843, under the pastorate of Rev. E. H. Hamlin, was burned. Measures were taken at once for the rebuilding; the corner-stone was laid July 4, 1853, and the house dedicated November 12 following. In 1856, Mr. Burroughs resigned, and Dr. W. G. Howard, of Rochester, was called to the pastorate. He was succeeded, in 1859, by Dr. W. W. Everts, and he, in 1879, by Dr. Geo. C. Lorimer, the present pastor.

The second Baptist church in order of time in Chicago was the Tabernacle church, composed of 32 members of the First church, who left that body in 1842, and organized upon the west side of the river. This church was served by successive pastors, among others Rev. Lewis Raymond, Rev. Archibald Kenyon, Rev. J. E. Kenney, and Rev. Nathaniel Calver, D.D., until the year 1864, when an important change took place, affecting favorably the situation of all the Baptist churches in the city. In that year the First church sold its property at the corner of La Salle and Washington Streets to the Chamber of Commerce, receiving for it the sum of \$65,000. Of this sum such a use was made as should be helpful to the other churches of the city. The house, built, as we have said, in 1853, was given to such members of the church as should unite with the Tabernacle church upon the west side of the river, with a location more favorable, the resulting organization to be called the Second Baptist church of Chicago. It was accordingly taken down, removed to the west side, and there re-erected at the corner of Morgan and Monroe Streets. In the union of the Tabernacle church with members of the First church living on the west side of the river a strong, efficient church was formed. The removal and rebuilding of the house cost some \$20,000. Rev. E. J. Goodspeed, of Janesville, was called to the pastorate, and years of signal Christian activity, growth, and prosperity followed. Dr. Goodspeed, in the later years of his



FIRST BAPTIST CHURCH, CHICAGO.

pastorate, was assisted by his brother, Rev. T. W. Goodspeed. Upon the termination of their joint pastorate, occasioned by the failing health of the senior pastor, Dr. Galusha Anderson, of Brooklyn, was called. He was succeeded by Dr. John Peddie, of Philadelphia. Dr. Peddie having accepted a call to the pastorate of the First Baptist church in New York City, was succeeded by the Rev. W. M. Lawrence, of Philadelphia.

The third Baptist church in order of time in Chicago was the Edina Place, organized by members of the First church, by whom a house of worship was built at the corner of Edina Place and Harrison Street. Rev. Robert Boyd was called as the first pastor. Under his remarkable ministry the church enjoyed great prosperity. A better location was found for it in due time at the corner of Wabash Avenue and Eighteenth Street; subsequently it removed to Michigan Avenue and Twenty-third Street, erecting there a fine house of worship and changing its name to the Michigan Avenue Baptist church. The successive pastors have been Robert Boyd, D.D., E. G. Taylor, D.D., Samuel Baker, D.D., Jesse B. Thomas, D.D., Rev. F. M. Ellis, J. W. Custis, D.D., and Rev. James Patterson. Rev. K. B. Tupper is the acting pastor at present.

Union Park Baptist church was the fourth in order of date organized in Chicago. This took place in September, 1856, the location chosen being near Union Park. Rev. A. J. Joslyn was the first pastor. After him came Rev. J. S. Mahan, E. G. Taylor, D.D., Rev. Florence McCarthy, D. B. Cheney, D.D., and E. B. Hulbert, D.D., the last named being still in service. The house of worship now occupied—the second built by the church in the course of its history—stands at the corner of West Washington and Paulina Streets. The name of the church has been changed to the Fourth Baptist church of Chicago.

In November, 1857, the North Baptist church was organized, under the ministry of Rev. J. A. Smith, of the *Standard*. The place of meeting was at first the lecture-room of Rush Medical College, on the north side of the river. In the following spring and summer a house of worship was built at the corner of Ohio and Dearborn Streets. The church having become sufficiently strong to sustain a pastor, Mr. Smith resigned, and Dr. S. W. Lynd was called. He was succeeded by Rev. A. H. Strong, now president of the Rochester Theological Seminary, and he by Rev. A. A. Kendrick, now president of Shurtleff College. Mr. Kendrick was succeeded by Reuben Jeffrey, D.D., and he by Rev. O. T. Walker. In the great fire of 1871 the house of worship of the church—a new edifice upon Chicago Avenue, purchased from a Unitarian church—was destroyed, and the organization broken up. The

ground it had held remained mostly unoccupied until the organization of the Central church by Rev. E. O. Taylor in 1877. This prosperous society may be regarded as the successor of the North church, and as continuing its history.

The North Star Baptist church is also upon the north side of the river, at the corner of Division and Sedgwick Streets. It began as a mission of the First church, established in 1860. A property was there acquired at a cost of some \$30,000, consisting of a chapel and parsonage. These were destroyed by the fire of 1871, but rebuilt, through the efforts of Dr. Everts. The mission became a church in 1870, Rev. Geo. L. Wrenn being its first pastor. After a service of five years he was succeeded by Rev. E. R. Pierce. After him came Rev. J. M. Whitehead, who was succeeded by Rev. R. P. Allison, and he by Rev. Joseph Rowley, the present pastor.

The Indiana Avenue Baptist church, at the corner of Indiana Avenue and Thirtieth Street, in the south part of the city, was organized in 1864. It grew out of a mission founded there by the First church in 1863, a neat house of worship being erected in that year upon lots donated for the purpose. The organization of a church occurred in the year following. J. A. Smith, D.D., served as pastor five years. He was followed by M. S. Riddle, D.D., to whom succeeded Rev. F. D. Rickerson, followed by Rev. W. W. Everts, Jr. Upon the removal of the First church to the corner of South Park Avenue and Thirty-first Street, in 1875, the Indiana Avenue church was dissolved, and its members united with the First church.

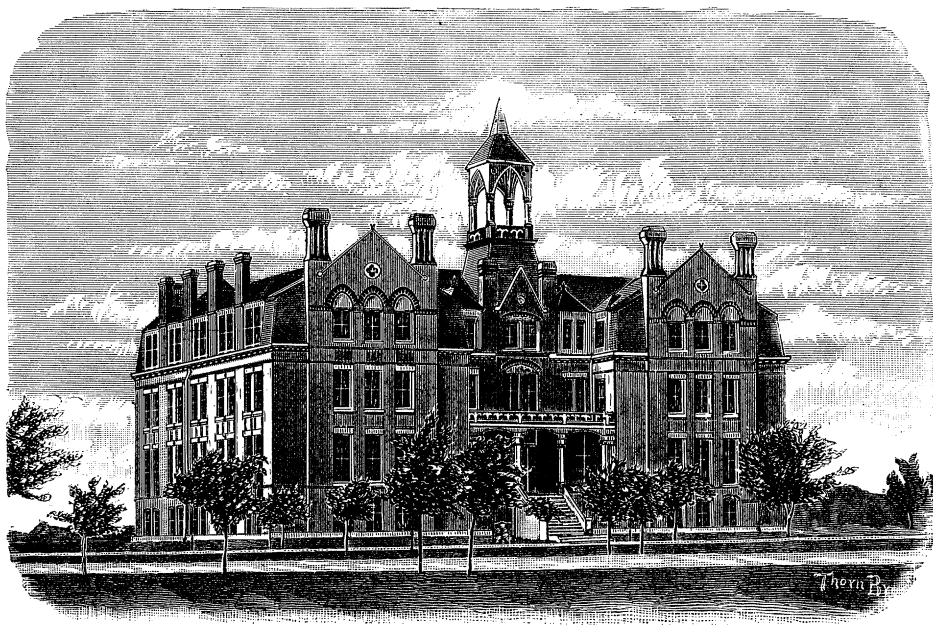
Near the close of 1868 the University Place church was organized in the chapel of the university, being composed of members of the Indiana Avenue and First churches living in that vicinity. J. A. Smith, D.D., served as the first pastor, being followed by Wm. Hague, D.D., who was succeeded as acting pastor by J. B. Jackson, D.D., and he by Rev. A. J. Frost, now of California. A. Owen, D.D., came next, who was succeeded by Rev. J. T. Burhoe, the present pastor. The house of worship built by the church stands on Thirty-fifth Street near Rhodes Avenue.

The Western Avenue church, on the west side of the river, was organized in 1869. Its first pastor, Rev. John Gordon, was signally successful in building up the church to a strong and independent position. The present pastor, Rev. C. Perrin, is also much prospered in his work. Other churches in the vicinity are the Centennial, organized in 1875; Coventry Street, 1870; South church, 1867; Central, 1877; Olivet (colored), 1853; Providence (colored), 1871; Dearborn Street, 1875; Twenty-fifth Street; with a Danish, a Swedish, and a German. Mention should also be made of the Taber-

nacle, conducted by Mr. B. F. Jacobs, and various missions in different parts of the city, sustained by the several churches.

Chicago, Baptist Union Theological Seminary at.—About the year 1860 a conviction had become quite general in various parts of the Northwestern States that provision should be made at some suitable point west of the lakes for distinctively theological education. The University of Chicago had been recently established, and was already giving promise of permanent growth and power. Colleges of considerably older date existed in other parts of the West, and were acquiring financial independence and literary reputation. For theological education, however, the West was wholly dependent upon the East. It was felt that an institution more

logical centre for the Northwest, as also its commercial and literary centre, is at Chicago, and also that if they were right in this, they must be equally justified in their confidence that, planted thus at the true centre, the institution would make its own way. Accordingly a meeting was called by the three brethren who decided to assume this responsibility, viz., W. W. Everts, J. B. Olcott, and J. A. Smith, to be held at the First Baptist church in Chicago. This took place in the year 1860. But few were present, yet it was decided there to organize the Baptist Theological Union for the Northwest, which was accordingly done. Officers were chosen, and a committee appointed to report a constitution at a meeting to be held in the following year. At the meeting in 1861 other members were



CHICAGO BAPTIST UNION THEOLOGICAL SEMINARY.

easily accessible, and in which the Western ministry could have a Western theological training, was becoming indispensable. In the year 1859 a convention of delegates representing the denomination in several Northwestern States was held at Chicago for the consideration of this subject. No result was reached, further than to make it clear that while a conviction of the need referred to was unanimous, there were decided, and possibly irreconcilable differences of opinion as to the point at which to locate the proposed theological seminary, should one be decided upon.

In view of these facts, a few brethren in Chicago decided to take the responsibility of an initiative; influenced by the persuasion that the true theo-

received, and further preliminary steps taken. The organization, however, was not perfected until the meeting held Aug. 13, 1863. A constitution was then adopted and officers chosen; Hon. Richard S. Thomas being made President, Rev. Luther Stone, Secretary, and Edward Goodman, Esq., Treasurer. The charter of incorporation was given, by act of the Illinois Legislature, Feb. 16, 1865.

As appears by this recital, the steps of progress were slow. Care was exercised that no measure should be premature; that the enterprise should rest, for its growth, upon an increasing conviction of its necessity in the denomination to which it must look for the means of success. Strenuous effort was made, also, at this time in behalf of the

university endowment, and it was judged unwise to bring forward another claimant to the liberality of our people in a way that might embarrass both undertakings. No more, accordingly, was attempted than simply to hold the enterprise in such a state of forwardness as would facilitate more direct and energetic effort when the time for it should come. In the mean time theological instruction was commenced, under a temporary arrangement, first by Dr. Nathaniel Colver, as Professor of Doctrinal Theology, and in 1866 by Dr. Colver and Prof. J. C. C. Clarke, who organized at the university theological classes, numbering in all about a dozen students. The expenses of this service were met chiefly by personal friends of Dr. Colver at the East,—W. W. Cook, Esq., of Whitehall, N. Y., and Messrs. Barnes and Davis, of Burlington, Vt.

In the autumn of 1866 a faculty was organized by the election of Rev. G. W. Northrup, D.D., then Professor of Ecclesiastical History in the Rochester Theological Seminary, as president, and Professor of Christian Theology, and of Rev. J. B. Jackson, pastor of the Baptist church in Albion, N. Y., as Professor of Ecclesiastical History. Dr. Colver became president of the Freedmen's Institute at Richmond, Va., and Prof. Clarke entered the pastorate. More direct effort was now made for the raising of funds. Generous friends in Chicago and elsewhere came forward with donations in sums ranging from \$1000 to \$5000, and the enterprise was vigorously pressed. In September, 1867, Rev. G. W. Warren, A.M., of Boston, was elected Professor of Hebrew and Exegesis, and on October 2 of that year the work of instruction under the new organization began. In the year 1867-68, 20 students were in attendance, 2 in the middle class, 18 in the Junior. Rev. G. S. Bailey, D.D., at the time of the organization of the new faculty, was chosen corresponding and financial secretary, and, aided by Rev. Thos. Allen and Rev. Wm. M. Haigh, prosecuted with energy and success the work of raising funds. In 1868, lots of land having been secured near the university, the erection of a building was commenced, and the edifice was completed and dedicated July 1, 1869. It was built of brick, 214 feet in length, 48 feet wide, and 4 stories high. The cost was \$60,000. Of this sum \$30,000 remained as a debt, in bonds secured upon the property. The number of students had now increased to 25, three of whom graduated that year. The assets of the seminary at this point in its history were reported at \$144,000; its liabilities, including bonds and indebtedness for the ground on which the buildings stood, and otherwise, at \$54,266. Of these assets, \$80,000 were in buildings and grounds, \$11,250 in other real estate, and the remainder in notes and subscriptions.

At the date last given, July 1, 1869, the connection of Prof. Warren with the seminary was terminated, and Prof. A. N. Arnold, D.D., of the Theological Seminary at Hamilton, N. Y., was made Professor of Biblical Literature and Exegesis, and Rev. Wm. Hague, D.D., Professor of Homiletics and Pastoral Duties. For the year 1869-70 the number of students had increased to 40. In this year, also, the library of Dr. Hengstenberg, of Berlin, Prussia, consisting of 13,000 volumes, was purchased through the liberality of friends of the seminary and university. It is a remarkably rich collection, especially in patristic and mediæval literature, and in works by foreign authors of later date. In September, 1870, Prof. Jackson resigned, and soon after, Dr. Hague, being obliged by his wife's state of health to return East, also resigned. Prof. E. C. Mitchell, D.D., of Shurtleff College, was elected Professor of Hebrew and Old Testament Literature, and R. E. Pattison, D.D., Professor of Biblical Interpretation and History of Doctrines.

The Scandinavian department in the seminary was organized in 1873 under the instruction of Prof. J. A. Edgren. It has from year to year more and more proved itself an important feature of the institution. As the only department of the kind in this country, and as providing an educated ministry for a large and increasing Scandinavian population in the Northwestern States, it is entitled to special consideration.

In 1874, Rev. T. J. Morgan, president of the State Normal School of Nebraska, was elected Professor of Homiletics, continuing in that chair until 1879, when he was transferred to that of Church History. In the same year, 1874, W. W. Everts, Jr., was elected Assistant Professor of Church History, but left at the end of the year to enter the pastorate. Dr. Pattison's connection with the faculty terminated at his death, Nov. 21, 1874. In 1875, Dr. Bailey resigned his secretaryship, and in 1876, Rev. T. W. Goodspeed was chosen to the same office, which he still holds. In 1877, Prof. J. R. Boise, Ph.D., LL.D., of the university, was elected to fill the place of Dr. Arnold, who had been compelled by failure of health to resign.

Dr. Mitchell also retired from the service of the seminary, his place in the chair of Hebrew being filled for one year by Prof. B. Maimon. Prof. W. R. Harper was then chosen to the chair, which he now occupies.

The faculty now stands: G. W. Northrup, D.D., President and Professor of Systematic Theology; J. R. Boise, Ph.D., D.D., LL.D., Professor of New Testament Exegesis and Literature; T. J. Morgan, D.D., Professor of Church History; W. R. Harper, Ph.D., Professor of Hebrew and Old Testament Literature; J. A. Edgren, D.D., Professor in the

Scandinavian department; Galusha Anderson, D.D., Special Lecturer on Homiletics and Pastoral Duties; J. A. Smith, D.D., Special Lecturer on Modern Church History, Origin of Religions, and Philosophy.

The removal of the seminary to Morgan Park in 1877 was a measure of great importance. It secures by this means a valuable site and building, with other real estate adjoining, mostly by donation, and at the same time it is sufficiently near the city to answer all the most needful ends of a city location. It graduated 26 in the class of 1880, raising its whole number of graduates during the history of the seminary to 338.

Chicago, University of.—About the year 1856 it was ascertained that Senator Stephen A. Douglas had made proposals to donate the site for a university upon lands owned by him in Cottage Grove, a little south of what was then the southern limit of the city. Learning this fact, and having reason to believe that Mr. Douglas would prefer that the proposed university should be founded under denominational auspices, as also that out of regard for the memory of his deceased wife, who was a Baptist, his choice among the denominations would be that to which she had belonged, Rev. J. C. Burroughs, at that time pastor of the First Baptist church, decided to visit Mr. Douglas and secure the proposed site for a university to be under Baptist control. He found the views of Mr. Douglas to be as had been represented. After a full consultation upon the subject, with especial reference to the character that should be given to the university, and the relations to it of the Baptist denomination, the desired arrangement was effected. Mr. Douglas gave to Mr. Burroughs, in trust for the purpose named, a deed of gift of ten acres of land in Cottage Grove, located near the lake, and fronting upon Cottage Grove Avenue. The terms of the deed provided that upon this ground a building to cost not less than \$100,000 should be erected within a specified time, upon the completion of which a deed of the property should be given to the board of trustees, for the creation of which provision was made in the deed of gift; that the property as so deeded should be forever secured to the Baptist denomination for the uses of a university, and not to be alienated for any purpose whatever; that while denominational in the sense of being under the general care of the Baptist denomination, the university should be for purposes of general education only, while, save that the president and a majority of the trustees must always be Baptists, its board and faculty should be open to representation on the part of all denominations, as well as to those of none; and that no sectarian tests of any kind should ever be introduced.

The deed of gift thus conditioned was accepted

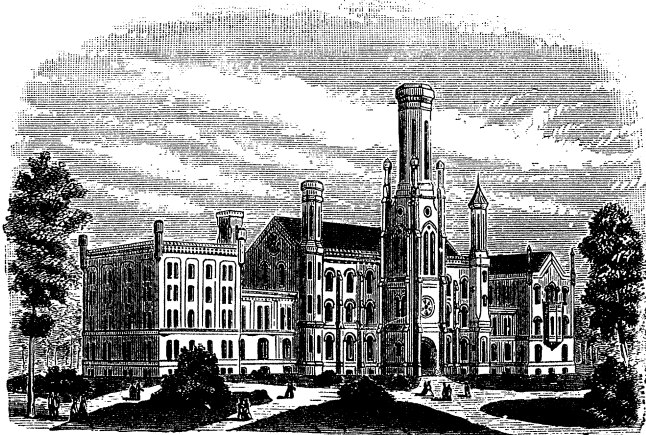
by Mr. Burroughs, who immediately proceeded to secure the necessary organization and charter. This was speedily effected, and the university regularly incorporated by act of the Legislature under the name of the University of Chicago. Mr. Douglas was himself the first president of the board. Resigning his pastorate, Mr. Burroughs now applied himself to the work of raising necessary funds. Calling to his aid Rev. J. B. Oleott, an experienced agent, he, with his aid, prosecuted the effort with so much energy that by Oct. 1, 1856, he could report that the sum of \$100,000 had been secured in the city of Chicago alone in subscriptions and pledges, while in the country the enterprise was viewed with similar favor. When, in September, 1858, the grammar school of the university was opened and the work of instruction begun, the pledges had amounted to above \$200,000 in city and country. In the mean time, steps had been taken for the erection of a building suited to the present needs of the university. As it was found impracticable while providing for other needs of the enterprise to expend so large a sum as \$100,000 upon the building at once, Mr. Douglas consented to waive this condition in his grant of the site, and gave to the trustees a deed to the property. The corner-stone of the building, which in the general plan of the edifice is in the south wing, was laid July 4, 1857, addresses on the occasion being made by Mr. Douglas, Hon. I. N. Arnold, Rev. Robert Boyd, Rev. A. J. Joslyn, Rev. W. G. Howard, D.D., and others. The grammar school, pending the completion of this building, occupied a room in St. Paul's Universalist church, on Wabash Avenue. The principal was Prof. L. R. Satterlee, of Rochester, who was also Professor of the English Language and Literature. Prof. A. H. Mixer, also of Rochester, was Professor of Modern Languages. For the time, however, these gentlemen gave instruction in all the studies of a college preparatory course.

From the beginning it was the wish of the trustees that Mr. Burroughs should be the president of the new university. His own preference was that the office should be given to some one with a reputation already national as an educator. He endeavored to secure, with this view, Dr. Francis Wayland and others, but failing in this effort, he finally accepted the presidency, which the board meantime had not ceased to urge upon him. He held the office for some fifteen years, from 1858 to 1873. They were years of vicissitude, not only in the affairs of the university but in those of the city and the whole country. In about two years after the opening of the university came the war of the Rebellion. Following upon this were financial reverses, the disasters of two great fires in the city, with other similar causes seriously affecting all in-

choate enterprises, in the West especially. The university was a sufferer to such an extent that only a small percentage of the large subscription noticed above, with others additional procured later, could be collected. Meantime, as the university grew expenses enlarged; additions to the building, making it what it now is, became necessary; an increased faculty was indispensable. The result was loans and arrearages eventuating in a cumbersome and threatening debt. The oversight of finances in these circumstances seemed in Dr. Burroughs's view to fall to himself as a duty, while the association of such growing complications with the usual cares and labors of a college presidency, made his task one of extreme difficulty. He had associated with him, however, able men and enthusiastic teachers: in the Greek department, first Prof. A. H. Mixer, afterwards Prof. J. R. Boise;

was thought best to make some changes in the administration of the university. With this view an act of the Legislature was procured empowering the board to create the office of chancellor. Dr. Burroughs, resigning the presidency, was elected to this office, and Rev. Lemuel Moss, D.D., to that of president. This arrangement, however, continued only for one year, Dr. Moss then becoming president of the Indiana State University. After the interval of a year, Hon. Alonzo Abernethy, Superintendent of Public Instruction in the State of Iowa, and who had been educated at the university, was chosen president. After some two years President Abernethy resigned, and Dr. Galusha Anderson was elected to the office, which he still holds.

The faculty of the university at present is Dr. Galusha Anderson, President; Edward Olson, Pro-



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in Latin, Prof. J. W. Stearns, subsequently Prof. J. C. Freeman; in Mathematics, Prof. A. J. Sawyer, till succeeded by Prof. A. J. Howe; in Astronomy, Prof. Safford; in Natural Sciences, Prof. McChesney, and subsequently Profs. Dexter and Wheeler. The university under his administration and the instruction of this faculty, achieved a highly creditable literary reputation, and even when most oppressed with financial embarrassment ranked in the real value of its work with the best colleges. In this connection should be mentioned the highly important service rendered to the university by Dr. W. W. Everts, especially in procuring, jointly with Prof. Mixer, the endowment of the Greek chair, amounting to nearly \$25,000; which, however, we are sorry to say, was in the subsequent difficulties of the university absorbed.

The limits necessarily assigned to this sketch compel the omission of many details. In 1873 it

fessor of the Greek Language and Literature; D. A. Stuart, Professor of the Latin Language and Literature; J. H. Sanford, Professor of Rhetoric and Belles-Lettres; A. J. Howe, Professor of Mathematics; E. S. Bastin, Professor of Botany; Ransom Dexter, Professor of Zoology, Physiology, and Anatomy; C. Gilbert Wheeler, Professor of Chemistry.

Child, William Chauncy, D.D., was born in Johnstown, N. Y., in August, 1817, and was a graduate of Union College in the class of 1840, and of the Newton Theological Institution in the class of 1844. He was ordained at Charlestown, Mass., Oct. 30, 1844, and was pastor of the First Baptist church in that city six years,—1844–50,—and subsequently pastor of the church in Framingham, Mass., eight years,—1851–59. In 1861 he was chosen district secretary of the American Tract Society, of Boston, which position he held for eight years,—

1861-69. Soon after retiring from this office he was elected district secretary of the American Baptist Publication Society, and was in office until 1873. He occupied during the latter years of his life a responsible position on the editorial staff of *The Watchman and Reflector*. He died suddenly at Boston, Jan. 14, 1876.

Chilton, Hon. Thomas, was born in Garrard Co., Ky., July 30, 1798; educated at Paris, Ky.; studied and practiced law at Owingsville, Bath County; elected to the Legislature of Kentucky in 1819, and served several sessions; was a member of Congress from Kentucky during the Presidency of Gen. Jackson four terms; removed to Alabama, where he practiced law with signal success. He was converted, and commenced preaching before he left Kentucky; was pastor of Hopkinsville church. In 1841 he was elected president of the Alabama Baptist State Convention, and shortly afterwards abandoned the practice of law; became general agent of the Alabama Convention, and then succeeded Dr. W. Carey Crane as pastor of Montgomery church in 1842; was pastor also of Greenborough and Newbern churches. Removed to Texas, served the Houston church as pastor, and died Aug. 15, 1854, at Montgomery, Texas.

He was a man of strong reasoning powers, fine delivery, and commanding influence. He was no ordinary thinker. His descendants hold prominent places in Texas society.

Chilton, Rev. Thomas John, a pioneer preacher among the Separate Baptists of Kentucky, was born about the year 1769, most probably in Virginia. He was taken to Kentucky in his childhood. At the age of about twenty years he professed conversion, and united with a Separate Baptist church in Lincoln County, and soon afterwards was set apart to the ministry. In 1801 he wrote the "Terms of General Union," upon which all the Baptists of Kentucky were united under the name of *United Baptists*. In 1803 he adhered to a faction drawn off from the General Union by John Bailey. Of this faction, which assumed the name of South Kentucky Association of Separate Baptists, Mr. Chilton was the principal leader until No-Lynn Association was formed, when he moved from Lincoln to Hardin County, in 1822, and became the principal preacher in that body of Separate Baptists. In 1835 he published a small volume in vindication of his Association and its peculiar tenets. Soon after this he moved to Christian County, and joined the United Baptists. He died an able and honored minister of Christ in 1840.

Chilton, Hon. William P., was born in Kentucky. In 1834, when quite a young man, he emigrated to Talladega, Ala., prior to the removal of the Creek Indians west of the Mississippi, and be-

gan the practice of law. At that time, among a frontier population, in a nascent condition, strong will, wise intellect, and steady principles were required for leadership. Chilton had the needed qualifications,—tall and commanding in person, graceful and courteous in manners, fluent in speech, unswerving in integrity, he exerted an educatory influence on a population heterogeneous in character and origin, eager in the pursuit of wealth, and unembarrassed by the restraints of a stable civilization. A county distinguished since for intelligence, patriotism, and a large number of able men contributed to the bar and to politics, owes much to what Chilton did in that formative period.

An active politician and an effective popular speaker, he was, in 1839, elected to the Legislature, and took rank at once as an able debater, discreet in counsel, and never negligent of the details of business. In 1859 he was elected to the senate from Macon County, and his rare abilities and ripe experience made him a most valuable legislator. During the brief life of the Confederate States he was a member of the Congress, serving on important committees, and enjoying the confidence and affection of his fellow-members.

In 1848 he was elected to the Supreme Court, and served as justice, or chief justice, for ten years, showing untiring industry, hatred of wrong, and marked love for the true and the right.

On Jan. 20, 1871, he died. Unusual honors were paid to his memory by the governor, the Legislature, the bar, and the Masonic fraternity, of which he was grand master and high-priest.

Judge Chilton was converted and baptized at an early age, and as a successful lawyer, bold politician, and an honored judge kept his garments unspotted; generous to a fault, he was also a consistent church member, a faithful deacon, a diligent student of the Bible, and a help to his various pastors.

China, Mission to.—In the report of the board of the Triennial Convention for the year ending April, 1834, we find the following: "In regard to China, the board are deeply desirous to fix upon the best method of reaching and benefitting its vast population, and they have accordingly instructed Mr. Jones to make the requisite investigations and communicate his views without delay. It is confidently believed that the time is come when God will bless with success a judicious, persevering attempt to give to the crowded millions of that great empire the glorious gospel." Acting on these instructions, Mr. Jones on reaching Bangkok, in Siam, sought out such Chinese as he could find in that city, and preached to them the gospel. The next step in this movement to reach the Chinese was the appointment of Rev. W. Dean, who has now become a veteran in the service, as the first special mission-

ary in Bangkok to do what he could for the evangelization of the multitudes of the Chinese who had taken up their abode in that city. Macao, which Rev. J. L. Shuck occupied in 1836, was the second point selected for the missionary purposes which were contemplated. Following the chronological order of the establishment of the missions among the Chinese we speak:

1. Of the mission among the Chinese residing either temporarily or permanently in Siam, particularly in Bangkok. For eight years Messrs. Dean and Shuck remained at their respective stations. Mr. Dean labored in Bangkok, with special reference to the spiritual wants of the Chinese. He preached to them, and prepared religious reading for them, performing that sort of preparatory work which must be done at the commencement of a new mission. Mr. Goddard joined Mr. Dean at the close of 1840. In 1842, by the treaty between China and England, Hong-Kong was ceded to England, and Mr. Dean repaired to this island, and, in connection with Mr. Shuck, established a station in the principal city of Hong-Kong, Victoria by name. Up to this time, the whole number of Chinese baptized in Bangkok had been 18. The departure of Mr. Dean did not suspend all efforts for the spiritual good of those for whom he had labored for so many years. In 1846, more than 40,000 pages of religious reading were printed for their use. In 1850, Dr. Jones was chosen pastor of the Chinese church, which numbered 35. Not much visible progress was made for several years. In 1860, we find that 20 Chinese were baptized. In 1861, the Siamese and China departments, which for some time had been united, were separated, and in 1865 Dr. Dean returned to his former field of labor, and a new impulse was given to the work. During the year 1867, 40 persons were baptized in Bangkok and the outlying stations. Under the administration of Dr. Dean, the history of the Bangkok Chinese mission has been one of continued success. The last report gives us 6 churches with 425 members.

2. The mission in Eastern China. Dr. D. J. Macgowan, in the autumn of 1843, went to Ningpo, one of the five ports opened to the English, and established a mission hospital, which was in operation for three months, and reopened the next spring. Rev. E. C. Lord arrived in Ningpo, June 20, 1847, to engage in special missionary work among the Chinese. Dr. Macgowan acted as his interpreter while preaching until he was able to use the language himself. Mr. Goddard joined Mr. Lord in 1848. For several years affairs at Ningpo went on with a good degree of prosperity. A convenient chapel was opened for religious worship Sept. 26, 1852. The work of preaching, translation, printing, and teaching was carried on hopefully, and much

good seed was sown. Rev. M. J. Knowlton reached Ningpo early in June, 1854. How well and how faithfully he did his work may be seen in the sketch of his life. The memory of Mr. Goddard in connection with this mission is most precious. His service of fifteen years is recorded on high. The mantle of the father fell on his son, Rev. Josiah R. Goddard, who joined the mission in June, 1868. The most recent intelligence we have from this station is that there are in Ningpo and its out-stations, 7 churches with 263 members, and that the work in every department has been pushed with vigor and success.

3. The Southern Chinese Mission. The headquarters of this mission is Swatow, about 150 miles east of Hong-Kong. The mission was established in 1860, and was designed to reach in its operations the Chinese who spoke the Tie-Chin dialect. These people inhabit the most densely-populated region in China. It embraces nine walled cities, and towns and villages in such close contiguity that one or more is ever in sight. It is said that there are more people in this district than the entire population of Burmah, including the Karens and other subjugated tribes. The field of labor in many respects was most discouraging, owing to the exceedingly debased character of the people, "but," says the report which speaks of the opening of the mission, "out of the materials here now so unpromising, to human view so hopeless, can grace raise up and fit polished stones for the spiritual temple." The mission at Hong-Kong was given up and the missionaries transferred to Swatow. Rev. Mr. Sawtelle joined the mission in 1861. His health failing he was forced to retire from the field in a few months, and Mr. Johnson was left in charge of the station for some time, until Rev. W. Ashmore joined him in the autumn of 1863. During the year from Oct. 1, 1864, to Oct. 1, 1865, 24 were received into the church by baptism. Year after year new out-stations were established in the neighborhood of Swatow, which, from time to time, have been reinforced by the addition of workers, both male and female, to the laborers in a field from which so much good fruit has been gathered. In the last report from the Southern Chinese mission we find that with Swatow as the principal station there are 17 out-stations, 109 were baptized during the year, and the number of church members is 687. (See article on SOUTHERN BAPTIST CONVENTION.)

Chinese Missions in America.—The discovery of gold in California in 1849, attracted large numbers of men from China. In 1856 there were many thousands. They continued in the worship of idols, their temples standing near to Christian sanctuaries. Baptists became interested in their salvation. In 1856, the first Chinese church edifice in America was built for the Chinese Baptist church in Sacramento, Cal., under the pastoral care of Rev.

J. Lewis Shuck. It was a handsome and commodious building, and was one of the attractions of that city for many years, and was given a place in an early volume of illustrations of Sacramento. The church flourished while Mr. Shuck remained in California. A mission was opened in San Francisco about the year 1869 under the supervision of Rev. John Francis, who was associated with Rev. Z. L. Simmons, Rev. Mr. Graves, and finally succeeded by Rev. Dr. J. B. Hartwell. Several converts were baptized and became members of the First church, San Francisco. Other churches held mission schools, and were rewarded by the conversion and baptism of numbers. About 50 have become consistent Christians. The first Chinese convert baptized by Dr. Francis in 1865 was Dong Gong. He became the successful Baptist minister at the head of a Chinese mission in Portland, Oregon, which was begun about the year 1874. The first Chinaman to receive Christian burial in America was Fang Saung Nam. He died as a missionary of the American Baptist Home Mission Society in San Francisco. A marble slab in the Masonic Cemetery records the fact, "Here rests the first Christian Chinaman buried in America."

Chipman, Prof. Isaac, was born in Cornwallis, Nova Scotia, and was a graduate of Waterville College, now Colby University, in the class of 1839. He was an enthusiastic student, and maintained a high rank as a scholar. In January, 1840, he was appointed Professor of Mathematics and Natural Philosophy in Acadia College. In his "Centenary of the Baptists of Nova Scotia," 1860, Dr. Cramp says, "Among the men of our time Prof. Chipman holds the first place." On the 7th of June, 1852, in company with some friends, he was returning in a boat from Cape Blomidon, when a gale overtook them, the boat was swamped, and all on board were drowned, except one boatman. His untimely death produced a great shock in the community. Dr. Cramp alludes to it as "the greatest calamity that ever befell Nova Scotia Baptists."

Chipman, Rev. Thomas Handley, one of the founders and fathers of the Baptist denomination in Nova Scotia, was born Jan. 17, 1756. His first religious impressions were received under the ministry of the celebrated Henry Alline; was baptized at Horton, 1779, by Rev. Nicholas Pierson, and soon commenced preaching; was ordained in 1782. The churches to which he ministered were *mixed*,—composed of Baptists and Pedobaptists. Mr. Chipman, however, subsequently became clear and fixed in his views of the church of Christ and its ordinances, and his ministry proved a great blessing in Annapolis, Yarmouth, and Queen's Counties. He took part in forming the Baptist Association, June 23, 1800. In 1809, Mr. Chipman removed from Bridgetown to Nictaux, and became pastor of the

Baptist church formed there, June 10, 1810, and continued his labors with much usefulness till his death, Oct. 11, 1830. Many of the early churches in Nova Scotia were open in their communion, but they gave up the practice as inexpedient and unscriptural.

Chipman, Rev. William, was born in Cornwallis, Nova Scotia, Nov. 29, 1781. He was converted and baptized when a youth, and ordained as pastor of the Second Cornwallis Baptist church in 1829. He died July 14, 1865. Mr. Chipman was clerk of the Baptist Association from 1838 to 1850. He was also secretary of the Educational Society. He was remarkable for his sound theological views, and for his piety and fidelity in the performance of his duty.

Chipman, Hon. William Allen, treasurer of the Nova Scotia Baptist Home Missionary Board, was born Nov. 8, 1756; was a merchant, large landowner, and justice of the peace in Cornwallis, Nova Scotia; was a member of the House of Assembly for over twenty years, from 1799. Died 1845.

Chisholm, Henry, one of the most enterprising and successful business men of Cleveland, O., is of Scotch origin, having been born in Lochgelly, Fifeshire, April 27, 1822. When he was ten years old his father died. At the age of twelve he was apprenticed to a carpenter, and served five years in learning the trade, after which he went as a journeyman to Glasgow.

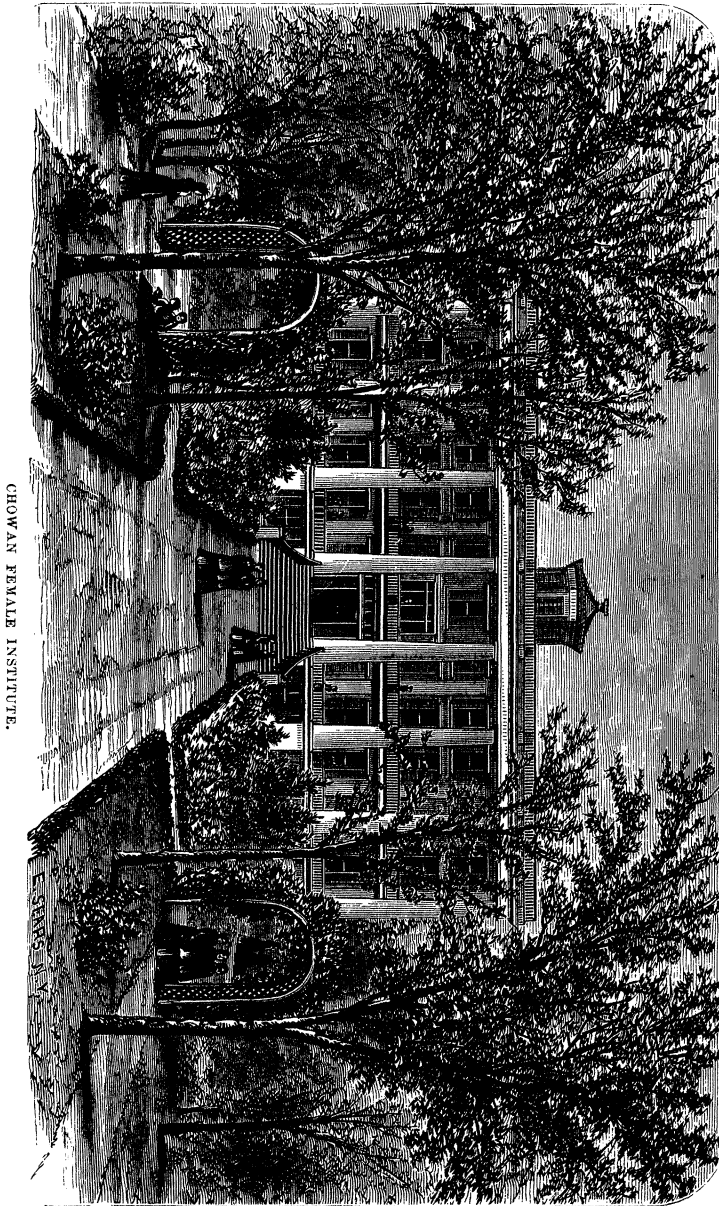
In 1842, Mr. Chisholm came to America, settling in Montreal, Canada. He soon began to undertake work on his own account, and in 1850, in partnership with a friend, took a contract for building at Cleveland, O., a breakwater for the Cleveland & Pittsburgh Railroad, a task which was successfully accomplished in three years. This was succeeded by other contracts, which employed his time and energies until he turned his attention to the iron business. For several years he has been president of the Cleveland Rolling Mill, which has large and important branches in Indiana and Illinois, a company which it is said supports more people than there were in the entire city of Cleveland, when, as an unknown stranger, he came to it years ago.

Mr. Chisholm is a valued member of the Euclid Avenue Baptist church of Cleveland, and is in full sympathy with the educational and religious enterprises of the day. As a Christian business man he stands in the very front rank.

Chowan Female Institute.—The oldest school for girls in North Carolina, next to the Moravian school at Salem, is the Chowan Institute, at Murrefreesborough. It was founded in 1848, by the Chowan Baptist Association. The next year a contiguous Association in Virginia, the Portsmouth, united with the Chowan, and up to the late war

a joint board of trustees from the two bodies managed the affairs of the seminary. The war, which suspended collections and destroyed property of all kinds, did not pay debts or even suspend interest,

and for ten years the company successfully conducted the school, and added several thousand dollars worth of improvements to the establishment. Two years ago the stockholders donate the prop-



and thus it happened that at its close the institute was hopelessly involved. In this emergency a joint-stock company was formed, the institute was bought for \$3000, its debts, to the amount of \$24,000, were assumed, and honorably liquidated,

erty to the denomination at large, and it is now one of the few female schools of the country belonging exclusively to the Baptists. This act of generosity was so remarkable that the names of the parties involved are regarded as worthy to be preserved,

and are as follows: W. W. Mitchell, \$4000; Mark Gregory, \$1000; John Mitchell, \$1000; J. W. Mitchell, \$500; Mary Mitchell, \$500; Miss N. S. Askew, \$500; A. McDowell, \$500; L. D. Spiers, \$250; and J. N. Barnes, \$250; which sum of \$8500, bearing interest for ten years at eight per cent., makes a donation to the cause of education of over \$15,000.

A. McDowell, D.D., then just out of college, was its first president. In 1849, Rev. M. R. Ferry, of New York, took charge, and presided over the institute till 1854, when he was succeeded by Dr. Wm. Hooper. In 1855, Dr. McDowell again became connected with the school as co-principal with Dr. Hooper, and since Dr. Hooper's withdrawal, in 1862, has been the sole principal of the institute. Thousands of young ladies have attended this excellent school, and it is earnestly to be hoped that as it has been the cherished school of the Baptists in Eastern North Carolina for so many years, they will heartily sustain the movement, recently projected, for its adequate endowment.

Chowles, John Overton, D.D., was born in Bristol, England, Feb. 5, 1801, of parents who were Wesleyans. He was deprived of their tender care when he was but twelve years of age, and came under the guardianship of his uncle, Henry Overton Wells, Esq., a wealthy merchant of Bristol. When a little more than eighteen years of age he became a subject of renewing grace, and was baptized by Rev. Dr. Ryland, and received into the Broadmead Baptist church. In order to carry on his education he was placed with Rev. William Anderson, under whose instructions he made rapid progress. In 1822, he entered Bristol College, under the charge of Dr. Ryland, to pursue his theological studies. He came to New York in 1824, and for a year or two was occupied in teaching an academy at Red Hook, N. Y., until called to the pastorate of the Second Baptist church in Newport, R. I. He was ordained Sept. 27, 1827. Immediate success followed his labors. Fifty persons were baptized during the year which succeeded his ordination. For six years he was the popular pastor of the Newport church. During this time he prepared for the press two or three books, among them his "History of Missions," in two quarto volumes, a work commenced by Rev. Thomas Smith, of England, who died in 1830.

Mr. Chowles resigned his pastorate in Newport to accept a call to the First Baptist church in New Bedford, where he remained for three years, and then went to Buffalo, N. Y. His connection with this church continued four years, when he was invited to take charge of the Sixth Street Baptist church in New York. It was not an inviting field of labor, and the hope of success not very flatter-

ing. Amid many discouragements he toiled on for a year or two, but no human power could save the enterprise, and it was ultimately abandoned. In 1843, he was called to the church of Jamaica Plain, near Boston, where he found a most congenial and happy home. While acting as pastor of this church he found time to prepare for the press his edition of "Neal's History of the Puritans," which took a high place in the literature which treated of the character and the work of those heroic men, who in an age of great dissoluteness and irreligion, wrought such a moral and religious change in England.

The connection of Dr. Chowles with the Jamaica church closed, in 1847, in consequence of an urgent call to return to his former charge in Newport. During his second residence in that city his busy pen prepared for the press several volumes, and was constantly employed in writing for the periodicals of the day. He was also a popular lecturer, and addressed large audiences in different sections of the country on themes both interesting and instructive. He lived a life of constant activity. Indeed, with his buoyancy of spirit and his strong vital energies, and social tendencies, he could not well have lived any other life. The last sermon he preached was from Eph. v. 14: "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." He left his home in Newport for New York, intending to be absent but a few days. He was seized with a sudden illness after arriving in New York. When the assurance came to him that without doubt the time for his departure was near, he said to his weeping friends, "I had not looked for this; if it had been the Lord's will I would have liked another month to have looked over the road more clearly; but it does not matter after all: 'twould have been the same thing, only simple faith in Christ. I have been hurried away through life by a tide of the most impulsive, impetuous nature, perhaps, that ever man had to contend with." Soon after he said, "I have loved Christ; I have preached Christ and him alone; I have loved to preach Christ and him crucified." These were among his last words. They indicate that he well knew himself, what in him there was that was frail and imperfect, and that he knew also what an almighty compassionate Redeemer he had. To that Redeemer, he committed himself with the simple trust of a little child, and we doubt not his faith was honored and he entered into rest. Dr. Chowles died Jan. 5, 1856.

Chown, Rev. J. P., the widely-known pastor of Bloomsbury chapel, London, England, began his ministry in the neighborhood of Northampton, England, about 1844. In 1846, he resigned the pastorate of the village church, to which he had been ordained, and entered Horton College. Two years after, the retirement of the Rev. T. Pottenger left

Sion chapel, Bradford, without a pastor, the gifts and high promise of Mr. Chown led to his being engaged to occupy the pulpit, while still a student, and eventually to his becoming pastor, in June, 1848. His



REV. J. P. CHOWN.

ministry was conspicuously successful from the first, and the membership was largely increased. In 1863, the church erected a new building, known as Hall-field chapel, and dismissed 120 members to form a new church there. Mr. Chown remained in his old field, and in 1873 a new edifice, called Sion Jubilee chapel, was erected for the accommodation of the church and its institutions, as a thank-offering for the labors and successes of fifty years. Mr. Chown's public work on behalf of benevolent and educational institutions in Bradford received emphatic acknowledgment repeatedly, one of the most interesting and valuable tokens of public appreciation being the gift of his residence, which was presented to him on his return from a visit to this country. He has been a leader of the temperance movement for many years. In 1875, he obeyed what seemed to him an imperative providential call, and accepted the pastorate at Bloomsbury chapel, London, where his ministry is eminently successful. Mr. Chown is endowed with a fine presence and a magnificent voice, and his platform speeches, as well as pulpit services, attract large audiences. For his earnestness and noble simplicity of character, as well as for his great abilities, he is held in the highest esteem by the churches.

Christian, Judge Joseph, LL.D., eldest son of Dr. R. A. Christian, was born at Hewick, Middlesex Co., Va., July 10, 1828. While still a boy he

gave promise of distinction. He pursued his academic studies for a while in Richmond, but chiefly at the Columbian College, where he graduated with honor in 1847. In 1853, he received the degree of A.M. Having studied law in his father's neighborhood, with the late John D. McGill, Esq., and afterwards in Staunton, Va., he established himself in practice, immediately after his admission to the bar, in his native county of Middlesex, and soon became one of the leading lawyers and advocates in that part of the State. He was also, both before and after the breaking out of the war, sent to the senate of Virginia, from the counties of Mathews and Middlesex, and in this body he gained the reputation of one of its very best debaters. Soon after the close of the war he was made judge of the sixth judicial district of Virginia, which responsible office he filled for years with such distinguished ability that he was appointed a judge of the Supreme Court of Appeals, a position which he has held for some nine years, with like honor to himself and to the judicial department of the State government. In the last election for a U. S. senator for Virginia, he was, at no solicitation of his own, one of the prominent candidates for that position; and we understand that his name was also conspicuous on the list of those Southern jurists who were strongly recommended to the President for the lately vacant seat on the bench of the Supreme Court of the United States. No man, perhaps, of his years, in Virginia,



JUDGE JOSEPH CHRISTIAN, LL.D.

has a higher judicial reputation. The deliberative assembly, however, on account of his rare gifts as an orator, would, perhaps, exhibit his talents in a

more striking light. As a gentleman, he is distinguished for his urbanity and fine social qualities. Judge Christian was baptized by his father soon after he entered upon the practice of the law, and united with one of his churches. He is now connected with the Second Baptist church of Richmond, of which the Rev. Dr. McDonald is pastor. The Columbian College conferred upon him, in 1872, the degree of LL.D.

Christian, Rev. J. T., a prominent young minister of Columbus Association, Miss., was born in Kentucky in 1854; began to preach in 1874; graduated at Bethel College, Ky., in 1876; became pastor at Tupelo, Miss., in 1877, and supplied Verona at the same time; after two years he removed to West Point and engaged in his present work. At the last commencement at Bethel College he received the degree of A.M.

Christian Review and Home Monthly, a religious periodical published at Texarkana, Ark., by J. F. Shaw & Sons, and edited by Rev. J. F. Shaw and Mrs. Viola Jackson. It takes the place of the *Baptist Index*, published at the same place, which is discontinued. Mr. Shaw is fast gaining reputation as a vigorous writer, and Mrs. Jackson is well known in the South, having been connected with Mayfield's *Happy Home* and Ford's *Christian Repository*. The first number was issued August, 1880, and is well filled with excellent original and selected matter. It meets a want in the Baptist literature of the Southwest.

Christian, Rev. Richard Allen, M.D., was born in Charles City Co., Va., July 27, 1798. At the age of about twenty-one years he graduated as Doctor of Medicine at the University of Pennsylvania, and immediately began the practice of his profession at Urbana, Middlesex Co., Va. In 1838, he made a public profession of faith in Christ, became a member of the Baptist church at Clark's Neck, and soon afterwards was ordained to the ministry. Still continuing in the practice of medicine, he did not for some years assume any pastoral charge, although he preached regularly on the Sabbath in the neighboring churches. At a later period he became pastor of Clark's Neck and Hamilton churches (and for a time, also, Zoar and Glebe Landing churches), and he held this relation until his failing health compelled him, two or three years before his death, to relinquish it. After repeated strokes of paralysis, he died May 8, 1862. Dr. Christian was deservedly one of the most influential and popular men, not only of the county, but also of the region in which he lived. His mind was strong and active, his person large and imposing, and his manners polished and winning. As a neighbor, he was kind and charitable in the highest degree, and ever sought the things that make for peace. As a citizen, he was characterized by the

strictest integrity, and by a decided talent for the management of public business. As a physician, he was eminently skillful, attentive, and tender-hearted, and by these qualities he secured and retained the largest practice in his county, which, however, after the period of middle life, he gradually relinquished for the purpose of devoting his energies to the Christian ministry. Although Dr. Christian was some forty years of age before he entered the ministry, and although for several years after his ordination he was laboriously engaged in the practice of medicine, yet he became an able and instructive preacher. His sermons were well arranged, abounded in apt illustrations, were filled with the very spirit of the gospel, and were uniformly earnest, and sometimes powerful. His ministry, although comparatively brief, resulted in the edification of the churches which he served, and in numerous conversions. His talents were held in high estimation, and for a long time to come no name in the district of Virginia to which his labors were confined, will be pronounced with greater reverence than that of Dr. Richard A. Christian.

Christian, William Steptoe, M.D., second son of Dr. R. A. Christian, was born at Hewick, Middlesex Co., Va., Dec. 26, 1830. He prepared for college at the schools in the neighborhood, and entered the Columbian College, where he graduated with the degree of A.B. in 1848. Having studied medicine with his father, and afterwards at the Jefferson Medical College of Philadelphia, he graduated there in 1851, and immediately entered upon the labors of his profession in his native county, where he still resides, occupied with the duties of a very extensive practice. At the beginning of the war he entered the Confederate service as a captain of infantry, was soon made colonel, was captured in the retreat from Gettysburg, was for many months prisoner (during most of the time at Johnson's Island), and was several times severely wounded in battle. He was a gallant and exceedingly popular officer. Dr. Christian is held in the highest respect by all who know him for the various qualities that most adorn the man, the neighbor, and the citizen. He is a physician of rare intelligence and skill. For several years past he has been a leading member of the temperance organization known as the Good Templars, and has repeatedly been elected grand worthy chief, the highest officer of the order in the State. As a speaker he is impressive and eloquent. At the age of about sixteen years he was baptized by his father, and united with the Clark's Neck Baptist church, of which he is still a most active and useful member, having served for many years most efficiently as teacher or superintendent of the Sabbath-school.

Church, A True Gospel.—The fabric in which

the worship of God is celebrated is not a church; the clergy are not the church. The Baptist Confession of 1611, in Articles X. and XIII., says,—

“The church of Christ is a company of faithful people, separated from the world by the word and Spirit of God, being knit unto the Lord, and one to another by baptism, upon their own confession of the faith and sins.” “Every church is to receive in all their members by baptism, upon the confession of their faith and sins, wrought by the preaching of the gospel, according to the primitive institution and practice.” The Confession of 1646 says, “The church is a company of visible saints, called and separated from the world by the word and Spirit of God to the visible profession of the faith of the gospel, being baptized into that faith and joined to the Lord, and each to other by mutual agreement in the practical enjoyment of the ordinances commanded by Christ, their head and king.”—Article XXXIII. The Philadelphia Confession of Faith says, “The members of these churches are saints by calling, visibly manifesting and evidencing, in and by their profession and walking, their obedience unto that call of Christ, and do willingly consent to walk together according to the appointment of Christ, giving up themselves to the Lord and one to another, by the will of God, in professed subjection to the ordinances of the gospel.”—Article XXVII.

Church, Rev. Leroy, was born in Western New York, Jan. 8, 1813. He was baptized in Lake Ontario in 1832. His studies preparatory to the ministry were pursued at Hamilton, where he entered in the fall of 1834, graduating in 1839 from the college, and from the seminary in 1841. His first pastorate was at Schenectady, N. Y., where he entered upon service in September of 1841, being ordained in November of the same year. On the first Sabbath of the December following he baptized his first convert, a young man led to Christ by a few words addressed to him in the shop where he was at work. During the three years of this pastorate at Schenectady about 100 were added to the church by baptism. Mr. Church became pastor of the church at Hudson, N. Y., in the fall of 1845, holding this important position until the fall of 1853, when he removed to Chicago, having purchased the *Christian Times*, now the *Standard*, with which paper he remained connected as senior proprietor and associate editor until 1875, when he disposed of his interest to Dr. J. S. Dickerson. This period of twenty-two years in Baptist journalism brought him into active and influential relations with a variety of Western interests, and his service in that connection was active, judicious, and effective. He wrote largely and well for the columns of the paper, while in connection with its financial administration, and in representing it in various

parts of its wide field, his good judgment and tact and knowledge of men were elements of high efficiency.

The Church family, to whom belong also Dr. Pharcellus Church and Rev. Volney Church, came from England in 1630 and settled at Plymouth, Mass. A deed is preserved in the museum at Plymouth conveying a tract of land to Benjamin Church in the precinct now known as Marshfield, where Daniel Webster had his home. A branch of the family subsequently settled in Rhode Island. Capt. Church, belonging to this branch, has a marked record in the early Indian wars as the antagonist of King Philip. The father of Rev. Leroy Church was a soldier of the Revolution.

Church Meetings are composed exclusively of members, and are convened to receive additions by letter, to grant letters of dismissal, to try fallen brethren, to order letters to Associations and other bodies, to elect pastors, and to perform other church work.

The pastor presides almost universally, and this position is generally accorded to him in virtue of his office, but in a few instances it is given to him by election at each meeting. There is a clerk at every church meeting, who keeps a correct record of all its proceedings. The church meeting is governed by parliamentary law.

In the great majority of our churches each member has a vote, irrespective of age, sex, or the length or brevity of membership. The writer has, however, known one or two cases where there was an age qualification to prevent the very young from controlling the church. In the church meeting the pastor has the right of voting, and he has an influence according to the measure of his wisdom and piety. Beyond these he has no other privileges, and he ought to have none.

In large cities church meetings are generally held once a month, or once in three months, and they are summoned for a week-night. Special meetings are called by the pastor, or by a paper signed by a few brethren, five or seven, and read from the desk.

Church of God.—This community, sometimes called Winebrennarians, claims precedence of all religious bodies in its origin. Jesus Christ is claimed as founder. The name, it is declared, is the only one justified by divine authority. Gal. i. 13; 1 Tim. iii. 15. This denomination started into life in connection with extensive revivals of religion enjoyed in and around Harrisburg soon after the settlement of the Rev. John Winebrenner in that city, in 1820. These revivals were renewed and far more widely extended in 1825; out of the converts churches were organized, and converts were called into the ministry. In October, 1830, the representatives of these churches met in Harris-

burg, and formally set up the denomination called the "Church of God," the original representative of which was established by the Saviour.

The doctrines of the Church of God differ from Regular Baptists only in the following points: free will is accepted, election is denounced, feet-washing is practiced, the Lord's Supper is observed always in the evening. It is likely that the "final perseverance of the saints" is rejected by this community, though in their doctrinal articles this is not stated. In other respects the *creed* of the Church of God is a Baptist Confession of Faith.

The government of this community is not Baptistical: the preacher in charge of a church and a competent number of elders and deacons constitute the church council, which admits and excludes members. The Annual Eldership is very much like a Methodist Annual Conference, with laymen among its members. Every three years a General Eldership convened for the first twenty years, after which it was to assemble every five years. This body is composed of delegates from the Annual Elderships, and it has powers very like those of a General Conference of the M. E. Church.

Every minister in the Church of God in good standing must have a license, and this license must be renewed *annually* by his Eldership. No minister is allowed to remain longer than three years in one station, and generally not more than one or two. The doctrinal articles, with the exceptions named, agree with the opinions of Baptists; the church polity resembles the Methodist.

The writer was unable to obtain exact statistics of the Church of God, but he procured something near the figures. They have about 500 ministers, 1200 churches, and 20,000 members.

The members of the Church of God live chiefly in Pennsylvania, Ohio, Indiana, Illinois, Michigan, and Iowa.

Church, Pharcellus, D.D., was born Sept. 11, 1801, near Geneva, N. Y. He spent the most of his first ten years of life at what is now called Hopewell Centre, five miles from Canandaigua. At eleven years of age his home was changed to the shores of Lake Ontario, at that time without religious privileges. His Sabbaths were spent in the rough sort of life peculiar to the wilderness of a new country. In the midst of his rude sports a respect for religion, instilled in his mind early in life by a tender, loving mother, asserted itself, and led him to follow her counsel and study the Divine Word. While thus engaged as a matter of filial duty, and obeying the outward forms of religion, he was deeply affected by portions of the Gospel of John. These impressions led to his conversion at thirteen and a half years of age. He attended no church and heard no domestic or sanctuary worship, and yet enjoyed communion with God, which was

greatly increased by an open confession to his pious mother. Soon after this event, a Baptist church was formed in the vicinity, and in June, 1816, he was immersed upon profession of his faith. He became immediately more or less active in social meetings, and at the age of seventeen he felt called to the Christian ministry.

Through the influence of friends he devoted himself to study, and finally took a classical and theological course at Hamilton, N. Y. He was first settled as pastor at Poultney, Vt., where he was ordained in June, 1825, and where he remained until 1828. In the latter year he was married to Miss Conant, daughter of Deacon John Conant, of Brandon, and in the fall of that year became pastor of what is now the Central Baptist church of Provi-



PHARCELLUS CHURCH, D.D.

dence, R. I. He spent the winter of 1834-35 in New Orleans, and while there wrote "Philosophy of Benevolence," published in New York in 1836. Upon his return to the North he located with the church at Rochester. From thence he removed, in 1848, to accept the pastorate of Bowdoin Square Baptist church, Boston. This position he left on account of sickness. In 1855 he became editor of the New York *Chronicle*, in which service he remained ten years. Since 1865 he has spent the time partly in Europe, making the original Scriptures a principal study, preaching occasionally, and writing for the press. His home has been at Tarrytown for the last eight years.

An offer of a premium for a work on religious discussions being made in the summer of 1836, he wrote a book on that subject of 400 or 500 12mo

pages, which was published in 1837. The revival interest among his people in Rochester turned his attention to the subject of spiritual power, and he published in 1842 a work entitled "Antioch, or the Increase of Moral Power in the Church," which contained an able introduction by Dr. Stow, of Boston. Another publication of a like character, in 1843, entitled "Pentecost," being the substance of a sermon preached at Albany before the Foreign Mission Board in the spring of that year, was printed by request. In Boston, he compiled "Memoirs of Mrs. Theodosia Dean," which was published in that city about 1851, and is now included in the American Baptist Publication Society's lists. While in Canada he wrote "Mapleton, or more Work for the Maine Law," a temperance tale; and while in Bonn, on the Rhine, he wrote "Sad Truths," a work embodying a good deal of thought on Bible subjects, which was published in Edinburgh and in New York. Dr. Church has written largely for reviews and other periodicals, and is still engaged in the same service.

Dr. Church is a grand old man, with a noble intellect, a great heart, splendid culture, an unsullied record, and a saintly piety, one of those men whom we would keep forever in the church on earth, and whom we would endow with undying vigor, if his state and place were in our charge.

Churches, English Baptist.—According to Orchard there were in England in 1771, 251 Baptist churches; in 1794, 379; in 1811, 537; and in 1820 there were 620. Bogue and Bennet give a list of 708 Baptist churches in England and Wales in 1808. In 1880, there were 2620 churches, 3354 meeting-houses, 269,836 members, and 372,242 Sunday-school scholars belonging to our denomination in the British Islands. How many persons there were in 1880, with Baptist principles, not a few of whom were actually immersed, in the membership of Pedobaptist churches in Great Britain, we have no means of finding out. Their number, however, may be regarded as very large. By the unscriptural teachings of "open communion" they have been foolishly led to suppose that baptism was of too little importance to disturb their ecclesiastical relations. The principal effect of open communion is not to bring Pedobaptists to the Lord's table in Baptist churches, but to keep men holding Baptist principles in Pedobaptist communities.

Churches, One Minister Pastor of many.—In reading the sketches of ministers in this volume it will appear as if some of them were given to many changes in their pastoral relations. There are two considerations to be kept in view in reflecting upon such cases. The first is, that in large sections of our country, especially in the South, one minister is frequently pastor of four or more churches at the

same time. If he changes his field of labor four times in his life, he has been pastor of sixteen churches, while in one of our cities the same man would only have ministered to four. The second is, that a small number of our ministers are of an impulsive, and of a revival order, as many commonly use the word revival; and after a brief settlement, and considerable success, they are anxious for the special harvests which they commonly reap in new fields; and their removals are frequent for this reason. Generally our ministers have comparatively long settlements; and this practice is growing rapidly among us.

Citations.—When a member of a Baptist church has sinned grievously against his Master, and when the remonstrances of his brethren fail to bring him to repentance, our last resort is excommunication. Previous to this sorrowful act a notification, or citation, as it is called, is sent to the offender inviting him to attend the church meeting to be held at a time and place mentioned, to show cause why he should not be excluded from the rights and privileges of the church of which he is a member. If he accepts the invitation he has every opportunity to defend himself, or to confess his sin and sorrow, and thereby avert the impending expulsion.

To send a citation is the uniform law of all Baptist churches when the residence of the accused can be found, except in a small number of cases, such as sexual crimes or murders, when no amount of repentance would justify retention in church membership, and the testimony against the accused is overwhelming.

Clark, Rev. Albion B., was born in New Sharon, Me., March 24, 1826. He prepared for college at the Farmington and Waterville Academies, and graduated at Waterville College in 1854. For three years he was the principal of the academy at Shelbourne Falls, Mass., and in 1854 he entered the Newton Theological Institution, where he took the full three years' course of study. He was ordained Sept. 12, 1855, and was pastor of the church in Skowhegan, Me., for three years,—1855–58. He became an agent of the American Baptist Publication Society, and continued in the employ of the society for four years,—1859–63. He died at Skowhegan, Sept. 9, 1865.

Clark, Rev. Andrew, of Bishop Creek, Cal., a self-denying and faithful pastor, is the only Baptist preacher east of the Sierra range, his preaching stations extending nearly 100 miles north and south. He was born in Alleghany Co., Pa., July 14, 1832; baptized in 1852 at Marshall, Iowa; married at twenty-two to Miss Rachel L. Sehern, a Presbyterian, who with all her family became Baptists. He served in the U. S. army; was induced by his father to go to California just after his ordination at Red Oak, Iowa, in 1867; located at Bishop Creek,

where he has built a house of worship, and is doing a good work for Christ. Twice he has traveled 1500 miles (once with his wife) over the mountains to attend the Association.

Clark, Rev. Edward W., was born in the town of North-East, Dutchess Co., N. Y., Feb. 25, 1830. He was converted and called to the ministry in early life. He graduated from Brown University in 1857, and from Rochester Theological Seminary in 1859. He was pastor in Logansport, Ind., from 1859 to 1861. He was editor and publisher of the *Witness*, Indianapolis, from 1861 to 1867. He was appointed missionary to Sibsagor, and sailed in October, 1868. He took charge of missionary printing, and assisted in other missionary work for five years, when he became deeply interested in the people of the Naga Hills. He made a visit to one of the tribes, and was afterwards appointed missionary to the Nagas. His wife, Mrs. Mary M. Clark, helps him in his missionary work. She returned to this country in 1873, and stayed three years. She spent much of the time in forming missionary circles among Baptist women.

Clark, George Whitfield, D.D., was born at South Orange, N. J., Feb. 15, 1831. He was converted and baptized when twelve years old into the fellowship of the Northfield Baptist church. He graduated at Amherst College in 1853, and completed his theological course at Rochester in 1855. He was ordained pastor of the church at New Market, Oct. 3, 1855. In June, 1859, he became pastor of the First Baptist church in Elizabeth, and continued there until 1868, when he went to the church at Ballston, N. Y., from which he removed to Somerville, N. J., Sept. 1, 1873. In 1872 Rochester University conferred upon him the degree of D.D. Dr. Clark has been a close and thorough student. His notes on the gospels and "New Harmony of the Gospels" are thorough, sound, and popular. They have been extensively used. Close and continuous study brought on a failure in health that induced a resignation of his prosperous pastorate in Somerville in 1877. He is so far restored that further work on the New Testament is contemplated. He has contributed a number of articles to the quarterlies.

Clark, Rev. Henry, was born Nov. 12, 1810, at Canterbury, Windham Co., Conn.; was educated at Hamilton Literary and Theological Institution; ordained June 13, 1834, at Seekonk, Mass., where he had his first pastorate. Subsequently served as pastor at Taunton two and a half years, Canton two years, Randolph five years, Cheshire six years. These pastorates were all in Massachusetts. Mr. Clark came to Wisconsin in 1869, where he has since resided. He was pastor at Kenosha five years, Pewaukee two years, and he has been settled over the Second Baptist church in Oshkosh, where

he now resides, about one year. Mr. Clark is a Baptist preacher of the old-fashioned New England type, sound in the faith, plain and direct in his style, always bringing to the cause of the church and of Christ an undivided devotion, able and ready to speak at all times, and to fight (if needful) in defense of the old Baptist faith, rather than abandon a hair's breadth of the principles of the church of which he is a member and minister. His spirit has been made meek and gentle in the furnace of affliction. All his family except his wife—two sons and five daughters—have preceded him to the land of rest. He is passing the evening of his life in preaching Christ in one of the most beautiful cities of Wisconsin.

Clark, Ichabod, D.D., was born in Franklin Co., Mass., Oct. 30, 1802, and died at Lockport, Ill., April 14, 1869, after an active and useful ministry of forty-seven years. His conversion took place when he was about fourteen years of age. At the age of eighteen he was licensed to preach by the Baptist church of Truxton, N. Y.; ordained at Scipio, N. Y., in 1823. His pastorates in New York were at Lockport, Lagrange, Batavia, Le Roy, Brockport, and Nunda. In 1848 he accepted an appointment from the New York State Convention as missionary at Galena, Ill. He thus became identified with the denomination in that State, and for the most part remained so until his death. His next pastorate after that at Galena was at Rockford, where he labored several years with signal success. Midway in this pastorate he engaged for a year as superintendent of missions of the General Association of the State, the church giving him leave of absence for this purpose, and supplying the pulpit meanwhile. At the end of the year he resumed his work at Rockford, and continued it until 1860. During his labors there 453 were added to the church, 211 by baptism. Five years in a pastorate at Le Roy, N. Y., one year in renewed service as superintendent of missions in Illinois, a brief service at Lockport as pastor, and his active, wise, and efficient ministry was finished.

Clark, Rev. James A., Professor of the Latin Language in Kalamazoo College, Mich., was born in Pittsfield, Mass., in 1827, and died in Kalamazoo in August, 1869. He was in early life converted and began preparation for the work of the ministry. He graduated from Williams College in 1853, and after teaching a year studied at Newton, where he finished the usual course in 1857. Soon after he became pastor at Adrian, Mich., and subsequently at Fairfield. From the latter place he was called to the professorship in Kalamazoo College, but during his residence there he served the college as financial agent, and as editor of the Michigan *Christian Herald*, and he was treasurer of the State Convention for three years preceding his

death. He was a man of large practical sagacity, and self-sacrificing devotion to the church. His death at the age of forty-two was sincerely and deeply lamented.

Clark, Rev. John.—This pioneer preacher was born in Scotland, Nov. 29, 1758. At seven he began to study Latin and Greek. In 1778 he went to sea on a British ship, which he deserted at Charleston, S. C. He went to Georgia and taught school. He was converted in 1785, and became a Methodist preacher. He was ordained by Bishop Asbury in 1795. He visited Scotland, and found that his father and mother were dead. He returned to America, preached in Georgia, and taught school. In 1796 he walked from Georgia to Kentucky, and taught and preached in the Crab Orchard country. He exchanged the rod in school for firmness and love. He came to Missouri in 1798. He preached in St. Louis County when the Catholic foreign commander threatened him with imprisonment. He became a Baptist, and another Methodist, named Talbot, adopted the same opinions, and they immersed each other. The Lemmons, early Illinois ministers, studied under Clark, and acknowledged their obligations to him for their instruction in languages and theology. He went in a canoe in 1808 and 1810 down the Mississippi to Baton Rouge, and preached and taught school, and walked back. He was easy of address, social, pious, intelligent, and useful. He wrote in a beautiful hand many family records in the Bible by request. In 1820 he visited the Boones in Lick County, and he was the first to go so far west. He belonged to the Coldwater Baptist church in St. Louis County. He died at William Patterson's, Oct. 11, 1833, at seventy-five years of age. He had performed great labor. Multitudes attended his funeral. The Lemmons, by his request, preached his funeral sermon.

Clark, Rev. John Henry, was born in Loudon Co., Va., Dec. 12, 1812. He was converted at sixteen years of age, and baptized by Dr. W. F. Broadus. He moved to Missouri in 1839, and united with the church at Cape Girardeau. He was licensed in 1842, and ordained in 1844 to the pastorate of the church at the Cape. He had a talent for languages and acquired them. He gave much time to teaching, and was successful in it, and he was effective as a preacher. Brother Clark was for years moderator of Cape Girardeau Association. He died April 4, 1869. He was honored and beloved as a good minister of Jesus.

Clark, J. W. B., D.D., was born in Rushford, N. Y., May 8, 1831; graduated from Alleghany College in 1855. For two years after he was principal of Randolph Academy, now Chamberlain Institute, N. Y. The next six years he devoted to preaching. In 1863 he entered Rochester Theological Seminary, from which he was graduated in 1866. The next

four years he was pastor in Portsmouth, O. In May, 1870, he moved to Albion, N. Y., where he still remains, and where he is doing a noble work in one of the strongest and most efficient churches of Western New York. Rochester University conferred upon him the degree of Doctor of Divinity in 1877. His parents were from Southampton, Mass. His father's name was Elam Clark. Dr. Clark is a man of strong constitution and character. His solid frame and manly face fitly represent his vigorous intellect. As a preacher he ranks among the best in the State, and his fine judgment and earnest, patient, hopeful spirit eminently qualify him for leadership in the great concerns of the denomination. He has written sermons for the *Examiner and Chronicle*, and occasional newspaper articles, in all of which he shows a masterly hand.

Clark, Deacon Thomas, father of Rev. Andrew Clark, of Bishop Creek, Cal., assisted in organizing the McKeesport church, Pa.; was a pioneer Baptist in Iowa, where his house was the meeting-place of an infant church; and a pioneer Baptist in Eastern California, settling at Bishop Creek in 1864, where he opened his house for public worship, a Sunday-school, and for the meetings of the First Baptist church, which was organized in 1869, and of which he was deacon until his death, Nov. 4, 1878, aged seventy-eight years.

Clarke, Prof. Benjamin F., son of Thomas and Martha Clarke, was born in Newport, Me., July 14, 1831. He took the course of study in the Bridgewater, Mass., State Normal School, graduating in 1855, purposing to make teaching his profession. For some time he taught in district schools, in a grammar school in the city of Salem, Mass., and in the Normal School in Bridgewater. Working to prepare himself for more extended usefulness, he commenced a course of study to qualify himself for entering college. He was for some time under the tuition of ex-President Thomas Hill, D.D., formerly of Harvard University, and at the time pastor of the Unitarian church in Waltham, Mass. While residing in Waltham he made a public profession of his faith in Christ, and was baptized by Rev. M. L. Bickford in 1857. Having completed his preparatory course of study, he entered Brown University, and was graduated in the class of 1863, and soon after was appointed instructor in Mathematics, which office he held until 1868, when he was appointed Professor of Mathematics and Civil Engineering, which position he now (1880) holds.

Clarke, John, M.D., one of the most eminent men of his time, and a leading spirit among the founders of Rhode Island, was, according to the best authorities, born in Suffolk, England, Oct. 8, 1609. His father's name was Thomas, to whom belonged a family Bible which is still in existence and contains a family record. His mother, Rose Herrige, was

of an ancient Suffolk family. The tradition that he was a native of Bedfordshire may have had its rise from the fact that there he married his first wife, Elizabeth, daughter of John Hayes, Esq. To receive a legacy given her by her father out of the manor of Wreslingworth, Bedfordshire, he signed a power of attorney, March 12, 1656, styling himself John Clarke, physician, of London. During his youth he received a careful training, and shared in the intellectual quickening of the period, though at what university he was graduated is not known. His religious and political convictions closely identified him with that large and growing body of men who bravely sought to limit kingly prerogative, and to throw around the personal liberty of subjects the protection of constitutional safeguards. He was indeed a Puritan of the Puritans. All efforts to reform abuses in either church or state proving abortive, he directed his footsteps toward the New World, arriving at Boston in the month of November, 1637.

A bitter disappointment, however, awaited him. The Antinomian controversy had just culminated, and one of the parties was being proscribed. Differences of opinion he expected to find on these Western shores, but he was surprised to find, as he tells us, that men "were not able to bear each with other in their different understandings and consciences as in these utmost parts of the world to live peaceably together." Since the government at Boston was as repressive and intolerant as that from which he had just fled, he proposed to a number of the citizens, for the sake of peace, to withdraw and establish themselves elsewhere, and consented to seek out a place. He had boldly resolved to plant a new colony, and upon a new basis; to incorporate into its foundation principles hitherto deemed impracticable, and even subversive of government, and indeed of all order.

The choice company he had gathered signed, March 7, 1638, the following compact: "We, whose names are underwritten, do here solemnly, in the presence of Jehovah, incorporate ourselves into a Body Politic, and as he shall help, will submit our persons, lives, and estates unto our Lord Jesus Christ, the King of Kings and Lord of Lords, and to all those perfect and most absolute laws of his given us in his Holy Word of truth, to be guided and judged thereby." They found in the Word of God warrant for their civil government, and claimed for it divine authority. It was, nevertheless, "a democracy or popular government," and no one was "to be accounted a delinquent for doctrine." Liberty of conscience was most sacredly guarded. The magistrate was to punish only "breaches of the law of God that tend to civil disturbance." The largest personal freedom consistent with stability of government was provided for. There are

good reasons for believing that to the hand of Mr. Clarke this initial form of government must be traced.

The place selected for the colony was an island in the Narragansett Bay, known by the Indians as Aquidneck, but subsequently named Rhode Island, which, Neal says, "is deservedly called the paradise of New England." The lands were obtained by purchase of the aborigines, the deed bearing date 24th March, 1638, the settlers "having bought them off to their full satisfaction." At first established at the north end of the island, the government was, the following April, transferred to the south end, which received the name of Newport. When in 1647 the island was united, under the charter of 1643, in a confederacy with the other towns included in what afterwards became the State of Rhode Island, the government of the united towns was framed by some one on the island. It is generally supposed, and for good reasons, that Mr. Clarke was the author of the government framed, both of the code of laws and of the means of enforcing it. "From the islanders," says Gov. Arnold in his history, "had emanated the code of laws, and to them it was intrusted to perfect the means of enforcing that code." The code, which has received from most competent judges the highest praise, concludes with these words: "And otherwise than thus what is herein forbidden, all men may walk as their consciences persuade them, every one in the name of his God. And let the saints of the Most High walk in this colony without molestation, in the name of Jehovah, their God, for ever and ever."

While constantly busy with the affairs of state, Mr. Clarke did not neglect the higher claims of religion. He is spoken of by early writers as the religious teacher of the people, and as such from the beginning. A church was gathered in 1638, probably early in the year, of which Mr. Clarke became pastor or teaching elder. He is mentioned (in 1638) as "preacher to those of the island," as "their minister," as "elder of the church there." Mr. Lechford writes in 1640, after having made a tour through New England, that "at the island . . . there is a church where one Master Clarke is pastor." On his return to England, he adds, when revising his manuscript for the press, that he heard that this church is dissolved. A report had doubtless reached him of the controversy which had arisen on the island respecting the authority of the Bible and the existence upon earth of a visible church, when some became Seekers and afterwards Quakers. Missionary tours were made in various directions, and numbers were added to the church from sections quite remote, as from Rehoboth, Kingham, Weymouth. Some of them continued to live at a distance. One of these was William Witter, whose

home was in Lynn. Becoming infirm he was visited by his pastor, Mr. Clarke, in 1651, who reached his house the 19th of July, accompanied by Obadiah Holmes and John Crandall, elders in the church. The three visitors were summarily arrested, and without there being produced "either accuser, witness, jury, law of God, or man," were sentenced. They were each to pay a fine, "or else to be well whipped." Some one unknown to him paid, it is said, Mr. Clarke's fine of twenty pounds. At any rate he was, after a detention reaching into the middle of August, set free as summarily as he had been apprehended. He had hoped for the sake of the truth that there might be a public disputation, his last communication on the subject to the governor and his advisers being dated from prison, 14th August. Though disappointed in this hope, the results of the visit were far-reaching and most gratifying. Many eyes were opened to the truth, and "divers were put upon a way of inquiry."

Meanwhile the colony was in peril, its government in jeopardy, and its very life threatened. On his return from Lynn he was importuned to go to England and represent the infant colony at the English court, and, complying with the request, set sail in November, 1651. The following year, 1652, his famous work in defense of liberty of conscience, entitled "Ill News from New England," etc., was published in London. The immediate object of his visit—the revocation of Gov. Coddington's commission—having been attained, he continued to reside abroad to watch over the imperiled interests of the unique State, and succeeded not only in parrying the attacks of enemies, but in gaining for it a substantial advantage over its older and more powerful rivals. The boundaries of the State were even enlarged. The charter obtained in 1663 guaranteed to the people privileges unparalleled in the history of the world. It is an evidence of his skill in diplomacy that he could obtain from King Charles, against the earnest prayers of the older colonies, a charter that declared "that no person within the said colony, at any time hereafter, shall be anywise molested, punished, disquieted, or called in question for any differences of opinion or matters of religion." In the second of two addresses presented to the king he said respecting his colony, that it desires "to be permitted to hold forth in a lively experiment that a flourishing civil state may stand, yea, and best be maintained, and that among English spirits, with a full liberty of religious concerns." To these labors in England his colony was deeply indebted, owed indeed its existence. Yet they have never been duly appreciated, nor have the difficulties environing his way been sufficiently considered. The consummate fruit of his toils—the securing of the great charter—has even been ascribed to another, as indeed have also the

results of others of his labors. The charter was received by the colony with public demonstrations of great joy.

His return home in July, 1664, after an absence of more than twelve years, was hailed with delight. He was immediately elected to the General Assembly, and re-elected year by year until 1669, when he became deputy-governor, and again in 1671. During these years he performed much important public service; was in 1664 the chief commissioner for determining the western boundary of the State, and the same year chairman of a committee to codify the laws; two years later he was appointed alone "to compose all the laws into a good method and order, leaving out what may be superfluous, and adding what may appear unto him necessary." Although he retired from public life in 1672, his counsels were still sought in emergencies. Only six days before his death he was summoned to attend a meeting of the General Assembly, which desired "to have the advice and concurrence of the most judicious inhabitants in the troublous times and straits into which the colony has been brought." He died suddenly, April 20, 1676, leaving most of his property in the hands of trustees for religious and educational purposes. His last act was in harmony with one of the first on the colony's records, which was to establish a free school, said to have been the first in America, if not in the world.

He was a man of commanding ability, and from first to last planned wisely and well for his colony. His endowments of both mind and heart were of a very high order. He was "an advanced student of Hebrew and Greek." Arnold says, "He was a ripe scholar, learned in the practice of two professions, besides having had large experience in diplomatic and political life. . . . With all his public pursuits, he continued the practice of his original profession as a physician, and also retained the pastoral charge of his church. He left a confession of his faith, from which it appears that he was strongly Calvinistic in doctrine." His views of Christian doctrine have been pronounced "so clear and Scriptural that they might stand as the confession of faith of Baptists to-day, after more than two centuries of experience and investigation." He has, and perhaps not inaptly, been called the "Father of American Baptists." And his, it has been claimed, "is the glory of first showing in an actual government that the best safeguards of personal rights is Christian law." Allen (Biog. Dict.) says, "He possessed the singular honor of contributing much towards establishing the first government upon the earth which gave equal liberty, civil and religious, to all men living under it." Backus: "He was a principal procurer of Rhode Island for sufferers and exiles." Bancroft: "Never did a young commonwealth possess a more faithful

friend." Palfrey, although ungenerous and unjust in his judgments upon Rhode Island affairs and Rhode Island men, and especially toward Mr. Clarke, is constrained to admit that he "had some claim to be called the father of Rhode Island;" and that "for many years before his death he had been the most important citizen of his colony." Arnold says he was "one of the ablest men of the seventeenth century." "His character and talents appear more exalted the more closely they are examined."

See, for fuller details, besides general histories, especially Backus's "History of the Baptists," second edition, a sketch of his life and character by Rev. C. E. Barrows, in the *Baptist Quarterly* for 1872 (vol. vi. pp. 481-502); for a vigorous discussion of his place in history, articles in the same periodical for 1876 (vol. x. pp. 181-204, 257-281), by Prof. J. C. C. Clarke, under the title of "The Pioneer Baptist Statesman"; for a thorough review of the visit to Lynn and the adverse criticisms thereon, a pamphlet of 39 pages, by H. M. King, D.D., published in 1880. A full memoir of Mr. Clarke's life and times is still a desideratum.

Clarke, Prof. John C. C., of Shurtleff College, was born at Providence, R. I., Feb. 27, 1833, being descended from Joseph Clarke, a brother of Dr. John Clarke, one of the founders of Newport. He graduated at the public school in Providence, and showed then his predilections as a student by taking up independently such languages as French and Spanish, acquiring in private study a free use of them. At the age of seventeen he went to New York City as clerk in the importing house of Booth & Edgar, remaining there some four years. In 1853 he was converted and baptized in the fellowship of the Strong Place church, Brooklyn. Deciding to prepare for the ministry, he entered the University of Rochester in 1855, and graduated in 1859, having taken the second prize in the Sophomore class for Latin, and the first junior prize for Greek. He graduated from the seminary in 1861, and in September of that year was called to Yonkers, N. Y., where he remained four years, the church having meanwhile a large growth. Removing then to Chicago, he served one year as Professor of Greek in the university, Prof. Misen being engaged in the general service of the institution. In 1866, in connection with the supply of the North Baptist church, Chicago, he was associated with Dr. Colver in giving theological instruction at the university. Dr. Colver removing to Richmond, Prof. Clarke entered the pastorate at Madison, Wis., remaining there until the winter of 1870-71, the church in the mean time paying off an old debt and improving its house of worship, while about fifty were added by baptism. In 1871 he became pastor of the Mount Auburn church, Cincinnati,

teaching metaphysics and moral philosophy at the Young Ladies' Institute there. In 1873 he accepted a call to the Beaumont Street church, St. Louis, and in 1875 to the professorship in Shurtleff College, which he now fills. Among Prof. Clarke's writings may be mentioned essays in different reviews upon "Platonism and Early Christianity," "History in Alphabet," "The Pioneer Statesmen," "John Clarke of Newport," besides various contributions to the weekly press. He is an exact scholar, an inspiring teacher, a man of refined tastes, and highly esteemed in all relations.

Clarke, Judge John T., the son of James Clarke and Permelia T. Willborn, a native of Georgia, was born Jan. 12, 1834. He was educated in Mercer University and in Columbian College, D. C., graduating in the former institution in July, 1853, and sharing the first honor with Henry T. Wimberly and J. H. Kilpatrick. He was admitted to the bar in 1854, and entered into partnership with his uncle, Judge M. J. Wellborn, in Columbus. In 1858 he abandoned the law for the ministry, while practising at Lumpkin, and accepted the charge of the Second Baptist church in Atlanta, in January, 1859, having been ordained in 1858. Throat disease terminated his pastorate at the end of two years, when he retired to the country and rusticated until January, 1863, preaching only occasionally. Gov. Jos. E. Brown appointed him judge of the Superior Courts of the Pataula circuit in January, 1863, to which position he was elected in March, 1867, receiving a new commission for four years. During the time when Gen. Meade was placed in charge of the military district, of which Georgia was a part, some general orders were issued by him which Judge Clarke felt conscientiously bound to ignore; and, when another order was given threatening trial by a military commission, and punishment by fine and imprisonment for all judges who disregarded the military orders of Gen. Meade, Judge Clarke adjourned the courts of Early and Miller Counties, on the ground that the "illegal, unconstitutional, oppressive, and dangerous" orders of Gen. Meade deprived the court of freedom of action. For this he was removed from office by Gen. Meade. In 1868 he returned to the practice of law, in which he is still engaged; but he has always preached, even when holding courts, if an opportunity permitted. Judge Clarke has represented his district in the State senate with honor to himself. He is a member of the board of trustees for Mercer University, and is mainly to be credited with the passage, at the Convention, of that resolution which resulted in the removal of Mercer University from Penfield to Macon.

Judge Clarke has always been an active church member, and for years has been an efficient Sunday-school superintendent. He is a fine speaker,

a good Latin, Greek, and French scholar, and has some knowledge of German, Hebrew, and Italian. He is well read in polite literature, is a graceful and strong writer, possesses a quick, discriminating, logical, and resolute mind, and, as a business man, is well known for his energy, accuracy, and integrity.

Clarke, Rev. Miner G.—After some forty years of remarkably efficient service, Mr. Clarke is now spending the evening of life at Sandwich, Ill., unable, through infirmity of health, to share as formerly in the work, but still deeply interested in all that concerns the prosperity of Christ's cause. He was born Dec. 9, 1809, at Woodstock, Conn., and is descended from the same family stock as the Rev. John Clarke, who, in the seventeenth century, gathered the First Baptist church of Newport, R. I. Mr. Clarke was converted when but a youth, and was baptized by Rev. J. B. Atwell. He studied at Newton, graduating there in 1837. Thrown upon his own resources during this five years' course of study, his health was injured by overwork, and the consequences have continued to be felt during his whole life since. He was ordained in the autumn of 1837 as pastor of the Baptist church in Suffield, Conn.; his health failing, he was obliged to resign his pastorate after a brief service. Rest having in some degree restored him, he accepted a call to Grafton, Mass. Here he gathered a Baptist church, and, in the course of an eighteen months' pastorate, saw a flourishing Sunday-school established and a neat and tasteful house of worship built. Health again failed, so that a suspension of labor became necessary. After his strength had been in some measure re-established, he was called to the work of gathering a church in the centre of Norwich City, Conn. The result was the organization of the Central Baptist church of that city, in whose forty years of blessed history he is now permitted to rejoice. The first six years of that history, under his own pastorate, during which time hundreds were baptized, old dissensions healed, and two flourishing Baptist churches made to stand where before were only the *debris* of past mistakes and failures, must be regarded as having largely determined the direction and the character of that which has since followed. After six years in that pastorate, a like service called him to Springfield, Mass. Accepting the care of the First church in that city, by a change of location and methods of work, and the erection of a fine new house of worship, with large additions to the church, a new face was put upon the Baptist cause there. Failure of health again compelled a suspension of labor, but rest having in a measure restored him, after supplying for a time the pulpit of the First church, Williamsburgh, made vacant by the lamented death of Rev. M. J.

Rhees, and after some months' service for the Bible Society, as its financial secretary, he accepted the call of the Tabernacle church, Philadelphia, and removed to that city in 1851. A five-years' prosperous pastorate followed. Constant additions to the church rewarded the devoted joint labor of pastor and people, the present beautiful and convenient house was built, and congregations gathered which filled its pews. With the labors of this pastorate was associated service upon the board of the Publication Society, and in other spheres of important public duty. In 1856 the state of his health made another change necessary. Removing to Indianapolis, he established there the *Witness*, a Baptist weekly, and conducted it during six years with admirable skill and with most excellent effect, as regards denominational interests in Indiana and the West. After six years, believing that a residence near the lakes would benefit his health, he sold the *Witness* to Rev. E. W. Clark, and removed to Chicago, entering into business in that city with his sons, and associating with this, important service as financial secretary of the university. With this, a brief pastorate at Evanston, near Chicago, and four years' service as financial secretary of the Home Mission Society for New York, his active labors reached a close. An injury received in New York City, followed by nervous prostration, left him no alternative, and retiring from public service, he made his home at Sandwich, Ill. Remembered with admiration and affection by his associates in many spheres of service, he now (1880) awaits the higher call.

Clarke, Rev. N. L., pastor at Decatur, Miss., for the past thirty-three years, was born in North Carolina in 1812; settled in Mississippi in 1840, and the year following was ordained. His labors have been chiefly confined to the counties of Kemper, Neshoba, Leake, Scott, Newton, Lauderdale, Clarke, Jasper, Jones, Covington, Simpson, Smith, and Rankin, and the adjoining parts of Alabama. He has baptized over one thousand persons; aided in constituting between forty-five and fifty churches; about forty of which were gathered by his own labors; has presided as moderator of Mount Pisgah Association twenty-four years, and of the General Association of Mississippi from its organization; he has also been associate editor of the *Southern Baptist*.

Clay, Judge Joseph.—This distinguished minister of the gospel was born in Savannah, Aug. 16, 1764. His father was a Revolutionary soldier; he was also an eminent lawyer and an esteemed judge. The subject of this sketch graduated at Princeton, with the highest honors of his class, in 1784. After admission to the bar he soon became one of the ablest and most popular lawyers in Georgia, and his reputation reached the most distant parts of his

country. In 1796 he was appointed United States judge for the district of Georgia, by President George Washington. He held this position for about five years, the duties of which he discharged with such wisdom and uprightness as secured for him the respect of all good citizens.

In 1803 the Spirit of God led him to see his sinfulness, and to trust the precious Saviour for salvation; and though brought up under Pedobaptist influence, like many other men of culture, he united with the Baptists, and soon after he was ordained to the ministry, and became assistant pastor of the First Baptist church of Savannah. In 1806 he visited New England and preached in many of the principal centres of population, to the great spiritual enjoyment of the large congregations that heard his blessed teachings. He was for a time associate pastor with Dr. Samuel Stillman in the First Baptist church of Boston, and in August, 1807, he became his successor. His health permitted him only for a short period to discharge the duties of his office; but during that time throngs of the intelligent and refined waited on his ministrations, and Christians of all conditions heard him gladly. His residence in Boston was a great blessing to the Baptists and to the whole city.

He had a commanding appearance, an eye of singular beauty, a heart overflowing with tenderness, and an eloquence that moved the congregations which he addressed to tears or ecstasies at his pleasure. He had a spirit of deep humility, and as he believed that the love of Christ had purchased and applied his salvation, and would certainly render it triumphant, he was ready to give up all the errors of his Episcopalian education and unite with the first denomination of Christians that ever followed Jesus; and he was fully prepared to renounce the honors and emoluments of a distinguished lawyer, who had occupied the position of a United States judge, that he might preach Jesus to the perishing.

Clay, Rev. Porter, was the brother of Henry Clay, and the fifth son of the Rev. John Clay, a Baptist minister of Hanover Co., Va. He was born in Virginia, March, 1779, and removed to Kentucky in early life with his mother and her husband, and reached manhood in that State, where so many Virginia Baptists found homes. He studied the legal profession, and received the appointment of Auditor of Public Accounts from Governor Slaughter, a distinguished Baptist. The position was highly respectable, and financially one of the best in the State. His second wife was Mrs. Elizabeth Hardin, the widow of Hon. M. D. Hardin, formerly a Senator of the United States, who brought him the occupancy of "one of the best farms in Kentucky."

He was converted and baptized in 1815, and soon after gave himself to the ministry of the Word. He

was a popular preacher, greatly esteemed by the churches which he served. After he had lost all his property, his brother Henry offered him "a residence and the means of support at Ashland, but he declined it, saying, 'he owed his service to God, and he would take care of him.' Nor was he disappointed." He died in 1850, in the full enjoyment of the Christian's hope.—*From a sketch written by Henry Clay.*

Clemmons, A. E., D.D., was born in Shelbyville, Tenn., Sept. 14, 1822; educated at Shelbyville Academy; professed religion when seventeen years old; commenced preaching in his twentieth year; ordained at New Bethel church, Noxubee Co., Miss., in 1844; ministered to New Bethel church, Miss.; Lewisville church, Ark.; Mount Lebanon and Meriden churches, La.; performed hard and useful service as a missionary in Mississippi and Arkansas, and as agent for the endowment of Mount Lebanon University, La.; served Marshall church, Texas, from 1855 to 1861, and 1865-69; was chaplain of the 3d Texas Regiment during the war; was pastor of Shreveport church, La., from 1869 to 1874; has been pastor of Longview church, Texas, since 1874. Although in charge of this church and others during his residence in Texas, he has lived at Marshall twenty-one years. Received the degree of D.D. from Waco University. He is moderator of Loda Lake Association, was president of the General Association of Texas a number of years, and is now president of East Texas Convention. He has served various Baptist bodies as agent, and aided in the establishment of several Baptist schools. He has been a prominent, popular, laborious, and able preacher from his ordination up to the present time, and exercises a commanding influence in Eastern Texas.

Cleveland, W. C., M.D., D.D., a native of Dallas Co., Ala., was born June 22, 1835. His father, Deacon Carter W. Cleveland (deceased), was one of the most prominent citizens of that county, and one of the most influential laymen in the State; he was wealthy, intelligent, wise, and upright. Dr. Cleveland graduated when a youth in the University of Alabama, and in medicine in the city of New York, and arose to distinction as a physician. He abandoned that profession and entered the ministry in 1869; was called immediately to Carlowville; soon after and for several years his time as pastor was divided between that place, Snow Hill, and Pleasant Hill,—three village churches in refined and intelligent communities,—where most gratifying results attended his ministrations. Some four years since he was called to the church in the city of Selma, where he labors with distinguished ability and success in charge of a church which has become second to none in the State. The title of D.D. was con-

ferred on him by Howard College in 1875. Dr. Cleveland is an accomplished Christian gentleman, of courtly bearing, of eminent consecration and piety, a laborious and wise pastor, standing in the front rank of the Southern Baptist pulpit. Regarded in Alabama as among the very best preachers and safest counselors, taking hold of all our denominational interests with zeal and determination, he exerts the highest influence. None is more trusted, none more able, none from whom more is expected.

Clift, Hon. Amos, son of Capt. Amos and Thankful (Denison) Clift, was born in Groton, Aug. 7, 1805; became a distinguished master-builder; in military life rose to be colonel of 8th Regiment of Connecticut militia; filled, first and last, nearly every town office; was representative in the General Assembly of the State; became judge of the Probate Court; greatly interested in educational and religious affairs; converted and baptized at the age of sixteen; first a member of Second Baptist church in Groton, afterwards of Third church; died at his residence in Groton, Aug. 18, 1878, aged seventy-three years; a man of honor and of wide influence.

Clinch, Charles F., Esq., is a member of the Baptist church at Musquash, St. John Co., New Brunswick; was president of the Baptist Convention of the Maritime Provinces for the year ending August, 1880; is a liberal supporter of home missions and all other benevolent operations of the Baptist denomination.

Clinic Baptism.—This baptism received its name from the Greek word *κλίνη*, a bed, because the sick persons who received it were generally unable to move from their beds. It was regarded as a defective baptism. Eusebius says, "It was not lawful to promote one baptized by pouring on his sick-bed to any order of the clergy." (Eccles. Hist., lib. vi. 43, p. 244. Parisiis, 1659.) And in the same chapter he declares his approbation of the opinion of Cornelius, bishop of Rome, in which he expresses doubts about the validity of the famous clinic baptism of Novatian, when he was poured around (*περιχέω*) in a time of sickness, and he adds, "If indeed it be proper to say that one like him did receive baptism."

Some greeted these persons on recovery with contempt and ridicule, and called them *Clinics* instead of *Christians*. Cyprian denounces such treatment. "As to the nickname," says he, "which some have thought fit to fix upon those who have thus (by baptism on their beds) obtained the grace of Christ through his saving water and through faith in him, and their calling such persons *Clinics* instead of *Christians*, I am at a loss to find the original of this appellation," etc. (Ep. 76, ad Magnum, pp. 121, 122. Coloniae, 1607.) Clinic baptism ap-

pears more frequently in modern controversy than the extent of its use justified. It was regarded as a doubtful, defective, and cowardly baptism, subjecting the recipient to the sneers of his acquaintances if he recovered, and as a consequence it was very little practised. Novatian's case is by far the most prominent; the other allusions to the abortive rite are so rare among the ancients who performed it that it is scarcely worthy of notice. But while it existed it was abundant proof that the baptism of unconscious infants was either unknown or but little used. If almost every child, as in France or Italy now, was baptized in infancy, there could be no room for baptizing terrified dying adults, as they had the rite already, and it was not lawful to repeat it.

Clopton, Rev. Abner W., was born in Pittsylvania Co., Va., March 24, 1784. Until the age of sixteen he attended school and made remarkably rapid progress. For five years he was engaged as clerk in a store in the neighborhood of his home. At the age of nineteen he married,—a most unfortunate event, as it afterwards proved, tingeing with gloom his whole after-life. He resolved to enter one of the learned professions; prosecuted a classical course at several schools; engaged himself as teacher in South Carolina, and entered, about 1808, the Junior class at Chapel Hill, N. C., where he graduated, receiving the degree of A.B., and afterwards that of A.M. Having decided to enter the medical profession, he went to Philadelphia in 1811 to attend the courses of lectures there. A severe illness brought him to reflection upon his lost condition, and was the means of his conversion. He returned to Virginia, was baptized in August, 1812, and joined the Shockoe church. Soon after he was engaged as tutor at Chapel Hill, and began the practice of medicine under very favorable auspices. Another severe illness brought him to the decision to consecrate himself wholly to the work of his Master, which, however, was not carried into effect until about 1823, when, receiving an invitation to become the pastor of several churches in Charlotte Co., Va., he settled there. Here he was eminently successful in his labors, many being converted and baptized, and the churches purified and greatly strengthened. Shortly after his settlement in Virginia he became deeply interested in the promotion of the tract cause. More than 100 societies auxiliary to the Baptist General Tract Society were formed by him during his journeyings in Virginia. He was also instrumental in bringing many excellent books into circulation among the churches, and especially Scott's Commentary. He was deeply interested also in the temperance movement. With several other pastors he formed the Virginia Society for the Promotion of Temperance, a few months only after

the organization of the American Temperance Society. He traveled everywhere throughout the State, and had the pleasure of seeing a most marked improvement in the social habits of the people. In 1831 he accepted a temporary agency in behalf of the Columbian College, and, though death soon removed him from the scene of his labors, he was quite successful. Besides performing the duties of agent gratuitously, he contributed himself the sum of \$3000 towards its funds. He was also specially active in the erection of new and more commodious buildings for public worship, and in providing ample room and accommodations for the colored members of his congregations. As a preacher, he was greatly successful. His sermons were marked by simplicity, pathos, and a pointed practical bearing, and, as a result, many were brought, through his ministrations, to a knowledge of the truth. On his death-bed, racked with keen agony, he wrote a most touching letter to his aged parents, in which occur these words, showing his love of his Lord and the submissiveness with which he yielded himself to his fatherly chastisements: "On other occasions of distress and affliction my mind has been distracted with fear and anxiety; but in this, I feel neither murmurs nor repinings. I would not have died without this affliction, or something resembling it, on any consideration, believing it to be as necessary in the scheme of my salvation as the atonement of Christ."

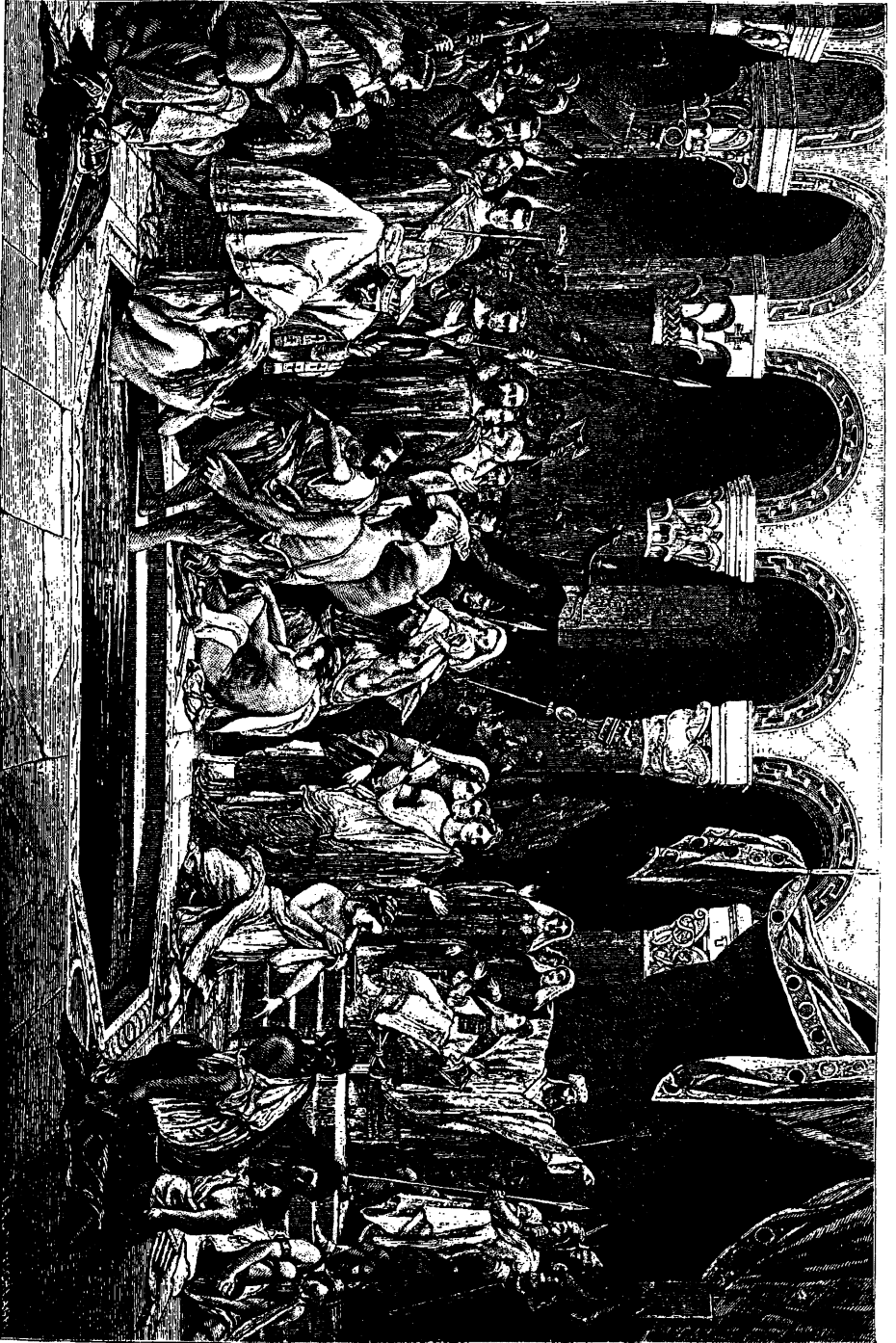
Again, after having carefully reviewed his life, useful as it had been made to multitudes, and comparing it with the holy law of God, he writes, "My heart and life again passed in review before me, and I appeared to myself more vile than I suppose it is possible for you to conceive. I felt, however, and I still feel, that if God should lock me up in hell, I would attempt to praise him there for his great goodness towards me." Of this faithful laborer in the Master's vineyard Dr. Jeter says, "He was one of the most devotedly pious men he had ever known."

Clough, Rev. John E., the Telooogo missionary, whose labors in the East have produced the most extensive harvests gathered in any heathen field in modern times, was born July 16, 1836, near Frewsbury, Chautauqua Co., N. Y. When a mere child he was taken to Illinois, and soon after to Iowa. He was in the employment of the United States government with a party of surveyors in Minnesota for four years, and during this period he became thoroughly acquainted with their business. As he left the wilderness he resolved to perfect his education as his next great duty, and to devote himself to the legal profession as his life-work. For this purpose he entered Burlington Collegiate Institute in Iowa in 1857, and commenced the study of law

in 1858. In the college "his attention was arrested by the difference between the character and bearing of the persons whom he had just left and those with whom he was now brought into hourly contact. Immediately upon this came the unbidden query, 'Why this difference?' What is it that makes everything here so gentle, kind, and pure as compared with the scenes and persons recently left? These people read the Bible and pray to God. Does this fact point to the source of the contrast which I see and feel, and must confess? So his thoughts ran. His anxiety at length drove him to the Bible, the Bible drew him to the throne of grace, and to the life and love of a bleeding Redeemer, and that Redeemer gave him peace in believing." He was baptized by Dr. G. J. Johnson into the fellowship of the Burlington church, whose ministry was greatly blessed to Mr. Clough in leading him to Christ, and in counseling him when he found Jesus.

After his conversion he felt that God had called him to be a minister, and to proclaim Jesus to the most benighted people under heaven. He graduated at Upper Iowa University in 1862, and was appointed a missionary to India in August, 1864. He arrived in that country in March, 1865, and labored more than a year among the Telooogos at Nellore. In September, 1866, he removed to Ongole, and on the 1st of January, 1867, organized a church with 8 members; that community at the end of 1879 had 13,106 members, probably the largest church in the world. It has 46 native preachers, and 30 helpers or lay preachers. Of this throng of converts, 3262 were baptized at Ongole on three successive days. From June 16 to July 31, 1878, 8691 persons were immersed in the name of the Trinity. In this mighty work there was no excitement, and no efforts to press the people into the church. Owing to special aid which Mr. Clough was enabled to render the inhabitants in a dreadful famine, he delayed his great baptisms for a considerable period, and sought help from his missionary brethren to make a careful and protracted examination of the candidates. A mighty outpouring of the Spirit of God brought this multitude to Jesus, and the same Spirit is keeping them in the narrow and blessed way. Mr. Clough was the chief human instrument in this marvelous work. And he still toils in the field where grace has wrought such wonders.

He has a clear intellect, a powerful will, an orderly mind, and a heart full of love to Jesus and perishing souls. With the strictest truth he might say, "To me to live is Christ," and with equal veracity we may declare, that Christ has given eternal life through his ministry to the greatest number of converts ever brought into his fold, in so brief a space by the labors of one man.



Peint par J. Bigot.

BAPTÊME DE CLOVIS À NOTRE DAME DE REIMS, 23 DÉCEMBRE, 496.
BAPTISM OF CLOVIS AT OUR LADY OF REIMS, 23RD DECEMBER, 496.

Gravé par Faast.

Clovis, The Baptism of.—Clovis I. was born about A.D. 456. He was the enterprising and daring chief of a small tribe of the Franks of Tournai. In a projected war against the Alemanni, in 496, the Frankish tribes elected him general-in-chief, during hostilities, according to their custom. The Alemanni were attacked at Zülpich, near Cologne. The battle was very desperate, and Clovis fearing defeat, and distrusting his idols, prayed to the God of his Christian wife, Clotilda, for the victory. He routed the enemy, and, according to a vow made on the field of battle, he was baptized at Rheims, with a large number of his soldiers and others. Hincmar, archbishop of Rheims, in the middle of the ninth century, a successor of Remigius who baptized Clovis, a writer of great talents, with all needful information, thus describes the most important event in the early history of France:

“The way leading to the baptistery was put in order; on both sides it was hung with painted canvas and curtains; overhead there was a protecting shade; the streets were leveled; the baptistery of the church was prepared for the occasion, and sprinkled with balsam and other perfumes. Moreover, the Lord bestowed favor on the people that they might think that they were refreshed with the sweet odors of Paradise.

“The holy pontiff Remigius, holding the hand of the king, went forth from the royal residence to the baptistery, followed by the queen and the people; the holy gospels preceded them, with all hymns and spiritual songs and litanies, and the names of the saints were loudly invoked. . . . The blessed Remigius officiated on the solemn occasion. . . . Clovis having entered the life-giving fountain, . . . after confessing the orthodox faith in answer to questions put by the holy pontiff, *was baptized by trine immersion according to ecclesiastical usage (secundum ecclesiasticam morem, baptizatus est trina mersione)*, in the name of the holy and undivided Trinity, Father, Son, and Holy Spirit. . . . Moreover, from his *army three thousand men were baptized, without counting women and children.* His sisters, also, Albofedis and Landeheldis, were baptized.” (Vita Sanct. Remig. Patrol. Lat., vol. cxxv. pp. 1160–61, Migne. Parisiis.)

The name Clovis is the same as Louis, and, no doubt, the candidate baptized by Remigius gave his name to seventeen subsequent monarchs of France, and a host of other Frenchmen and Germans. Clovis was the first king of the Franks, and his baptism is commemorated in French paintings, and represented in pictures in French books, and distributed throughout the nation in handsome engravings. The fine steel engraving from which the picture of the baptism of Clovis was taken was purchased for the writer in Paris. In primary French histories for the use of

schools it is common in France to use a wood-cut representing Clovis in a baptistery nearly full of water. We have one of these pictures. By the engraving accompanying this article, artistic, historic France testifies that immersion was the early mode of baptism.

Clowes, Francis, was born at Heacham, Norfolk, England, Jan. 10, 1805, of Baptist parentage. He entered Bristol College to prepare for the ministry, having been commended by the church in his native place, and at the conclusion of the regular course of study he proceeded to Aberdeen University. He returned to Bristol in 1831 to become pastor of the Thrinell Street church, and labored there until, in 1836, he was appointed classical tutor of Horton College, now Rawdon. He occupied this post until 1851, when he retired in failing health. The promotion of Baptist periodical literature engaged his hearty sympathy. He took a leading part in establishing and maintaining *The Church* and *The Appeal*, monthly magazines, and after his retirement from collegiate work he became one of the editors of *The Freeman*. With this weekly paper he was connected for several years, and rendered efficient service in his editorial capacity to the various interests of the denomination. He was ardent and impassioned in his attachment to Baptist principles. He died suddenly, May 7, 1873.

Coats, Rev. A. J., is an eloquent, laborious, and successful pastor, located at Portland, Oregon, where he was ordained in September, 1877. The church under his ministry has grown very rapidly in power and numbers, and is foremost in educational and mission work for the city, the State, and the world. He was born at Schuyler Lake, N. Y., Sept. 1, 1847, and converted in 1861. He graduated at Hamilton College, Clinton, N. Y., in 1874, and from Rochester Theological Seminary in 1877.

Cobb, Gov. Howell, one of the most distinguished of all the great men whom Georgia has produced, was born in Jefferson County, Sept. 7, 1815. His father, Col. John A. Cobb, was a native of North Carolina.

Gov. Cobb graduated at the State University of Georgia in the year 1834, taking the third honor. In 1836 he was admitted to the bar, and gave such evidence of ability and legal attainments that he was elected by the Legislature solicitor-general of the Western Circuit in the year following. He held the office for three years, and was elected to Congress in October, 1842, taking his seat December, 1843. He was chosen Speaker of the House in 1849, and was successively re-elected three times. In Congress he gained great celebrity by the delivery of speeches on various subjects; and his election to the speakership was a flattering tribute to his ability and integrity. In 1851 he was elected governor of Georgia by the largest majority ever

given in the State up to that period. He was re-elected to Congress in 1855, and when Mr. Buchanan became President, in 1857, Mr. Cobb entered the Cabinet as Secretary of the Treasury. This position he resigned Dec. 6, 1860, and returned to Georgia.

After secession, when the Provisional Congress convened at Montgomery, Ala., Feb. 4, 1861, to form a government and frame a constitution, he was elected president. When the war began Gov. Cobb became an active participant, and rose from the rank of colonel to that of major-general. After the return of peace he resumed the practice of his profession, and at once occupied a position in the front rank of the legal brotherhood. He died suddenly at the Fifth Avenue Hotel, New York, while on a visit to that city on the 9th of October, 1868, aged fifty-three years, one month and two days. No man ever died in Georgia more lamented by the lowly, more honored by the great. In the domestic circle, as a citizen, at the bar, and in the loftiest walks of political life, he was always the amiable, patriotic, able, eloquent, generous, and benevolent man. No public man in the State has ever been more loved than he; none upon whom the affections of so many were concentrated. Whether viewed as a statesman, orator, lawyer, or public man, he was undoubtedly great,—his abilities soared almost beyond the reach of emulation; yet, as a private citizen, a friend, and the head of a family, he was still greater, and far more admirable. But to all his other beauties and excellencies of character Gov. Cobb added that of being a Christian. During his whole life he had been a perfect model of all that is noble and generous, high-minded, and charitable; perhaps no higher type of the gentleman, the friend, the master, the father, the husband, existed; but it was only late in life that he professed faith in Jesus and became a Christian. In reply to a question asked him by his Baptist pastor, he said, "I accept Jesus Christ as divine, as the anointed Saviour of man. My doubts on this subject are all gone."

"General," was the rejoinder, "do you trust him as your Saviour?"

"I do, sir," he replied. Gen. Cobb attended the services of a Baptist church, and was identified with that denomination all his life.

Cobb, Col. John A., son of John Cobb, was born in Virginia, but brought up in North Carolina, by his maternal grandfather, Howell Lewis, of Granville. He married Miss Sarah R. Rootes, of Fredericksburg, Va., and emigrated to Georgia, where he spent the remainder of his life, occupying a high social position, and bringing up a family most eminent for ability and the highest mental and moral excellence. He was born July 5, 1783, and died at the age of seventy-four, at Athens, Clarke Co., Ga.

He was a member of the Baptist church in that city.

He was a man distinguished for integrity, generosity, and kindness of heart. The strictest morality and uprightness of character marked his whole life. A maxim of his still revered by his descendants is, "If you can say nothing in praise of a person, hold your tongue." While on his death-bed he calmly gave directions in regard to his burial to his youngest son, Maj. John B. Cobb; then calling his children and grandchildren around his bedside, the dying patriarch placed his emaciated hands upon their heads and blessed them in the name of the Father, Son, and Holy Ghost.

His oldest son was Gen. Howell Cobb, who had been Speaker of the House of Representatives, governor of Georgia, and Secretary of the Treasury under President Buchanan. His second son was Gen. T. R. R. Cobb, who was killed at Fredericksburg, a man of exalted worth and abilities. These, with his loving wife and daughters, were present at the death-scene.

The dying patriarch requested his son, Gen. T. R. R. Cobb, to lead in worship, as he wished to go to sleep. After a tearful prayer, amid the weeping of all present, he gently fell asleep,—the sleep that knew no awakening till the resurrection morning.

His memory is held in the highest veneration by one of the largest and most distinguished family connections in the State of Georgia.

Cobb, Rev. N. B., was born in Wayne Co., N. C., Feb. 1, 1836; graduated at Chapel Hall, at eighteen, in 1854; taught school in Cabarrus County and Goldsborough till 1857, when he read law with Chief Justice Pearson, and practised in Pitt, Wayne, and Green Counties till October, 1859, when he left the Episcopal Church, in which he had been a vestryman for several years, and was baptized by Rev. H. Petty, and ordained in Wilson in 1860, the Presbytery consisting of Revs. Levi Thorne, I. B. Solomon, H. Petty, G. W. Keene, W. C. Lacy, and J. G. Barclay. Mr. Cobb was chaplain of the 4th N. C. Regiment for a time, and rendered distinguished service to the cause of religion as superintendent of army colportage from 1862 till the close of the war. After the war ended Mr. Cobb, in connection with Dr. J. D. Hufham, edited the *Daily Record* of Raleigh for six months; he then became corresponding secretary of the Sunday-School Board, and has since served as pastor of the churches of Elizabeth City; Second church of Portsmouth, Va.; Shelby, N. C.; Tylesville, Rockingham, and Fayetteville, and has taught much in connection with preaching. Mr. Cobb is the Baptist statistician of North Carolina, and at present the president of the Baptist State Convention.

Cobb, Nathaniel R., was born in Falmouth.

Me., near the city of Portland, Nov. 3, 1798. His father dying when he was very young, he removed with his mother to Plymouth, Mass. In the sixteenth year of his age he became a clerk in the store of Ripley & Freeman, enterprising merchants in Boston, and at the age of twenty-one established himself in business as one of the partners of the house of Freeman & Cobb. He had already become a hopeful Christian, and joined the Charles Street Baptist church, under the ministry of Rev. Dr. Sharp. The spirit of consecration of himself, his talents, and his possessions took strong hold on Mr. Cobb's mind, and he drew up the following resolutions, subscribing them with his own hand, in November, 1821 :

"By the grace of God, I will never be worth over \$50,000.

"By the grace of God, I will give one-fourth of the net profits of my business to charitable and religious uses.

"If I am ever worth \$20,000, I will give one-half of my net profits, and if I am ever worth \$30,000 I will give three-fourths, and the whole after \$50,000.

"So help me God, or give to a more faithful steward and set me aside.

"N. R. COBB."

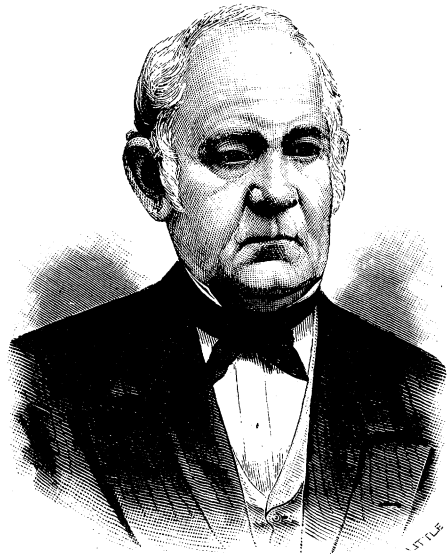
These resolutions Mr. Cobb, by "the grace of God," was enabled to keep to the letter. It was not long before he reached, in spite of some heavy losses, the outside limit of \$50,000, which he had assigned as the sum with which he would be content. Nine years after he was established in business he offered a surplus of \$7500, which had accumulated in his hands, to found a professorship at Newton. To the theological institution, then in its infancy, he gave at different times some \$15,000. "Although there is a group of other names associated with that now celebrated institution, yet eminent among the few whom we honor as founders that were benefactors for many years is the name of the young merchant of Boston, Nathaniel R. Cobb."

Mr. Cobb's example, we cannot doubt, stimulated other men in the business walks of life to imitate his course of action, and did its part in bringing forth those generous sums which, by our Christian merchants, have been given to help on so many noble causes. He lived long enough to see some of the rich and ripe fruits of his benevolence, and to thank God that he had put it into his heart to render to the cause of Christ a service so acceptable. His death occurred May 24, 1834.

Cobb, Gov. R. W., was born in St. Clair Co., Ala., the 25th of February, 1829. He is a lawyer of distinguished ability, an ex-officer of the Confederate army, and the owner of a large interest in

one of the iron companies at Helena, Ala., where he resides. He was elected to the State senate from the counties of Shelby and Bibb in 1872; re-elected to the senate from the counties of Shelby, Jefferson, and Walker in 1876, and he was elected president of the senate the succeeding session of the General Assembly. In these positions he gained great distinction and popularity, and he was elected governor of the State in 1878, and re-elected to that position in 1880, by the largest vote ever polled in Alabama for any candidate. He is a popular chief executive, meeting all the demands of that responsible station. His church membership is with the little church of Helena, after the welfare of which he watches with a deep and active interest. Gov. Cobb is a genial, social, pleasant-spirited man: plain and unpretending, he has the power of drawing men around him in confidence and affection. He has been twice married, and has a most interesting family.

Coburn, Gov. Abner, was born in that part of Skowhegan which was formerly Bloomfield, Me., March 22, 1803. His father, Eleazar Coburn, moved from Dracut, Mass., in 1792, at the age of fifteen,



GOV. ABNER COBURN.

and was one of the early settlers in the upper Kennebec valley. He was a farmer and land surveyor. Soon after arriving at age, Abner, with a younger brother, Philander, assisted his father in surveying, exploring, and appraising the million acres known as the "Bingham Kennebec Purchase" for the Bingham heirs. They, soon after, formed a co-partnership, under the firm-name of E. Coburn & Sons, which continued until the death of one of his

sons in 1845. The two brothers still carried on the business under the firm-name of A. & P. Coburn, till the death of Philander, in 1876. Their principal business was lumbering, including the purchase and sale of land, and the cutting, driving, and selling of logs. The company owns about 450,000 acres in Maine, and about 100,000 in the West.

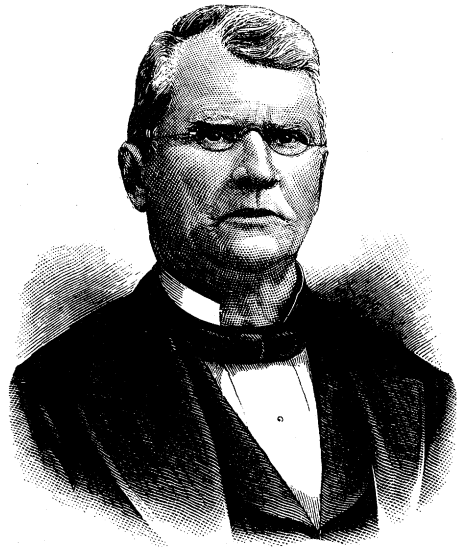
Gov. Coburn has always taken a decided interest in politics, but has been too much engaged in business to be much in public life. He was a member of the Legislature in 1838, 1840, and 1844, a member of the governor's council in 1855 and 1857, and governor in 1863. His largest public charities have been \$50,000 to his native county to build a court-house, and about \$75,000 to Colby University, formerly Waterville College, of which \$50,000 were for the endowment of Waterville Classical Institute. Gov. Coburn is characterized by a remarkable memory of facts, practical sagacity, and scrupulous integrity and good faith in business. He is a constant worshiper at the Baptist church, taking a deep interest, although not a member, in all matters that affect its prosperity.

Coburn, Samuel Weston, was born in Bloomfield, Me., July 14, 1815. He was a graduate of Waterville College, now Colby University, of the class of 1841. He belonged to a family of great energy of character, his father, Eleazar Coburn, Esq., being one of the wealthiest and most influential citizens of the section of the State in which he lived. After graduating, Mr. Coburn was engaged in business as a merchant and manufacturer for twelve years, and spent the remainder of his life on his farm. He was a consistent member of the Baptist church, and took a deep interest in educational matters in his native town for many years. He died July 30, 1873.

Four brothers out of the Coburn family were graduates of Waterville College: Stephen (class of 1839), Alonzo and Samuel W. (class of 1841), and Charles (class of 1844). They were brothers of Gov. Abner Coburn.

Cocke, Prof. Charles Lewis, was born Feb. 21, 1820, in King William Co., Va. He was trained in the schools of the neighborhood under Maj. Thomas Dabney and Thomas H. Fox. At the age of ten he entered the Virginia Baptist Seminary (Richmond College), where he remained more than two years, holding the position of superintendent of the grounds, the school at that time being conducted on the manual-labor system. At eighteen he entered the Columbian College, and after two years' study graduated in 1840. While at college was hopefully converted, and baptized by Dr. O. B. Brown into the fellowship of the First church of Washington, in 1839, and took at once a most active part in all its services. Mr. Cocke,

before his graduation, was called to a tutorship of mathematics in the Virginia Baptist Seminary, which he held until 1846, filling at the same time the position of steward of the college. In 1846 he took charge of the Hollins Institute, at Botetourt Springs, Va., and by his untiring energy and tact he made it one of the best educational institutions for girls in the entire South. (See article HOLLINS INSTITUTE.) Female education is with him a sacred duty. He is striving to give to daughters as liberal an education as is so freely offered to sons, and he has the happiness to know that some of the most accomplished and useful of the women of the South received their education under his



PROF. CHARLES LEWIS COCKE.

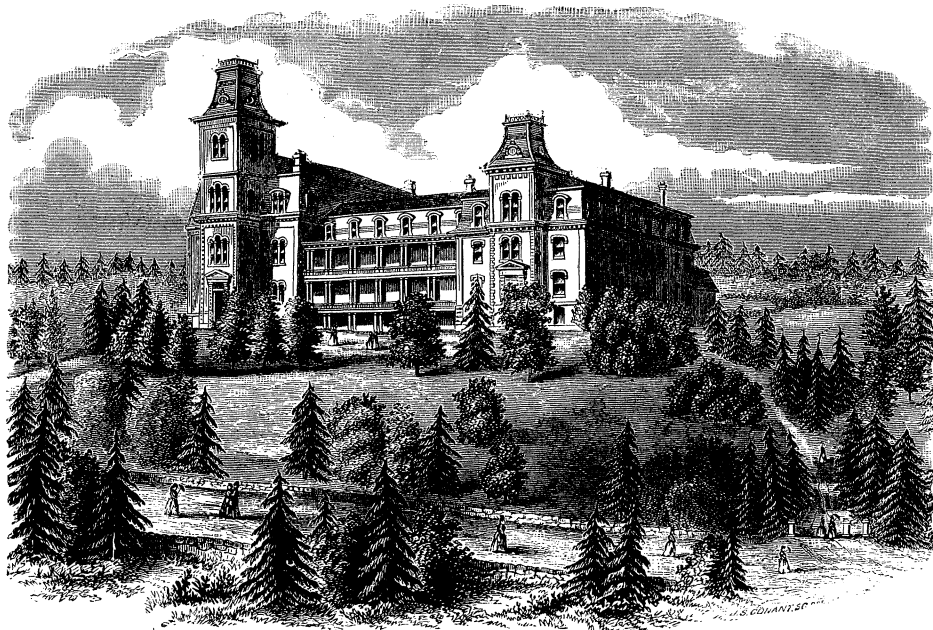
stimulating and judicious guidance. No man in the country perhaps has written so many valuable practical articles for publication in behalf of higher female education as Prof. Cocke, and they have been instrumental in stimulating others in different parts of the country to aid in the organization of similar institutions. He has been an indefatigable laborer too in all church work, acting as deacon, superintendent of Sunday-schools, leader in prayer-meetings and meetings for church business, introducing new ministers into destitute regions beyond the Ridge, and encouraging all the benevolent organizations of the denomination. He is a valuable counselor in all associational meetings, and has repeatedly served as moderator of those bodies. For years previous to the war, and during its continuance, he took an active part in the religious training of the colored people, and they greatly honor him for his labors in their behalf.

Cohon, Rev. Alwood, was born in 1843 at Port Medway, Nova Scotia. He was converted in 1863 and baptized the following year. In 1871 he graduated from Acadia College, and in 1872 was ordained as pastor at Paradise, Nova Scotia. At the present time he has charge of a church at Hebron, Nova Scotia, and is corresponding secretary of the Board of Baptist Home Missions in the Maritime Provinces. He is a good organizer, pastor, and preacher.

Coit, Rev. Albert, was born Oct. 1, 1837, in the town of Hastings, Oswego Co., N. Y. He worked on his father's farm until nineteen years of age, receiving his early education in the district schools.

June, 1870, he assumed the pastorate of the Wells-ville Baptist church, where he still remains. During the second seminary year Mr. Coit was employed by the Congregational church of Brighton, Monroe County, to supply their pulpit, and the following vacation by the Rhinebeck church on the Hudson. It was during his period of service for this church that Hon. William Kelly made a public profession of faith and joined the church, being baptized by Rev. William R. Williams, D.D.

Mr. Coit is an able preacher, of decided convictions, a thorough Baptist because of the severe discipline which led him to become one. Still a young man, he commands the respect of the brotherhood



COLBY ACADEMY.

At nineteen he began his academic studies at Mexico, Oswego County; completed them at Valley Seminary in the same county. In 1862 he entered Genesee College, Lima, N. Y., and two years later the Junior class of the University of Rochester, from which he graduated in 1866, and from the theological seminary in 1869. His parents were Presbyterians, but he early in life became convinced that the Baptists were nearer the truth, and united with the Baptist church in Central Square, his native village.

While at college at Lima, he was licensed to preach, and while at the theological seminary was ordained assistant pastor of the First Baptist church in Rochester, to take charge of its Lake Avenue mission, now Lake Avenue church. In

throughout a wide section of the State, and is a recognized leader in his Association. His publications are mainly through the newspaper press.

Colby Academy.—This institution is located in New London, N. H. Prof. E. J. McEwan, A.M., is at its head; it has four gentlemen and three ladies engaged in imparting instruction. Last year it had 93 students. It has property worth \$175,000. Its endowment amounts to \$94,000. Colby Academy has been a great blessing to its numerous pupils, and to the families and communities brought under their influence. Its prospects for continued and increased usefulness are very bright.

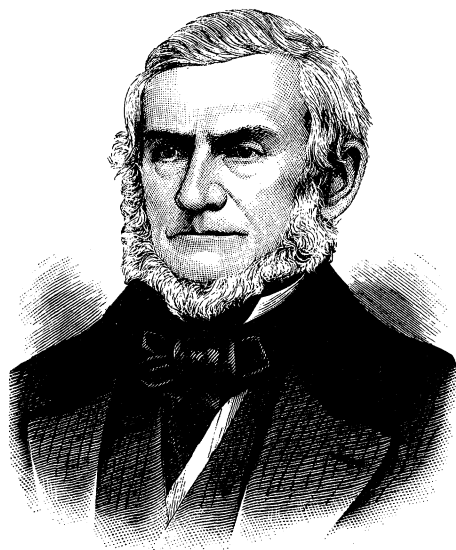
Colby, Hon. Anthony, was born in New London, N. H., Nov. 13, 1792. His father, Joseph Colby, established himself in that place in his early man-

hood, having removed from his home in Massachusetts from motives of enterprise and independence, which always characterized him.

Anthony was his second son. From childhood he evinced great fitness for practical life. His nature was eminently sympathetic,—inheriting from his mother a keen discernment of character, he knew men by intuition.

Having been trained in a strictly orthodox, Christian household, and growing up amidst most impressive natural scenery, he was strong, honest, cheerful, and heroic.

He married early in life Mary Everett, a lady of gentleness and delicacy, whose religious character always influenced him.



GOV. ANTHONY COLBY.

He dated his conversion at an early age, but did not make a Christian profession until after his second marriage, to Mrs. Eliza Richardson, of Boston, who was baptized with him by Rev. Reuben Sawyer, in 1843, when they both joined the Baptist church of his native town, of which he had been for many years a faithful supporter. At this time his father, Joseph Colby, died, having been for more than fifty years a pillar in the church and denomination.

Anthony succeeded him in religious responsibilities, and entertaining the same strong doctrinal views, did much towards consolidating the interests of the Baptist denomination in the State.

Naturally intrepid, he originated and carried on a variety of business operations much in advance of his times, and fearlessly assumed the responsibilities of a leader. Identified with the militia,

railroads, manufactures, legislative, educational, and religious interests of his native State, he held places of trust in connection with them all. He was major-general of the militia, president of a railroad, an owner of factories, an organizer of Conventions, a trustee of Dartmouth College, and in 1846 governor of the State.

He was as active and successful in politics as in business. He was a personal friend of Daniel Webster, as his father had been with Mr. Webster's father before him. He was adjutant-general of the militia of the State during the war, both at home and in the field.

He was a man of extraordinary kindness and bravery. His wit and brilliancy made him socially a favorite, while he was always faithful in his friendships, honorable and noble in every sentiment of his heart.

The last work of his life was an effort to establish upon a substantial basis the educational institution of his native town, to which the trustees have given his name.

He died peacefully July 13, 1873, at the age of eighty years, in the home of his father, in which he always lived, and he was buried in the cemetery by the side of his parents.

Colby, Hon. Charles L., a son of Gardner and Mary L. R. Colby, was born in 1839 at Boston Highlands, formerly Roxbury, Mass. He was educated at Brown University, and graduated in the class of 1858; married in 1864 to Anna S. Knowlton, of Brooklyn, N. Y. Mr. Colby has been six years a resident of Milwaukee, Wis. He is the president of the Wisconsin Central Railroad Company. He was a member of the Wisconsin Legislature in the winter of 1880, and is a trustee of Brown University. Although occupying high and responsible public and commercial positions requiring much time and labor, Mr. Colby is widely known as an active and earnest Christian worker. He is a member of the First Baptist church in Milwaukee, and the superintendent of its Sunday-school. His Christian and benevolent labors are not confined to his own church and denomination, but are extended to almost every Christian work of the city and State in which he resides.

Colby, Gardner, was born in Bowdoinham, Me., Sept. 3, 1810. The death of his father, whose fortune was lost in consequence of the war with England in 1812-15, devolved upon his mother, a woman of great energy of character, the care of three sons. To meet the wants of her growing family she removed to Charlestown, Mass., and undertook a business which in her skillful hands proved successful. Having secured for himself the rudiments of a good education, young Colby, after an experience of a year's application to the grocery business, opened a retail dry-goods store in Boston

when he was but twenty years of age. His energy and prudence were rewarded, and after the lapse of a few years he established himself as a jobber in the city, with whose business interests he was identified for the remainder of his life. Not confining his attention wholly to his regular business, he embarked in enterprises which his mercantile sagacity assured him would be successful. He was largely interested at one time in navigation, and was extensively engaged in the China trade. He made profitable investments in "South Cove" lands in Boston. The manufacture of woolen goods in his hands became very profitable, and during the late war he was one of the largest contractors for the supply of clothing for the soldiers of the Union army. In 1870 he received the appointment of president of the Wisconsin Central



GARDNER COLBY.

Railroad, and gave to the great work of building a road, some 340 miles in length, and much of it through primeval forests, the best thought of his ever active, fertile brain.

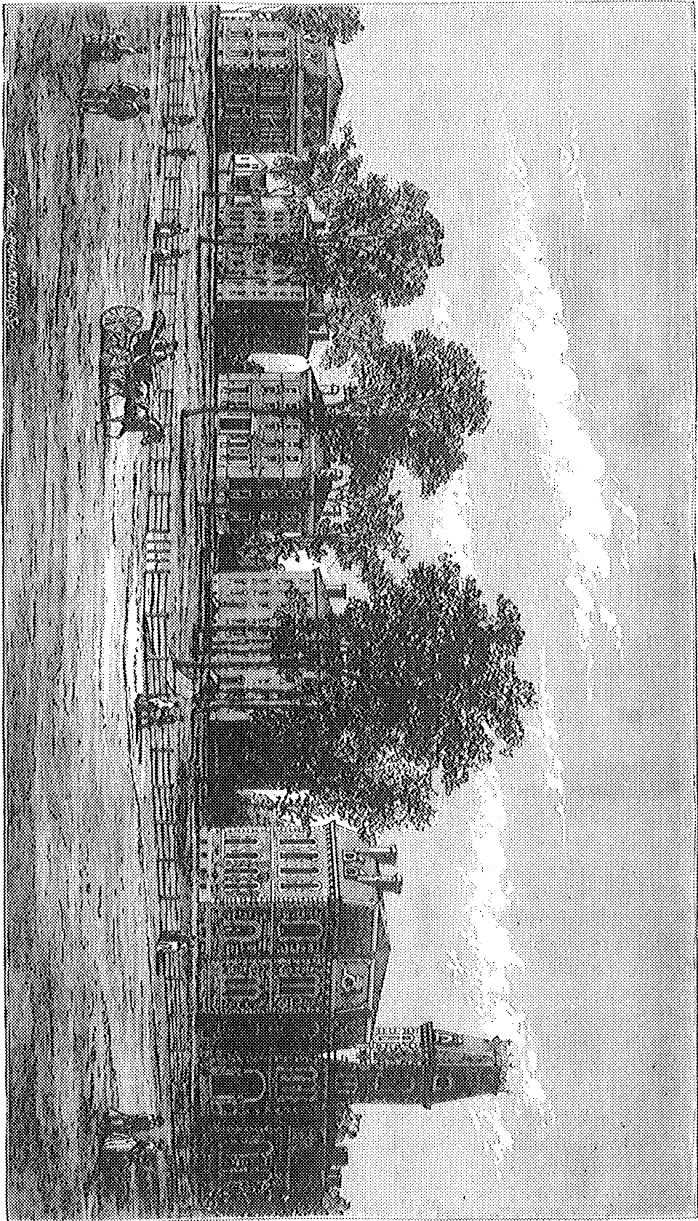
But, as has been well said, "Mr. Colby has been known chiefly by his benevolence. His gifts have been large and uniform and cheerful. In early manhood he was associated with those noble laymen, Cobb and Farwell, and Freeman and Kendall, and the Lincolns, Ensign and Heman. He caught their spirit, and set a blessed example by the largeness of his gifts. He began to give freely as clerk with a small salary, and gave liberally from that time to the day of his death. He gave on principle, and no worthy claimant was turned from his door. His courage and hopefulness did much to

save Newton and Waterville in dark hours, and his large donations stimulated others to create the endowments which assured the future prosperity of these institutions. His benefactions were liberal to Brown University and other institutions, and flowed in a perennial stream to the Missionary Union and other agencies for Christian work at home and abroad." His gift of \$50,000 to what was Waterville College led to the change which took place in the name of that institution, causing it thenceforth to be known as Colby University. Mr. Colby was chosen a trustee of Brown University in 1855, and held that office up to the time of his death. For many years he was the treasurer of the Newton Theological Institution, and he contributed most liberally to its endowment. As an honored and benevolent layman of the Baptist denomination his name will go down to posterity, and his memory be long cherished as the wise counselor and the generous benefactor, who lived and planned for the glory of his Lord and the highest spiritual interests of those whom he sought to bless. Mr. Colby died at his residence in Newton Centre, Mass., April 2, 1879, aged sixty-eight years and seven months.

Colby, Rev. Henry F., A.M., son of Hon. Gardner and Mrs. Mary L. R. Colby, was born at Roxbury (now Boston Highlands), Mass., Nov. 25, 1842, and spent his childhood and youth at Newton Centre, Mass. In 1862 he graduated with the honor of the Latin salutatory of Brown University. After nearly a year spent abroad, he went through a course of study with the class of 1867 at Newton Theological Seminary; was ordained to the work of the ministry as pastor of the First church at Dayton, O., January, 1868, where he still remains.

Mr. Colby has published a class poem, a poem before a convention of the Alpha Delta Phi Fraternity, a discussion on restricted communion, a memoir of his father, Gardner Colby, and occasional sermons. He is closely identified with educational and denominational work in the State of Ohio, and is much esteemed both as a preacher and pastor.

Colby University.—The institution which now bears this name, began its existence as the majority of our Baptist seats of learning commenced life, in a very humble way. An act was passed by the Legislature of Massachusetts, Feb. 27, 1813, establishing a corporation under the title of "The President and Trustees of the Maine Literary and Theological Institution," and endowing it with a township of land, a few miles above the city of Bangor. It was a very good timber section, but a most unsuitable place in which to commence a literary and theological seminary. There is some reason to suspect, as President Champlin has suggested, that "it was a cunning device to defeat the whole project, or at least, to secure in this case, as formerly,



COLBY UNIVERSITY.

that if the voice of John the Baptist must be heard at all, it should be heard only 'crying in the wilderness!'" Not thinking it worth while to attempt to commence an enterprise in a location where sure disaster and defeat would be the consequence, the corporation obtained the consent of the Legislature to start the new institution in any town in Somerset or Kennebec Counties. Waterville, now one of the most attractive villages on the banks of the Kennebec River, was the site selected. Rev. Jeremiah Chaplin, of Danvers, Mass., was chosen Professor of Theology, and Rev. Irah Chase, of Westford, Vt., Professor of Languages, and the 1st of May, 1818, was the day appointed to commence instruction in the institution. Prof. Chaplin accepted his appointment, but Prof. Chase declining his, Rev. Avery Briggs was chosen Professor of Languages, and commenced his duties October, 1819. The Professor of Theology brought several pupils with him, who were already in training for the ministerial office.

In 1820 the Legislature of Maine, now an independent State, granted to the institution a charter, by virtue of which it was invested with collegiate powers, and took the name of Waterville College. The first elected president was Rev. Daniel H. Barnes, of New York, a gentleman of fine culture, and possessing rare qualifications for the position to which he was invited. Mr. Barnes declined the call which had been extended to him. The corporation then elected Prof. Chaplin to the presidential chair, and added to the faculty Rev. Stephen Chapin as Professor of Theology. The first class which graduated was in 1820, and consisted of two persons, one of whom was Rev. George Dana Boardman, the story of whose missionary life is invested with so thrilling an interest. Mr. Boardman, immediately on graduating, was appointed tutor.

The new institution was now fairly started on its career of usefulness. An academy was commenced, with the design to make it what it has so generously proved to be, a feeder of the college. A mechanic's shop also was erected, to furnish such students as wished to earn something by their personal labor an opportunity to do so. The academy lived and ripened into the vigorous, healthy institution now known as the "Waterville Classical Institute." The mechanic's shop, after a twelve years' experiment, was adjudged on the whole to be a failure. Meanwhile, the needed college buildings were, one after another, erected. The usual experience of most institutions starting into life as this had done was the experience of Waterville College. There was self-denial on the part of teachers, an appeal in all directions for funds to carry on the enterprise; struggles, sometimes, for very life; alternations of hope and despondency on the part of its friends; but yet gradual increase of strength, growing

ability to carry the burden of responsibility which had been assumed, and a deeper conviction that a favoring Providence would grant enlarged success in due time. To its first president, Rev. Dr. Chaplin, it owes a debt of gratitude and respect, of which it never should lose sight.

President Chaplin resigned after thirteen years of toil and sacrifice endured for the college, and was succeeded by Rev. Rufus Babcock, D.D., who remained in office from 1833 to 1836. The next president, Rev. Robert E. Pattison, D.D., was also three years in office, from 1836 to 1839. His successor was Eliphaz Fay, who was in office from 1841 to 1843, and was succeeded by Rev. David N. Sheldon, D.D., who was president nine years, from 1843 to 1852. Upon the resignation of President Sheldon, Dr. Pattison was recalled, and continued in office another three years, from 1854 to 1857. His successor was Rev. James T. Champlin, D.D., who had filled the chair of Professor of the Greek and Latin Languages from 1841. His term of service commenced in 1857, and closed in 1873. The present incumbent is Rev. H. E. Robins, D.D., who was elected in 1873.

Colby University takes its name from Gardner Colby, Esq., of Boston, whose generous gifts to the college place him among the munificent patrons of our seats of learning. Its endowment is sufficiently large to meet its present necessities, but will need additions to it with the increasing wants of the institution. It may reasonably congratulate itself on the general excellence of its buildings, which are Chaplin Hall, South College, Champlin Hall, Coburn Hall, and Memorial Hall. The first two of these are dormitories of the students, the third contains the pleasant recitation-rooms, the fourth is used for the department of Chemistry and Natural History, and the last named, built to honor the memory of the alumni who fell in their country's service during the late civil war, has in its eastern wing the university library, with its 15,000 volumes and 7500 pamphlets, and in its western wing the college chapel, a room 40 by 38 feet in dimensions. The university has also an observatory and a gymnasium. Three institutions in the State have been brought into close connection with the university,—the Waterville Classical Institute, the Hebron Academy, and the Houlton Academy,—all these are "feeders" of the university. There are at present 62 scholarships, founded by churches or individuals, yielding from \$36 to \$60 a year. The regular expenses which the student incurs are placed as low as they can reasonably be put, and no really deserving young man will be suffered to dissolve his connection with the university if he is in earnest to prosecute his studies with diligence and fidelity.

Cole, Rev. Addison Lewis, was born in Cul-

pepper Co., Va., Feb. 9, 1831. The family moved to Cass Co., Ill., in 1833, where he lived on a farm until 1858. He was converted and baptized at the



REV. ADDISON L. COLE.

age of seventeen. In 1858 he entered Shurtleff College, Ill., graduating with honor in 1862. He was then ordained, and afterwards studied theology at Shurtleff, graduating in 1866. He was pastor at Owatonna, Minn.; Milwaukee, Wis.; and Minneapolis, Minn. Constant revivals characterized these pastorates. The churches grew rapidly in numbers, strength, and permanent influence. He was two years chaplain to the Minnesota senate. Health failing, he was unable to preach from 1871 to 1877. From 1874 to 1877, in order to gain and retain health, he studied hygienic medicine at a celebrated institute in New York. In 1877 he began preaching again at St. Cloud, Minn., with his usual success, and in 1878 he moved to California, in response to a call from the First Baptist church, Sacramento, which he served one year, and in 1879 he assumed charge of the church at Dixon. Mr. Cole is secretary of the board of California College; an independent thinker, a strong and vigorous writer, a sound theologian, an industrious, conscientious student, a magnetic, eloquent speaker, and a man of marked influence among the Baptists of California.

Cole, George, was born at Sterling, Conn., June 22, 1808; graduated at Brown University in 1834; was Professor of Mathematics in Granville College, O., 1834-37; became editor of the *Cross and Journal* (now *Journal and Messenger*), Cincinnati, O., in 1838, and continued in that position nine years.

From 1847 to 1856 engaged in business, being part of the time one of the editors of the *Cincinnati Gazette*; again took charge of the *Journal and Messenger* in 1856, and continued as its editor until 1864, when failing health compelled him to resign; died in Dayton, Ky., July 14, 1868.

Cole, Rev. Isaac, M.D., was born in Baltimore Co., Md., Sept. 13, 1806. He was educated for the medical profession, and graduated at the University of Maryland in 1827, after which he entered upon its practice in the city of Baltimore. In 1830 he became a member of the Methodist Episcopal Church, serving as a local preacher for about fifteen years, and was then ordained an elder. Having changed his views with regard to baptism and certain doctrinal points, he withdrew from the Methodist Church by certificate, and was baptized by the Rev. Dr. Fuller, on Sept. 28, 1851, and was ordained Oct. 5, 1851. In 1852, Dr. Cole relinquished the practice of medicine and became pastor of the Second Baptist church, Washington, D. C. During his first year here a new house of worship was erected, and during his pastorate 96 persons were baptized. In 1855, Dr. Cole became pastor of the North Baptist church, Philadelphia, and during his stay with them, which was a little more than three years, the membership increased from 140 to 400. In 1858 he became pastor of the Thirteenth Street Baptist church, Washington, and continued to act as such until the union of the Thirteenth Street



REV. ISAAC COLE, M.D.

and the First Baptist church took place, Sept. 25, 1859. In 1860 he became pastor of the Lee Street Baptist church, Baltimore, and while there he built

for them a new house of worship, and baptized a large number into the fellowship of the church. Being urgently invited a second time to become pastor of the North church, Philadelphia, Dr. Cole accepted, and during the four years he was with this church upwards of a hundred persons were baptized. After leaving the North church he filled the pulpit of the Eleventh church for a time. From Philadelphia he went to Westminster, Md., and there built another house of worship for the denomination. Feb. 1, 1878, he became pastor of Second Baptist church of Washington, D. C. (the Navy-Yard church), where he has been very successful in his labors, baptizing quite a large number, and greatly improving and beautifying their house of worship.

Cole, Jirah D., D.D., was born in Catskill, N. Y., Jan. 14, 1802. His father, though educated a Presbyterian, was a decided Baptist in conviction. The son was a subject of various impressions from childhood, but was finally awakened under a sermon by Rev. Howard Malcom, then a young pastor in Hudson, and speedily found peace in believing. On Sabbath, 4th March, 1821, he was baptized at Catskill, in company with his father and others. Aug. 23, 1822, having decided to prepare for the ministry, he entered the Literary and Theological Institution at Hamilton, then under the care of Prof. Daniel Hascall. Jonathan Wade and Eugenio Kincaid had just graduated in the first class sent out. A lively missionary spirit had been aroused, and a missionary society formed, of which Mr. Cole was chosen corresponding secretary. At that time it was ascertained that there were only two such societies in the country, one at Andover, the other at Auburn. He graduated in 1826, and almost immediately his active ministry began with the church in Greenville, N. Y. His ordination, however, took place at Ogden, Sept. 12, 1827, of which church he became pastor, and so remained until Nov. 21, 1831, having in the mean time baptized 57. His subsequent labors in New York were three years at Fredonia, several months as supply of the Second Baptist church of Rochester, where he baptized between 40 and 50, another supply of some months at Parma Corners, and two and a half years at Fabius. He then entered the service of the Missionary Union as agent, upon the earnest and repeated solicitations of Elder Alfred Bennett, the first year being spent in New York, and the second in Ohio, Indiana, Illinois, and Missouri. Resigning this agency in 1841, he served as pastor two years at Ithaca, N. Y., accepting then an agency for the Home Mission Society in Maine, New Hampshire, and Vermont. In 1843 he became pastor of the church in Whitesborough, N. Y., and remained there some five years, serving meanwhile also as corresponding secretary of the State Convention.

Thence to Nunda in 1848. In 1850 he was offered the Northwestern agency for foreign missions, his location to be at Chicago. This he accepted, continuing in the service seven and a half years. He then became pastor of the church in Delavan; in 1860, of the church in Barry, Ill., subsequent pastorates being at Valparaiso, Ind.; Galva, Cordova, Atlanta, Lockport, and Rozetta, Ill., where he is now laboring with vigor and success, in spite of his advancing years and infirmity of health.

Dr. Cole has rendered important service with his pen, not only as secretary, but as author and compiler of different works. He was one of the editorial committee in preparing the memorial volume of the first half-century of Madison University, performing a large amount of valuable work. He had previously prepared a "History of the Rock Island Association." Having been appointed historian of the Baptists for the State of Illinois, he has, with great labor and fidelity, prepared a work which, although it remains in manuscript, is one of great value. Dr. Cole's ministry of over fifty years has been one of signal activity and usefulness.

Cole, Hon. Nathan, M.C., was born July 26, 1821. His father came to St. Louis in 1821, from



HON. NATHAN COLE, M.C.

Seneca Co., N. Y. In 1842 he professed religion at Alton, and he has been a member of the Second Baptist church of St. Louis since 1852. He is a diligent student of God's Word now, and he loves to expound it in Sunday-schools. In 1869 he was chosen mayor of St. Louis, and he filled the office to the great satisfaction of his fellow-citizens. In

1876 he was elected president of the Merchants' Exchange. In the autumn of the same year he was sent to Congress to represent the second district of Missouri. He is vice-president of the St. Louis National Bank of Commerce. In 1863 he took an active part in building the first grain-elevator in St. Louis. Nathan Cole is a friend to the poor, to education, and to religion. He has given large amounts to sustain and advance the cause of Jesus, and to further public interests. He is a firm Baptist, with a large scriptural charity. Mr. Cole has been sought by offices, but he aspires to no public position. He is one of the most enlightened, unselfish, and blameless men that ever occupied a seat in Congress.

Coleman, James Smith, D.D., was the only child of pious German parents, and was born in



JAMES SMITH COLEMAN, D.D.

Ohio Co., Ky., Feb. 23, 1827. In early childhood he displayed a great fondness for books, and being taught by his parents to read, he eagerly sought instruction. At the age of eleven he was converted, and soon after was baptized by Alfred Taylor into the fellowship of Beaver Dam Baptist church. In obtaining his education he labored under the disadvantages incidental to frontier life, and at the age of seventeen commenced teaching school and attending a seminary alternately. In his fifteenth year he communicated to his mother the fact of his being powerfully impressed with a call to preach the gospel. This he resisted, and commenced the study of medicine. Abandoning this pursuit, he applied himself to the study of law. He was elected sheriff of his county, then commissioned

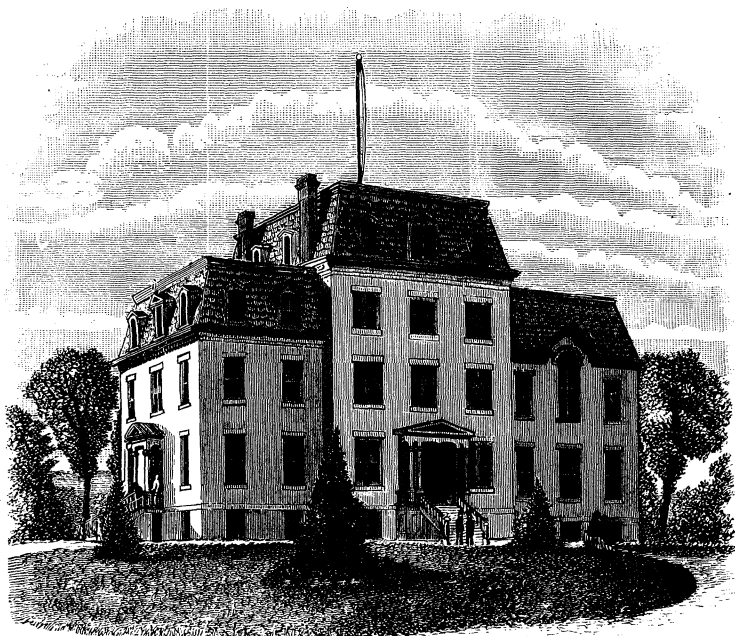
brigadier-general of the militia, but yielded to the irresistible convictions of duty to preach the gospel. He was ordained in October, 1854, and became the pastor of four churches, preaching much among the destitute with remarkable success. He rapidly increased in popularity and influence. In 1857 he was elected moderator of Gasper River Association, and in 1859 was chosen moderator of the General Association of Kentucky Baptists, holding the position until 1873. He also served the General Association as State evangelist several years. He was called to the pastorate of the First church in Owensborough, Ky., in 1878, and served one year, during which 250 members were added to the church. He resigned on account of impaired health. He is now (1880) pastor of Walnut Street church in Owensborough. During his ministry he has baptized over 3000 persons, about 700 of whom were from other denominations,—principally Methodists. Among the latter may be mentioned Rev. W. P. Yeaman, D.D., now of Glasgow, Mo.

Coleman, Prof. Lewis Minor, was born in Hanover Co., Va., Feb. 3, 1827. He was the son of Thomas B. Coleman, an honored citizen of Carolina County, and for several years its representative in the Virginia Assembly. Until the age of twelve young Coleman received an excellent training under his mother, a pious and highly-accomplished lady. At that period he entered Col. Fountain's school, and in 1841, Concord Academy, an institution of high grade under the charge of his distinguished uncle, F. W. Coleman, afterwards Virginia State senator. His progress here was so rapid and thorough that, in 1844, when only seventeen, he entered the University of Virginia, and graduating in all its schools with distinguished honor, he took the degree of Master of Arts in two years. Immediately after graduation he professed a hope in Christ, and in November, 1846, was baptized into the fellowship of the First Baptist church, Richmond, by the Rev. Dr. Jeter. Soon after Mr. Coleman became an assistant teacher in the academy of his uncle, Mr. F. W. Coleman, and a few years later established, himself, the Hanover Academy, which soon became one of the very best schools of its kind in the State. On the death of that distinguished scholar, Dr. Gessner Harrison, Professor of the Latin Language and Literature in the University of Virginia, Mr. Coleman, in 1859, was chosen to fill that arduous and honorable position, and he adorned the chair which had been, for so many previous years, crowned with distinction. When the war broke out, he left the pleasant surroundings of professional life and the quiet of his loved home for the battlefield. He raised an artillery company and became its captain, and in 1862 was appointed major of artillery. At the battle of Fredericksburg, amid the terrible havoc and slaughter which accompanied

it, Prof. Coleman received a wound near the knee, which ultimately proved fatal. For ninety-eight weary days he suffered the most intense physical agony, and at last, under the ministrations of a host of relatives and friends, he triumphantly fell asleep in the Saviour whom he loved. Prof. Coleman was no ordinary person. As a man, he was rigidly conscientious, unaffectedly pious, and very liberal in his benefactions. As a scholar, his knowledge was varied and remarkably accurate. As a teacher, he won the regard of all, and moulded the rudest into symmetrical characters. As a father, a son, a brother, he was almost faultless; while as a Christian worker, the Bible-classes for students, and the Sunday-school for colored children, were his noble monuments.

was ordained in 1845 at North Esk; his last pastorate was at Sackville. During his ministry Mr. Coleman baptized over 1000 converts. He died March 7, 1877.

Colgate Academy was opened in 1832 as a preparatory school at Hamilton, N. Y., and in 1853 it was duly chartered as the grammar school of Madison University. It has not only a thorough classical course of three years preparatory to college, but a general academic course in English, mathematics, and natural science. It has graduated about 1000, and at present numbers 103 students. It has a principal and 6 associate teachers. A beautiful and commodious academic building was erected in 1873 at the cost, including grounds, of \$60,000, by James B. Colgate, of New



COLGATE ACADEMY.

Coleman, Rev. R. J., an early preacher in Arkansas, was born in Virginia in 1817; removed to Clark Co., Ark., in 1843; began to preach in 1852. He supplied a number of churches near his home until 1858, when he settled near Pine Bluff, and continued to supply churches in Jefferson and Saline Counties until 1865, when he removed to Austin, where he still resides. He has served many of the most prominent churches of his region with great success.

Coleman, Rev. William, was born in New Brunswick, and he was baptized into the fellowship of the Baptist church, Portland, St. John. He

York, in memory of whose parents it is named. It is 100 by 60 feet, 3 stories high, and surmounted by a mansard-roof.

While the academy has its own faculty apart in government and discipline from that of the university proper, it is under the control of the corporation of Madison University, and is a part of the general system of education maintained by that board. At the time of the opening it was partially endowed by Messrs. James B. Colgate and John B. Trevor by a gift of \$30,000, since increased by a donation of \$25,000 from Mr. James B. Colgate. (See, also, MADISON UNIVERSITY article.)

Colgate, James B., son of William and Mary Colgate, was born in the city of New York, March 4, 1818, and educated in the higher schools of New York, and in academies in Connecticut. After a clerkship of seven years he was for nine years in the wholesale dry-goods trade. In 1852, he became partner with Mr. John B. Trevor, in Wall Street; this firm continued until 1872, when, on the retirement of Mr. Trevor, Mr. Robert Colby became his partner, under the firm-name of James B. Colgate & Co. Mr. Colgate became a member of the Tabernacle Baptist church in the city of New York in his youth, having been baptized by Rev. Beniah Hoc. His residence now is in Yonkers, where the Warburton Avenue Baptist church, one of the best church edifices in the country, stands a monument of his and Mr. Trevor's liberality. The greater part of the expense of building this house was borne by these two brethren. Mr. Colgate has been the chief benefactor of Madison University, and in her darkest days she has ever found in him not only a wise counselor, but a warm friend and supporter. Mr. Colgate has also given liberally to the University of Rochester and its theological seminary, to the academy at New London, N. H., to Peddie Institute, N. J., and to Columbian University, at Washington, D. C. With all his liberality towards institutions of learning, it hardly surpasses that with which he cherishes needy churches, missionary fields, and denominational societies. Mr. Colgate is a man of vigorous constitution and large frame. He is an outspoken Baptist, of decided convictions, and he is always ready to defend them in private or public. In business circles his house is regarded as one of the most reliable and substantial in Wall Street, and in the dark days of the late civil war, the government found in it a power of which it might have been afraid, but for the incorruptible integrity and loyalty with which its business was uniformly conducted.

Colgate, Mrs. Mary Gilbert, wife of William Colgate, was born in London, England, Dec. 25, 1788. She came to this country in 1796. She had the advantages of an excellent education and was a woman of many accomplishments. Her marriage with Mr. Colgate took place April 23, 1811. A devout Christian, a generous and self-sacrificing friend, as wife and mother most tender, wise, and faithful, she adorned every relation. She sought out and relieved the poor; she dispensed with a real enjoyment the liberal hospitalities of her home. The education of the rising ministry was one of the chief interests of her practical life; not a vague and general care, but definite and personal, manifesting itself in concern for particular students, many of whom she made welcome guests at her house. In all the generous efforts for the church

and for humanity in which her husband had so extensive a share, she proved herself a helper worthy of him. She died October, 1854.

The surviving sons of William and Mary Colgate are Robert, James B., and Samuel.

Colgate, Samuel, a son of William Colgate of precious memory, was born in the city of New York, March 22, 1822. He was baptized and became a member of the Tabernacle Baptist church in 1839. From that early age he has been an earnest worker in the cause of Christ. He succeeded to his father's business, greatly enlarging it, and to his father's benevolence and interest in the great enterprises of the Baptists. He is a member of the board of Madison University, and a liberal patron of that institution. It is well known that Samuel and James B. Colgate erected the Colgate Academy edifice at Hamilton, an important adjunct to the university, at an expense only a little short of \$60,000. Mr. Colgate has been for several years a member of the board of the American Tract Society. He is president of the board of the New York Education Society; he is also president of that famous association of New York, "The Society for the Suppression of Vice."

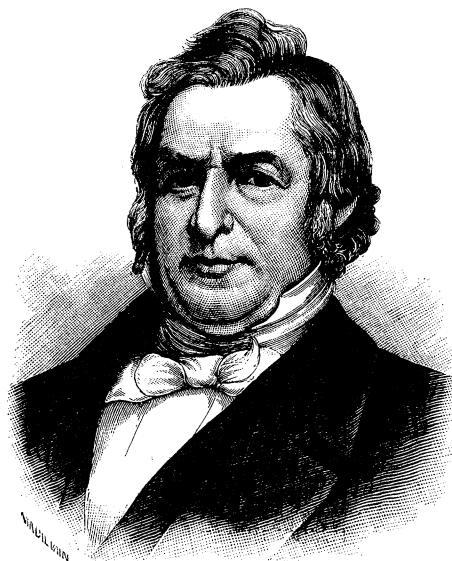
Colgate, William, was born in the parish of Hollingbourn, County of Kent, England, on the 25th of January, 1783. He was the son of Robert and Mary (Bowles) Colgate.

Robert Colgate was a farmer by occupation, and a man of superior intelligence. He warmly sympathized with the American colonies in their struggle with the mother-country before and during the war of the Revolution. Hating despotism in every form, he hailed the triumph of the French revolutionists in their struggles to throw off the regal yoke. Political considerations constrained him to leave England for this country in March, 1798. The family settled on a farm in Hartford Co., Md.

William Colgate came to New York City in 1804. He there obtained employment as an apprentice to a soap-boiler, and learned the business. Young as he was, he showed even then that quickness of observation which distinguished him in after-life. He closely watched the methods practised by his employer, noting what seemed to him to be mismanagement, and learned useful lessons for his own guidance. At the close of his apprenticeship he was enabled, by correspondence with dealers in other cities, to establish himself in the business with some assurance of success. He followed it through life, and became one of the most prosperous men in the city of New York. This circumstance, together with his great wisdom in counsel, and his readiness to aid in all useful and practicable enterprises, gave him a wide influence in the community, and especially in the denomina-

tion of which he was from early life an active and honored member.

Of the occurrence which led to his connection with that denomination he gave the following account to the writer of this sketch. For some time after coming to New York, he attended worship with the congregation of the Rev. Dr. Mason, then one of the most eminent preachers of the Presbyterian Church. Writing to his father, an Arian Baptist, of his purpose to make a public profession of his Christian faith in connection with the Presbyterian Church, he stated the chief points of his religious belief, quoting a "thus saith the Lord" for each. He received a kind reply cordially approving of that course, and asking for a "thus saith the Lord" in proof of sprinkling as Christian baptism, and



WILLIAM COLGATE.

of the baptism of infants as an ordinance of Christ. Happening to read the letter in an evening company of Christian friends, members of the church he attended, he remarked on leaving them that he must go home and answer his father's questions. "Poor young man," exclaimed an intelligent Christian lady when he was gone, "he little knows what he is undertaking!" He found it so. And he found it equally hard to be convinced, by Dr. Mason's reasoning, that something else than a "thus saith the Lord" would do just as well.

He was baptized in February, 1808, by the Rev. William Parkinson, pastor of the First Baptist church in New York. In 1811 he transferred his membership to the church in Oliver Street. In 1838 he became a member of the church wor-

shipping in the Tabernacle, to the erection of which he had himself largely contributed.

He annually subscribed money to assist in defraying the current expenses of Hamilton Literary and Theological Institution, afterward Madison University and Theological Seminary; and he was among the most strenuous opposers of their removal to the city of Rochester. He was a regular contributor to the funds of the Baptist Missionary Union, and took upon himself the entire support of a foreign missionary. His other benefactions were numerous, but not such as admit of specification.

Our acquaintance with Deacon Colgate commenced in 1837, when he was about to resign his place on the Board of Managers of the American Bible Society. That board, following the example of the British and Foreign Bible Society, had refused to aid in printing translations of the Holy Scriptures by Baptist missionaries. He desired the writer to put in proper form his reasons for withdrawing from the board. In compliance with his request we prepared a full statement of the case, from the printed documents on both sides. The ground was taken that grievous injustice was done to Baptists by the refusal to aid in printing the translations of their missionaries; Baptists having freely contributed to the funds of the society, and given it their moral support as managers and life-directors, without any dictation to missionaries employed in translating by other organizations represented in the society. The charge of denominational favoritism was fully proved against the society; and the Baptist members of the Board of Managers withdrew from it.

Baptists, finding that they could not expect fair treatment from this professedly undenominational body, retired from it, and formed the American and Foreign Bible Society, for the circulation of the Bible in our own and in foreign lands. Deacon Colgate served it as its treasurer. He was one of thirteen ministers and laymen who organized the American Bible Union in 1850, and was treasurer of that society till his death.

In 1811 he married Miss Mary Gilbert, daughter of Edward Gilbert; a happy union with a partner of congenial spirit.

In all domestic relations he was without fault. He made generous provision for his aged parents, for whom he purchased a pleasant home on a farm in a neighboring county, and ministered to their wants while they lived. His own home was made happy by his personal influence. Of a cheerful habit of mind, tempered by serious earnestness, he shared the playful jest and the good-humored retort, and innocent gayety felt no restraint in his presence. He aimed to make home pleasant, and the family circle the chief attraction for its members.

If he made any life-long mistake, it was in the endeavor to keep an even balance between the two elements of power, knowledge and wealth. He resisted the permanent endowment of the Literary and Theological Institution at Hamilton, while willingly aiding in its support by annual contributions, and thus insuring mutual dependence. It was the error of his time; and his sons have since nobly retrieved it.

Collier, Rev. William, was born in Scituate, Mass., Oct. 11, 1771. Having removed to Boston in his youth, he attended upon the ministry of Stillman and Baldwin, whose preaching led to his hopeful conversion. He became a member of Dr. Baldwin's church, and under the genial influence of his newly-formed love for his Saviour desired to become a preacher of the gospel. To fit himself for this work he entered Brown University, and graduated in the class of 1797. He pursued his theological studies under Dr. Maxey, and was licensed to preach June 3, 1798. His ordination took place in Boston, July 11, 1799. After brief pastorates in Newport, R. I., and in New York City, he became pastor of the First Baptist church in Charlestown, Mass., and remained there for sixteen years, acting for a part of the time as chaplain of the State prison in that city. On account of impaired health he was obliged to resign his pastorate in 1820. He was appointed "minister at large" in Boston, where he proved himself "a workman indeed," performing a vast amount of ministerial labor, his term of service reaching beyond the seventieth year of his life. He secured for himself the sincere affection and respect of the community in which, for so long a time and so faithfully, he wrought for his Master. The messenger of death came to him in the midst of his work, and he was allowed but a brief respite from his labors. Suddenly smitten down, he lingered a few weeks and then died, March 19, 1843.

A hymn-book, which was used somewhat extensively in Baptist churches, was compiled by Mr. Collier. He edited also the *Baptist Preacher*. He prepared for the press an edition of Saurin's sermons, the "Gospel Treasury," an edition of Andrew Fuller's works, and some other productions. Dr. Stow says of him, "The memory of Mr. Collier is fragrant in this community. The sphere that he filled was not large, but he filled it well. He walked with God."

Collis, Rev. S. M., was born in Burke Co., N. C., Jan. 30, 1818; baptized by Rev. S. Mugan in August, 1838; ordained in June, 1844, Revs. S. Mugan, R. Patterson, and Peter Miller forming the Presbytery; has served many churches as pastor, one of them for thirty years; was for nine years clerk of the Roon Mountain Association, and fourteen years moderator of the same body; a

strong temperance man, and a great advocate of missions.

Colman, Rev. James, was born in Boston, Mass., Feb. 19, 1794. Having completed his studies, he was ordained in Boston, Sept. 10, 1817; was appointed a missionary to Burmah the previous May. He sailed from Boston, Nov. 16, 1817, with Rev. E. W. Wheelock, and arrived in Calcutta April 15, 1818, and in Rangoon the following September. He was associated with Dr. Judson in missionary labor, and was his companion in the visit to Ava to see what could be done to secure the favor of the king, and toleration for the religion which they were trying to preach to his subjects. The story of this excursion is related in the first volume of Dr. Wayland's "Memoir of Dr. Judson," and the whole transaction is invested with an air of Oriental romance which makes it full of interest. The errand was a fruitless one, and the missionaries returned to the field of their labors, feeling that in God alone could they put their trust. It seemed desirable that a mission station should be established on the borders of Burmah, to which, in case of severe persecution, the missionaries might flee. Chittagong was chosen, and Mr. and Mrs. Colman proceeded to the place thus selected. After a brief residence here Mr. Colman decided to remove to Cox's Bazaar, that he might be brought into more immediate contact with the class of people whom he wished especially to influence. It was an unhealthy village in which he had made his home. After a few months of unremitting labor he took the jungle fever, and died July 4, 1822.

Colman, Jeremiah James, member of Parliament for the city of Norwich, England, belongs to an old Baptist family well known for many years in that district. He became in early life a member of the church in St. Mary's chapel, Norwich, during the pastorate of Dr. Brock, and has served with fidelity and honor in the deacon's office for a long period. The firm with which he is connected gives employment to about 2000 persons, and does business with all parts of the world. He was first chosen a member of Parliament for Norwich in 1871, and again at every succeeding election at the head of the poll. His generous interest in popular education was demonstrated by the erection, at his own cost, of an elegant and substantial school for the children of families employed at his works. Few large employers have succeeded in winning the respect and esteem of their people to a greater extent than the Colmans of Norwich. Mr. Colman has for many years rendered substantial aid to every good work in his neighborhood, without regard to party or sect, but he is equally well known for his attachment to liberal and non-conformist principles.

Columbian University, Washington, D. C., was, in its origin, a direct outgrowth of the missionary

spirit. When Judson, who had graduated at Brown University and then at Andover Theological Seminary, and Rice, who was his associate in study, had, on their voyage as the first American missionaries to India, become Baptists, there was but one college—Brown University, organized in 1764—under the control of the Baptist denomination. For fifty years from that time, down to the organization of the Baptist Triennial Convention, and the return of Rice to awaken the Baptists to the need of sustaining Judson in the work of foreign missions, no second college and no theological seminary had been originated. In about ten years from that time, however, no less than five institutions of learning, which have grown into colleges and theological seminaries, were founded, at Hamilton, N. Y., in 1819; Waterville, Me., in 1820; Washington, D. C., in 1822; Georgetown, Ky., in 1824; and at Newton, Mass., in 1825; while, during the next ten years, five other centres caught the same impulse, resulting in the founding of the Richmond College, Va.; Wake Forest, N. C.; Furman University, S. C.; Mercer University, Ga.; and New Hampton Institute, N. H. There must have been some new and controlling sentiment that caused this simultaneous and wide-spread movement, and the history of the Columbian College reveals that sentiment most clearly, as it was for a time the centre of the new interest. Luther Rice, in traveling through the country as a recent convert to Baptist views of Scripture truth, and having as his first and great object the awakening of an interest in foreign missions, was struck with the deep hold which the views he had been led to receive had taken on the popular mind; while at the same time he found no institution whose special mission it was to train young men to defend those views at home and abroad. A thorough knowledge of the Hebrew and Greek languages of the original Old and New Testament Scriptures was, of course, indispensable for those who were to become foreign missionaries, and who would be called upon to translate the Scriptures into tongues whose vocabulary was but ill-fitted to have incorporated into it the great truths of the gospel. That knowledge, also, was of prime importance for all those who, as heralds of that truth at home, must be able to defend the faith as first given. Furthermore, it seemed a necessary part of the individual duty of those who regarded the Bible as the only rule of faith that they should, above all others, seek its meaning in the words used by the inspired writers. The conviction of Rice that the Baptists should have new centres of learning, and should found at least one central theological seminary, soon became common. In locating this central institution two ideas prevailed with Rice: first, that from his intimate personal acquaintance with the Bap-

tists of the entire country the theological seminary should be located at the geographical and national centre; and, second, that the city of Washington was the most suitable place, since, from the origin of the government, that place had been regarded by the leading statesmen of the nation as a centre where promising youth from every section of the country could best gather for a common education. President Washington, in his message addressed to Congress, Jan. 8, 1790, had urged the adoption of such a course, and when for seven years these recommendations had been neglected, he, in his last message, used these emphatic words: "Such an institution would secure the assimilation of the principles, opinions, and manners of our countrymen by the common education of a portion of our youth from every quarter. . . . The more homogeneous our citizens can be made in these particulars the greater will be the prospect of permanent union. . . . Its desirableness has so constantly increased with every new view I have taken of the subject, that I cannot omit the opportunity of once for all recalling your attention to it." Presidents Jefferson and Monroe made similar recommendations at different times. During the administration of President Monroe the Columbian College was founded, and he, together with many other able statesmen of the time, among them John Quincy Adams, gave it their aid by written recommendations and by donations; and, until the war in 1861, the Presidents and their Cabinets, without exception, attended the annual commencements, thus justifying the conviction of its founders in the propriety of its location.

In 1817, at the second meeting of the Baptist General Convention, the plan was approved. By the efforts of Luther Rice, who was appointed agent, grounds north of the city, extending between Fourteenth and Fifteenth Streets, were purchased, and a college building, with two houses for professors, was erected. In 1821, the charter was obtained from Congress, and the Baptist Convention, which met that year in Washington, approved the measures thus taken. The college opened in 1822, and among its first officers were Dr. Stoughton, President; Irah Chase and Alvah Woods, Theological Professors; Thomas Sewall and Jas. M. Staughton, Medical Professors; William Cranch and Wm. T. Carroll, Law Professors; Rufus Babcock, J. D. Knowles, Thomas J. Conant, and Robt. E. Pattison, Tutors; also Wm. Ruggles and Alexis Caswell were afterwards appointed professors. Among its earliest graduates were Hon. Thos. D. Eliot, Robt. W. Cushman, Baron Stow, Rolin R. Neale, and others since eminent in three professions. At its first commencement all branches of the government, with Lafayette as visitor, were present.

The special claims of the college proper led to the early withdrawal of the theological professors, and to the founding, in 1825, of the Newton Theological Institution by Dr. Chase. Financial embarrassments soon troubled the college, and led to the suspension of all its departments in 1827, when, for a year, Wm. Ruggles, then Professor of Mathematics and Natural Philosophy, alone of all its officers remained at his post. The Rev. Dr. Staughton, one of the most brilliant and popular of American preachers, and attractive and inspiring as a teacher, after efforts to relieve and sustain the college which fatally impaired his health, while on his way to accept the presidency of the new college organized at Georgetown, Ky., was arrested by sickness at Washington, D. C., and died at the residence of his son, who had been one of the medical faculty. During the business troubles of this period Dr. Alvah Woods acted as financial agent, aiding Luther Rice in 1822-23, and Rev. Elon Galusha, in 1826-27. In 1827, Rev. Robt. B. Semple, of Virginia, became president of the board of trustees, and financial agent, in which self-denying service he was engaged till 1833. In 1835, the Rev. Luther Rice died in Edgefield District, S. C. For more than twenty years he denied himself the comforts of home and family; rode night and day; preached almost constantly; received contributions for missions and for the college; would take no salary; and leaving at his death only a horse and worn-out sulky, his last message, when asked what should be done with his scanty effects, showed the ruling principle of his life still dominant, as he replied, "*Send them to the college!*"

In 1828, Dr. Stephen Chapin was elected president, and the college was reopened. His administration continued thirteen years,—from 1828 to 1841. Dr. Chapin was pre-eminent for those calm and solid qualities of mind and heart, which made him so instructive a preacher and teacher, and so patient a worker both within and without the college, and which secured for it a gradual increase of students, and a final recovery from indebtedness.

During Dr. Chapin's administration the medical department was sustained with Dr. Thomas Sewall as its head; and the college was favored with the instructions of Prof. J. O'B. Chaplin and Dr. Adiel Sherwood, the latter, after the death of Luther Rice, acting as financial agent from 1836 to 1840. On the resignation of Dr. Chapin, the college was presided over for nearly two years, by Prof. William Ruggles, when, in 1843, Dr. Joel S. Bacon became president, at which time it was free from debt, but without endowment. Dr. Bacon brought to his work a genial and winning address, and a well-stored and inventive mind, and the patronage of the college was soon increased. Under his

administration the medical department had the eminent services of Drs. Harvey Lindsly, Thomas Miller, John F. May, L. F. Gale, Grafton Tyler, Joshua Riley, and William P. Johnston. The college faculty secured, first as tutor, in 1843, and then as professor, in 1846, the services of Prof. A. J. Huntington, D.D., in Greek, whose connection, though interrupted by several years spent at two different periods in the charge of churches, has added greatly to the efficiency of the college instruction. Prof. R. P. Latham was also an efficient officer from 1852 to 1854. From 1847 to 1849 the Rev. A. M. Poindexter, D.D., acted as a successful agent in securing the first funded endowment. In 1851-52 the Rev. W. F. Broaddus, D.D., obtained subscriptions to the amount of \$20,000, thus securing a conditional promise of John Withers, of Alexandria, Va., for a similar amount. During this and two succeeding administrations of the college Col. James L. Edwards was the efficient president of the board of trustees. After a presidency of eleven years, Dr. Bacon resigned in 1854, and the college for another year was presided over by Prof. William Ruggles. In 1855, the Rev. Joseph G. Binney, who, after many years as president of the Karen Theological Seminary in Burmah, had become pastor in Augusta, Ga., was elected president. Dr. Binney brought to his office a mind of unusual analytical power and special educational skill; and the system of instruction and the discipline of the college were made eminently efficient. The patronage of the college was extended, and had not Dr. Binney felt it to be his duty to return to Burmah, his administration would have proved still more beneficial to the institution. Dr. Binney was aided in the college faculty by the services of Drs. L. H. Steiner, John S. Newberry, and Nathan Smith Lincoln, in Chemistry and Natural History; of Prof. William E. Jillson, in Rhetoric; and of Prof. E. T. Fristoe, LL.D., in Mathematics and Natural Philosophy. The medical department had added to its efficient faculty during this period Drs. J. A. Waring, E. W. Hilgard, and N. S. Lincoln. After a presidency of three years Dr. Binney, in 1858, resigned, to return to his work in Burmah. During 1858-59 the college was presided over by Prof. William Ruggles, LL.D.

In 1859, the Rev. G. W. Samson, D.D., who had been elected a year previously, became president. The administration of Dr. Binney, as the result showed, had awakened a public confidence in the future of the college which led to three simultaneous bequests made in the year 1857,—that of John Withers, of Alexandria, Va., giving one-fifth of his estate; that of Prof. Romeo Elton, D.D., then of Bath, England, giving one-half of his estate after other bequests; and that of James McCutchen, of Georgetown, D. C.; these bequests being

founded on the expectation that the fourth president would retain his office, though the first two were given in the name of the fifth president, who for about fifteen years had been an efficient trustee. At this juncture Prof. S. M. Shute, D.D., Prof. G. C. Schaeffer, M.D., and Edwin Cull were added to the faculty, the last of whom, after one year as tutor and a second year as adjunct professor, closed his career of the brightest promise as a classical scholar, while pursuing his studies in Germany. Dr. Wm. Ruggles still acted as professor, his department being changed to that of Political Philosophy, in which his instructions, given amid the excitements preceding the war, left an impression on the minds of the youth of both sections of the country never to be forgotten. The number of students at this time was larger than at any other period in the history of the college, but the war soon scattered them. The president, with Profs. Shute and Ruggles, determined, with the aid of tutors, to maintain college instruction during the progress of the war. The rental of the college buildings by the U. S. government met the expense, and also canceled a debt of \$9000 incurred under the previous administration in maintaining an able faculty. The classes were small but the instruction was thorough, and some of the most successful of our younger lawyers and clergymen graduated during that trying period. The close of the war demanded a thorough readjustment of all the departments. At the death of Col. Edwards the Hon. Amos Kendall became president of the board of trustees. A building was given by W. W. Corcoran, LL.D., to the medical department; another was secured for a law department, in which a large and most efficiently conducted school was gathered, and the building paid for out of its proceeds. The college grounds were graded and improved; a building for the preparatory school was erected; the three legacies before mentioned matured and were in part paid; and during a period of six years \$150,000 was added, in various ways, to the property of the college. Much of the efficiency that marked the recuperation after the war was due to the able co-operation of the board of trustees residing in Washington, among whom were J. C. Welling, LL.D., now president of the college; Prof. Joseph Henry, LL.D., of the Smithsonian Institution; W. W. Corcoran, LL.D., Dr. Chr. H. Nichols, and others. In 1871, after twelve years' service, Dr. Samson resigned and accepted the presidency of Rutgers Female College, N. Y. Recently the name of the college was changed to the Columbian University; and under the talented leadership of President Welling bright hopes are entertained of its future usefulness.

Colver, Nathaniel, D.D.—Although most of Dr. Colver's life was spent elsewhere than in Illi-

nois, yet his connection with important work at Chicago in his later years, and his death and burial there, render it fitting that his memorial should appear in this connection. Nathaniel Colver was born at Orwell, Vt., May 10, 1794. His father, Nathaniel Colver, Sr., as also *his* father, was a Baptist minister, for many years active in pioneer service in Vermont and Northern New York. While Nathaniel was still a child the family removed to Champlain, in the northern portion of the last-named State,—and that continued to be their home until he had reached the age of fifteen. It was at West Stockbridge, Mass., to which the family then removed, that he was converted, and that he decided to enter the ministry. He served as pastor at Clarendon, Vt.; at Fort Covington, N. Y.; as also, later, in various places farther south in the same State,—Kingsbury, Fort Ann, and Union Village. In 1839 he was called to Boston, and, in association with Timothy Gilbert and others like-minded, organized the church which then and since became famous as the Tremont Temple church. His ministry here was a remarkable one, unique in the history of the Boston pulpit, and scarcely equaled anywhere in this country at any time for boldness, energy, the mastery of formidable difficulties, and its hold upon popular interest. In the higher results of spiritual effectiveness it was no less notable. In 1852, Mr. Colver left Boston for South Abington, a village in the vicinity, where he remained as pastor until his call to Detroit in 1853. Here he remained until 1856 as pastor of the First Baptist church. At the date just named he became pastor of the First church in Cincinnati. While here the degree of Doctor of Divinity was given to him by the college at Granville. Leaving Cincinnati in 1861, he came to Chicago as pastor of the Tabernacle, now Second church. It was at Cincinnati that he first became personally enlisted in the education of young men for the ministry; a class meeting him there, steadily, in his study. At Chicago this work was resumed, and when the preliminary steps towards the organization of a theological seminary were taken, he was invited to become the professor of doctrinal theology. During the years 1867–70, Dr. Colver was at Richmond, Va., as president of the Freedmen's Institute there. His health failing him, in the last-named year he returned to Chicago, where he died on Sabbath morning, Dec. 25, 1870.

With what was so marked and signal in Dr. Colver's career as a preacher must be associated his active share in various public movements. As a zealous advocate of the principles of anti-Masonry, as a thorough-going temperance man, as one of the foremost in the anti-slavery ranks, he was during much of his life identified with radical reformers, and one of their most conspicuous champions. As a

preacher, he was doctrinal, fervid, and often exceedingly eloquent. His commanding figure, his speaking face, his melodious voice, his sparkling, resolute eye were physical helps in oratory of no mean kind. While the racy, often quaint forms of speech, with a certain beautiful homeliness in them, made him popular with the masses, cultivated people as well found in its simple strength an element often lacking in what is more finished. In his last days he often reviewed the incidents of his eventful career, and while recognizing the personal Christian excellence of many with whom he had differed, declared his unshaken confidence in the principles he had advocated.

Comer, Rev. John, was born in Boston, Aug. 1, 1704. He was the eldest son of John and Mary Comer. While on a voyage to England to visit his relatives his father died, leaving his child, then less than two years of age, to the care of his widowed mother and his grandfather, who bore the same name with himself. When he reached the age of fourteen he was placed as an apprentice with a glover to learn that trade. His heart, however, was not in his work. He longed to obtain an education. Through the intercession of Dr. Increase Mather arrangements were made to release him from his apprenticeship when he was in the seventeenth year of his age. He commenced at once a course of preparatory study, and entered Harvard College, and subsequently became a student in Yale College. While a member of Harvard College he became a Christian, and united with the Congregational church of which Rev. Nathaniel Appleton was the pastor. He afterwards became a Baptist, and was baptized by his uncle, Rev. Elisha Callender, Jan. 31, 1725, and united with the First Baptist church in Boston. Soon after he connected himself with the church in Boston he began to preach, first as a supply of the venerable church in Swanzev, Mass., where he remained a short time, and then went to Newport, R. I., where he was ordained as a colleague with Rev. William Peckham, of the First Baptist church, in 1726. He remained with this church not far from three years, and then resigned in consequence of his attempt to have the practice of laying on of hands uniformly observed by the church in the admission of new members. The next two years Mr. Comer acted as a supply of the Second Baptist church in Newport, and then became the pastor of a church in the southern part of old Rehoboth, Mass., near to Swanzev. This church maintained his peculiar views on the subject of the laying on of hands. His connection with this church continued about two years, and was terminated by his death, which occurred May 23, 1734, in his thirtieth year.

Rev. Dr. Henry Jackson says of Mr. Comer,

"He was a gentleman of education, piety, and great success in his profession. During his brief life he collected a large body of facts, intending at some future period to write the history of the American Baptist churches. His manuscripts he never printed, nor did he, as I learn, ever prepare them for publication. He was even unable to revise them, and they were, of course, left in their original condition. Nevertheless, he made an able and most valuable contribution to Rhode Island history. His papers were probably written about 1729-31." From all the accounts which we have of Mr. Comer he gave promise of great usefulness. Mr. Comer was the most remarkable young man in the Baptist history of New England, and his early death was a calamity to the churches in that section of our country, suffering at the time so severely from Puritan persecutions, and needing so much his unusual talents and splendid acquirements for the marvelous prosperity, the bright day of which was so soon to break upon our struggling and hopeful communities.

Communion, Close, or Restricted.—That the ordinances of the Lord's house are for his own children admits of no discussion; so that in any case there must be some restriction. And when we examine the Word of God we find believer's baptism always preceding every other Christian duty and privilege. When the Saviour gives his commission he orders his apostles "to teach (*make disciples of*) all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit; teaching them to observe all things whatsoever he commanded them."—Matt. xxviii. 10, 20. After faith comes baptism, then other duties and privileges. Baptism precedes all Christian exercises, after faith, according to Jesus. Under the dispensation of the Spirit the same instruction is imparted. When he descended on the day of Pentecost in great power, many gladly received the Word and "were baptized, and the same day there were added unto them about three thousand souls; and they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers."—Acts ii. 41, 42. These three thousand are not brought to the Lord's table first after receiving the Word gladly; after believing, the rite of baptism is immediately administered; then they are formally added to the church, and continue steadfastly in the apostles' doctrine (teaching) and fellowship, and in breaking of bread, and in prayers. The breaking of bread, or participation in the Lord's Supper, comes after baptism and teaching. This is the law of Christ, and the practice of the Spirit, his earthly representative after his ascension. In the book of Acts throughout, baptism follows professed faith *immediately and invariably*. And as the cases are very numerous, and as the adminis-

trators of the baptism were generally inspired men, they prove that immersion should precede the Supper and all other Christian duties and privileges. The jailer's case significantly shows this. He and his household believe rejoicing in God, at "midnight;" "and he took them (Paul and Silas) the same hour of the night and washed their stripes, and was baptized, he and all his, straightway."—Acts xvi. 25–33. Paul does not spread the Lord's table for them first, but they are "straightway" baptized. This is the uniform record of such conversions in the Scriptures. In no instance in the Holy Word is it said, or even hinted, that an unbaptized man came to the communion. Even Robert Hall, the apostle of open communion, "admits, without hesitation, that subsequently to our Lord's resurrection the converts to the Christian faith submitted to that ordinance (baptism) *prior to their reception into the Christian church*. As little," says he, "are we disposed to deny that it is at present the duty of the sincere believer to follow their example, and that supposing him to be convinced of the nature and import of baptism, *he would be guilty of a criminal irregularity who neglected to attend to it, previous to his entering into Christian fellowship*. On the obligation of both the positive rites enjoined in the New Testament, and the prior claim of baptism to the attention of such as are properly enlightened on the subject; we have no dispute."* Then, according to the brilliant preacher of Cambridge, Leicester, and Bristol, believers should be baptized before coming to the Supper, if "they are properly enlightened;" that is, God gives baptism the precedence; for no amount of enlightenment or ignorance in men could give baptism a "prior claim to the attention of such as are properly enlightened on the subject," unless God had bestowed the precedence upon it. And according to the Book of Books, *open communion rests upon a foundation outside the boundaries of Revelation*.

Whatever may be the opinion of individuals, all Christian communities, recognizing baptism and the Supper to be binding rites, except Open Communion Baptists, require baptism before admission to the communion. This declaration is true of the entire history of Christianity. Speaking of the early Christians, the learned Lord Chancellor King, in his "Primitive Church," says, "The persons communicating were not indifferently all that professed the Christian faith, as Origen writes, 'It doth not belong to every one to eat of this bread, and to drink of this cup.' But they were only such as were in the number of the faithful, 'such as were baptized and received both the credentials and practicals of Christianity.' . . . Baptism always

preceded the Lord's Supper, as Justin Martyr says, 'It is not lawful for any one to partake of the sacramental food except he be baptized.'"[†] Dr. Dwight, a Congregationalist, and a former president of Yale College, says, "It is an indispensable qualification for this ordinance that the candidate for communion be a member of the visible church of Christ, in full standing. By this I intend that he should be a man of piety; that he should have made a public profession of religion, and that he should have been baptized."[‡]

The author of a Methodist work on baptism, a minister of some repute among his own people, writes, "Before entering upon the argument before us, it is but just to remark that in one principle the Baptist and Pedobaptist Churches agree. They both agree in rejecting from communion at the table of the Lord, and in denying the rights of church fellowship to all who have not been baptized. . . . Their (Baptists) views of baptism force them upon the ground of strict communion, and herein they act upon the same principles as other churches,—*i.e.*, they admit only those whom they deem baptized persons to the communion table."[‡] Other denominations might be cited to give the same testimony, but it is needless. That baptism is a prerequisite to the Lord's Supper is the law of Christendom. *Open communion rests on a foundation outside the pale of revelation, where the unscriptural structure of Romanism stands, and it lives outside the limits of Christian creeds and denominational standards*, with the unimportant exception already mentioned.

Baptism is immersion in water, as Baptists view it; and as there is but one Lord, one faith, and one baptism, those who have had only pouring and sprinkling for baptism are not baptized; and as baptism is a prerequisite to the Lord's Supper, with both Baptists and Pedobaptists, we cannot invite the unbaptized to the table which Jesus has placed in our charge, with believer's immersion as the way to it.

This is not a question of charity, or want of charity. In the edifice in which the writer ministers, besides the church, there is the *congregation*,—the unbaptized hearers. Many of these are converted persons, generous benefactors of the community, believers of lovely character, dear to the hearts of the pastor and the church. Unbaptized though they are, they have a warmer place in the affections of their pastor than any similar number of regularly baptized members of any one of our most orderly churches. They are cherished personal friends, for whom we would make any proper sacrifice. Yet we never think of inviting them to the Lord's Supper; they feel no slight

* Hall on Terms of Communion, pp. 39, 40. London, 1851.

† King's Primitive Church, pp. 231–32. London, 1839.

‡ System of Theology. Sermon, 160.

‡ F. G. Hibbard's Christian Baptism, p. 174.

from such omission. They are the only persons on earth who have any reason to take offense. They have contributed largely for church purposes; they love and are loved with Christian affection; and they know that the cause of their not being invited to come to the Supper is not a lack of love on the part of the church, but their own want of obedience. If we do not invite them to the table of the Lord, and this course shows no unkindness, there can be nothing uncharitable in giving no invitation to the communion to unbaptized strangers, though they may be members of honored but sprinkled religious communities.

We love the Lord Jesus Christ, and we love his servants of every name; and if we do not invite his unbaptized children in Pedobaptist churches to the memorial Supper, it is because we reverence the Lord, who has made believer's baptism the door into the visible kingdom, and they have removed it. With our venerable brother, Dr. Cone, we conclude, "Nor can this course of conduct be righteously construed into a breach of brotherly love and Christian forbearance, until it can be proved that we ought to love men more than we love God, and that the charity which rejoiceth not in iniquity, but rejoiceth in the truth, requires us to disregard the commandments of God, and dispense with the ordinances of our Lord and Saviour, Jesus Christ." "Finally, brethren, farewell! Adhere steadfastly to the doctrines and ordinances of Christ, as he has delivered them to us; and as there is *one body and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, so we beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace.*"* (See articles on OPEN COMMUNION, and THE LORD'S SUPPER.)

Communion, Open.—This practice is of comparatively modern origin, and its history presents little to recommend it. It seems to have been a natural outgrowth of persecuting times, when the people of God were few in number and were compelled to worship in secret places; and when the preservation of the fundamentals of divine truth made men blind to grave errors that were regarded as not soul destroying. In the first half of the seventeenth century it made its appearance in England. John Bunyan was its ablest defender, and the church of which he was the honored pastor illustrates the natural tendencies of the system by its progress backward, in adopting infant sprinkling and the Congregational denomination.

Open communion refers to fellowship at the Lord's table, and it has three forms,—a mixed

membership; occasional communion by the unbaptized in a church whose entire membership is immersed; and two churches in the same building, meeting *together* for ordinary worship, but celebrating the Lord's Supper at separate times. The first was Bunyan's, the second is followed by Spurgeon, the third was the plan adopted by Robert Hall in Leicester. The community in Hall's chapel, which he called "The Open Communion Church," was composed of "The Congregation" as distinct from the church and such members of the church as might unite with them. On his retirement from his pastorate in Leicester, he sent two resignations to the people of his charge in that city,—one to "The Church of Christ meeting in Harvey Lane," and another to "The Open Communion Church meeting in Harvey Lane."†

In this country the mixed membership form of open communion had a very extensive trial, not in regular Baptist churches nor in regular Baptist Associations. At quite an early period in our history there were communities practising immersion and *tolerating* infant sprinkling, or placing both upon an equal footing. No one of our original Associations held open communion. The annual or other gathering among Open Communists similar to an Association was called "A Conference,"‡ "A General Meeting," or "A Yearly Meeting." John Asplund, in giving an account of the Associations and other meetings of the communities that practised immersion, says, "*The Groton Conference* was begun 1785. . . . Their sentiments are general provision (the Arminian view of the atonement) and open or large communion. *Keep no correspondence.*" That is, they were not recognized by the Warren or any New England Baptist Association. He speaks of a "*General Meeting*" in Maine, and he states that it was "gathered about 1786. They hold to the Bible without any other confession of faith. *Keep no correspondence.* Very strict in the practical part of religion. Their sentiments are universal provision and final falling from grace."§ These people were Arminians, and were not in fraternal relations with Baptists.

In the New Light revivals in New England, where the converted people left the Congregational and formed "Separate Churches," the membership was often equally divided between Baptists and Pedobaptists. They loved one another; they were hated by the state religious establishment; they made special efforts and sometimes solemn pledges that they would not slight each other's opinions. Open communion never had a fairer field, and yet it was a complete failure. Instead of promoting charity it broke up the peace of churches, and it

† Hall's Works, vol. i. 125-26. London, 1851.

‡ Backus's History of the Baptists, ii. 44. Newton.

§ Annual Register, pp. 48, 49. 1790.

* Circular Letter of Hudson River Association, 1824, pp. 15, 16.

was finally renounced by pretty nearly all its original friends. Isaac Backus, the historian, while pastor of an open communion church at Titicut, was actually compelled by the malice stirred up by open communion to form a new organization, that he and his people might have peace. Hovey says, "If any member of the church desired to have his children baptized, he had permission to call in a minister from abroad to perform the act; and if any member who had been sprinkled in infancy wished to be baptized, full permission was granted Mr. Backus to administer the rite. Moreover, it was agreed that no one should introduce any conversation which would lead to remarks on the subjects or the mode of baptism. . . . These persistent endeavors to live in peace were unavailing. For when infants were sprinkled the Baptists showed their dissatisfaction without leaving the house, and when Mr. Backus baptized certain members of his own church, the Congregationalists would not go to witness the immersion, but called it rebaptizing and taking the name of the Trinity in vain. And when the members of the church met for conference they were afraid to speak their minds freely, lest offense might be given, and this fear led to an unbrotherly shyness."* For the sake of peace Backus was driven, Jan. 16, 1756, to have a Baptist church formed. And the same cause, aided by increasing light from the Word of God, destroyed this pernicious feature in nearly all the open communion bodies in New England.

In Nova Scotia mixed communion was the custom of the churches in which Baptists held their membership. In 1798, when the Nova Scotia Association was formed, its churches were all on this platform, and some of the ministers were Pedobaptists. About 1774, when one of the churches was destitute of a pastor, Mr. Allen had two ruling elders ordained, one a Baptist and the other a Congregationalist, with power to administer the ordinances "each in his own way, agreeably to the sentiments of his brethren; but this was a short-lived church." In 1809, the Association passed a resolution that no church should be a member of it that permitted open communion.† And long since the churches of that province discarded the unscriptural practice altogether. The pioneer Baptist ministers of Ontario and Quebec were open communionists, and their little churches caught their spirit; but to-day the Baptists of these provinces are men whose orthodoxy their brethren everywhere may regard with admiration. Open communion in England is a splendid worldly door for a Baptist to pass through when he wishes to

exchange the plain Dissenting chapel for the gorgeous State church, but it has no attraction for the Pedobaptist, unless a Spurgeon for a brief season may excite his curiosity.

Nearly twenty years ago an open communion church was established in San Francisco, known as the Union Square Baptist church. The members were godly, the pastor was able, earnest, and devoted. No similar experiment was ever tried under more favorable circumstances. But after testing the project for many years the discovery forced itself upon the pious leaders of the enterprise that there was a defect in the scriptural basis of their church, and the pastor withdrew and subsequently united with the Regular Baptists. The church, at a meeting held April 28, 1880, by a vote almost unanimous, placed itself in harmony with the great Baptist denomination of the United States.

Our doctrine of restricted communion is more generally and intensely cherished among us at this time than at any previous period in our history. Open communion is regarded as a departure from scriptural requirement, as an attack upon the convictions of nearly all Christendom, and as a source of faction and discord. (See articles on CLOSE COMMUNION and THE LORD'S SUPPER.)

Compere, Rev. Lee, a distinguished preacher in Mississippi, was born in England in 1789; went as a missionary to Jamaica in 1816, but after one year his health compelled him to give up an interesting work. He then came to the United States and labored some time in South Carolina. He was six years at the head of the Baptist mission to the Creek Indians, until it was broken up by the removal of the Indians west of the Mississippi. He then followed the tide of emigration first into Alabama, and thence into Mississippi, and settled in Yazoo County. In this State he labored in various localities with distinguished ability until the late civil war, when he removed to Arkansas, and thence to Texas, where he died in 1871.

Comstock, Rev. Elkanah, was the first Baptist minister ordained to labor in Michigan. Under appointment of the Baptist Convention of New York he settled at Pontiac in 1824. He was born in New London, Conn., and there early became a member of the church. As a young man he shared in the seafaring life of that noted port, among whose ship captains the name of Comstock is an honored one. He commenced preaching in 1800; was located first in Albany Co., N. Y., afterwards in Cayuga County, from whence he was appointed to Michigan Territory. His qualifications as an organizer and leader on the frontier were excellent. Of active mind, good education, high moral and Christian worth, rare practical wisdom, soundness in the faith, and fearless fidelity in advocating it, he was

* Hovey's Life and Times of Isaac Backus, 115-18.

† Benedict's History of the Baptist Denomination, pp. 521, 523, 539. New York, 1848.

a workman that needed not to be ashamed. He was prized as a citizen, and his home was a model of well-ordered Christian life. After ten years of devoted labor, broken in health, he visited his native place, only to finish there a laborious and useful life at the age of sixty-three years.

Comstock, Hon. Oliver C., was born in Warwick, R. I., March 1, 1781. His father's family removed to Schenectady, N. Y., while he was yet a child. He studied medicine and practised it for a time near Cayuga Bridge. He was a member of Congress from New York six years, and while in this office was baptized by Rev. O. B. Brown, of Washington City. He was ordained as a Christian minister in the same city, Feb. 27, 1819. A few years after he practised medicine in Trumansburg, N. Y. From 1825 to 1834 he was pastor of the First Baptist church in Rochester. Later in life he removed to Michigan. For four years he was Superintendent of Public Instruction. He died in Marshall in 1859. Rev. Grover S. Comstock, missionary to Arracan, was his son.

Conant, Alban Jasper, was born in Vermont Sept. 24, 1821. He was prepared for college when he was fifteen years of age, and he taught school for some time. He took an eclectic course of study in the university. He visited a distinguished artist in New York City, and received lessons in painting from him. He lived in Troy twelve years. In 1857 he came to St. Louis. He took at once position as an artist, and he secured the establishment of an art-gallery. He visited Washington, and painted the portrait of Attorney-General Bates and his family, and of Hon. E. M. Stanton, Secretary of War. His best portraits are one of President Lincoln and some in possession of James B. Eads. Mr. Conant has resided in St. Louis since the close of the war. Many homes there have been made attractive by the features of dear ones on canvas which he has placed within them. Prof. Conant occupies a high social position. His learning and genial disposition make him many friends. He is the author of the "Foot-Prints of Vanished Races in the Mississippi Valley," a work highly commended for originality and research. He is a curator in the University of Missouri, and he has lectured in it and before literary societies with great acceptance. He is a member of the Second Baptist church of St. Louis. He was baptized by Dr. Baldwin, of Troy, N. Y.

While he is charmed by art he is devoted to Christ, the fountain of all beauty, goodness, and mercy.

Conant, Ebenezer, Jr., one of the founders and a deacon of the Baptist church in Ashburnham and Ashby, Mass.,* was born in 1743, and died in 1783.

He was a lineal descendant, in the fifth generation, from Roger Conant,† founder of Salem and governor of Cape Ann Colony. He was a patriot soldier of the Revolution, holding an adjutant's commission from the Council of Massachusetts Bay in the Continental army during the first four years of the war. His commission, signed by James Bowdoin, president of the Council, and afterwards governor of Massachusetts, is dated the 20th day of June, 1776. He withdrew from the service in 1780, with a shattered constitution, and a malady that proved fatal after a lingering illness of two years. He returned to his home wrecked in fortune as in health, having lost his pay by the depreciation of the Continental currency, large sheets of which he brought home, and of which a hundred dollars would not buy him a breakfast.

He married Lydia Oakes, of Stow, Mass., a woman of great strength of character, and, after her conversion and union with the Baptist church, a devoted Christian in the church and the household. While her husband was absent in the army, and after his decease, she maintained family worship, and opened her house for meetings of the church and for ministers of the gospel on their missionary travels.

On the birth of their first child, some years before, not being members of the Congregational Church, they owned the covenant (half-way covenant) that the infant might receive baptism. In the great religious awakening which followed the preaching of Whitefield, his parents, who were members of the Congregational Church, became converts and disciples, or "new lights," as then derisively called. He himself and his wife became dissatisfied with their half-way relation to the church, and convinced that they had no true religion. About that time they heard the preaching of a faithful Baptist minister by the name of Fletcher,‡ who visited Ashburnham. His preaching was blessed to their salvation. They were baptized with others, among them his aged father, and a small Baptist church was formed. The "covenant made between the Baptist brethren in Ashburnham and Ashby at their first coming into church order" is dated 1778, and is preserved in a manuscript volume containing his views of Christian doctrine and experience, a profession of faith, and other religious writings. The little church, having no stated preaching and no place of worship, met for religious services at his house; where during his long illness, as his nephew, the late Rev. Dr. Dodge, of Philadelphia, informed the writer of this article, he was accustomed to address them with words of

† A brother of Dr. John Conant, of Exeter College, one of the Westminster Assembly of Divines. The family were Huguenot refugees.

‡ Backus, History of the Baptists, 3d ed., vol. ii. p. 535.

* Backus, History of the Baptists, 3d ed., vol. ii. p. 464.

instruction and encouragement from the door of his sick-room.

What the little band suffered from the oppression of the "standing order" is told by Backus (History, vol. ii. 464, foot-note). The "grain" there referred to, as seized under authority of law for the parish minister's use, was Ebenezer Conant's. But though poor and oppressed, they were enriched with spiritual blessings.

His funeral sermon was preached by Father Case, the home missionary, long after known and honored in the churches of Maine.

Conant, John, son of the preceding, was born in Ashburnham, Mass., in 1773; died in Brandon, Vt., in 1856. At a very early age he was the subject of deep religious impressions, which matured and strengthened with the growth of years, and were the inspiring and controlling influence of his long and active life.

These early impressions were made by the conversation and prayers of Mr. Fletcher, the Baptist minister referred to in the preceding article.



JOHN CONANT.

"When he came to the town," says the subject of this sketch, in his manuscript diary, "he was mocked and hooted at by the populace. Some out of curiosity went to hear him preach. My father and mother went, and were pricked in the heart." He was invited to their house, and became their guest, with permission to preach there to all who desired to hear. "His conversation," says the diary, "attracted my attention. I loved him, and ate his words as sweet morsels, and they were blessed of God for the salvation of my young soul.

I think now that if ever I loved religion, and enjoyed its sweets, it was then." He was eight or nine years of age.

In 1786 occurred the great revival under the preaching of another Baptist minister, the Rev. Joel Butler. "He came to our house," says the diary, "the place where meetings were held, and with him a godly man by the name of Smith. A meeting was notified, and the house was filled. The text was Genesis xix. 14: 'Up, get you out of this place,' etc. The sermon was powerful, searching out all the hiding-places of professors and non-professors. Mr. Smith then rose and requested parents to allow him to address their children. His earnest and pathetic appeals were felt by all. The place seemed to be shaken, and overshadowed by the Holy Spirit. A powerful revival followed, and many were born into the kingdom." The following entry in his diary is instructive, as characteristic of the spirit of the time: "On the 30th day of July, 1786, the church obtained a faint hope for me, and I had but a faint one for myself. I was that day, with thirteen others, baptized and received into the Baptist Church, enjoying greatly that ordinance. I have ever since been favored, though unworthy, with a name and a place in the church of God." He was then in the fourteenth year of his age.

His father had died after a lingering sickness of two years, during which his slender means were exhausted, leaving a wife and seven children, the oldest but ten years of age. A week before his death, the anxious mother pressed him to intrust some of them to dear friends who would care for them. "My dear wife," said he, looking up into her face with a smiling, joyful countenance, "I have already done that. I have given away all your children to the dearest Friend in the world." This prayerful consecration of them to God, says the diary, I believe was blest to the salvation of all his children.

The support of the family devolved mainly on his mother and himself, as the oldest son, from the time he was eight years of age, while his father was absent in the army. He records in his diary that he was then accustomed to go into the woods with a yoke of oxen, cut down a young tree and draw it to the house. "My father," he says, "having left a chest of carpenter's tools, I soon became a proficient in carpenter and joiner work; and when seventeen years of age I built a saw-mill for my mother, mostly with my own hands." So early were habits of self-reliance formed. At the age of eighteen he could compete with the good workmen of the town; and at twenty he was promoted to be master of the interior work of the new church at Bolton, Mass. Finding the parish priest of the "standing order" a very dull preacher, he

walked five miles every Sunday to hear a Baptist minister.

At the age of twenty-one, having assumed the responsibility of providing a home for his aged mother and her surviving parent, he found it necessary to seek a more productive field of enterprise. On a visit to his relatives in Brandon, Vt., his attention was attracted to a waterfall, which he purchased. Having removed to Brandon in 1797, he constructed a dam and mills on the waterfall. "I soon united," says the diary, "with the Baptist church here; with which I have always felt a sweet union, and, as I humbly hope, have tried to aid both in its religious and pecuniary interests." The feeble band met for a time in his rough tenement of sawn timber. In 1800 he united with eleven others in building a plain house of worship of moderate dimensions, doing the principal part of the work. In 1802 he built a house for himself. "In 1832," says the diary, "I wished to see a better house of worship for my Baptist brethren. I thought it my duty to go forward in the work, and build such a house as would be respectable, that others might be induced to come and see and hear for themselves. With much toil, and infirmity of body, I went through this undertaking, strengthened all along by the belief that I was doing that which it was my duty to do, and for which no one had a like mind. I have lived to see the house finished, and to see the church abundantly blessed in it." He afterwards erected a large seminary building for a high school, under the direction of Baptists. For his personal use he put up numerous buildings, mills, stores, dwelling-houses, an iron-foundry, etc.; his diary recognizing the good hand of God in all his labors and successes.

Through life he was active in the public affairs of the town and of the State. In 1801 he was appointed a justice of the peace, and held the office forty years. In 1809 he represented the town in the State Legislature, and, with a brief interval, continued to do so till 1822. During the war with England, 1812-15, he was appointed by the national government to assess the township for a direct tax. He was a member of the convention for revising the constitution of the State, and was one of the electoral college that cast the vote of the State for Harrison. For many years he served the town as one of the selectmen, and of the listers of ratable estate, and was postmaster of the town fifteen years.

In 1806 he was chosen clerk of the church, and served it in that office thirty-seven years. In 1818 he was elected a deacon of the church. The responsibilities of that office weighed heavily upon his mind. He could not persuade himself that he had the spiritual qualifications of one who serves at the Lord's table, and is an example to believers.

At length he yielded to the voice of his brethren, and till his death, eight-and-thirty years, was a devoted servant in the house of his Lord. "This office," he says in his diary, "I have considered the most responsible and honorable ever conferred on me by man. I have always felt myself unworthy to hold it, seeing as I do so much unfitness in myself."

In 1794 he married Miss Charity Broughton, a daughter of Wait Broughton, of Pepperell, Mass.; "A happy union" (says his diary), "with a faithful partner in all the joys and sorrows of life."

When the Board of Foreign Missions was formed in Boston for the support of Mr. Judson, then in the missionary field, they sent him a copy of their first printed circular. He wrote on it his name and subscription and placed it on the front of the pulpit, and was ever after a regular contributor to the funds of the mission.

His characteristics are well summed up by the Rev. Dr. Collyer in his life of the nephew of the subject of this sketch.*

Conant, Thomas J., D.D., was born Dec. 13, 1802, at Brandon, Vt. He graduated at Middle-



THOMAS J. CONANT, D.D.

bury College in 1823, and for two years afterwards pursued philosophical studies under the personal

* A Man in Earnest; Life of A. H. Conant. By Robert Collyer, 1872. "We can see that John Conant held and nursed a sweet and well-toned religious spirit. . . . The man was a noble specimen of that sturdy, capable, self-contained nature only found in its perfection in New England; determined always to get along in the world, to gather property and influence, but with a solemn religious element woven through and through the business faculty. The sort of man most faithful, wherever he is found, in the support of schools, churches, and public libraries."

supervision of Prof. R. B. Patton. After teaching a short time in Columbian College, he accepted the professorship of Languages in Waterville College, Me. He was deeply interested in Oriental philology, and having resigned his chair at Waterville, he repaired to the vicinity of Boston that he might have the assistance of the learned men of Newton, Cambridge, and Andover, with the libraries of these centres of education, as aids in the study of the Hebrew, Chaldee, Syriac, and Arabic languages. In 1835, he was made Professor of Biblical Literature and Criticism in the Theological Seminary at Hamilton, N. Y., and in 1850, he filled a similar chair in Rochester Seminary. While professor at Hamilton he spent two years abroad perfecting his scholarship in the German universities. For some years he has concentrated his labors on the revision of the commonly received English version of the Scriptures, chiefly in the employ of the American Bible Union. His first elaborate production was a paper on the laws of translation, and the subject has been a specialty with him ever since. In 1839 he prepared a translation of Gesenius's Hebrew grammar, which he has since enlarged and improved, and it is still the standard Hebrew grammar of the schools in America and Europe. His first published work on the Bible was the revision of the Book of Job, with notes. It opens that wonderful poem to the pious reader in a way that the old version could not, so that he may see and admire its beauties and truths. Since that he has brought out many of the books of the Bible, not as perfect translations, but as specimens of work to be submitted to the criticisms of scholars. He has thrown great light on many obscure texts of the common version. It is now admitted that he stands in the front rank of Oriental scholars.

It is in place here to notice that Mrs. Conant, daughter of Rev. Dr. Chaplin, first president of Waterville College, has been a fitting helpmeet to her husband in his literary work. For years she edited the *Mother's Journal*. She translated "Lea, or the Baptism in Jordan," by Strauss, the court preacher of Berlin. In 1850-52 she translated Neander's practical commentaries on the epistles of John and James, and on Philippians. She then published a biographical sketch of Dr. Judson, entitled "The Earnest Man," a "History of English Bible Translations," "New England Theocracy," and a "History of the English Bible." With such a wife to aid him in his studies it is not strange that Dr. Conant has accomplished so much in his specific field of labor.

Conard, Rev. William H., was born at Montgomery Square, Pa., Oct. 8, 1832; was baptized by Rev. George Higgins, Jan. 1, 1855; graduated from the university at Lewisburg in 1862; was ordained September, 1862, and settled as pastor of the church

at Davisville, Pa., where he remained fourteen years. Removed to Bristol, Pa., September, 1876, where he remained until the summer of 1880, when he was called to the secretaryship of the Pennsylvania Baptist General Association. For the administration of this office he possesses marked adaptation, and he is giving to the work such an energy of purpose and devotion as will doubtless be productive of large and beneficent results. He is a member of the board of curators of the university at Lewisburg, and is actively engaged in denominational work. He is a sound and forceful preacher, and has been a faithful and successful pastor. Under his ministry a capacious and beautiful church edifice was built at Davisville and paid for.

Concord Institute, located at Shiloh, Union Parish, La., was organized in 1876, under the patronage of the Concord Baptist Association, with a capital of \$14,000, obtained in a few months by the labors of Rev. S. C. Lee, who was appointed by the Association to raise this amount. It is conducted upon the plan of the co-education of the sexes, and has proved very successful. From 100 to 150 pupils receive instruction annually. The course of instruction is thorough and extensive. Rev. C. B. Freeman is principal, aided by a corps of competent teachers.

Concrete College, Concrete, De Witt Co., Texas, was organized in 1862 and chartered in 1873. It is a private institution, but controlled and managed by Baptists. It has done a good work in educating both sexes. Its president, J. E. V. Corey, D.D., and Prof. W. Thomas, A.M., are its owners, and have succeeded well in their enterprise. Its buildings and grounds are worth \$17,000.

Cone, Spencer Houghton, D.D., was born in Princeton, N. J., April 30, 1785. His parents were persons of intellectual and moral worth. His father was a native of East Haddam, Conn., where for several generations the family had lived, and his mother was the daughter of Joab Houghton, of New Jersey, who was very active in the Revolution. She was a woman of more than ordinary excellence of character, being noted as a person of great prayer.

At the age of eight, and while spending a little time with his grandfather, Spencer Cone was deeply convicted of sin. It was while they were in attendance upon the annual meeting at the Hopewell church; but the feeling was only transient, though revived some two years afterwards, when he was taken by his mother to hear a sermon delivered by the Rev. Ashbel Green in Philadelphia. His efforts, however, were merely legal in nature, and he soon relapsed into his ordinary way of life.

His health in his boyhood was not robust, and so it was considered wise to permit him to pass some time on the farm of his grandfather. The

consequence was that he outgrew his former weakness and acquired a vigorous constitution. His early life was marked also by an intellectual development almost precocious. At twelve he entered the Freshman class of Princeton, and at once gained the highest esteem of faculty and students, the president prophesying for him a brilliant future as an orator. Without doubt, had young Cone been permitted to graduate, he would have left the college bearing away its highest honors. But such was not to be his lot. His father became the subject of a serious and protracted disease, and in this emergency Spencer was the sole hope of the family.



SPENCER HOUGHTON CONE, D.D.

With true manliness he resigned his studies at the age of fourteen. His first effort was unsuccessful. His weary journey on foot to obtain the position of assistant teacher was rewarded only by the knowledge that the place was filled. His second met with better results, and on a small salary sufficient only to keep them from absolute want, he labored for some months as teacher of Latin in the Princeton Academy, which position he resigned for that of master in the school of Burlington. Though not sixteen, he bore himself with such propriety as to secure for himself the permanent esteem of all with whom he came in contact.

This position was relinquished that he might accept another with Dr. Abercrombie, who had formed for Mr. Cone the highest regard. To fulfill his duties he moved his family to Philadelphia. But he found that an increase of salary does not mean an addition to comforts, for the expenses became enlarged and he was obliged to do something to

supplement his insufficient salary. He resolved to study law, and as soon as school duties were completed he was found reading law till far into the night, much to the injury of his health.

Beyond doubt it was the question of living that led him to adopt the stage. His mother's wishes and his own taste were against it, but his magnificent native endowment led him to foresee a speedy way out of his pecuniary difficulties, and so he appeared on the stage, July, 1805, as Achmet, in the tragedy of "Mahomet." He subsequently acted in Philadelphia, Baltimore, and Alexandria, meeting with great success. His own views are expressed in a letter written in 1810, wherein he says, "My profession, adopted from necessity, is becoming more disgusting to me. I pray heaven that I may speedily exchange it for something better in itself and more congenial to my feelings. What can be more degrading than to be stuck upon a stage for fools and clowns to gape at or criticise?" To prepare the way out Mr. Cone endeavored to open a school in Baltimore, but the proprietors of the theatre would not allow him to be absent from morning rehearsals, nor did public sentiment encourage teaching by an actor. This was in 1812. The same year he joined the Baltimore Union Artillery with the intention of enlisting in the war, but domestic considerations restrained him, and in the same year he entered the office of the Baltimore *American* as treasurer and book-keeper. Soon after he and his brother-in-law purchased and published the Baltimore *Whig*. He at once quitted the stage, and by his vigorous articles did much to strengthen the administration of Mr. Madison in the war.

In the year 1810, an attachment had begun between himself and Miss Sally Wallace, of Philadelphia, which resulted in their marriage in 1813. In November of the same year he was converted to God. Noticing that a book sale was advertised, he called in to examine the works. The book which he first took up was one of John Newton's; he had read it while at Princeton, to his mother. Solemn reflections were awakened by the incident, and he seemed to hear a voice saying, "This is your last time!" His past life came before him. The day wore away. He sat down to the study of the Bible. Weeks passed in darkness, which was finally dispelled by reading John xiii. On Feb. 4, 1814, he was baptized by Mr. Richards. His wife afterwards was led to trust the great Saviour.

He procured a position under the government, and he took his family to Washington, and transferred his membership to the church under the care of Rev. Obadiah B. Brown.

It was at this time that Mr. Cone began preaching, being desired to lead the prayer-meeting of the little Baptist church at the navy-yard, then pastorless. Crowds at once waited upon his ministrations.

It was evident that God had intended him for the pulpit, and he procured a license.

His popularity was at once recognized by the House of Representatives, who appointed him their chaplain in 1815-16. Soon after he was invited to take charge of the feeble interest at Alexandria, where he labored for seven years with great success, and from which he came to Oliver Street, New York. This connection, attended with wonderful prosperity, was severed after eighteen years, and one was formed with the First Baptist church of New York, which ended only with his death.

For many years Dr. Cone was the most active Baptist minister in the United States, and the most popular clergyman in America. He was known and venerated everywhere all over this broad land. In his own denomination he held every position of honor which his brethren could give him, and outside of it men loved to recognize his worth. He had quick perceptions, a ready address, a silvery voice, impassioned eloquence, and deep-toned piety; throngs attended his church, and multitudes lamented his death. He entered the heavenly rest Aug. 28, 1855.

Confession, The London, of 1689.—See THE PHILADELPHIA CONFESSION OF FAITH.

Confession of Faith, The Philadelphia.—

The London Confession of 1689 was the basis of our great American Articles of Faith, and its composition and history are worthy of our careful consideration.

It was adopted "by the ministers and messengers of upwards of one hundred *baptized* congregations in England and Wales, denying Arminianism." Thirty-seven ministers signed it on behalf of the represented churches.

The sessions of the Assembly which framed it were held from the 3d to the 12th of September, 1689.

The Confession of the Westminster Assembly—the creed of all British and American Presbyterians—was published in 1647; the Savoy Confession, containing the faith of English Congregationalists, was issued in 1658. The Baptist Assembly gave their religious beliefs to the world in 1689. This was not the first Baptist deliverance on the most momentous questions.

It was styled by its authors, "A Confession of Faith put forth by the Elders and Brethren of Many Congregations of Christians *Baptized upon Profession of their Faith*, in London and the Country, with an Appendix concerning Baptism." The authors of the Confession say that in the numerous instances in which they were agreed with the Westminster Confession, they used the same language to describe their religious principles.

The Appendix to the London Confession occupies 16 octavo pages, and the Articles 52. The former

is a vigorous attack on infant baptism, apparently designed to give help to the brethren in defending the clause of Article XXIX., which defines the subjects of baptism as believers. Dr. Rippon gives the Minutes of the London Assembly which adopted the Confession. These include the topics discussed, the residences of the signatory ministers, and the Articles, but not the Appendix.* In addition to his "Narrative of the Proceedings of the General Assembly," as the London Convention was called, Rippon issued a pamphlet edition of the Articles without the Appendix, with an advertisement of his *Register* on the cover. Crosby does not give it in his Confession of 1689. No one ever questioned the right of either to drop the Appendix. It was not one of the Articles, but chiefly a mere argument in favor of one of them.

The Appendix has this statement: "The known principle and state of the consciences of divers of us that have agreed in this Confession is such that *we cannot hold church communion with any other than baptized believers, and churches constituted of such*; yet some others of us have a greater liberty and freedom in our spirits that way." This refers to the admission of unbaptized persons to the Lord's Table by some churches, and their rejection by others.

Within a few years, an effort has been made in this country to prove that our Baptist fathers of the Philadelphia, and other early Associations, practised "open communion" because of this item in the Appendix of the London Confession. The learned "strict communion" author of "Historical Vindications"† has contributed to this error, by making the grave mistake that the Appendix was Article XXXIII. of *The Philadelphia Confession of Faith*. And he gives as his authorities for this extraordinary statement the *Hanserd Knollys Society's* copy of the Confession of 1689, and the Pittsburgh edition of *The Philadelphia Confession of Faith*. In the former, it is not placed as an *Article*, but as an *Appendix*. In the latter, it is *not to be found in any form*. It never appeared in any edition of *The Philadelphia Confession of Faith*, from Benjamin Franklin's first issue down to the last copy sent forth from the press. And this could have been easily learned from the title-page. In the end of the title in the Hanserd Knollys Society's copy of the Confession of 1689 are the words, "*With an Appendix concerning Baptism*." The portion of the title covering the Appendix, and the Appendix itself, cannot be found in any copy of our oldest American Baptist creed. That the honored writer acted in good faith in this part of his valuable work, I have no doubt; but that he was led astray himself, and that he has

* Appendix to volume i. of Rippon's Annual Register.

† Historical Vindications, p. 105.

drawn others into a grave mistake, I am absolutely certain.

The Appendix admits that "open communion" existed among the English Baptists. It does not assert the truth of it; the "strict communion" members of the body which adopted the Confession would tolerate nothing of that nature. And as *no such practice existed in the Philadelphia Association when its Confession was adopted, or at any other period in its history*, such an admission would have been destitute of a fragment of truth. The Cohansie church, in 1740, sent a query to the Philadelphia Association, asking if a pious Pedobaptist, who declined to have his children baptized, might come to the Lord's Table without being baptized; and they wished also to know from the Association if the refusal of such a request would not betray a want of charity. The Association unanimously decided that the man should be refused a place at the Lord's Table in the Cohansie church, and that such action showed no lack of charity. Their action, and their reasons for it, read: "Given to vote, and passed, *all in the negative. Nemine contradicente.* Reasons annexed. First. It is not for want of charity that we thus answer. Our practice shows the contrary; for we baptize none but such as, in the judgment of charity, have grace, being baptized; but it is because we find, in the Commission, that no unbaptized persons are to be admitted to church communion. Matt. xxviii. 19, 20; Mark xvi. 16. Compare Acts ii. 41; 1 Cor. xii. 13. Second. Because it is the church's duty to maintain the ordinances as they are delivered to us in the Scripture. 2 Thess. ii. 15; 1 Cor. xi. 2; Isa. viii. 20. Third. Because we cannot see it agreeable, in any respect, for the procuring that unity, unfeigned love, and undisturbed peace, which are required, and ought to be in and among Christian communities.* 1 Cor. i. 10; Eph. iv. 3." This wise decision, supported by solid reasons, shows, that two years before *the formal adoption* of the Confession of 1689, as the greater portion of the Philadelphia Confession of Faith, the Philadelphia Association was unanimously opposed to an "open communion" proposition. Thirty-three years after the Association was formed, and while the Confession of 1689 was "owned" as a Baptist creed, without the *special adoption* which it afterwards received, one of the oldest churches in the Association would not admit a pious Pedobaptist to the Lord's Supper without consulting the Association. And that body voted as a unit against the practice.

The declaration of the orthodox London brethren, in reference to themselves, could have been used by the Philadelphia Association about *all its*

churches, *at any period in its past history*: "The known principle and state of the consciences of us all is such that we cannot hold church communion with any other than baptized believers, and churches constituted of such." And hence the truth required the exclusion of the Appendix from the Confession of the Philadelphia Association.

The London Confession of 1689, in Article XXVI., section 6, says, "The members of these churches are saints by calling, . . . and do willingly consent to walk together according to the appointment of Christ, giving up themselves to the Lord and one to another, by the will of God, in *professed subjection to the ordinances of the gospel.*" And in Article XXVIII., section 1, it says, "*Baptism and the Lord's Supper are ordinances of positive and sovereign institution*, appointed by the Lord Jesus, the only Law-giver, to be continued in his church to the end of the world." And in Article XXIX., section 2, it says, "Those who do actually profess repentance towards God, faith in and obedience to our Lord Jesus, are the only proper subjects of this ordinance;" and in section 4, "Immersion, or dipping the person in water, is necessary to the due administration of this ordinance."

In Article XXX., "On the Lord's Supper,"† there is no clause giving the unbaptized authority to come to the Lord's Table. Their existence in connection with this institution is not noticed by a single word. And as the Articles declare that the members of the churches which adopted them lived in "professed subjection to the *ordinances of the gospel*;" that *baptism and the Lord's Supper were "ordinances appointed by the Lord Jesus, to be continued in his church to the end of the world;"* and that repentance, faith, and immersion are necessary to baptism, the Articles describe orderly believers only, who lived in professed subjection to the ordinances of the gospel. There is not a word in them which the strictest Baptist on earth might not heartily receive. The men who avow that "The known principle and state of the consciences of divers of us, that have agreed in this Confession, is such, that we cannot hold church communion with any other than baptized believers, and churches constituted of such"—men like Hanserd Knollys and William Kiffin—were the last men to sign a Confession favoring "open communion." The Philadelphia Association, while avowing the most stringent "close communion" doctrines in 1740, owned, *in a general way*, the Confession of 1689. The Charleston Association, S. C., adopted the London Articles, and imported two hundred copies of them; and yet was restricted in its com-

* Minutes of Philadelphia Association for 1740.

† Hanserd Knollys Society's volume of "Confessions," etc., pp. 221, 225, 226, 244.

munion. In 1802, in answer to a question in reference to the consistency of Baptists inviting pious Pedobaptists to the Lord's Table, that body replied, "We cannot but say *it does not appear to be consistent with gospel order.*"* In England and America, churches, individuals, and Associations, with clear minds, with hearts full of love for the truth, and with a tenacious attachment to "restricted communion," have held with veneration the Articles of 1689. The Article, "*On the Lord's Supper,*" needs safeguards, and the *Philadelphia Confession of Faith* furnishes them.

THE PHILADELPHIA CONFESSION OF FAITH IS NOT THE LONDON CREED OF 1689.

Almost every writer on this question falls into the mistake of supposing that it is, and he proceeds to prophesy evils, if he is a scriptural communionist, or he begins forthwith to whip us with the supposed *liberal* scourge of our fathers, if he is a free communionist. The London Creed has thirty-two Articles, and an Appendix; the Philadelphia has thirty-four, and, instead of an Appendix, it has "*A Treatise of Discipline,*" which was held in as great regard as the Confession for many years. Thirty-two of the thirty-four Articles in the Philadelphia Confession are taken from the English fathers of 1689. One of the two new Articles is on Singing in the Worship of God,—a practice which it commends as a divine ordinance. This Article would have entirely changed the character of the Confession of 1689 to some of the churches that adopted it; for they looked with horror upon such a custom. But in Article XXXI. in the new Confession, "*On Laying on of Hands,*" the Lord's Supper receives its appropriate safeguards. In section 1 we read, "We believe that laying on of hands, with prayer, *upon baptized believers, as such,* is an ordinance of Christ, and ought to be submitted unto *by all such persons that are admitted to the Lord's Supper.*"

According to the compilers of this Article, no man should come to the Lord's Table without baptism and the imposition of hands. It has been declared, with an air of victory, that the Philadelphia Confession of Faith requires no ceremonial qualification before approaching the Lord's Table. This jubilant spirit is the result of carelessness in examining the venerable Confession: "*All such persons that are admitted to partake of the Lord's Supper*" should be *baptized believers, who have received the imposition of hands, with prayer.* So that *two ceremonial prerequisites to the Lord's Supper—baptism and the laying on of hands—are demanded by the Philadelphia Confession of Faith.*

THE PHILADELPHIA CONFESSION OF FAITH, AND NOT THE ENGLISH CONFESSION OF 1689, WAS THE

BASIS ON WHICH NEARLY ALL THE ORIGINAL ASSOCIATIONS OF THIS COUNTRY WERE FOUNDED.

In 1742, the Philadelphia Association adopted the Confession which bears its name. Some deny that the Association ever formally adopted it; or if it did they assert that we know nothing of the time when such action took place. This statement is based upon a certain amount of recognition which the London Articles undoubtedly received in the Philadelphia Association before 1742; and also upon the fact that the Association simply voted to "*reprint*" the London Confession. When a publishing house resolves to reprint an English work now it *adopts it; it makes the work its own.* The Confession of 1689, in 1742 had never been printed in America; the Philadelphia Association voted to reprint it, that is, to adopt its Articles; and they also added two Articles to it, and *A Treatise on Discipline.* And every copy printed since Benjamin Franklin's first edition appeared in 1743, bears on its title-page, "*Adopted by the Philadelphia Association, Sept. 25th, 1742.*" This statement on the title-page would have been canceled at the next meeting of the Association after its appearance if it had not been true. The Warren Association makes the same record about the date of its adoption; † Morgan Edwards gives 1742 as the date of its adoption, on page 5 of his "*Materials towards the History of the Baptists, etc.,*" published in Philadelphia, 1770, and the act cannot be reasonably doubted, nor the date called in question.

The Kehukee Association, founded in 1765, adopted the Philadelphia Confession. ‡ The Ketchikan Association of Virginia, founded 1766, adopted the Philadelphia Confession. § The Warren Association of Rhode Island, organized 1767, adopted the same Confession. || The General Association of Virginia received the Philadelphia Confession in 1783 with explanations, none of which favored "open communion." ¶ The Elkhorn Association of Kentucky, formed in 1785, adopted the Philadelphia Confession. ** The Holston Association of Tennessee, established in 1788, accepted the Philadelphia Confession. †† The Charleston Association of South Carolina was established by Oliver Hart in 1751, fresh from the Philadelphia Association, and full of admiration for its principles and its usefulness. It adopted the Articles of 1689, and a *Treatise on Discipline,* prepared by Oliver Hart, and Brethren Pelot, Morgan Edwards, and David Williams. This Association, though not adopting

† Historical Vindications, p. 91.

‡ Semple's History of the Baptists in Virginia, p. 338.

§ Semple, p. 302.

|| Manning and Brown University, p. 80.

¶ Semple, p. 68.

** Benedict's General History of the Baptist Denomination, p. 82.

†† Semple, p. 275.

* History of Charleston Association, p. 43.

the Philadelphia Confession, followed its spirit and plan, and it practised "restricted communion."

There was not one of the original Baptist Associations of this country that invited the unbaptized to the Lord's Table. Once we have seen the statement rashly made, and Asplund given as its authority, that there was one early Baptist Association that held "open communion,"—evidently referring to the Groton Conference, Connecticut. But the writer omitted to state that Asplund gave an account, in the same list of Associations, of Six Principle Baptists, Free-Will Baptists, and Seventh-Day Baptists. The "open communion" body of which he speaks was not composed of Regular Baptists, nor were the Seventh-Day brethren named by Asplund as members of our denomination. They did not assume the name of an Association,—they called themselves the Groton Conference. And Asplund says that "*they keep no correspondence*,"*—that is, they were not recognized as Regular Baptists. They neither enjoyed, nor were they entitled to, such recognition.

Asplund mentions several other early Baptist Associations that adopted the Confession of Faith,—that is, the Philadelphia. But further reference to this question is needless. Nearly all the original Associations of America adopted the Philadelphia Confession of Faith; and not one of these bodies held "open communion." There were "open communionists" outside of our organizations, when our early Associations sprang into life,—especially in New England,—whose erring judgments soon learned the way of the Lord more perfectly, and they united with Regular Baptist communities.

If the Philadelphia Confession of Faith had been accepted in England, as the legitimate successor of the Confession of 1689, the Strict Baptists of Norway would never, by a just legal decision, have been deprived of their church edifice for the advantage of "open communionists."

The Philadelphia Association never had an "open communion" church in its fellowship; and it has repeatedly declared the practice to be unscriptural. Its Confession of Faith as adopted in 1742 *never was repealed or modified in any of its parts. The latest edition is an exact reprint of the first, and "open communion" cannot even find a shelter in it.* (See Appendix.)

Confessions of Faith.—In 1611 a church of English Baptists, residing in Holland, adopted a Confession of Faith, prepared most probably by Thomas Helwys, their pastor. Not many months after the Confession was published they returned to their native country and settled in London. The Confession has twenty-six articles, and though most of them are thoroughly sound, others are Arminian,

and show clearly that those who framed them were troubled by a defective knowledge of New Testament teachings.

The Confession of Faith of 1644, was adopted by seven London churches. It is the first Calvinistical creed published by our English brethren. It has fifty articles. The first name which appears on the Confession is that of the illustrious William Kiffin. The twenty-first article reads, "Jesus Christ did purchase salvation for the elect that God gave unto him. These only have interest in him, and fellowship with him, for whom he makes intercession to his Father, and to them alone doth God by his Spirit apply this redemption; also the free gift of eternal life is given to them and none else." The thirtieth article is, "Baptism is an ordinance of the New Testament, given by Christ, to be dispensed upon persons professing faith, or that are made disciples, who, upon profession of faith, *ought to be baptized, and after to partake of the Lord's Supper.*"

An "Appendix" to this Confession of Faith, written by Benjamin Cox, and printed in 1646, has twenty-two articles, a part of the twentieth of which reads, "The apostles first baptized disciples, and then admitted them to the use of the Supper; we, therefore, do not admit any to the use of the Supper, *nor communicate with any in the use of this ordinance but disciples baptized*, lest we should have fellowship with them in their doing contrary to order."

The "Confession of Faith of Several Churches of Christ in the County of Somerset," and of some churches in adjacent counties, in England, was issued in 1656. It was signed by the representatives of sixteen churches, and it was probably written by Thomas Collier, who was ordained in 1655 to the "office of general superintendent and messenger to all the associated churches." The Confession has forty-six articles; it is Calvinistic, Baptist, and, consequently, thoroughly Scriptural.

The London Confession of Faith was signed in the English metropolis in 1660. It was prepared by members of the General (Arminian) Baptist churches. On some disputed questions it is nearer the truth than the Confession of 1611, but this statement does not apply to its representation of the doctrine of final perseverance. It has twenty-five articles. This Confession was "owned and approved by more than twenty thousand persons."

"An Orthodox Creed," published in London in 1678, gives another view of the doctrines of the General Baptists. It has fifty articles, and it is remarkable for its Calvinistic tone, though it came from a body professedly Arminian. Its mode of describing election, providence, free will, and final perseverance is in the main scriptural. The extent of the atonement is the only question about which

* Asplund's Annual Register for 1790, p. 49.

it differed from the opinions of our orthodox brethren of that day.

The Confession of 1689 was "put forth by the elders and brethren of many congregations of Christians, baptized (immersed) upon profession of their faith, in London and the country." It has thirty-two articles, and "an appendix concerning baptism." It is in many respects the best compilation of Christian belief ever published. After dropping its lengthy appendix, and *inserting* two new articles, it became, in 1742, "The Philadelphia Confession of Faith," and it was adopted by most of the early Baptist Associations of this country. (See article on THE PHILADELPHIA CONFESSION OF FAITH.)

The New Hampshire Confession of Faith was written by the late Dr. J. Newton Brown while laboring in the State whose name it bears. It was prepared with a view "to pending controversies with the Free-Will Baptists, who are numerous there." Dr. Cutting says, "It has been sometimes criticised as aiming at the difficult task of preserving the stern orthodoxy of the fathers of the denomination, while at the same time it softens the terms in which that orthodoxy is expressed, in order to remove the objections of neighboring opponents." (Historical Vindications, p. 105.) We have unlimited faith in the goodness and sanctity of the late Dr. Brown, but we very much prefer the Philadelphia Confession of Faith, so dear to our fathers, to the New Hampshire Creed. (For Confessions of Faith, see the Appendix.)

Conger, Rev. O. T., was born in Indiana, and brought up chiefly in Illinois. At the age of twenty-one he was converted in Iowa, during an extensive revival. He was called to preach soon after the Lord had found and saved him.

He studied for the ministry at Burlington University, and in due time was ordained as pastor of Edgington, Ill. He labored afterwards at Winterset and Malvern, Iowa, and at Lincoln and Omaha, Neb. He has been chaplain of the Legislature of Nebraska, and twice moderator of the Nebraska State Convention. He represented the University of Des Moines in the Centennial movement of 1876. Recently he has taken charge of the church at Osage, Iowa. Mr. Conger is a frequent contributor to the *Chicago Standard*, and other papers. He has published two books, one of which, "The Autobiography of a Pioneer," has passed through three editions.

Mr. Conger is a diligent student, an industrious pastor, a strong Baptist, and a growing and successful minister.

Connally, Rev. John Kerr, a grandson of the eloquent Rev. John Kerr. Col. Connally was born in Madison Co., Tenn., Sept. 3, 1839; was educated at the U. S. Naval Academy, Annapolis, Md.; was

wounded when colonel of the 55th North Carolina Regiment at Gettysburg, losing an arm; practised law in Galveston, Texas, several years after the war; settled in Richmond, Va., in 1867; was chosen senator for four years; was brought to Christ by being caught in the timbers of the falling capitol, and remaining for hours in suffering and peril; resigned as senator, and spent some time at theological seminary, Greenville, S. C., and was ordained at Ashville, November, 1875; Col. Connally is missionary of the Eastern Baptist Convention.

Connecticut, The Baptists of.—Connecticut began her career with the Puritan doctrine of church and state. The standing order was Presbyterian,—now Congregational,—and held the ground by law until the opening of the present century. The new constitution, giving full freedom of conscience, was adopted in 1818, and the article on religious liberty was drawn by Rev. Asahel Morse, a Baptist minister from Suffield. The heaven of liberty was early introduced into the colony by the Baptists from Rhode Island, and gradually wrought the transformation of the State.

The first New Testament baptisms were solemnized in Waterford in 1674, the persons uniting with a church in Rhode Island. A great excitement followed, and the Legislature was invoked to suppress the innovation. The first Baptist church was organized in Groton, in 1705, by Rev. Valentine Weightman, a man of liberal education for his time. The second was formed in Waterford in 1710. A third was gathered in Wallingford in 1735. Three more were planted in 1743,—one in North Stonington, one in Lyme, and one in Colchester. A seventh was formed in Saybrook in 1744. In the latter place "fourteen persons were arrested for holding a Baptist meeting, . . . tried, fined, and driven on foot through a deep mud (in February) to New London, a distance of twenty-five miles, and thrust into prison, without fire, food, or beds, where they remained, enduring dreadful sufferings, for several weeks." In this State, however, Baptist principles began to spread more rapidly on account of the Great Awakening, which gave birth to evangelical sentiments and to a strong party in the standing order, known as Separatists and New Lights, who appealed to the New Testament. Yale College took ground against the reformation and expelled some who favored it. The colony was in a ferment from 1740 to 1760. About forty separate churches were formed. The Separatists "generally turned Baptists." Among some in this transition period, and for a time after, there was a mixture of ecclesiastical views and some experimental affiliations. Baptist principles, however, eventually triumphed, and the standing order was greatly modified and mollified, and the Baptists stood forth

in all their proper distinctness and independence.

The Stonington Union Association was formed in 1772. In the Revolution the Baptists were ardent patriots. In 1789 they counted about 30 churches and 20 ordained ministers. The Groton Union Conference, a mixed association of Baptists and Separatists, had but a temporary existence. The Hartford Association was organized in 1789. In 1795 the State contained about 60 churches, 40 ministers, and 3500 members. The New London Association was formed in 1817, the Ashford Association in 1824, the New Haven Association in 1825, the Fairfield Association in 1837. In 1848 the State counted over 100 churches, and more than 16,000 members. The Connecticut Baptist Education Society was organized in 1819, the State Convention was formed in 1823, the *Christian Secretary* was started in 1822, the Connecticut Literary Institution was founded in 1833, the Connecticut Baptist Social Union was formed in 1871, and the State Sunday-school Convention was organized in 1877.

Evangelization and education were early pursued by the denomination, and efforts have been constant and systematic for domestic, home, and foreign missions, and for Sunday-schools and a denominational literature. Yale College to-day gladly admits the Baptists to its halls and privileges. Truth has conquered its way to an open field. The present Baptist statistics of the State are as follows (given in 1879): 6 Associations, 119 churches, 20,767 members, 1 institution of learning, 1 periodical, 1 education society, 2 Conventions, 1 social union, various missionary societies.

Connecticut Literary Institution was founded by the Connecticut Baptist Education Society in Suffield, Conn., in June, 1833; opened at first in the old town hall; the south building entered in 1834; the institution incorporated in 1835. Principals: Harvey Ball, assisted by Reuben Granger, 1833-35; N. H. Shailer, 1835-37; Julius L. Shailer, 1837-40; C. C. Burnett, 1840-48; W. W. Woodbury, 1848-56; H. A. Pratt, 1856-61; F. B. Gamell, 1861-65; E. B. Bond, 1865-70; E. Benjamin Andrews, 1870-72; J. A. Shores, 1872-80; Martin H. Smith, 1880. During the first ten years only males were admitted; in 1843 females admitted; in 1845 ladies' building erected; this was burned in 1871; a larger edifice was erected; well equipped with library, chemical and philosophical apparatus; ample corps of instructors; young men fitted for colleges; young ladies fitted for Vassar or Wellesley; it has a noble history.

Conner, Champ C., D.D., the son of John Conner, was born in Culpepper Co., Va., March 13, 1811, and was baptized by Rev. Cumberland George into the fellowship of the Broad Run Bap-

tist church, Fauquier Co., Va., Sept. 14, 1828, and very soon after commenced preaching the gospel, being in his eighteenth year. He married Ann Eliza Slaughter, Dec. 23, 1833, and moved to West Tennessee, November, 1835; he died at Indian Mound, Lauderdale Co., Feb. 14, 1875. He was an able presiding officer, and when present at the Big Hatchie Association and West Tennessee Baptist Convention, he was nearly always chosen to fill the chair; he presided with dignity and precision. He possessed rare talent as a minister of the gospel; he was of almost unequaled eloquence; he could hold his audience spell-bound for hours, and was an able defender of Baptist doctrine and practice, contending always "most earnestly for the faith once delivered to the saints." He was a "land-marker" both in faith and practice, yet, while he was bold and fearless in the advocacy of the doctrines he held, he was always courteous and respectful to those who differed from him. He was not only gifted as a preacher, but he was a man of extensive information about medicine and jurisprudence, and also about matters pertaining to State and National governments. At the time of his decease he was the pastor of four churches,—Grace, Society Hill, Woodlawn, and Zion. He died in the field assigned by the Master, with the harness on. He died at his post, and left a vacancy in the denomination which cannot be easily filled. He left us in his sixty-fourth year, after a few days of suffering, to join the company of the redeemed.

"Servant of God, well done;
Rest from thy loved employ;
The battle fought, the victory won,
Enter thy Master's joy."

The following resolutions were adopted at a meeting of brethren, representing Elim, Grace, Ripley, Society Hill, and Woodlawn churches, held in the town of Ripley, Feb. 20, 1875:

"*Resolved*, That in the death of Champ C. Conner, D.D., the church of Christ has lost a great and good man, and the community a valued citizen.

"*Resolved*, That we bow with submission to this bereavement of Providence, and deeply sympathize with the dear afflicted family in the irreparable loss which they have sustained, a loss which we feel assured has conferred upon our brother eternal and glorious gain."

Dr. Conner had attractive social qualities, a happy disposition, and a clear and logical mind. His piety increased with his years. There was more humility, meekness, submission, patience, and diligence in the Master's service as he advanced in life. He would frequently say that his work was almost done. His opposition to pulpit affiliations with teachers of error grew and strengthened up to the day of his death. He was a great friend of missions and Sabbath-schools. Being one of the

pioneer preachers of West Tennessee, he had to meet and combat Antinomianism in all its varied forms; but he lived to see it almost extinct. Dr. Conner was called to preside for a term of years over the Baptist Female College at Hernando, Miss. He was also pastor of Hernando church during the same period. He served as pastor of the Brownsville church for some time. He was a minister of brilliant parts. But the orator is gone! We shall hear no more his earnest voice, or see the tearful eye; his tongue is silent in the grave.

Conrad, Rev. P.—One of the earliest pioneer missionaries in Wisconsin. He was a native of Wyoming Co., N. Y. Converted when a boy, he heard early in life the call of God to preach the gospel. He entered Hamilton Literary and Theological Institution at sixteen years of age, and graduated with honor from both departments. He came to Wisconsin in 1842, with a commission from the American Baptist Home Mission Society as missionary for Wisconsin. He was pastor at Milwaukee, Geneva, Prairie-du-Sac, Baraboo, Delton, Killbourne, Berlin, and East Troy. His great work, however, was accomplished as itinerant missionary under the direction of the State Convention or American Baptist Home Mission Society. There is hardly a town of any note in the State in which he did not sow the gospel seed. He was for many years the "missionary apostle" of Wisconsin, since he preached the gospel "throughout all this region." He served the American Bible Union as its financial agent in the State for a short term. It was while on his missionary tours, preaching the gospel to the destitute, gathering the scattered sheep into churches, that he was most happy. He was a sound preacher, a good student of the Bible, exemplary in his life. He died Nov. 1, 1875, at Santa Barbara, Cal., where he had gone to seek health. It is befitting that one whose life-work was done in Wisconsin should have a place among the annals of its ministers.

Conventicle Act, The.—This act condemns all persons, refusing peremptorily to come to church, after conviction, to banishment; and in case of return, to death without benefit of the clergy. It also enacts, "That if any person above the age of sixteen, after July 1, 1664, shall be present at any meeting, under color or pretense of any exercise of religion, in any other manner than is allowed by the liturgy or practice of the Church of England, where there shall be five or more persons than the household, shall, for the first offense, suffer three months' imprisonment, upon record made upon oath under the hand and seal of a justice of the peace, or pay a sum not exceeding five pounds; for the second offense six months' imprisonment or ten pounds; and for the third offense the offender to be banished to some of the American plantations

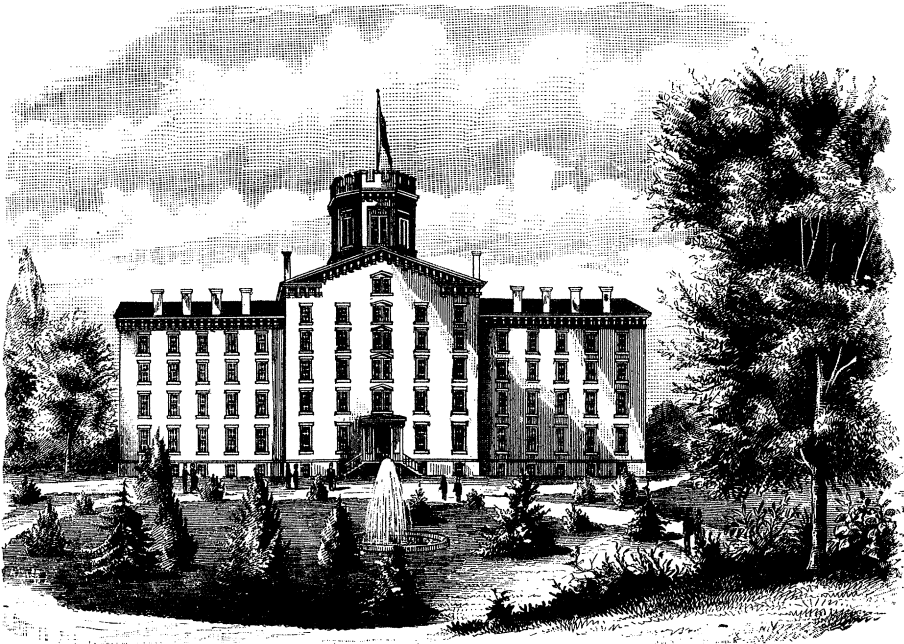
for seven years or pay one hundred pounds, excepting New England and Virginia; and in case they return or make their escape, such persons are to be adjudged felons, and *suffer death without benefit of clergy*. Sheriffs, or justices of the peace, or others commissioned by them, are empowered to dissolve, dissipate, and break up all unlawful conventicles, and to take into custody such of their number as they think fit. They who suffer such conventicles in their houses or barns are liable to the same forfeitures as other offenders. The prosecution is to be within three months. Married women taken at conventicles are to be imprisoned for twelve months, unless their husbands pay forty shillings for their redemption." No scourge could create a greater panic among Dissenters in England than the Conventicle Act, and the havoc it made among them was dreadful. Informers abounded, and the prisons groaned with persecuted Baptists and others. Some conformed occasionally to Episcopal worship; but the Baptists were enthusiastic and resolute, and suffered the loss of goods and of liberty, and many of them died in prison. But no acts of Parliament could suppress the truth of God, and the sufferings of saints planted seed in new hearts.

Conveyances of Real Estate for Church Uses.—Conveyances, according to an old British statute called the "Statute of Frauds," in some form are in force universally in this country. Every transfer of land must be made in writing and signed by the grantor. A gift of land for church purposes must therefore be in writing, and legally signed and witnessed, or it is not binding. There are also statutes in many of the States of the Union requiring all gifts for charities (and all religious uses are charities) to be made within a certain time, varying from one to six months, before the death of the giver, and this applies whether the gift be made by deed or will. Such gifts must also be signed in presence of two or more subscribing witnesses. The pious intentions of persons who wished to dedicate a portion of their wealth to the service of God have been frustrated and disappointed by a failure to attend to these formalities. In conveying property to a church just formed, great care should be exercised and competent legal advice taken, when practicable, to have the deed made and executed in legal form. Where the property is bought before the church is organized and chartered, the conveyance may be made to certain persons chosen as trustees to hold it until a charter can be procured; but if afterwards the society changes the trustees the title does not, as a general rule, follow the change, but remains in the old trustees. Such a trust, however, will always be enforced by the courts, and the trustees compelled to hold and convey the property so as to carry out fully the

trust. Where a church owns property it should procure a charter without delay, and have the title legally conveyed to the corporation or trustees of the church. The general rule of law is that an unincorporated society cannot take and hold property in its own name; but in many of the States great indulgence is shown to religious societies as charitable institutions, and conveyances and devises to them are sustained on that ground, which would not otherwise be valid. In the States bordering on the Atlantic coast many unincorporated churches and religious societies received and used property acquired by them for their proper purposes in early times before the laws with regard to incorporations became generally known, and the usage thus established has become the foundation of the law on this subject in those States and in many others.

the same year the board of trustees organized under the charter by the appointment of the following officers, viz. : President, Elbert W. Cook; Secretary, Rev. Joel Hendrick; Treasurer, Elbert P. Cook, Esq. These officers have held their respective positions to the present time.

The purpose of Col. Cook is expressed in the following words: "I would found a purely classical, literary, and scientific institution, and place it on a firm basis and under Christian influences. I desire a school of the first class, but I do not desire a godless school. I would establish in connection with the institution a thorough classical course, so that young gentlemen, and young ladies also, can prepare themselves for entering college in the most complete and thorough manner. I am desirous that this department shall take the highest rank in the preparation of students for college. I would



COOK ACADEMY, HAVANA, SCHUYLER CO., N. Y.

Cook Academy, N. Y.—This institution is located in the village of Havana, Schuyler Co., N. Y., and had its origin in a proposition of Col. E. W. Cook to the New York Baptist State Convention in 1870. He tendered to the Convention the magnificent property previously known as the People's College, valued at \$123,000, on condition that it should be thoroughly equipped and well supported.

The property was purchased by Col. Cook, transferred to the persons named as trustees, and the charter obtained in August, 1872. In October of

have also a thorough literary and scientific course, in which young gentlemen and ladies not intending to advance to higher institutions may obtain a thorough education, second only to a collegiate one. I am greatly desirous that the academy shall always be accessible to students of limited means."

In full sympathy with this expressed purpose the school was opened in September, 1873, having a faculty of eight teachers, with Charles Fairman, LL.D., late of Shurtleff College, Ill., as principal. The average number of pupils the first year was

101; second year, 139; third year, 154; fourth year, 163; fifth year, 170. A healthful religious atmosphere has prevailed in the school from the beginning. About 40 conversions occurred among the students the first year, and about 120 during the first four years.

As a literary institution it now ranks among the best of its kind in the State, but the trustees desire to increase its facilities by endowments, and by additions to its library and apparatus.

Cook, Hon. C. M., was born in Franklin County in 1844. He was educated at Wake Forest College. He was adjutant of the 55th N. C. Regiment in the late war, and was severely wounded in the last battles around Richmond. He began the practice of law in 1868. He has repeatedly represented his district in the Legislature, and he was president of the Baptist State Convention during the session of 1876. Mr. Cook is a good Sunday-school worker and a devout Christian.

Cook, J. F., LL.D., was born in Shelby Co., Ky., in 1837. He made a profession of religion when twelve years of age. Prepared for college at the Fayette High School in Howard Co., Mo. He entered Georgetown College in 1855, and graduated in 1858, and was ordained to the ministry in the same year.

He took the presidency of the La Grange College in 1866. During his administration the institution has constantly gained in finances and character. He is a fine scholar and an excellent teacher, and while he rules his school he has the love of all his students, and he is highly esteemed by all who know him. He is gentle and yet firm, modest and yet dignified. He exerts a happy influence over all that enjoy his society. He is making numerous pillars to support our great republic with wisdom and honor in coming days.

Cook, Rev. Richard Briscoe, was born in Baltimore, Md., Nov. 11, 1838. After receiving an elementary education in the public schools and in the academy of the Newton University of his native city, he entered mercantile life, and spent five years in the counting-room and store. At his conversion he was baptized by the Rev. Dr. Fuller, April 12, 1857, and received into the fellowship of the Seventh Baptist church, Baltimore, of which he became an active member. At the earnest solicitation of Dr. Fuller he gave up his position in the mercantile house, and in 1859 entered the Columbian College, to prepare himself for the work of the ministry. In the Junior year of his course he received the Davis prize medal for elocution, and in 1863 graduated with the degree of A.B., sharing with one other the highest honors of the class. After his graduation he was chosen tutor in Greek in the college, in which position he served during 1863-64. The degree of A.M. in course was con-

ferred upon him in 1866. He took a private course in theology, mainly under the supervision of the Rev. Dr. Samson; was licensed to preach by the Seventh Baptist church, Baltimore, and was ordained by a council called by the same church in October, 1864, Rev. Drs. Fuller, Samson, Wilson, and others officiating. Immediately after, he was



REV. RICHARD BRISCOE COOK.

engaged to supply the pulpit of the Baptist church at Holmesburg, Philadelphia, and eventually became its pastor. On the 2d of April following, the meeting-house, which was a rude-looking building, was destroyed by fire, and there was erected in its stead a handsome brownstone edifice, costing upwards of \$22,000, which, in 1867, within two years and a half after the fire, was dedicated, free of debt. The church had prospered so much in the mean time, that a few years afterwards a neat chapel was also erected in Byberry for mission purposes, costing nearly \$4000. Mr. Cook remained with the church at Holmesburg eleven years, during which time twice as much money was raised for benevolent purposes as had been contributed during the thirty-two previous years; the pastor's salary was tripled; the home Sunday-school was greatly enlarged, and a mission school established. In December, 1875, he became pastor of the Second Baptist church in Wilmington, Del., at which place there were, during his first year as pastor, 147 baptisms, the membership being increased by 155 additions, and the number of the Sunday-school doubled, as well as a very large adult Bible-class formed. In 1869 he served as moderator of the Central Union Association, in all the deliberations of

which he was accustomed to take an active part. For one year, also, he acted as president of the Philadelphia Baptist Ministerial Conference, after having previously served as vice-president. Mr. Cook has in preparation, and almost ready for publication, a popular "History of the Baptists," designed more especially for Sunday-schools and for the young, which will add to his reputation as a scholar and a writer, and he has a valuable history of the Baptists of Delaware now passing through the press. No minister in Pennsylvania or Delaware enjoys a larger measure of the confidence of his brethren than Mr. Cook. He is an able minister of the Saviour.

Cook, Rev. Samuel, was born in Eastham, Mass., in 1791. Early in his life his parents removed to the State of Maine, and there he resided for many years. At the age of twenty-four he became a hopeful Christian, and united with the Baptist church in Clinton, Me. He studied at Waterville, under the direction of Rev. Dr. Chapin. After leaving the institution he was called to the Baptist church of Effingham, N. H., where he was ordained, Dr. Chapin preaching the sermon, which was published. On leaving Effingham he served in succession the churches in Brentwood, N. H., Hampton Falls, Hopkinton, Meredith Village, and Dunbarton. For some time he was the agent of the New Hampshire State Convention, and labored among the feeble churches. His last regular ministerial service was in Concord, N. H., where for eight years he acted as chaplain of the State prison. His life was a laborious one as a minister of Christ, and God blessed his labors abundantly. Mr. Cook died at Concord, N. H., Feb. 15, 1872.

Cooke, Rev. Nathaniel B., was born at Cambridgeport, Mass., in 1816; was converted at the age of eleven and baptized by Rev. Howard Malcom in 1834. He prepared for college at the Phillips Academy, and graduated at Brown University in the class of 1840. It was his strong desire at this period of his life to become a minister of the gospel, but circumstances temporarily prevented, and he devoted himself to teaching for a time in Bristol, R. I. Subsequently he studied medicine at Yale, and practised his profession for a period at Leicester, Mass., and then returned to Bristol, R. I., where he was the principal of the high school for nine years. The way now being opened for him to carry out his long cherished wishes to preach, he was ordained at Greenville, Mass., where for six years he was a faithful minister of Christ. He then removed to Lonsdale, R. I., where he died May 14, 1871. He won the sincere respect and affection of the communities in which he lived and labored.

Cooley, Darwin H., D.D., was born in Clarendon, Orleans Co., N. Y., Feb. 5, 1830, and united

with the Baptist church in Sweden, N. Y., in March, 1841. He fitted for college at the Brockport Collegiate Institute, entering the Sophomore class of the University of Rochester in 1852, and graduating in 1855, and from the theological seminary at Rochester in 1857. He was ordained at Clyde, N. Y., July 16, 1857. Removing West the following year, under appointment of the Home Mission Society, he settled at Stevens Point, Wis., June 1, 1858, being the first pastor of the church there. Here he remained until June 1, 1861, during which time a good house of worship was built and paid for. At the date last given he removed to Appleton, Wis., laboring there as pastor six years and three months. He then, in 1867, settled at Cedar Rapids, Iowa, remaining there three years. Under his ministry there was a large ingathering at this point, and a fine house was built. In the beginning of 1871, Mr. Cooley became pastor of the church in Canton, Ill., where he remained eight years. From Canton he removed to Freeport, settling there Nov. 14, 1879. At Freeport, during the pastorate which he still holds, the beautiful house has been finished and all the expenses of its erection met, while here as elsewhere, he has commended himself as an able and "good minister of Jesus Christ." Dr. Cooley received his degree of D.D. from the theological seminary at Morgan Park in 1878.

Coon, Rev. James McCowen, the pastor of the Baptist church in Beaver Dam, Wis., is a native of Frankfort, Clinton Co., Ind., where he was born July 19, 1844. His father is Rev. R. R. Coon, for many years a well-known Baptist minister in Illinois. The subject of this sketch spent his boyhood in Peoria and Alton, Ill. He was educated at the University of Chicago, graduating in the class of 1869. Having the profession of law in view, immediately upon graduating from the university he entered the Union Law School of Chicago, and graduated from that institution in 1870. Subsequently yielding to long-continued convictions that God called him to the work of the Christian ministry, he entered the Baptist Theological Seminary of Chicago, and completing the full course graduated in 1874. Having received a call to the pastorate of the Baptist church in Galva, Ill., he was ordained by that church in August, 1874.

Mr. Coon's pastorate at Galva continued four years. Having received a call to the pastorate of the Baptist church in Beaver Dam, Wis., he resigned his position at Galva, in 1879, to accept the invitation at Beaver Dam, which has since been his home. For two years past he has ably conducted a department of the International Sunday-School Lessons published in the *Standard*. His expositions have been scholarly and his practical

deductions pointed and clear. He is a young minister of culture and character.

Cooper, Deacon Dan Smith, son of Samuel and Emily L. (Linsley) Cooper, was born Oct. 4, 1819, in North Haven, Conn.; nephew to Rev. James H. Linsley; moved to New Haven at the age of fourteen; converted at the age of eighteen, while a clerk, and united with the First Baptist church in New Haven; in 1840 began as a merchant on State Street, and has continued till the present (1880); honored by all the people of the city; in 1858 he was chosen deacon under the pastorate of S. D. Phelps, D.D., and remains in office; known and beloved by all the Baptists in the State; a representative citizen and a warm-hearted Christian.

Cooper, Rev. David, M.D., a distinguished pioneer Baptist in Southwest Mississippi, who combined the calling of minister and physician. He came to the State in 1802, and from this time until his death, in 1830, he was assiduous in his labors in Southwestern Mississippi and Eastern Louisiana, and perhaps did more than any other man to give character to these early Baptists. Himself a man of learning, he was a vigorous advocate of ministerial education. He was also an active promoter of missions. He was long moderator of the Mississippi Association, which he assisted in organizing, and wrote many valuable papers which appear as circular letters in the minutes of the Association.

Cooper, Rev. George, was born in Edinburgh, Scotland, Dec. 10, 1840; was baptized by his father, Rev. James Cooper, D.D., at Woodstock, Ontario, Dec. 27, 1857; was educated at the University of Toronto, Canada, and at Hamilton Theological Seminary, N. Y., graduating from the latter institution in 1866; was ordained June 1, 1866, and settled as pastor at North Attleborough, Mass., and remained until December, 1869, when he removed to Gloversville, N. Y. In May, 1873, he entered upon his present field of labor with the First church, West Philadelphia. He is a member of the Board of Managers of the American Baptist Publication Society, and of the curators of the university at Lewisburg, and is prominently identified with the management of educational and missionary work in the State. He is a man of scholarly attainments and of a sprightly and social disposition. As a preacher, he unfolds Bible truths with marked clearness of enunciation, and as a pastor he is diligent, constant, and successful. Mr. Cooper is one of the ablest men in the Baptist ministry in Pennsylvania.

Cooper, James, D.D., was born in the southern part of Scotland, Dec. 27, 1812. His parents being Presbyterians, he was brought up in that faith, and he married a lady who held the same sentiments. On the birth of their first child, now Rev. George Cooper, of Philadelphia, their at-

tention was called to the subject of infant baptism. As a result they both became Baptists, and were baptized in Edinburgh by Rev. Christopher Anderson, author of the "Annals of the English Bible." Though trained for secular business, a call to the ministry now prevailed. He studied at Bradford, England, and at the University of Edinburgh, in the latter attending the lectures of Sir W. Hamilton. He left Scotland in 1843, and became pastor of the church at Perth, Canada. He was afterwards pastor of the churches at Kemptville and Brockville. He also did much missionary work in the country adjoining. In 1853 he took charge of the church at Woodstock. A new house of



JAMES COOPER, D.D.

worship was at once built. He gathered around him some young men from other churches who desired to study for the ministry, and aided them in their instruction. He entered heartily into the plans of the denomination for the theological training of its young men, out of which grew the Canadian Literary Institute. He did much toward the planting of the school at Woodstock, and ever bore helpful relations to it. In 1865 he became pastor of the church at London, where for fourteen years he enjoyed great success. As a result a second church was formed in the city. In August, 1879, he left the province and his work to live in Kelso, Scotland, and spend life's evening in rest. Being a most exact and careful Biblical student, his has been a teaching ministry as well as an evangelistic. The churches to which he ministered were well trained in the Word, and so the gains of many spiritual awakenings were permanent. In 1869

Madison University conferred on him the degree of D.D.

Cooper, James, D.D., was born in Boston, Mass., Jan. 2, 1826; removed to Cincinnati in 1832; joined the Ninth Street church in that city, by baptism, early in 1840, and the same year went to Woodward College. At the end of two years, ill health compelled him to suspend study and enter into active business. In 1847 he resumed study in the preparatory department of the Western Theological Institute, at Covington, Ky. In 1848 he went to Granville College (now Denison University), where he graduated in 1850. The next three years he spent in the Newton Theological Institution, and finished the usual course of study. After spending fifteen months in mission work in Cincinnati, he was ordained in December, 1854. His successive pastorates have been as follows: Madison, Wis., one year; Waukesha, Wis., three years; Melrose, Mass., three years; the Berean church, West Philadelphia, Pa., six years; Rondout, N. Y., eight years; Flint, Mich., three years. He resigned his charge in Flint, at the call of the American Baptist Home Mission Society, to become its district secretary for Ohio, Indiana, and Michigan. His present residence is Detroit. His ministry has been attended with large ingatherings to the churches he has served. In 1880 he was made a Doctor of Divinity by Denison University.

Cooper, Hon. Mark A., a distinguished Georgian, and for a number of years a member of Congress, was born in Hancock County, April 20, 1800. His parents on both sides were Virginians, his ancestors having emigrated from England and Holland. He was educated in youth by Nathan S. Beman, at Mount Zion Academy, and by Ira Ingram, at Powelton Academy. At seventeen he entered Franklin College, at Athens, but left the institution on the death of Dr. Finley, and entered the South Carolina College, at Columbia, where he graduated in 1819. Choosing law for his profession, he studied under Judge Strong, was admitted to the bar in 1821, and settled in Eatonton, Ga., where he began to practise. During the same year he was converted and joined the Eatonton Baptist church. In 1825, when Gov. Geo. M. Troup called for volunteers to protect our Florida border from the Seminole Indians, Mark A. Cooper tendered his services, joining a regiment formed by Col. Edward Hamilton, and served through the war, being appointed paymaster, and paying off the soldiers at its close. He was then elected solicitor of the Ocmulgee circuit by the Legislature, and, afterwards, becoming prominent in politics, was elected to Congress, where he served two terms in the House of Representatives. His position before the entire country became so prominent that he was prevailed upon by his friends to accept the

nomination for governor of Georgia, in opposition to George W. Crawford, in 1843; but he was defeated, and Mr. Crawford was elected.

In 1836 he again responded to the call of the



HON. MARK A. COOPER.

United States for volunteers to subdue the Seminole Indians, who were waging war in Florida. His was one of five companies formed into a battalion in Middle Georgia, of which he was elected major. He accepted the command, marched to Florida, and served through Gen. Winfield Scott's campaign in that State. Major Cooper was one of the very first Georgians to advocate the building of railroads in the State; and, in connection with Chas. P. Gordon, called the first railroad meeting in the State, and made the first railroad speech; and afterwards, as a member of the Legislature, assisted in securing the charter of the Georgia Railroad. Nor did he cease his efforts until that road was built from Augusta to Atlanta, and extended by the State from Atlanta to Chattanooga.

No man in Georgia has done more to build up her manufacturing interests than Mr. Cooper. He helped to organize one of the first cotton-mills in the State, at Eatonton. He established, and for years maintained an extensive iron and flour manufacturing company, at Etowah, Cass Co. (now Bartow), which was completely destroyed by the Federal army. He was for several years the president of a successful bank in Columbus; and was the first to open the coal mines in Dade County, and on the Tennessee River, for the shipment of coal to Georgia for manufacturing purposes. He founded the State Agricultural Society, which is still in

vigorous existence, drew up the constitution himself, and for a series of years presided over its affairs successfully. For a while he was a trustee of Mercer University, and assisted in its location; and for nearly fifty years has been a trustee of the State university.

In all his life he has been a man of mark. Of very commanding appearance, with a splendid intellect, fine oratorical powers, and with exceptional abilities in every respect. Even as late as 1877 he was sent by the people of his district to represent them in the State senate, and in 1878 he was a member of the State Constitutional Convention. Now in his eightieth year, he enjoys good health, so remarkable are his physical powers.

Mr. Cooper has always been a firm Baptist, and a strong supporter of all our denominational projects. He built a Baptist house of worship at Etowah, and for years was its Sunday-school superintendent and main supporter. He lost two sons in the war, both most promising young men, and each of whom took the first honor in the State university.

Cooper, Thomas, a layman and deacon of remarkable piety and extended influence and usefulness, was born in Henry Co., Va., in 1767, and died at Eatonton, Ga., in 1842. His ancestors on the maternal side, Antony by name, came from Holland; on the paternal side from England, and both settled in Virginia. Thomas Cooper, Sr., a member of the House of Burgesses, in Virginia, married Sallie Antony, and they were the parents of eleven children. Thomas Cooper, Jr., the third son, moved from Virginia to Hancock Co., Ga., where, in 1797, he married Judith Harvey, by whom he had five children,—Clinton, who died in infancy; Mark Antony Cooper, for years a member of Congress and still living at the age of eighty-one; Mrs. Harriet Nisbit, Mrs. Narcissa Boykin, and Mrs. Emily Branham, all of whom are dead. In 1822, Thomas Cooper moved from Hancock County to Eatonton, Putnam Co., where he lived until his death. He was a man of large property, one of the first planters in Georgia who raised cotton to sell, and was the inventor of a roller cotton-gin. He was a well-informed man, a great reader and a deep thinker, and was very fond of the study of natural philosophy and astronomy. He was a diligent student of the Bible, and made himself familiar with such theological works as those of Andrew Fuller and Dr. John Gill, whose Commentary was his favorite work of reference.

His religious convictions began in 1810, soon after the death of his wife Judith. He was baptized by Jesse Mercer, and joined the Baptist church at Powelton about 1811, transferring his membership eleven years afterwards to Eatonton, where for years, as a deacon, he continued an active and zeal-

ous church member, using his office well and purchasing to himself a good degree and great boldness in the faith. He was distinguished for godliness; he was an earnest and liberal supporter of schools and colleges, and an ardent and generous friend of missions and Sunday-schools. He was not only a worthy church member, who was referred to by all who knew him as a standard of Christian character and excellence, but he was a thorough Baptist, who was very active in building up the denomination in Georgia. He was regular in the exercise of family prayer, in which he was always impressive and frequently eloquent. His son, Mark A. Cooper, received his first religious convictions while at family devotions when twelve years of age,—convictions so deep as to be apparent to all, and so lasting that they have never faded away.

Mr. Cooper was among the number of those who were instrumental in founding Mercer University, and delighted to aid worthy young men who were studying for the ministry. He was a devoted friend of the temperance cause, seldom indulged in anecdote, and never in light table-talk, always preferring to converse on grave subjects. In demeanor he was austere and decisive, unwavering in his family administration, yet always kind and considerate in his domestic relations. He was the friend, companion, and co-laborer of Jesse Mercer, B. M. Sanders, Reuben Battle, Adiel Sherwood, C. D. Mallary, John E. Dawson, and many others of like character.

“As a member he was scarcely less distinguished than Jesse Mercer as a minister. In him were joined to a native intellect remarkably clear, discriminating, and vigorous, the most excellent qualities of heart, all sanctified by fervent and exalted piety. Three times a day would he retire to commune with God. For the last twelve or fifteen years of his life this wise and venerable man was a humble pupil in a Bible-class. His faithfulness in encouraging, counseling, and, if necessary, reproving his brethren was worthy of all praise; and, as a judicious, watchful, conscientious, punctual, painstaking deacon, a brighter model has never appeared in our churches. His pecuniary bounties were scattered over a broad field with a liberal hand. For many years before he died his entire income beyond his necessary expenses was consecrated to pious purposes. For a long time, to the writer's knowledge, he contributed annually \$100 to each of some half-dozen religious objects, whilst his extra contributions of sums varying from \$100 to \$1000, unknown, indeed, to many, were not infrequent. In his will the claims of Zion were as sacredly remembered as his children. Long will it be before we shall see in our midst such a *minister* as Jesse Mercer, and, perhaps, as long before

we shall see such a *deacon* as Thomas Cooper." (C. D. Mallary in his "Memoirs of Jesse Mercer.")

In person he was six feet high and very erect, of quick, elastic step, strong and muscular frame, but by no means corpulent, weighing 150 or 160 pounds. He had very expressive blue eyes, overshadowed by marked eyebrows, with light chestnut-colored hair, which in the latter part of his life became slightly intermixed with gray.

Ministers of all denominations were always welcome at his large mansion, which was, peculiarly, the home of the preachers and members of the Baptist denomination when traveling in his vicinity.

Cooper, Rev. T. B., A.M., B.D., of Ogeechee, Ga., was born Dec. 26, 1824, in Montgomery Co., Ga., and was in youth educated by Dr. P. H. Mell and Milton E. Bacon. He professed conversion in 1845, graduated regularly in the literary department of Mercer University in 1849, and was ordained at Savannah, Feb. 9, 1852. He has served as pastor the churches at Waynesville, Brunswick, Wades, and Little Ogeechee. He has held the positions of Professor of Belles-Lettres in the Georgia Female College, of president of the Marietta Female College, and of agent in Georgia for the Foreign Mission Board of the Southern Baptist Convention.

He has been a useful preacher and instructor, a successful agent, and a talented contributor to the denominational papers.

Cooper, Rev. W. B., a minister of culture who labored successfully to build up our denomination in Florida. He was born in Abbeville District, S. C., in 1807. His father, Joseph Cooper, of Virginia, was a man of rare culture and intellect, and the early education of the son was under his father's training till 1828, when he attended an academy near his home, which was then in Laurens District.

While at the institution he was converted, under the preaching of Daniel Mangram, of Newberry District, and was baptized by him at Mount Pleasant church.

On leaving the academy he went to a theological school at a place called High Hills, in Sumter District, the commencement of the Southern Baptist Theological Seminary now at Louisville, Ky., where he remained two years, and in the spring of 1835 he entered Columbian College, in the District of Columbia, where he graduated in 1837.

After his graduation he went to Augusta, Ga., where he was ordained, probably in 1838. He removed to Florida as early as 1839 or 1840, and located at Madison Court-House, and from that time till his death, in 1878, he labored mainly in what is called "Middle Florida," occasionally crossing the line into Georgia.

For meekness, prudence, and humility he was hardly ever excelled and not often equaled.

He was a very earnest minister, and the people loved to hear him. His style of preaching was very instructive. He was a *leader* in all moral, religious, and denominational works, and he frequently presided over Associations and Conventions. In Hamilton, Columbia, Madison, Jefferson, and other counties he did a grand work for Jesus and for his beloved denomination. The Florida Association, with which he was chiefly identified, is going to erect a monument over his grave.

Cooper, Rev. W. H., of Fort Gaines, Ga., though a young man, is one of the most useful and hard-working Baptist ministers in the State. His father came from England in 1835, and after various removals settled in Lee Co., Ga., in 1840, where his son was born, Jan. 15, 1842. Mr. Cooper was educated at Penfield, in both the literary and theological departments of Mercer University. He united with the Palmyra church in his seventeenth year, was ordained in his twenty-third year, and began a succession of very prosperous pastorates in Southwestern Georgia. Moving to Fort Gaines in 1878, he has since that time served the churches in that place and at Cuthbert.

He has engaged much in teaching; was for three years school commissioner of Dougherty County, and has for years been president of the Bethel Sunday-School Association, and an ardent worker in the Sunday-school. Perhaps no white man in Georgia is more highly esteemed by the colored people, or has a more healthy influence among them. At the earnest request of the ministers and laymen of the Fowl Town (colored) Association, he has for years acted as their clerk, giving them the benefit of his services and experience.

Mr. Cooper is an amiable and well-informed gentleman and a good preacher. He is a zealous, pious worker, and stands high in the estimation of his denomination. Notwithstanding the constant pain and inconvenience he endures from the stump of an arm, lost during the war, he has made an enviable record for himself.

Corbley, Rev. John, was born in England in 1733, and emigrating to this country, became a minister in Virginia. The violence of persecution drove him from the "Old Dominion" in 1768 into the southwestern portion of Pennsylvania, then a mere wilderness. Here he assisted in planting churches. John Sutton, a native of New Jersey, faithfully co-operated with him. In 1775 he became pastor of the Goshen church on Big Whately Creek, Greene Co. Richly endowed both by nature and grace, his ministry was one of great success. But in the midst of his joys he was called to drink the cup of sorrow in the loss of his wife and five children, all of whom were killed by the Indians on a Sabbath morning while on their way to the house

of God. No name is more venerated in the southwestern portion of the State than the name of this brother. A numerous progeny has sprung from the only surviving daughter, who, though scalped by the Indians and left for dead, was mercifully brought back to life. Brother Corbley lived to attain the age of seventy, dying, greatly lamented, in 1803. "The memory of the just is blessed."

Corcoran, William Wilson, LL.D., was born in Georgetown, D. C., Dec. 27, 1798. His father



WILLIAM WILSON CORCORAN, LL.D.

was Thomas Corcoran, a native of Ireland, who settled in Baltimore, Md., and engaged in business there. In 1787 he removed to Georgetown, where he resided until his death, in 1830, holding the office of mayor of the town for many years, and highly esteemed by the entire community. One of his two daughters married the Rev. Dr. S. P. Hill, of Washington, D. C. Mr. W. W. Corcoran first engaged in the dry-goods business, and afterwards in the commission business. From 1828 to 1836 he was in charge of the real estate of the Bank of Columbia, and of the branch of the United States Bank at Washington. From 1836 to 1854 he was in the exchange business. Subsequently to 1840, Mr. Corcoran, in connection with Mr. G. W. Riggs, became one of the most successful financial men of the country, and negotiated all the large loans of the government during the Mexican war. These great burdens were carried with such ability as not only to relieve the government from all embarrassment, but also to insure to the negotiator the remuneration to which his financial skill so justly entitled him. In 1835, Mr. Corcoran married the

accomplished daughter of Commodore Morris, who lived, however, only five years after their marriage, dying, in 1840, of a pulmonary affection, and leaving an only child, Louise. In 1859, Miss Louise Corcoran was united in marriage to the Hon. George Eustis, a member of Congress from Louisiana; but the daughter, like the mother, survived her marriage only a few years, dying in Cannes, France, in 1867, of the same disease. These sad bereavements in his home, instead of turning the genial nature of Mr. Corcoran into a gloomy and isolating moroseness, only opened more widely the many channels through which his beneficence had before been bestowed upon the needy. Of his private benefactions this is not the place to write, even if we were sufficiently familiar with them; but many an aching heart and many a saddened home have been made glad by the unexpected sunshine which has streamed in upon them from his generous gifts. It is as a public benefactor that we now speak of him.

In 1847, Mr. Corcoran purchased in Georgetown the land that is now known as Oak Hill Cemetery, a beautiful spot commanding a view of the city and the surrounding country, and having expended upon it about \$120,000 in architectural and floral decorations, he presented it to his native town. In 1857 he began the erection of a beautiful Temple of Art, situated near the President's House, on which he lavished about \$300,000; in addition to which he added a fund of over \$880,000, an endowment yielding an annual income of \$60,000. This building was used by the government during the war as a depot for military stores, and at the close of the contest it was completed at a cost of \$40,000, and conveyed to trustees for the benefit of the city and nation. To this rich gift he added his entire gallery of paintings, statuary, and other works of art, a collection which for years had drawn a constant stream of visitors to his private residence. One of the choicest of his gifts is the Louise Home, a beautiful tribute to the memory of his wife and daughter. An imposing building, with beautiful surroundings, and internal conveniences such as the wealthiest could scarcely enjoy, he has erected it as a home for aged ladies of education and refinement who, by the reverses of fortune, have been reduced from affluence to poverty. The value of the lot and the cost of erecting the building were about \$200,000, added to which is an endowment of \$280,000, producing an annual income of \$18,000. He has also given valuable land, amounting to at least \$50,000, to the Washington Orphan Asylum, as well as smaller sums to six or seven similar institutions in the South.

Mr. Corcoran has also made large contributions to churches and colleges. To the theological seminary of the Diocese of Virginia he has given

\$10,000; to the Diocese of Mississippi, 11,000 acres of land; and to the church of the Ascension in Washington City, of which he is a member, \$80,000, one-half of the entire cost of the handsome church edifice just erected. To the Washington and Lee University of Virginia he presented the "Howard Library," containing about 4000 volumes, the most valuable classical library in the State of Virginia, in collecting which Mr. Howard, a gentleman of eminent scholastic attainments, spent more than forty years. In addition to this Mr. Corcoran made the same university a donation of \$30,000. He has given to the University of Virginia \$5000 for its library, and \$100,000 to endow two professorships in the same institution. Mr. Corcoran, although a staunch Episcopalian, has been remarkably generous to the Baptist denomination. Soon after the close of the war he presented to the Columbian College the handsome building now used by the National Medical College (the medical school of the Columbian University); and within the past four or five years he has also given to the Columbian University a large tract of land adjacent to the city of Washington, and known as "Trinidad," valued at \$150,000, the proceeds of which are to be devoted to the founding of a scientific school of the highest grade. Large as these benefactions are, they are only a part of what Mr. Corcoran has done for asylums, churches, and educational institutions. He has long been personally interested in the prosperity of the Columbian University, of which his father was an original trustee, and of whose board he is himself the president, aiding not only by his contributions, but also by his judicious counsel, the various plans devised by the governing body for the enlargement and more assured success of the institution.

Mr. Corcoran's private life is as pure and unostentatious as his public benefactions have been large and far-reaching,—a life truly honorable and without a stain.

Corey, Rev. Charles Henry, was born Dec. 12, 1834, at New Canaan, New Brunswick, Canada. He was baptized Feb. 15, 1852, at Petitcodiac, New Brunswick. After a short academic course at the Baptist Seminary in Fredericton, New Brunswick, he entered Acadia College, at Wolfville, Nova Scotia, in 1854, and in 1858 graduated with the highest honors of his class. Acadia College conferred upon him, in 1861, the degree of A.M. After completing his collegiate course he entered the Newton Theological Institution, and graduated in 1861. In September of this year he was ordained pastor of the First Baptist church, Seabrook, N. H., where he remained until Jan. 1, 1864, at which time he resigned and entered the service of the U. S. Christian Commission. He remained in the field until the close of the war. Upon the invitation of

the American Baptist Home Mission Society, Mr. Corey went to South Carolina as a missionary to the freedmen, and during his residence there of two years he organized a number of churches and se-



REV. CHARLES HENRY COREY.

cured for them ministers of their own race. In the fall of 1867 he was appointed principal of the Augusta Institute, Augusta, Ga., and in 1868 was selected to succeed N. Colver, D.D., as president of the institution for training colored preachers and teachers at Richmond, Va., over which most successful school he still presides. Mr. Corey has been a frequent contributor to the religious and secular press, and during the war wrote a very interesting series of letters for the *Christian Visitor*, of St. John, New Brunswick. His work in Richmond has been carried on with great skill and success, and is resulting in incalculable good both to the colored men and the cause of Christ.

Corley, William, Esq., an active, influential, and generous member of the Vermont Street Baptist church in Quincy, and one of its deacons, was born in New York City, Dec. 27, 1821; he became a resident of Quincy in 1853. During the years 1857-61 he lived in St. Louis, where he experienced religion and united with the Second Baptist church, Dr. Galusha Anderson, pastor. In 1861 he returned to Quincy and united with the Vermont Street church, by which, also, he was elected deacon in 1867, serving in that capacity until his death, Feb. 25, 1875. He was a zealous worker, a ready giver, and an eminently spiritual man.

Cornelius, Samuel, D.D., was born in Devonport, England, in 1794. His parents removed to

Philadelphia and died while he was a child. He became a member of the church under Dr. William Staughton early in life. Encouraged and instructed by this eminent man he commenced preaching, and was settled as pastor in Norfolk, Va., from 1817 to 1824, when he succeeded Dr. Cone as pastor in Alexandria. During this fruitful pastorate of thirteen years, he was, with Noah Davis, the originator of what is now the American Baptist Publication Society. He was also an official and hearty helper in the early building of the Columbian College. Afterwards he spent eleven years in pastoral work in Mount Holly, N. J., and in agency service for the Colonization Society. In 1848 he came to Michigan, preaching as supply at Adrian, as pastor at Troy, and in a missionary capacity at Bay City and elsewhere while living in Detroit. At different times he performed much self-sacrificing and successful agency work for the educational interests of the Convention, and became endeared to the churches and ministry. His work closed with a useful pastorate at Ann Arbor. His preaching was rich in Scripture truth, felicitous in diction, and abounding in proofs of culture and in the Spirit's power. He died in 1870.

Cornell, Rev. Alfred, was born in Madison Co., N. Y., July 7, 1813, and was educated at Madison University. In April, 1844, he was ordained at Macedon, Wayne Co., N. Y. Two years later he removed to Ionia, Mich., and served the church in that place as its pastor till 1862. After four years in Norwalk, O., he was recalled to Ionia. From 1866 to 1870 he was pastor in Smyrna, from 1870 to 1877 in Portland. Since 1877 he has been chaplain of the State prison in Ionia. In 1848 and in 1849 he was chaplain in the State House of Representatives. He is known among his brethren as a prudent and faithful minister of the gospel.

Cornwell, Francis, A.M., was educated at Emmanuel College, Cambridge, England. During the tyranny of Archbishop Laud over the English Church he was torn from his home in Marden, Kent, and lodged in Maidstone jail. He offended Laud because he objected to the surplice, kneeling at the Lord's Supper, and making the sign of the cross in baptism. While Mr. Cornwell was in prison a lady visited those in confinement, and in conversation spoke of her doubts about infant baptism being in the Scriptures. Mr. Cornwell tried to remove her misgivings by the Word of God, but failed to satisfy either her or himself. Mr. Wilson, a fellow-prisoner, who had listened to the conversation, informed Mr. Cornwell that he always understood that infant baptism was not in the Scriptures, that it was a tradition handed down from early times. Mr. Cornwell recognized no religious institution as possessing any right to live unless it was found in the Bible, and he immediately began

to search the Scriptures thoroughly for infant baptism, the result of which was that he became a Baptist, and was immersed by the Rev. Wm. Jeffery.

In 1644, soon after his adoption of Baptist doctrines, and before his opinions were known to have been changed, he preached his celebrated sermon before the clergy at the Cranbrook "Visitation," in which he avowed his sentiments so boldly that some were startled, and most were indignant; the Rev. Christopher Blackwood went away to examine the Scriptures, and Mr. Jeffery in a little time baptized him too.

He published a work at this time in defense of his new principles, called "The Vindication of the Royal Commission of King Jesus." In this treatise he proved that christening children is a popish tradition and an anti-Christian custom, contrary to the commission given by the Saviour. He dedicated it to the Parliament, and had it distributed at the door of the House of Commons to the members. It created much excitement and some wrath.

He believed that a true church consisted only of those who had really repented, and, after putting their trust in the Saviour, had been baptized. This led him to leave the state church and gather a community of saved persons in the neighborhood of his old fold, to whom he ministered with great faithfulness as long as he lived.

Mr. Cornwell was a man of extensive erudition. Neal speaks of him as "one of the most learned divines that espoused the cause of the Baptists." This was the opinion entertained of his scholarship wherever he was known. He feared no mortal; his life was pure, his end was peace. He was the author of four works.

Corporation and Test Acts.—The Corporation Act says, "In order to perpetuate the succession in corporations in the hands of persons well affected to the government, it is ordained that every mayor, alderman, common councilman, or any other officer in a corporation, should be obliged, besides the common oath of allegiance and supremacy, and a particular declaration against the Solemn League and Covenant, to take an oath declaring that it was not lawful, upon any pretense whatsoever, to take arms against the king; and that he did abhor that traitorous position of taking arms by his authority against his person or against those commissioned by him." This act became a law in 1661.

No dissenter could take this oath conscientiously. So that Baptists and all other dissenters were excluded from every corporation in England.

The Test Act required that "All persons enjoying any office or place of trust and profit should take the oaths of allegiance and supremacy in public and open court, and should also receive the sacrament in some parish church, immediately

after divine service; and deliver certificates signed by the ministers and church wardens, attested by the oaths of two credible witnesses and put upon record." It also required an express denial of transubstantiation in the bread and wine of the Lord's Supper after consecration.

The act received the king's approval March 29, 1673. All Baptists, and all other conscientious non-conformists, and all true Catholics were excluded from every corporation in England; and from every office of "trust and profit" under the government, by the Corporation and Test Acts.

But these acts only secured the orthodoxy or hypocrisy of a person on entering upon the duties and privileges of his office. It had no penalties for him if he became a Baptist or a member of some other nonconformist community afterwards. To remedy this defect, in 1711 the Schism Bill became the law of the land. This infamous act commanded, "That if any persons in office, who by the laws are obliged to qualify themselves by receiving the sacrament or test, shall ever resort to a conventicle or meeting of dissenters for religious worship, during the time of their continuance in such office, they shall forfeit twenty pounds for every such offense, and be disqualified for any office for the future till they have made oath that they have entirely conformed to the church, and have not been at any conventicle for the space of a whole year." The entire officials of the government must be Episcopalians on their appointment, and continue faithful to that church under heavy penalties. In every way our Baptist brethren in England were crippled; they were branded with infamy, fined, imprisoned, transported, and threatened with death. The Schism Bill was repealed in 1718. But the Corporation and Test Acts disgraced the statute book of England till 1828.

Corson, Hon. William, was born in Frederick Co., Va., May 14, 1798. He removed to Missouri in 1819. He was register of lands under appointment from President Monroe. He removed from Ralls County to Palmyra, where he lived till his death. He was teller in the bank, commissioner of lands for the Hannibal and St. Joseph Railroad, U. S. mail agent, director in the board of public schools, and for many years a member of the lower and upper house of the Missouri Legislature. He was for years moderator of Bethel Association, and helped to organize the Central Association in 1834, now the General Association of Missouri. He was a member of the Convention to locate William Jewell College, and drew up its charter and petitioned the Legislature for an act of incorporation. He was a quartermaster in the army, from 1862 to 1864. In all public positions he discharged his duties with honor to himself. No stain rests upon his character. He gave light in his

home and in the church. His energy overcame all obstacles and his faith made him submissive to all providences. The Bible was his daily study. The ministers found in his family a welcome home. He was baptized in August, 1819, in Virginia. In 1820 he joined the Peno church in Pike Co., Mo., then the Bethel church in Marion County, then the church in Palmyra. He organized the Sabbath-school in Palmyra in 1825. He died Nov. 3, 1873, aged seventy-five years, five months, and nineteen days. Many followed him to the grave. He lived a long, useful, and honored life.

Cotton, Hon. John H., of Puritan descent, was born in Middletown, Conn., Aug. 20, 1778. He



HON. JOHN H. COTTON.

received a good English education. He was married May 30, 1802, and early engaged in mercantile business; after residing several years in Catskill and Kortright, State of New York, he removed to Bradford, Orange Co., Vt., about the year 1807. He made a public profession of religion Nov. 11, 1814, and united with the Congregational church in that place. He was often elected to offices of honor and trust, having represented the town in the State Legislature five years, from 1814 to 1818, and was town clerk from 1816 to 1820; was at one time a member of the governor's council, and was chosen Presidential elector. While residing in Bradford he was appointed associate judge of the County Court.

In 1820, having been elected by the Legislature superintendent of the Vermont State prison, located at Windsor, he, with his family, in December, removed to that place; to this office he was re-elected

sixteen consecutive years. Having become, from thorough conviction, a believer in the doctrines and ordinances held by the Baptist denomination, he was baptized by the Rev. Leland Howard, May 5, 1822, and united with the Baptist church in Windsor. Within a few years he was elected a deacon of that church, and after the death of Abner Forbes, in 1828, he became the senior deacon, which position he held until his death, which occurred May 1, 1850. He held the honorable office of vice-president of the American Baptist Home Mission Society from 1834 to 1843. He was a very decided Christian, and ever exerted a strong religious influence, not only on his own family, but with the public at large.

The Rev. Dr. S. S. Cutting, who knew him well, writes as follows: "The Hon. John H. Cotton brought with him to Windsor a very high reputation for intelligence and moral worth, and this reputation he maintained for the long period of his later life. From the time he came into the Baptist church in 1822, a high position was accorded to him by a spontaneous recognition of his fitness to sustain it. In him, and in his compeer, Gen. Forbes, the church had deacons who seemed born to the office, so complete were their qualifications for its dignities and its duties. They were never absent from their places on the Sabbath, and meetings for conference and prayer without them would have seemed unnatural and unsatisfactory. In such meetings Judge Cotton uniformly took part, always listened to with attention in talking of the Scriptures, or of the experience of Christian life. He was recognized as a leading citizen of the town, at a time when it was distinguished by the number of its men of ability and standing. His honor was unsullied. He was a man of dignified bearing, whose presence rebuked trifling, and, though never austere, his manner was always that of a man whose life was given to serious purposes, under a high responsibility. He lived among men as one who fulfilled his daily duties by serving well his God and his generation."

Coulston, Rev. Thomas P., was born in Philadelphia, Nov. 30, 1833; was baptized by Rev. Benjamin Griffith, D.D., into the fellowship of the New Market Street (Fourth) church, Philadelphia, in 1853; graduated with first honors from the university at Lewisburg in 1859, and subsequently pursued theological studies at Lewisburg and Hamilton, N. Y.; was ordained by the Fourth church, Philadelphia, in 1862, and settled with the Frankford church, Philadelphia, where he has continued in faithful service to the present time.

Mr. Coulston is a man of quiet and unassuming manners, of fervent piety, and possessed of an innate fondness for metaphysical research. His sermons and writings are masterly and striking speci-

mens of intellectual vigor and devout loyalty to the truth as it is in Jesus.

Council, An Ecclesiastical.—This body claims no authority over any church, or an individual member of any church. It is in every case *advisory*, and only *advisory*. It is commonly composed of the pastor and two laymen from a certain number of churches. In large cities it is not unusual to invite all the churches to send delegates to a council, even though there may be fifty churches represented. But in such great centres of Baptist strength frequently not more than ten or twelve churches are called to a council. There is no law fixing the number of churches necessary to form such advisory bodies. We have occupied a seat in a council in which only three churches had messengers. It was a perfectly orderly body, but its decisions could not command the respect which would have been freely accorded if its membership had been ten times larger. A council is commonly called by a church, but it may be summoned by individuals, or by one person. Attendance is, of course, voluntary.

When there is a difficulty among the members of a church, a *mutual* council is generally invited to give its advice. Such a body is composed of brethren, an equal number of whom is selected by each party to the controversy. And this wise course is often followed after the minority has been excluded, under the conviction that a just cause loses nothing by a careful examination from a fair jury.

An *ex-parte* council, chosen by one portion of the disputants, as the name intimates, ought never to be called unless it is impossible to secure a *mutual* body. Such a meeting of brethren must form a judgment under many disadvantages; and yet, when wisely selected, *ex-parte* councils are useful.

A council may be summoned from a distance, or from the neighborhood where its advice is desired. In a bitter strife it is occasionally wise to secure the opinions of brethren who have no local prejudices to fetter their judgments.

The action of a council is necessary in the ordination of a minister among American Baptists. A church calls it for this purpose and delegates to it this service. Where a church is formed, a council is always called to recognize it. Councils are often convened to give advice about church and individual troubles. English Baptists have no councils.

Courtney, Rev. Ezra, a pioneer preacher in Louisiana, was born in Pennsylvania in 1771. Living in Mississippi, he preached as early as 1804 in Eastern Louisiana, then West Florida, and under Spanish rule; he settled in East Feliciana Parish in 1814. He was an efficient and popular preacher, often elected moderator of the Missis-

issippi Association and other bodies of which he was a member; and he continued his labors until disabled by age. He died in 1855.

Courtney, Rev. Franklin, M.D., was born in Virginia in 1812. After receiving a classical edu-



REV. FRANKLIN COURTNEY, M.D.

cation he began the study of medicine, and was graduated by the University of Pennsylvania in 1833. Shortly afterwards he settled in Alabama to pursue his profession. He began to preach in 1845, about which time he went to Arkansas, and became pastor at Eldorado. In 1853 he removed to Mount Lebanon, La., engaged in the practice of medicine there, and accepted the pastorate of the church. He has often been elected moderator of Red River Association, and vice-president of the State Convention; filled the chair of Theology for a time in Mount Lebanon University; was long the editor of the *Louisiana Baptist*, and editorial contributor to the *Memphis Baptist*; a forcible speaker, a pungent writer, an active Sunday-school worker and promoter of missions.

Covenant, A Church.—All our older churches have "covenants," and most of those of later origin have followed the example of their fathers, though some have neither Articles of Faith nor church covenants. The covenant is a solemn obligation taken by each member of a church to perform certain religious duties, as the following will show:

CHURCH COVENANT.

First. We believe that the Holy Scriptures were given by inspiration of God, and that they are the only certain rule of faith and practice.

Second. Whereas various interpretations of the Sacred Word have been given by different denominations of professed Christians, we hereby declare that the foregoing Articles of Faith (the covenant follows the articles) express our views of the meaning of the Word of God, which Holy Word we promise to search diligently and to make the man of our counsel.

Third. We agree to contribute towards the support of the worship of God in our own church, and to spread the knowledge of Jesus in our own country and throughout the world according to our ability.

Fourth. We hereby covenant and agree to walk in love and to live in peace, to sympathize with each other under all conditions and circumstances in life, to pray with and for one another, and to exhort and stir up each other unto every good word and work.

Fifth. We solemnly promise, by the assistance of the Holy Spirit, to watch over each other with all kindness and Christian affection; not suffering sin to rest upon a brother, but as far as God in his providence shall make it known to us, we will, in all cases of offense, take our Lord's direction in the 18th chapter of Matthew, which says, "Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican." And we will urge our utmost endeavors to maintain a scriptural discipline in the church.

Sixth. Moreover, we covenant to meet on the first day of the week for public worship, and to fill up our places at all the appointed meetings of the church, as God shall give us health and opportunity. All and each of these duties we freely and most solemnly promise (by the assistance of the great Head of the church) to observe, until we are planted in the glorious church above.—AMEN.

Covenant Meetings.—Before the monthly celebration of the Lord's Supper, in many parts of our country, a meeting is held for the members of the church, where they relate briefly their religious experience and renew their covenant with God and with each other. After the devotional exercises at the commencement of the service are over, the pastor relates such of God's dealings with his soul as in his judgment it is proper to communicate, then others follow, commonly in the order in which they are seated, beginning at the right or left of the pastor, and continuing until the end of the opposite side is reached. In these meetings the sisters speak

as well as the brethren. No one is obliged to utter a word. In some sections of our country covenant meetings are unknown. Where they are held they are regarded as eminently profitable. They are generally observed on the Saturday before the Lord's Supper is celebrated.

Covey, J. N., D.D., was born in Madison Co., N. Y., Feb. 11, 1821; educated at Madison University, N. Y., receiving his A.B., A.M., and D.D. from his *alma mater*; ordained at Lebanon, Tenn., 1847, R. B. C. Howell preaching the ordination sermon; raised the funds for the building of the female college at Brownsville, Tenn.; president of Campbell Academy, Lexington, Tenn., and Masonic College, Palestine, Texas; founded Concrete College, De Witt Co., Texas; has been its president, and pastor of the church, at its location, for fourteen years.

Cox, Francis Augustus, D.D., LL.D., was born at Leighton Buzzard, Bedfordshire, England, in 1793. He was an only son, and inherited a considerable property. His family had for a long time been connected with the Baptist church of his native town, and he therefore grew up under favorable religious influences, which led him in early life to devote himself to the ministry. When about eighteen years old he was admitted to Bristol College, then under the direction of Dr. Ryland. On the completion of his studies he went to Edinburgh University, and at the expiration of the regular course took his degree. On the 4th of April, 1804, he was ordained pastor of the church at Clipstone, Northamptonshire, a service in which Andrew Fuller, Joseph Sutcliffe, and Robert Hall participated. His ministry was very successful for several years. On the failure of Mr. Hall's health, he was invited to supply the pulpit of the church at Cambridge, and arranged to do so for twelve months. No permanent engagement resulted, and Mr. Cox returned to Clipstone. Soon afterwards he resigned his charge, and at length accepted an invitation to settle at Hackney, London, in October, 1811. The congregation being large, a new meeting-house was erected in Mare Street, and opened in the following year. With this charge he continued the remainder of his life, a period of nearly forty-two years. During the last six years of his ministry the Rev. Daniel Kattens, the present pastor, was happily associated with him as co-pastor. Throughout the greater part of this long career he took a leading place among the English Baptists, especially identifying himself with public movements and philanthropic enterprises, general and denominational. He took a lively interest in the foreign mission; promoted the formation of the Baptist Irish Society; for three years he was the secretary to the General Body of Dissenting Ministers of the three denomi-

nations in London; and he assisted at the formation of the Anti-State-Church Association, now known as the Liberation Society. His literary labors were considerable. He aided in the starting and direction of the *Baptist Magazine*; was one of the founders of University College, London, and its librarian for some time. A variety of works, including the well-known "History of the Baptist Missionary Society," "Female Scripture Biography," and the "Life and Times of Melancthon," proceeded from his ever-ready pen. In 1824 he took part in a controversy concerning Scripture baptism with Drs. Dwight, Ewing, and Wardlaw, and ably maintained his denominational principles. At the request of the Baptist Union he visited this country with Dr. Hoby, as a deputation from the English Baptists, in 1835, and wrote subsequently a narrative of the visit. He received degrees from Waterville and from Glasgow University, and was held in high esteem by a very large circle of his contemporaries, as well without as within his own denomination. He died Sept. 5, 1853, aged seventy years. His genial manners, graceful courtesy, and practical wisdom gave him a wide influence, which was ever consecrated to the service of his brethren and the promotion of the gospel in the world.

Coxe, Benjamin, M.A., was educated at either Oxford or Cambridge. After he graduated he received episcopal ordination, and for a considerable period he was a follower of the Romish Arminianism of Archbishop Laud. By the grace of God his heart was changed and his mind enlightened, and he became a strong Baptist. He was the son of an English lord bishop; and he was a man of profound learning. His influence in favor of Baptists was very great all over his country. He came to Coventry once to encourage the Baptist church; Richard Baxter was then chaplain of the garrison of that town, and a "dispute first by word of mouth, then by writing, about infant baptism," took place between them. Mr. Baxter evidently had not the best part in the controversy; for when the champion of the Baptists came again to Coventry he was arrested, and Mr. Baxter was charged with using this conclusive argument to quiet Mr. Coxe. The Kidderminster bishop, while denying the charge, felt the accusation so keenly that he took steps to secure his release. He was an old man in 1644, but the time of his death is unknown.

Craig, Rev. Elijah, an eminent pioneer preacher of Virginia and Kentucky, and brother of the famous Lewis Craig, was born in Orange Co., Va., about the year 1743. He was awakened to a knowledge of his lost estate under the preaching of the renowned David Thomas, in 1764. Next year he was encouraged by Samuel Harris to hold meetings among his neighbors. This he did, using his tobacco-barn for a meeting-house. Many were

converted. In 1766, Mr. Craig went to North Carolina, to get James Read to come and baptize him and others. He was ordained in May, 1771, at which time he became pastor of Blue Run church. Some time after this he was imprisoned for preaching the gospel. In jail he lived on rye bread and water, and preached to the people through the prison bars. He remained in Culpepper jail one month. After this "he was honored with a term in Orange jail." He became one of the most useful and popular preachers in Virginia. He was several times sent as a delegate from the General Association to the Virginia Legislature, to aid in securing religious liberty. In 1786 he removed to Scott Co., Ky. After this he labored but little in the ministry. Being a good business man, he soon amassed a fortune, and was of great value to the new country. He established the first school in which the classics were taught, built the first rope-walk, the first fulling-mill, and the first paper-mill that existed in Kentucky. He died in 1808.

Craig, Hugh K., D.D., was born Jan. 30, 1830, near Claysville, Washington Co., Pa. In July, 1851, he was baptized into the fellowship of Pleasant Grove church. He was ordained in October, 1854. For some time he devoted himself chiefly to mission work until 1858, when he became pastor of the Beulah Baptist church, Greene Co., Pa. In 1868 he took pastoral charge of Waynesburgh and Bethlehem churches, Greene County. During this pastorate he was elected to the professorship of Greek and Hebrew in Waynesburgh College. In 1875 he was appointed president of the Monongahela College, Jefferson, Pa.; and at the same time he was chosen pastor of the Jefferson Baptist church. In June, 1880, the university at Lewisburg conferred its doctorate of divinity upon him. The president of Monongahela College is a brother of scholarly attainments, a fine educator, a successful pastor, and a man of extensive influence for the truth.

Craig, Rev. John T., was born in Alabama in 1816; studied medicine in 1836 and 1837, and settled in Dallas Co., Ark., 1838. He began to preach in 1846, and labored efficiently in Dallas and the surrounding counties, building up several strong churches. After the war he settled at his present place of residence, New Edinburgh, Ark., where he gathered a church.

Craig, Rev. Lewis, a distinguished pioneer Baptist preacher of Virginia and Kentucky, was born in Orange Co., Va., about the year 1737. He was first awakened by the preaching of Samuel Harris, about the year 1765. A great pressure of guilt induced him to follow the preacher from one meeting to another, and after the sermon he would rise in tears and assert that he was a justly condemned sinner, and unless he was born again he

could not be saved. His ministry thus began before he had hope of conversion, and after conversion he continued preaching a considerable time before being baptized; many were led to Christ under his labors. Soon after his conversion and before his baptism (there being no ordained minister near to baptize him) he was indicted "for preaching the gospel contrary to law." The celebrated John Waller was one of the jurors in the case. The pious and prudent deportment of Mr. Craig during the trial was blessed to the conviction and conversion of Mr. Waller. The exact period of Mr. Craig's baptism is not known. He continued preaching with great zeal until the 4th of June, 1768, when being engaged in public worship, he and John Waller and James Childs were seized by the sheriff and brought before three magistrates in the meeting-house yard, who held them to bail in the sum of £1000 to appear before the court next day. They were required by the court to give security not to preach in the county within twelve months. This they refused to do, and were committed to jail. As they passed through the streets of Fredericksburg, from the court-house to the jail, they sang the hymn beginning,

"Broad is the road that leads to death."

During his confinement Mr. Craig preached through the prison bars to large crowds. He remained in jail a month and was then released. He immediately hastened to Williamsburg, and soon secured the liberation of his companions. Their imprisonment seemed only to inflame their zeal, and they went everywhere preaching the Word. Mr. Craig was ordained and became pastor of Upper Spottsylvania church in November, 1770. But this did not prevent his preaching in the surrounding counties. In 1771 he was again arrested and imprisoned for three months in Caroline County. He continued preaching with great zeal and success until 1781, when he and a majority of his church moved to Kentucky. He located on Gilbert Creek, in what is now Garford County, early in December. The next year he gathered Forks of Dix River church in the same county. In 1783 he and most of Gilbert's Creek church moved to the north side of Kentucky River and organized South Elkhorn church, in Fayette County. Here he remained about nine years, laboring zealously in all the surrounding country. A number of churches were founded, and Elkhorn Association was formed Oct. 1, 1785. About 1792 he moved to Bracken Co., Ky. Here he formed several churches, and "became in a manner the father of Bracken Association." About the year 1828 "he died suddenly, of which he was forewarned, saying, 'I am going to such a house to die,' and with solemn joy went on to the place, and with little pain left the world."

Cramb, Rev. A. B., was born in Weare, N. H., Jan. 2, 1827. At the age of thirteen the family removed to Illinois, settling in Woodford County, near Metamora. At sixteen he experienced religion, and the year following entered Shurtleff College. He was licensed to preach in 1848, and entered upon service at once. Oct. 13, 1849, he was ordained at Richland. His principal pastorates were Metamora, Ill., and St. Cloud, Minn. His health, however, began to fail early in his ministry, and all efforts to re-establish it being in vain, he died at Metamora, Feb. 19, 1857, at the age of thirty. He was a young man of uncommon promise. His contributions to the denominational press were highly valued, while as a preacher he had excited expectations of high usefulness. His death thus early in his career was an occasion of widely-felt sorrow.

Cramp, John M., D.D., was born in England, July 25, 1796; baptized by his father Sept. 13,



JOHN M. CRAMP, D.D.

1812; ordained pastor of the Baptist church, Dean Street, London, May 7, 1818; was from 1827 to 1840 associated with his father in the care of the Baptist church at St. Peter's, Isle of Thanet: became in 1840 pastor of the Baptist church of Hastings, Sussex; took charge in 1844 of the Baptist college, Montreal, Canada; became president of Acadia College, Nova Scotia, in 1851, and retired in 1869 from that position. Dr. Cramp has published "A Text-Book of Popery;" also a Baptist history and "Paul and Christ." Dr. Cramp's theology is sound, his labors have been abundant, and his influence and usefulness have been very great

in the maritime provinces. He is also widely and favorably known in the United States, in which his works have been extensively circulated.

Crandall, Rev. David, the son of Rev. Joseph Crandall, was born in 1798 in New Brunswick, Canada, where he was converted and baptized. He was ordained January, 1831; shared largely in the missionary spirit of his venerable father, and, though a pastor, did much work as an evangelist in his native province; his labors have resulted in much spiritual good. He resides at Springfield, New Brunswick.

Crandall, Rev. Joseph, one of the founders and fathers of the Baptist denomination in the maritime provinces of Canada, was born in Nova Scotia, and converted under a sermon by Rev. Joseph Dimock at Harris Harding's ordination, Sept. 16, 1794, at Onslow, Nova Scotia; Oct. 8, 1799, he was ordained pastor of the Baptist church just formed at Sackville, New Brunswick. His evangelistic labors at Sackville, Salisbury, and other portions of Westmoreland, Albert, and King's Counties, up the river St. John, and in the northern counties of New Brunswick, were abundant, and attended with the blessing of God. In 1825 he evangelized in Prince Edward's Island. Mr. Crandall was deep in Christian experience, a sound theologian, an eloquent and a useful preacher of the gospel. His ministry exerted a powerful influence in building up the Baptist denomination, especially in New Brunswick. He died Feb. 20, 1858, aged eighty-six years.

Crandall, Rev. Peter, brother of Rev. Joseph Crandall, entered the ministry in 1800; became pastor of Digby Neck church, Nova Scotia, in 1809; visited Briar Island in 1819, preaching there with great success and baptizing. Preached for nearly thirty years on Digby Neck, Briar Island, and Long Island. He was earnest in the ministry of the gospel and mighty in prayer. Died April 2, 1838, in the sixty-ninth year of his age.

Crane, Cephas B., D.D., son of Rev. W. J. Crane, was born in Marion, Wayne Co., N. Y., March 28, 1833. He graduated at the University of Rochester in the class of 1858, and at the Rochester Theological Seminary in 1860. In October, 1860, he was ordained pastor of the South Baptist church, Hartford, Conn., and remained there nearly eighteen years. In April, 1878, he accepted a call to the pastorate of the First Baptist church in Boston, where he is now laboring. Rochester University conferred upon him the degree of Doctor of Divinity in 1868.

Crane, James C., was born in Newark, N. J., Sept. 7, 1803. He was the youngest brother of William Crane, and from his boyhood to his death was associated with him in business, and one with him in all the great and noble enterprises which

occupied the hand and heart of the older brother. His early education was limited, and yet, like his brother, he became a man of very varied and accurate information. He was a leader in every re-



CEPHUS B. CRANE, D.D.

ligious and philanthropic enterprise. As a business man neither Richmond nor Baltimore ever saw his



JAMES C. CRANE.

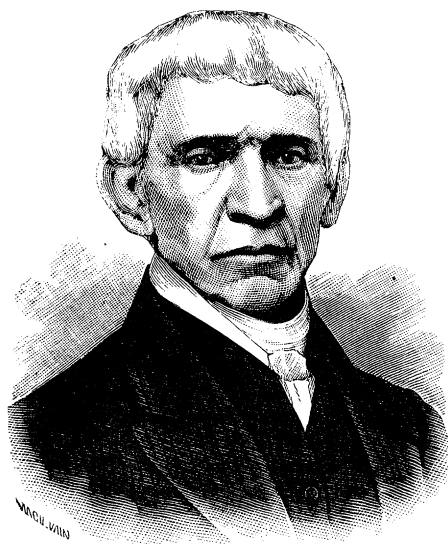
superior in accuracy, dispatch, or integrity. He was an excellent vocalist, and had natural gifts as a speaker. He filled successfully, and for a long

series of years, the offices either of clerk, secretary, treasurer, or moderator of the Dover Association and the General Association of Virginia. He was a model Sunday-school superintendent. He was a Christian merchant and made money to do good with it. His pastors, D. Roper, J. B. Taylor, J. B. Jeter, B. Manly, Jr., and J. L. Burrows regarded him as no ordinary deacon, and when he died Dr. Burrows took for the text of his funeral discourse, "And he will be missed, for his seat will be empty." One son survives him. He died March 31, 1856, in Richmond, Va., where he had lived about forty years. A brief and interesting memoir of him was prepared and published by Dr. J. L. Burrows.

Crane, Rev. Origin, was born in Mansfield, Conn., July 26, 1804. He connected himself with the Newton Theological Institution, and graduated in the class of 1826. Immediately on graduation he accepted a call to the Second Baptist church in Newton, located at Newton Upper Falls. He was the pastor of this church three years, and in 1839 he accepted a call to the church in Weston, Mass., where he remained thirteen years. For two or three years he was the agent of the American and Foreign Bible Society. The last years of his life were spent in trying to help the feeble churches by such labors as his health allowed him to perform. He died April 20, 1860, at New England Village, Mass.

Crane, William, was born in Newark, N. J., May 6, 1790. His great-great-grandfather, Jasper Crane, was one of the original settlers of Newark, and its first magistrate. His great-grandfather, Azariah Crane, married Mary Treat, daughter of Gov. Robert Treat, who withstood Sir Edmund Andross in his demand for that charter of the colony which was hidden in "the Charter Oak." His father, Rufus Crane, was a soldier of the Revolutionary war. His mother was Charity Campbell, a descendant of Benjamin Baldwin, who, with Jasper Crane, was also one of the original settlers of Newark. His father lost his property by the Revolutionary war, and he was compelled at eleven years of age to leave the paternal roof and rely on himself, and thereafter was never dependent on any human being for assistance in the affairs of life. He learned a trade and pursued it till twenty-one years of age. In 1811 he migrated to Richmond, Va., and was an eye-witness of the burning of the Richmond theatre, which destroyed the governor of Virginia and many others. He married Miss Lydia Dorset, July 9, 1812, and after her decease, Sept. 26, 1830, married Miss Jean N. Daniel, July 30, 1831. With varying success and severe reverses he prosecuted his mercantile business in Richmond till November, 1834, never failing to meet every financial obligation. From 1834 to 1866 he carried on his business in Baltimore, Md.,

associated with his brother, James C. Crane, for a large portion of the time in both cities, and with his sons Andrew Fuller, John Daniel, and James Conway the latter part of his life. He was in all



WILLIAM CRANE.

respects a Christian merchant, doing business for the honor of God and with an eye to his glory. He was converted under the preaching of Daniel Sharp and Edmund Dorr Griffin in Newark, N. J. For a while he was a member of Dr. Archibald Maclay's church in New York City. But his life's work was in Richmond and Baltimore. He was one of the original members of the Second Baptist church, Richmond, Va., and for many years its leading supporter. He was the founder of the Richmond African Baptist Missionary Society, from which Lott Cary was induced to go to Liberia. He taught, with David Roper, the first African school ever started in Richmond. He conceived the design, initiated the plan, accepted the first draft of \$677 for outfit of the *Religious Herald*, and for three years advanced the sums needed to secure it the patronage necessary to give the paper a living support. These sums afterwards were refunded by William Sands to his firm when success attended the enterprise. He was one of the originators of Richmond College (then Virginia Baptist Seminary), and with Archibald Thomas purchased Spring Farm, each giving \$1000, and taking subscriptions from others, in the name of Virginia Baptist Education Society, for the balance. He originated the idea of organizing Calvert Street church, Baltimore, purchased the house, and saw a flourishing and prosperous church grow from

ten members (six of whom were of his own family), and then divided, a part to become High Street church, and another part, with himself and family, to amalgamate with the Seventh church, under the pastorship of Richard Fuller, under whose ministry he lived for the last twenty-one years of his life. He labored zealously to establish Saratoga Street African Baptist church, and through all his life employed tongue, pen, and purse to benefit the African race. In missions and general benevolence he was worthy of being the associate of William Colgate, of New York, Friend Humphrey, of Albany, and Heman Lincoln, of Boston. He enjoyed the confidence of, and was co-laborer in all good enterprises in Virginia with, Robert B. Semple, James B. Taylor, Robert Ryland, Jeremiah B. Jeter, and Abner W. Clopton, and in all Northern organizations was the trusted counselor and co-worker with Spencer H. Cone, Francis Wayland, Nathaniel Kendrick, and Daniel Sharp. He was a Sunday-school teacher for nearly fifty years, and annually read the Bible through for the same time. He was a trustee of, and liberal contributor to, Columbian College, D. C. His sagacity in matters of church and state was so rare that results generally happened as he predicted. He died in Baltimore, Sept. 28, 1866, having given away large sums of money for Christ's cause, having led many to Christ by his conversation, and having exerted all his powers for God's glory. Of his children four are known to the religious, literary, or political world. A notice of his son, William Carey, appears on another page. His second son, Adoniram Judson Crane, was born Nov. 2, 1817; educated at Richmond College, Va.; Mount Pleasant Classical Institution, Amherst, Mass.; Columbian College, D. C.; Madison University, N. Y.; and graduated from Union College, Schenectady, N. Y.; was a member of Second church, Richmond, Va., for many years; married a great-granddaughter of John Adams, second President of the United States; practised law at the Richmond bar twenty-eight years; edited political and literary journals; served in the Legislature of Virginia as representative of Richmond, and as U. S. District Attorney under Abraham Lincoln. He wrote some small poems which are gems, and delivered many lectures, such as the "Toils and Rewards of Literature," "Mechanism of Faces," and others worthy of a place in standard English literature. As a lawyer, politician, orator, literary man, man of genius, no one ranked him at the Richmond bar, when his untimely decease occurred. Jan. 2, 1867. Andrew Fuller Crane, the third son, born Feb. 17, 1820, was educated in the Richmond schools and Oneida Institute, Whitesborough, N. Y.; was associated with his father in Baltimore in business nearly all his life; distinguished as a worker in

all noble Christian enterprises, remarkable as a Sunday-school superintendent, gifted as a speaker and as a vocalist of superior musical powers, genial as a friend, and attractive as a conversationalist; a leader in the city and State organizations of Maryland for charities, reform, and education; often an officer of the representative bodies of Baptists in Maryland, and the Southern Baptist Convention. He has been ever a warm supporter of Richard Fuller and William T. Brantly, Jr.

Crane, Wm. Carey, D.D., LL.D., was born in Richmond, Va., March 17, 1816; educated in the



WM. CAREY CRANE, D.D., LL.D.

best schools of the city of Richmond; also in Richmond College, Va.; Mount Pleasant Classical Institution, Amherst, Mass.; Columbian College, D. C.; and Madison University, N. Y. His A.B. and A.M. are from Columbian College, D. C.; his D.D. from Howard College, Ala.; and his LL.D. from Baylor University, Texas. His opportunities have enabled him to become a profound scholar, and he now ranks among the most useful, laborious, and able Baptists in the Southern States. His early life was passed in Virginia. He was converted through the agency of a conversation with Robert Ryland, first president of Richmond College, and he was baptized by James B. Taylor, D.D., July 27, 1832. He is the oldest son of William Crane,—sketched in another article,—late of Baltimore, Md. He was licensed to preach by Second church, Richmond, Va., and ordained Sept. 23, 1838, in Baltimore, Md., by request of Calvert Street church. When twenty-one years of age he was elected a professor in the Baptist Seminary, now Richmond

College, Va., but declined, and spent from November, 1837, to February, 1839, teaching and preaching in Georgia. From February, 1839, to January, 1851, he was pastor at Montgomery, Ala., Columbus, Vicksburg, and Yazoo City, Miss. He has been called to the presidency of five colleges for males, and six for females, which he declined. He has been president of Yazoo Classical Hall, Miss.; Mississippi Female College, Hernando, Miss.; Semple Broaddus College, Centre Hill, Miss.; Mount Lebanon University, La. He was elected president of Baylor University, Independence, Texas, in July, 1863, and has held that position ever since, and J. W. D. Creath expresses the sentiments of Texas in saying that no one in or out of Texas could have done better than he has done in its administration, under all the surrounding difficulties during that time. He has sacrificed \$40,000 of salary, spent over \$5000 of his own means, and contributed nearly \$2000 from his own purse for various objects connected with its interests. He has been either a contributor to or editor of news journals, periodicals, magazines, and reviews since his seventeenth year; has preached in all sorts of places, from a stump in the forest to the elegantly-furnished audience-room in New York, Louisville, Richmond, and Baltimore; has published a large number of sermons and literary addresses; has addressed large convocations of Masons, Odd-Fellows, and Friends of Temperance, and held the most honorable State offices in these orders; is a member of numerous national and State literary and scientific organizations; has by invitation of the Legislature delivered addresses from the Speaker's stand at Jackson, Miss., and Austin, Texas; was selected by his county in 1870 to deliver the memorial address of Robert E. Lee, and in 1876 was chosen to deliver the Centennial oration; has published the "Memoir of Mrs. A. F. Crane," "Literary Discourses," and a "Collection of Arguments and Opinions on Baptism;" and he is now publishing in lessons a "Baptist Catechism." A collection of his writings would fill half a dozen volumes. He was first married to Miss Alceta Flora Galusha, of Rochester, N. Y., whose grandfather, grand-uncle, and great-grandfather were twenty-nine years governors of Vermont. She lived ten years. He was next married to Miss Jane S. Wright, at Rome, N. Y., who lived about sixteen months. His last marriage was April 26, 1845, to Miss Kate Jane Shepherd, Mobile, Ala.

The Rev. Z. N. Morrell, in his "Flowers and Fruits from the Wilderness, or Thirty-six Years in Texas," says, "As a scholar, he has but few equals, and his superiors are very scarce. His conversation, his literary addresses, and his sermons all show that he is not only a profound scholar, but that he has always been a student,

and he is a student still. His mental discipline is of the most rigid character. In person he is of medium height, with compact form, inclined to corpulency." For twelve years he was secretary of the Southern Baptist Convention, and in 1870, 1874, 1877, and 1878 he was a vice-president of that body. In fact, during a long life, and ever since his seventeenth year, he has been an officer of religious bodies in the States of Virginia, Alabama, Mississippi, Louisiana, and Texas. He was president of the Mississippi State Convention for two years; of the Louisiana State Convention for three years; and he has been president of the Texas Baptist State Convention since 1871, and he now discharges the duties of this office, with three other offices, as well as the presidency of Baylor University, and the pastorate of Independence church. He is now occupied on works for the press, among them the "Life of Sam Houston." Though engaged most of his life as an educator, with happy success, he has always had charge of churches in such important places as Montgomery, Ala.; Columbus, Vicksburg, Yazoo City, Hernando, Miss.; Memphis, Tenn.; Mount Lebanon, La.; and Independence, Texas. He is a member of the "American Philological Association," and various college societies. He has preached a large number of sermons. It is supposed about 2500 persons have been converted through his instrumentality. He has exercised no little influence in the denomination, and stands among the first as a scholar, a speaker, a theologian, a parliamentarian, and a sound, thoroughgoing Baptist, one who has performed a large share of that hard work which has given tone and character to the Baptist denomination South, and elevated it to its present position of power and usefulness.

Crawford, Charles E., a prominent teacher and Sunday-school worker in Northwestern Louisiana, was born in Alabama in 1838; graduated at Mississippi College in 1858; at the time of his death, in 1877, he was principal of Keachi Male Academy.

Crawford, N. M., D.D., for years the ablest Baptist scholar in Georgia, and one of the best preachers in the State, was born near Lexington, in Oglethorpe County, March 22, 1811. His father was Hon. Wm. H. Crawford, U. S. Senator, and Secretary of War under President Taylor. The boyhood of N. M. Crawford was spent in Washington City; but in his fifteenth year he entered the University of Georgia, graduating at eighteen with the first honor. At twenty-five he became a professor in Oglethorpe College, near Milledgeville. At that time he was a Presbyterian.

When twenty-nine years of age he married, and it was while seeking Scripture authority for infant baptism, after the birth of his first child, that he

became convinced of the correctness of Baptist views. Soon afterwards he was baptized, and leaving Oglethorpe College, he became pastor of the Baptist church at Washington, Ga., where he resided a year. He was then transferred to a larger field, succeeding Dr. Wm. T. Brantly, the elder, in the pastorate of the First Baptist church at Charleston, S. C. His ministry there continued for two years only, as he accepted the chair of Theology in Mercer University in 1846, which he filled with great ability for ten years, preaching constantly in the neighboring churches. He then succeeded Dr. Dagg in the presidency of Mercer University, but soon retired from the position and accepted the professorship of Moral Philosophy in the University of Mississippi, at Oxford. In the fall of 1857 he became Professor of Theology in Georgetown, Ky., but in the following summer he was recalled to his native State, and installed, for the second time, as president of Mercer University, and he remained at the head of that institution seven successive years. In 1865, after the war, the great monetary depression caused a suspension of the exercises of Mercer University, and Dr. Crawford accepted the presidency of Georgetown College, Ky., and continued in that position until failing health, in 1871, caused his resignation. He expired at the residence of his son, in Walker Co., Ga., Oct. 27, 1871.

Dr. Crawford was a man of surpassing talents and wonderful acquirements. He was in the true sense of the term a genius. In the entire circle of science he was thoroughly versed, and his acquaintance with the whole range of knowledge was astonishing. As a linguist, besides his native tongue, he knew thoroughly French, Latin, Greek, and Hebrew. As a mathematician his knowledge extended through the calculus. He was familiar with the great problems of astronomy and with the teachings of natural philosophy. He had a very respectable knowledge of natural science, including chemistry, mineralogy, geology, and botany. In metaphysics he was well-read, and before his conversion he made himself perfectly familiar with law as a science. Few men were his equals in knowledge of English literature, while he had carefully studied the history of the world, from Adam down to the present time. And in theology he was conversant with the thoughts of all our best writers. Take him all in all, Dr. Crawford was perhaps the most learned man the State of Georgia has ever produced. While a college president he could take the post of any professor who might be temporarily absent, with equal facility hearing a recitation in the higher branches of mathematics, or in chemistry, natural philosophy, Latin, Greek, logic, theology, or in secular or ecclesiastical history. Accepting the New Testa-

ment as his only teacher, he brought all his learning to the feet of Jesus, and a "thus saith the Lord" was for him decisive of every question of faith or duty. Hence he was a thorough Baptist. In the pulpit he was an exceedingly instructive preacher: his method was clear, his style was transparent, and his argument was conclusive. In preaching he relied chiefly for his good effects upon his appeals to the understanding, for in pathos, in appeals to the feelings, and in the power of persuasion he was not equal to many who were his inferiors in learning. But he more than made up for his deficiency in these respects by the power of his facts and the conclusiveness of his reasoning; yet there were times when he spoke with melting pathos and the most commanding eloquence. His heart was tender and sympathetic, and large-souled generosity and benevolence were natural to him. He was a man of remarkable frankness, uttering his sentiments always with most outspoken candor. Though far removed from levity, his conversation abounded with humor, and he seemed to have an inexhaustible fund of anecdotes, with which to entertain a friend or illustrate a truth. One phase of his character should not be overlooked: he had in a high degree the qualities of a statesman; had he chosen politics for his profession, he would have been among the foremost of our great national leaders, whose fame would have lived as long as our glorious republic.

His mind was brilliant, his fancy luxuriant, and his oratorical powers of the first order. A man of the highest moral excellence, his Christian spirit shone with distinguished lustre in all the relations of life; and his Christian character was not only without a blemish, but was in a most eminent degree exalted. Throughout his life of untiring industry and persevering study, of profound humility and childlike simplicity, of wide-spread benevolence, adorned by a genial flow of pleasant humor, a genuine and thorough consecration to Jesus reigned. With genius and capacity that would have made him shine brightly in any sphere of life, and which would have reached not only distinction, but fame, in any pursuit, he preferred to give himself to the service of him whose kingdom is not of this world. In that service he rose to exalted eminence among his brethren, accomplished an amount of good rarely allotted to one man, and exerted an influence beneficial in the highest degree for religion and for his own denomination.

Crawford, Rev. Peter, was born in Virginia in 1809; professed religion in 1831, and soon after became a minister; received a liberal education in what is now known as Richmond College, Virginia. Having a rare faculty for teaching, his life was principally devoted to educating the young, although engaged regularly in preaching. In 1835

he removed to Marion, Ala., and founded the now justly famed Judson Female Institute. After teaching some time in Central Female College, Miss., in 1866 he became president of Keachi Female College, at Keachi, La., where he ended his labors, April 25, 1873.

Crawford, Rev. Wm. B., pastor of the Baptist church at Madison, Ga., is the son of the distinguished Wm. H. Crawford, and younger brother of Dr. N. M. Crawford, for years president of Mercer University. He was born on the 14th of September, 1821, at Washington City, and was educated at Oglethorpe University, Ga., and at Lexington, Ky., where he studied medicine. He received the degree of M.D. from the medical college at Augusta, Ga., and for thirty-three years practised his profession with great success, except when president of a female college at Cedar Town, Ga., in 1854 and 1855, and, also, for the brief period during which he occupied the chair of Natural Science at Mercer University, in 1846.

He united with the Madison church in 1848, and was licensed to preach the following year. The church called him to its pastorate and to ordination in 1874, and he has sustained the pastoral relation to the present time, rendering valuable and acceptable service. He belongs to the expository class of preachers, his discourses being marked with great plainness and simplicity. He is a man of high mental cultivation, of comprehensive learning, of great independence of character, and a clear and accurate thinker. For some years he was a Presbyterian, but a careful study of the New Testament led him to change his ecclesiastical relations and unite with the Baptists. Had he entered the ministry in early life, he would have achieved high reputation as a preacher. Unaffected modesty and self-distrust have kept him in the background somewhat, but he is a most faithful preacher of the gospel, and the purity and integrity of his private life, united with his constant endeavors exactly to obey the Word of God, give him an exalted Christian character. In social intercourse he is pleasant, humorous, and instructive, though not inclined readily to cultivate the acquaintance of others.

Crawford, Rev. William Jackson, is editor of *The Beacon*, the Baptist paper of Oregon, secretary of the Baptist Convention of the North Pacific Coast, and pastor of the Baptist church at Albany, Oregon. As pastor of one of the important churches, and editor, by election of the Convention, of which he is secretary, he occupies positions of great prominence and responsibility for one so young. Albany is his first pastorate, which he assumed Dec. 11, 1878. His work has been blessed, 42 converts having been baptized. He was born in Macoupin Co., Ill., Dec. 12, 1849; was converted and baptized at seventeen; studied at Blackburn

(Presbyterian) College for a time, and five years at Shurtleff College, graduating at the close of a full classical and theological course in 1878. He was ordained Dec. 21, 1875, by Mount Pleasant church, Ill. While in college supplied several churches.

Crawford, Rev. Wm. L., a minister of Georgetown, Ga., was born Feb. 22, 1802, and was baptized into the fellowship of the Benevolence church, in Randolph County, in July, 1842, after reaching the age of forty. In April, 1846, he was ordained. He was truly a man of God. He began to preach about three years after his baptism, and soon became a strong and zealous minister. He served many churches, and was universally popular, although a high-toned Calvinist in sentiment, and to the day of his death an old landmark Baptist. He possessed a firm mind, a retentive memory, and an intellect of towering capacity. One of the most sociable of men, he was truly a peace-maker; through modesty and meekness rarely speaking at Conventions and Associations. He was made moderator of the Bethel Association for fourteen years in succession, and within the bounds of that able body no man stood higher. In person he was large and portly, his mind and body seeming to be admirably apportioned. He had charge of various churches in Southwestern Georgia during a ministerial career of about thirty years, and he was a successful preacher and pastor. When he died, in 1878, the Bethel Association adopted in his honor a report very complimentary to his character and abilities.

Crawford, Rev. W. W., a prominent minister at Dardanelles, Ark., was born in Pennsylvania in 1816; was baptized at Mount Lebanon, La., in 1845; began to preach in 1853, and was ordained at Meriden, La., in 1856, and supplied the church at Fillmore, La. In 1859 he removed to Avoyelles Parish, and became joint pastor of Evergreen and Big Cane churches. Both these churches prospered under his ministry. Here he continued nine years, sharing with them all the hardships incident to a country where hostile armies were constantly marching and countermarching. He was pastor one year at Gilmer, Texas, after which he accepted a call from Dardanelles, Ark. Under his ministry a new church was built, and the membership grew from 25 to 84 members.

Crawley, Rev. Arthur R. R., was born in Cape Breton in 1831. He graduated at Acadia College in 1849, and pursued his theological studies at Newton, where he graduated in 1853. He sailed from this country the following December, under appointment as a missionary to Burmah. In October, 1854, he went to Henthada, a town having a population of from 20,000 to 30,000 inhabitants, and situated 120 miles above Rangoon, on the river Irrawaddy. Here he labored for several years

with marked ability and success. At the end of one year the Henthada Mission included 8 churches and 150 members, and at the time of Mr. Crawley's death, twenty-three years after he commenced his labors there, the number of churches, Burman and Karen, was 54, with a membership of 1930 persons. The Executive Board testifies that Mr. Crawley "was one of the most unsparing and effective workers that ever labored among the heathen. And he was as judicious as he was enterprising. It is seldom that a Christian laborer has built more wisely; and no man who has labored among the Burmans has attained a more marked success in winning souls. After more than twenty-one years spent in the field, while in the harness, and producing larger numerical results than any other man devoted to Burman evangelization, he laid down his work with his life on the 9th of October, 1876, at the early age of forty-five years. He has left a name worthy to be enrolled among the heroes of the heroic age of Christian missions."

Crawley, Edmund Albern, D.D., was born in England, Jan. 20, 1799; brought up in Sydney,



EDMUND ALBERN CRAWLEY, D.D.

Cape Breton; graduated from King's College, Nova Scotia, 1819; converted in Granville, and baptized at Halifax, Nova Scotia, in 1827; abandoned the law, and studied Biblical interpretation under Prof. Moses Stuart, at Andover; was ordained at Providence, R. I., in 1830; from 1832 was pastor of Granville Street church, Halifax, Nova Scotia, for thirteen years; became professor in Acadia College at its inception, January, 1839. Brown University honored him in 1846 with D.D. Be-

came president of Acadia College in 1854; subsequently spent some years in the United States; and in 1867 resumed professorship in Acadia, and is now principal of the theological department in that college. Dr. Crawley was very prominent in originating the educational movement among the Baptists in Nova Scotia, and also in carrying forward the work. He possesses a philosophic mind and splendid talents; is highly cultured. He is a sound theologian and a magnificent preacher.

Creath, Rev. Joseph W. D., was born in Mecklenburg Co., Va., Feb. 3, 1809. His father,



REV. JOSEPH W. D. CREATH.

Wm. Creath, was a Baptist minister between thirty and forty years. He was educated at the Virginia Baptist Seminary (now Richmond College), and graduated December, 1837; served churches in Virginia as pastor till 1846, then he removed to Texas under appointment as a missionary from the Domestic Mission Board of the Southern Baptist Convention. From that time to this period, whether as pastor at Huntsville or Cold Springs, chaplain of the penitentiary, or as agent for Bible revision, the San Antonio church, or the State Convention, no man has been in labors more abundant, untiring, and self-sacrificing. He raised more money for missions and the erection of houses of worship, and he constituted more churches, than any man in the Southwest. Ever busy doing good in all attainable ways, singing, praying, writing, preaching, J. W. D. Creath is the most apostolic man in Texas, and never received over \$500 as an annual salary. He has been moderator of Union Association, president of the State Convention, president

of the trustees of Baylor University, and vice-president of the Southern Baptist Convention. As a financier, a sound theologian, a thorough Baptist, and a bold, effective, evangelical preacher, he stands very high.

Credentials, or Certificate of Ordination.—

This document is given by the Council or Presbytery that ordains a brother to the ministry, and the following form has been used:

“To all people to whom these presents shall come the subscribers send greeting: Convened at Blanktown on the 1st day of May, 1818, by the Baptist church of that city, for the purpose of setting apart the bearer to the work of the Christian ministry by solemn ordination, we made a careful examination of the candidate in reference to his conversion, call to the ministry, and views of Bible doctrine, and being fully satisfied about his piety, divine call, knowledge of the Word, and gifts for the ministry, we did, therefore, in the presence of said church, and at its request, solemnly ordain to the sacred office of the ministry, by prayer and the imposition of hands, our worthy brother, the Rev. ———, whom we recommend to the confidence and respect of the churches.

“———, *Clerk.*

“———, *Moderator.*”

Creeds, Advantageous.—Every thinking man has a creed about politics, religion, and the best manner of conducting the business with which he is most familiar. It may not be printed, it may not be communicated in words except in special cases, but it surely exists in all intelligent minds. And if the reader can remember a denomination without an avowed Confession of Faith he will find that in that community there is an understood creed just as real, and as well known by those familiar with its people and its teachings, as if every one of its members carried a printed copy of it in his hand.

Baptists have always gloried that the Bible was their creed, and at the same time for centuries they have had published Confessions of Faith. In our denomination these articles of belief have always occupied a subordinate position; they are never placed on a level with the Scriptures, much less above them. They are used to protect our unity, to preserve our peace, and to instruct our members. In the church to which the writer ministers a copy of its “Articles of Faith” and “Church Covenant” is given to each person intending to unite with it by baptism or letter. That the universal adoption of this practice would be attended by the happiest results we have no doubt.

We have been present at many councils to recognize new churches for the last twenty-seven years, and in every instance the community gave either a well-known Confession of Faith as their creed, or they submitted a series of Articles of Faith com-

piled for their own use in harmony with our acknowledged doctrines. We do not think it possible for any body of professed Christians to be "acknowledged" by a council of our denomination as a regular Baptist church, without Articles of Faith.

No candidate for the ministry would be ordained by a church unless the council called to give it advice on the question had received from the young man a confession of faith which embraced the teachings of our revered fathers,—views of doctrine resting wholly on the Word of God.

Our demand for many hundreds of years, that nothing shall exist among us in faith or practice without an inspired warrant, has made the authors of our creeds extremely careful in their preparation, and the common use of such Articles of Faith among Baptists has trained them to a uniformity in orthodox sentiment which occasionally excites surprise in other communities. We have no section of our denomination denouncing the creeds of their brethren as unworthy of the progress of this advanced age. It is an extraordinary occurrence when an intelligent Baptist strays into the crooked paths of so-called rationalism, or into any of the misnamed "liberal" Christian communities.

The extensive use of a creed in Baptist churches should be encouraged by earnest Christians who love our Scriptural principles. We are not surprised to see that the greatest of living Baptist preachers writes, "The arch-enemy of truth has invited us to level our walls and take away our fenced cities. He has cajoled some true-hearted but weak-headed believers to advocate this crafty policy; and, from the best of motives, some foolish brethren are almost prepared to execute the cunning design. 'Away with creeds and bodies of divinity!' This is the cry of the day. Ostensibly, it is reverence for the Bible and attachment to charity which dictates the clamorous denunciation; but at the bottom it is hatred of definite truth, and especially of the doctrines of grace, which has suggested the absurd outcry. As Philip of Macedon hated the Grecian orators because they were the watch-dogs of the flock, so there are wolves who desire the destruction of our doctrinal formularies, that they may make havoc of the souls of men by their pestilent heresies. . . . Were there no other argument in favor of articles and creeds, the detestation of Neologians might go far to establish them in Christian estimation. Weapons which are offensive to our enemies should never be allowed to rust. . . . The pretense that articles of faith fetter the mind, is annihilated by the fact that the boldest thinkers are to be found among men who are not foolhardy to forsake the old landmarks. He who finds his creed a fetter has none at all, for to the true believer a plain statement of his faith is no more a chain than a sword-belt to the soldier, or a girdle

to the pilgrim. If there were any fear that Scripture would be displaced by handbooks of theology, we should be the first to denounce them; but there is not the shadow of a reason for such a dream, since the most Bible-reading of all nations is that in which the Assembly's (Westminster) Catechism is learned by almost every mother's son." (Spurgeon's "Prefatory Recommendation" to Stock's "Handbook of Theology," pp. 7, 8, 9. London, 1862.)

We strongly urge the enlarged use of Confessions of Faith among church members; and with them, for the young, we could not too earnestly advise parents to employ the Catechism in their own homes. This neglected custom of the past should be revived in every Baptist family in the world, and all our Lord's-day schools should place the same little work in their regular system of religious training. Keach's Catechism, with all the soundness of its distinguished author, two hundred years old, and others of later date, can be had for a trifle from the Baptist Publication Society. We, ourselves, derived incalculable benefits from a thorough drilling in the Westminster Catechism in childhood, and we commend to all our brethren a Baptist Catechism and Confession for children and adults.

Cressey, Rev. George Angell, pastor of the Baptist church in Kenosha, Wis., is a native of Cincinnati, O., where he was born Nov. 8, 1843. He is a son of Rev. T. R. Cressey, a well-known and dearly-beloved pioneer missionary of the Northwest, who died in 1870. His mother was Josephine Going Cressey. His father was pastor in Indianapolis, Ind., and here the subject of this sketch spent his early youth. At the age of ten years his father removed to St. Paul, Minn., which became the family home for several years. In 1862, George enlisted, and served three years in the ranks. While in the army, in 1864, he obtained a hope in Christ, having been deeply convicted of his sinful condition by the death of an irreligious comrade. In 1867 he was baptized by Rev. Dr. Buckley into the fellowship of the Baptist church in Upper Alton, Ill. He was educated at Shurtleff College and at the Baptist Union Theological Seminary at Chicago, Ill. Having received an invitation to the Baptist church in McLean, Ill., he was ordained by this church in March, 1869. He was subsequently pastor of the Grand Avenue Baptist church in Milwaukee two years, of the Baptist church in Elkhorn five years, and of his present church in Kenosha, Wis., one year.

Mr. Cressey is a successful pastor and an excellent preacher. His ministry has been blessed with many tokens of the divine favor.

Cressey, Rev. Timothy R., was born at Pomfret, Conn., Sept. 18, 1800; died at Des Moines,

Iowa, Aug. 30, 1870; converted to Christ when twenty years of age, and soon after answered affirmatively what seemed to be God's call to preach the gospel. He graduated from Amherst College in 1828, and from Newton Theological Seminary in 1830.

His first settlement was at Hingham, Mass., in March, 1831, where he remained three and a half years, and then went to the South church, Boston. While in college he solemnly dedicated himself to the work of home missions, and in June, 1835, he most gladly improved his first opportunity of going to the West and becoming pastor of the church at Columbus, O. Here he remained seven years, building the church edifice still in use, and leaving a broad and deep mark for Christ on the church and in the community at large. Here also he lost his first wife, Mary Peck, and married his second, Josephine Going, daughter of the late Rev. Jonathan Going, D.D., then president of Granville College, who still survives her husband, living at Des Moines. A two-years' pastorate of the First church, Cincinnati, was succeeded by an equal length of time spent as an agent of the Bible Society for Ohio, Kentucky, and Indiana.

In July, 1846, he became pastor of the church at Indianapolis, Ind., remaining six years. During these years he secured the erection of a new meeting-house seating 400 persons, with rooms for Sabbath-school and other purposes. In addition to pastoral duties more than sufficient for the strength of an ordinary man, there was added, immediately on his entering the State, the labor of corresponding secretary of the Convention. It was also his duty to make a careful examination of all applications for home mission aid, while as trustee of Franklin College he attended all the meetings of the board, though they were held twenty miles away by carriage-drive. He also gave much attention to general education, preparing by request of a State Convention, in 1847, an address on common schools, which is believed by many to have proved a great turning-point in that work.

In May, 1852, he became pastor at St. Paul, Minn., being the third Baptist minister to enter the Territory. After two years thus spent, home missionary work began in real earnest. Though fifty-four years old, he spent the summer and autumn journeying on foot through the southern part of the Territory, and sometimes was compelled to walk a dozen or more miles without seeing a human being. Seven years were mainly employed in such work, preaching the first sermon ever heard in many places, and having much to do with the organization of not a few churches. He frequently rode on horseback sixty miles in the depth of a Minnesota winter to preach in a log cabin. All appointments were sacredly kept. In Minnesota,

as elsewhere, he took a deep interest in educational matters, drawing up in 1854 the charter of a Baptist college, the enacting of which by the Legislature was due mainly to his individual efforts.

In August, 1861, he became chaplain of the 2d Minnesota Regiment of Volunteers, and gave to his country two years of unflinching devotion. He was pastor two years at Kendallville, Ind., and one each at Plainfield and Olney, Ill., after which, in 1868, he removed to Indianola, Iowa, where he spent two years abounding in labor and success.

In May, 1870, he removed to Des Moines, and, after six weeks' rest, he accepted an appointment as railroad missionary, to begin labor the 1st of September; but on the 31st of August sudden and severe sickness quickly removed his spirit to the enjoyment of heavenly freedom. His last words were, "My work is done; I am going home."

Obstacles furnished him the inspiration of success and not the discouragement of defeat. He seemed to seek the most difficult fields of service. He recognized the simple, earnest preaching of the gospel as God's instrument to secure man's salvation. In his discourses he loved especially to dwell on the doctrines and character of Christ. He was a Christian of great spirituality of mind. Our denominational history in Ohio, Indiana, and Minnesota could not be written without making mention of his work and worth. He left three sons in the ministry.

Crisp, Thomas S., was born in 1788, at Beccles, Suffolk, England, and died June 16, 1868, aged eighty years. His family were members of the Congregational body, and in his early manhood he was ordained to the ministry of that denomination. In 1818 he embraced Baptist principles, and soon after his baptism received an invitation to the classical tutorship of Bristol College. He was also elected assistant minister of Broadmead chapel. On the death of Dr. Ryland, in 1825, Mr. Crisp was chosen president of the college, and for nearly forty years he discharged the duties of this office. During the latter years of his presidency he enjoyed the valuable co-operation of the Rev. Dr. Gotch, the present head of the institution. Mr. Crisp was distinguished as an accurate scholar and a prudent administrator, but he is specially remembered for the rare excellence of his character and life.

Crist, Hon. Henry, a distinguished Indian-fighter and legislator of Kentucky, was born in Berkeley Co., Va., in 1764. His father having removed to Pennsylvania, Henry, with other daring youths, visited Kentucky in 1779, and soon afterwards took up his abode in the wilderness. In 1788 he was wounded by the Indians near Shepherdsville, Ky., and lay helpless in the woods many days, when upon the point of starvation he was accidentally discovered and rescued. After engaging

in the manufacture of salt some years, he settled on a farm in Bullitt County. Here he became a member of Cox's Creek Baptist church. After serving several terms in the Kentucky Legislature, he was elected to a seat in the U. S. Congress in 1808. At the expiration of his term he retired from public life to his farm, where he died Sept. 26, 1844.

Crittenden, Rev. Orrin, an eloquent preacher, was born in Berkshire Co., Mass., Feb. 13, 1814; converted at the age of fourteen, he joined the Union Baptist church, Jersey Co., Ill., in 1848; was licensed in 1849, and ordained at the meeting of Apple Creek Association, in 1850. He preached and held revival meetings in various places, and in 1854 crossed the plains to California. He has preached with great success at Mountain View, Santa Cruz, South Clara, Salinas, and elsewhere. He helped to organize the Mountain View, San Juan, Napa, and other churches, as the result of revival labors, and he has baptized many converts. Excessive labor impaired his health; but in his advanced years he is still a preacher of great force, and is honored as one of the "fathers" in the Baptist ministry of California. His home is at Mountain View, near San Francisco, Cal.

Crocker, Rev. Thomas.—For more than thirty years Thomas Crocker was a faithful and successful preacher of the gospel, and hundreds of persons in the counties of Wake, Warren, Granville, and Franklin, N. C., were brought to Christ by his labors. He was born in 1786, and died Dec. 8, 1848, aged sixty-two years.

Crosby, Rev. David, pastor of the Baptist church in Ripon, Wis., was born in Bath, Steuben Co., N. Y., in 1839. Having early in life obtained a hope in Christ, he determined to fit himself for whatever position the Lord and his church might assign to him. He prepared for college at Ann Arbor, Mich. He entered the University of Rochester at Rochester, N. Y., in 1864, and graduated in the class of 1868. Immediately upon graduating he entered the Rochester Theological Seminary, and graduated in the class of 1871. Having received a call to the Baptist church of Mount Morris, N. Y., he was ordained by that church in September, 1871. Having received an invitation to the pastorate of the First Baptist church in Lansing, Mich., he resigned his pastorate at Mount Morris to go to Lansing. Here he continued five years, the church growing rapidly in numbers and influence under his able ministrations. In 1877, Mr. Crosby came to Wisconsin to accept the pastorate of the Baptist church at Ripon, which has since been his home. He is a scholar of ripe acquirements and a good preacher. In the pulpit he is clear and logical, and as a pastor, he bestows the most laborious care on all the work of his parish. During the civil war Mr. Crosby served as

a private in one of the regiments of his native State.

Crosby, Hon. Moreau S., of Grand Rapids, was born in Manchester, Ontario Co., N. Y., Dec



HON. MOREAU S. CROSBY.

2, 1839. He joined the Second Baptist church in Rochester in June, 1857, being baptized by Rev. G. D. Boardman. He graduated from the University of Rochester in 1863, and has since resided in Grand Rapids. He was associated with his father in the insurance business until the death of the latter, in 1875, and he has since continued in it. In 1872 he was chosen a member of the State senate, and he became at once an active and influential member of that body. He has been for five years a member of the State Board of Charities, and for six years a trustee of Kalamazoo College. He was the first president of the Grand Rapids Young Men's Christian Association, and has been president of the State Association. For several years he has been superintendent of the Sunday-school.

He has just been elected lieutenant-governor of Michigan.

Crosby, Thomas, was a London Baptist of great influence in our denomination. He was married to a daughter of the celebrated Benjamin Keach. He taught an advanced school for young gentlemen. He was a Baptist deacon for many years, and he was selected to make the usual statement on behalf of the church when Dr. Gill was ordained the pastor of the church of which Mr. Crosby was a member.

Mr. Stinton, the brother-in-law of Thomas Crosby, and the predecessor of Dr. Gill, had collected materials for a work on Baptist history, which was

never published. These materials were given to Crosby. And he says, "That if the ingenious collector of the materials had lived to digest them into proper order, according to his design, they would have appeared to much greater advantage" (than in his book). When the Rev. Daniel Neal, a Congregationalist, was preparing his well-known "History of the Puritans," Mr. Crosby sent Mr. Stinton's materials to Neal, thinking that the history of the Baptists in England would necessarily be a part of the history of the Puritans. After keeping the manuscripts for several years, less than five pages of his third volume contained all that he said about the Baptists. This circumstance, and the unkind reflections upon the few Baptist ministers whose names he condescended to notice, furnished the reasons why Mr. Crosby wrote his "History of the Baptists." Bunyan, Kiffin, Keach, and Stenneet failed, by their great positions, to persuade Neal to give them a place in his work, though all England knew them.

Mr. Crosby's "History of the English Baptists," published in London in 1738, 1739, and 1740, is worth its weight in gold many times over. Like Ivimey's "History of the English Baptists," it is very scarce, and a copy of it brings a high price.

Cross, Edmund B., D.D., was born in Georgetown, N. Y., June 11, 1814, and was a graduate of the Hamilton Literary and Theological Institution. He was ordained at Georgetown, Sept. 2, 1841, and received his appointment as a missionary to the foreign field Nov. 28, 1842. He did not leave the country until Oct. 30, 1844, arriving at Maulmain Feb. 24, 1845, and commencing his missionary work at Tavoy March 25. A school for native preachers was opened on the 1st of May, 1846, under his charge, teaching in which and preaching as occasion presented fully occupied his time. These labors in and about Tavoy were followed with success. The impaired health of Mrs. Cross made it necessary for him to return to the United States, which was reached Jan. 2, 1853. Mr. Cross remained here two years, and then returned to resume his work at Tavoy, where he remained until he was removed to Toungoo, in the early part of 1860, and, as in Tavoy, he was connected with a school for the training of preachers as an associate with Dr. Mason, which relation continued until Dr. Mason left the service of the Missionary Union, in 1864, when Mr. Cross was put in full charge of the interests of the Tavoy station. A few years of quiet, persistent work resulted in giving prosperity to the Toungoo station and its out-stations. In December, 1869, Mr. and Mrs. Cross, who had again spent some time in this country, returned once more to Tavoy. The mission has had its severe trials during the past years, especially in connection with the terrible famine which has brought such

desolation to the country. There has been a gradual recovery from the consequences of the fearful scourge. At the last report the number of churches connected with the department of which Dr. Cross has the charge was 61, with a membership of nearly 2000 persons.

Cross, Rev. Henry, was born in Nottinghamshire, England, Dec. 12, 1840. His parents were Baptists, and he was early brought to the Saviour. He was baptized in 1854. While very young he commenced to exercise his gifts publicly. He was licensed to preach when only seventeen years of age. He entered the Baptist College of Nottingham in 1859, and graduated in 1863. During the same year he was ordained as pastor of the Baptist church in Coventry, England. Revivals followed, and the church rose from one of the smallest among the Dissenters to the largest in the city. He came to America in 1874, and settled as pastor of the First Baptist church in St. Paul, Minn. During his pastorate there of five years the magnificent edifice of that church was completed and dedicated. He accepted a call from the Pilgrim church in New York in 1879, and the Lord has blessed his labors in his new field. Mr. Cross is a man of ability and piety, and if his life is spared he has a bright future before him.

Crow, Rev. Charles.—For many years one of the most prominent men among the early Baptists of Alabama; pastor at Ocmulgee and other leading churches. No man in the State in those days was considered to be his superior as an influential and strong preacher, giving earnest co-operation to every work. He was the first president of the State Convention. His memory is still fragrant in Alabama.

Crozer, John Price, Esq., was born in the former home of the celebrated painter, Benjamin West, at Springfield, Delaware Co., Pa., Jan. 13, 1793. He became the subject of religious convictions in very early life, and was baptized by Dr. William Staughton into the fellowship of the First church, Philadelphia, April, 1807. After several unsuccessful business ventures, he engaged in the manufacture of cotton goods, and by his tireless industry, undaunted perseverance, and unimpeachable integrity he achieved great and well-deserved success. His riches were held as a trust received from God, and he coveted only a faithful stewardship. Upon removing to Upland, Pa., in 1847, he erected a building for Sunday-school purposes and for public worship. In 1852 he built a neat church edifice, which he also enlarged in 1861. In 1858 he erected a building at a cost of \$45,000, designed to be used in furnishing at a reduced cost a comprehensive and thorough education for business, teaching, or any literary pursuit. This building was generously offered and used as a hospital for sick and

wounded soldiers during the war of 1861-65, and it was subsequently consecrated as a "school of the prophets." He was a man of generous sympathies, and contributed largely to missionary, educational,



JOHN PRICE CROZER, ESQ.

and humanitarian enterprises. In 1855 he was elected president of the Pennsylvania Baptist Education Society, which position he retained until his death, and during this period he endowed seven scholarships of \$1500 each. He was also officially connected with the American Baptist Publication Society, and while in this connection endowed a Sunday-school Library Fund of \$10,000, and a Ministers' Library Fund of \$5000. The University of Lewisburg also shared largely in his frequent and munificent benefactions. Nor were his princely gifts confined to the enterprises of his own denomination. The Pennsylvania Training School for Feeble-Minded Children received a generous measure of his attention and aid. He was also one of the founders of the U. S. Christian Commission, and a working member of its executive committee. He was married March 12, 1825, to Miss Sallie M. Knowles. He died March 11, 1866. His widow still lives, full of years and good works, and of his children, Samuel A., J. Lewis, George K., Robert H., Mrs. Lizzie, wife of Dr. Benjamin Griffith, and Mrs. Emma Knowles still continue in the faith and labors of their sainted father. Another daughter, Mrs. Maggie, wife of Mr. William Bucknell, has since entered into rest, after a life abundant in the blessed results of Christian toil. Soon after the death of Mr. Crozer, the widow and surviving children established

a Missionary Memorial Fund of \$50,000, to be used by the American Baptist Publication Society in mission work among the freedmen in the South. On Nov. 2, 1866, they also jointly endowed the Crozer Theological Seminary with contributions amounting to \$275,000. Thus the life of the father survives in the children, recalling the memory of one who will ever be known as the benefactor of the poor, the friend of the feeble-minded, the patron of learning, and the steadfast supporter of religion. The oldest son, Mr. Samuel A. Crozer, is president of the trustees of Crozer Seminary. The library building, "Pearl Hall," perpetuates the name of the deceased daughter, Mrs. Maggie Bucknell.

Crozer Theological Seminary is situated in the borough of Upland, Pa., just outside the limits of the city of Chester, 14 miles south of Philadelphia, on the railroad which connects Philadelphia and New York with Baltimore, Washington, and the South. Its principal building commands, from a gentle elevation, a fine view of the two adjacent towns, and of a long stretch of the Delaware River. It is accordingly visible to the multitude who pass to and fro between North and South, between the land and the ocean, on the great thoroughfares of travel just mentioned. Here are combined the advantages of rural seclusion with those of close proximity to city, manufacturing, and commercial life.

The origin of the seminary was connected with a prior agency for promoting the same objects at the university at Lewisburg, Pa. A theological department of instruction for candidates for the ministry had been there sustained for some years under the patronage of Baptist churches. Of that institution Mr. J. P. Crozer, founder of the borough of Upland, had long been a prominent and most liberal supporter. He had also erected on the present site of the Crozer Theological Seminary a building for a school of more general design, with ample grounds about it for all needful uses. After his death, in the year 1866, the members of his family, in particular his oldest son, Mr. Samuel A. Crozer, were moved to establish on this site the present institution. The edifice already existing was modified and adapted to its new destination; other buildings were added, and especially separate houses, ample and commodious, were provided for the residence of the needed professors. All this, with an endowment fund in money, adequate to the keeping up of the property and the maintenance of the professors, so that instruction to all pupils should be free, was made over to a board of trustees, incorporated by the Legislature April 4, 1867.

In due time professors were appointed, and the school went into operation, under the presidency

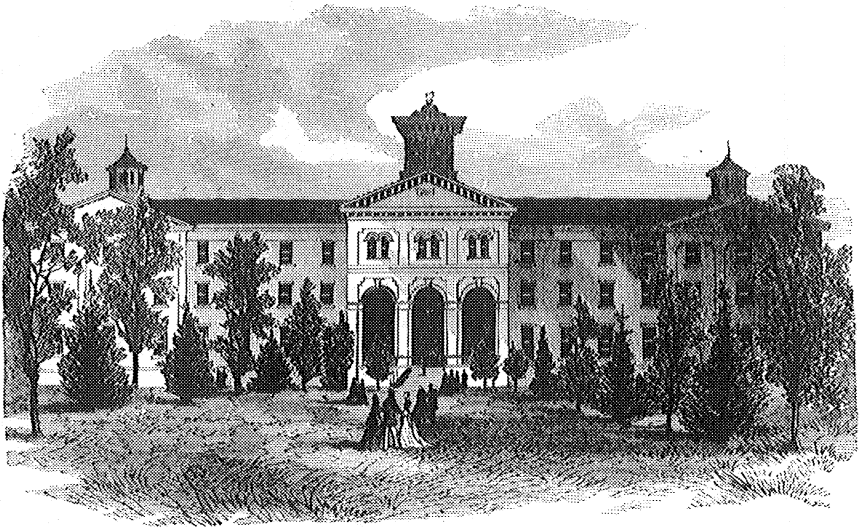
of Rev. Henry G. Western, D.D., in September, 1868. The first class graduated in 1870, since which the seminary, by the successive classes, has contributed annually its quota to the ranks of men usefully engaged in the Master's service, in other lands, as well as throughout the wide extent of our own. From its fortunate geographical position, the school has been conveniently resorted to by young men from both the northern and the southern sections of our country; and the liberality has not been wanting to insure that all who had *proved themselves worthy* of aid should be enabled to accomplish their course of study.

This course extends regularly over a period of three years, and presupposes on the part of students a collegiate education, or what is equivalent, for the full enjoyment of its advantages. It includes

constituting a partial course, occupying two years, is provided.

The need of a library for such an institution was met by the donation of nearly \$30,000 by Wm. Bucknell, Esq., of Philadelphia, for the purchase of books. His generous interest in the cause of ministerial education went much further, and provided, on the seminary ground, a beautiful and convenient stone building, fire-proof, for the safe-keeping of the books. This is large enough to accommodate easily 40,000 or 50,000 volumes, and capable of extension as future needs may require.

A fund of \$10,000 has also been given by Mr. Samuel A. Crozer to sustain an annual or less frequent course of lectures to the seminary, by men who may be selected of eminent qualifications to



CROZER THEOLOGICAL SEMINARY, CHESTER, PA.

study and training in the knowledge of the Bible, in all the historical relations of the book, and in the interpretation of its contents; of the history of the church, as the record of the life, struggles, and progress of Christianity; the scientific discussion and orderly arrangement of the doctrines of Christianity in a system of theology; and, finally, in the theory of the church, and of the ministerial functions of preaching and the pastoral care. In all this teaching and training it has constantly been a prominent aim to cultivate at once a scientific understanding and a devout and consecrated spirit, with tact and practical adaptation to the work of the ministry.

For those whose age, lack of previous education, or other impediments have hindered from pursuing the full course, a selection of important studies,

give valuable instruction on subjects outside of the regular course.

Crudup, Rev. Josiah, was born in Wake Co., N. C., Jan. 5. 1791. He lived for some time in the family of Mr. Babbitt, master of the Lewisburg Academy, a ripe scholar, a devoted Christian, and a good teacher. He was ordained in August, 1813, Revs. John Purefoy, William Lancaster, and Robert T. Daniel forming the Presbytery. Having been elected by his county to the State Legislature, and being refused a seat in that body because he was a pastor, his friends ran him for Congress, and he served in that body in the session of 1821-23. He was beaten in the next campaign by Hon. W. P. Mangum by a very small majority. Mr. Crudup served as pastor of Hepzibah, Perry's Chapel, and other churches, preaching the gospel for fifty years.

He was a cultivated Christian gentleman, and in his prime was a preacher of surpassing eloquence. He died May 20, 1872.

Culpeper, Hon. John, was born in Anson Co., N. C., in 1761. He was baptized by Silas Mercer in Georgia and at once began to preach. Returning to North Carolina while still young, his ministry was blessed with many gracious revivals. His great popularity induced his friends to nominate him for Congress in order to defeat an unpopular incumbent. He was for many years a useful member of our National House of Representatives; he was twice agent for the Baptist State Convention of North Carolina. He died in the seventy-sixth year of his age at the residence of his son, Rev. John Culpeper, South Carolina.

Culver, Rev. S. W., was born in Groton, Conn., in 1825. At the age of eighteen he was baptized into the fellowship of the First Baptist church of his native place. His early studies and education were intended as preparatory to a course in medical science, but at this period of life he was impressed with the call of God to the ministry, and he entered heartily into the study of theology. This had to be temporarily abandoned on account of alarming sickness. Upon his recovery at the age of twenty-six, Mr. Culver was ordained to the ministry. His pastorates have been Ontario Centre, Rhinebeck, Vernon, Oneida Co.; Holland Patent, Lowville, Lewis Co.; Mumford, Monroe Co.; West Henrietta and Geneseo, all in New York State. His life has been one of great activity in the pastorate and in the field of literature. As a preacher he was loyal to truth, seeking the presentation of correct principles rather than popular approval, logical rather than emotional, with a good command of language, and with a style of much elegance and force. He has been a frequent contributor to the denominational papers; he is the author of a volume entitled "Crowned and Discrowned," and he has in course of publication two new works.

Cummings, E. E., D.D., was born in Claremont, N. H., Nov. 9, 1800. His early education he obtained in the district school of his native place. He joined the Baptist church in Claremont in 1821. His college course was pursued at Waterville, Me., where he graduated in the class of 1828. He was ordained pastor of the Baptist church in Salisbury, Sept. 17, 1828. Here he remained until called to the pastorate of the First Baptist church in Concord, N. H., where he commenced his labors March 2, 1832, and continued them until Jan. 11, 1854, when he became pastor of the Pleasant Street church in Concord, and remained in that position for ten years. For thirty-two years he served in the Baptist ministry in Concord. Dr. Cummings has published several sermons, and has now in manuscript "The Baptist Ministry of New Hamp-

shire for the First Century of our History." It is after the plan of Dr. Sprague's "Annals." He received the degree of Doctor of Divinity from Dartmouth College in 1855. In the educational



E. E. CUMMINGS, D.D.

institutions of the Baptists of New Hampshire he has had a personal interest. He has been president of the board of trustees of the New London Institution from its beginning, and is a trustee of Colby University. He still resides in Concord, N. H.

Cunningham, Rev. Richard, was born in Halifax, Nova Scotia, in 1812; was converted and baptized in Horton by Rev. T. S. Harding; commenced preaching in 1828; was ordained pastor of Wilmot Mountain church March 25, 1829, where he labored usefully for about twenty years; subsequently he was pastor of the Baptist church of Digby, Nova Scotia. He died Jan. 15, 1858. He had a keen mind; he was a good theologian and an effective preacher.

Cunningham, Rev. V. G., the gifted young Baptist pastor in the old French town of Natchitoches, in Louisiana, was born in Caddo Parish, La., in 1844. He received his classical education in Homer Male Academy and Mount Lebanon University. He began to preach in 1867, and was ordained as pastor at Caldwell, Texas, in 1868. Subsequently he entered Waco University, where he graduated in 1871. In 1878 he returned to Louisiana, and began to preach at Natchitoches, where he found a few unorganized Baptists. These he gathered into a church and began to hold regular services. Others have been added, and the little body now numbers 35, with a Sunday-school and weekly prayer-meeting, with a neat house of

worship in course of construction. Mr. Cunningham is partly sustained in his work by the State Convention.

Currey, Hon. Samuel, was born near Fred-erickton, Nova Scotia, Oct. 12, 1806. He pursued his preparatory studies at South Reading, and joined the Sophomore class in Brown University in 1832. He graduated in 1835. Having studied law, he was admitted to the bar April 21, 1837, and opened an office in Providence, which was his residence during his professional life. He had a large practice, no small part of it in the higher courts, not only of several States, but in the Supreme Court of the United States. For a number of years he served either as a representative or senator in the General Assembly of Rhode Island. Mr. Currey was for many years a member of the First Baptist church in Providence. He died Feb. 28, 1878.

Curry, Prof. J. L. M., D.D., LL.D., was born in Lincoln Co., Ga., and at the age of thirteen removed to Alabama. Upon his father's estate he



PROF. J. L. M. CURRY, D.D., LL.D.

grew up to manhood, when he became the owner of a cotton plantation, which he managed with success. In 1843 he graduated at the University of Georgia, and in 1845 completed his legal course at the Harvard Law School, having as classmates President Hayes, of Ohio, Anson Burlingame, and others distinguished in the councils of the nation. In 1846 he served in the Mexican war with Hays's Texan Rangers. Returning from Mexico, he represented Talladega County for several years in the Alabama Legislature. He also represented his district in the 35th and 36th Congress, in which

were such men as Lamar, Stephens, Cox, Conkling, Adams, and Sherman. Mr. Curry's first speech in Congress, delivered Feb. 23, 1858, in favor of the admission of Kansas under the Lecompton constitution, established his reputation as an orator. During his terms of service in Congress he made several forcible speeches on current national questions, and always held the earnest attention of the House. On the secession of Alabama, he was appointed in 1861, by the convention of that State, a deputy to the Southern Convention, which met in Montgomery in February of that year. In August, 1861, Mr. Curry was elected a delegate to the first regular Congress of the Confederate States from the fourth Congressional district of Alabama. He was chairman of the Committee on Commerce, and at one time Speaker *pro tempore*. The address to the people of the Confederate States, signed by every member of Congress, was the production of his pen. Upon the adjournment of Congress, he joined the army of Gen. J. E. Johnston, then in Georgia, and served in various capacities until the close of the war. In 1865 he was elected president of Howard College, Ala., and in 1868, Professor of English in Richmond College, Va., which position he still holds. In addition to the school of English, Prof. Curry holds that of Philosophy, teaching Logic, and Mental and Moral Science. For several years he also gave lectures in the Law School on Constitutional and International Law. He is an earnest advocate of public schools and of higher education, and has made more addresses in behalf of education than, perhaps, any other man in Virginia. In the recent effort to endow Richmond College, he traveled over a great part of the entire State, and aroused an enthusiasm in behalf of that institution the like of which has never been enlisted in behalf of any other college in the country. Nor should his masterly address before the Evangelical Alliance be forgotten, in which he urged the complete separation of church and state, and which was reprinted and distributed in England by the disestablishment party. Prof. Curry, although a clergyman, has never felt it to be his duty to become a permanent pastor of any church. He preaches, however, whenever and wherever occasion calls for his services, and the large congregations which assemble when he officiates attest his high excellence and deserved reputation as a pulpit orator. Dr. Curry is closely identified with all denominational enterprises. He served as clerk and afterwards as moderator of the Coosa Association, of Alabama; was president of the Alabama State Convention; president of the National Baptist Sunday-School Convention, of Cincinnati, and is now president of the General Association of Virginia, and a trustee of the Southern Baptist Theological Seminary. He is a frequent contributor

to our religious papers, and is at present writing an interesting series of articles on Government, in course of publication in the *Religious Herald*. In 1867 Mercer University, Ga., conferred on him the honorary degree of LL.D., and in 1871 Rochester University the degree of D.D. Dr. Curry's present wife was Miss May W. Thomas, daughter of James Thomas, Jr., of Richmond. She is the very successful teacher of the infant class of the First Baptist church of that city. It numbers from 180 to 225 pupils, and is said to be by the *Sunday-School Times* the best conducted infant class its editor has ever seen.

Curry, Rev. W. G., son of Allen H. Curry, was born in Monroe Co., Ala., Sept. 11, 1843; was baptized in 1858, at fourteen years of age; removed to Louisiana the same year, and was there licensed to preach at the age of sixteen, and spent some time at school in that State; returned to Alabama in 1860, and entered school at the Newtown Academy, and obtained a liberal education; in 1861 entered the Confederate army as a volunteer, and served as a private soldier two years, when, "in consideration of a faithful discharge of duty," he was made chaplain of the 5th Alabama Regiment, in which capacity he served to the close of the war. He was ordained to the ministry while in the army, at Orange Court-House, Va., by order of the Pineville church in Alabama, of which he was a member, Drs. Quarles, J. W. Jones, W. F. Broadus, and Rev. Mr. Marshall acting as the Presbytery. On returning home he became pastor of Monroeville, Bellville, Pineville, and Bethany churches, a relation which he sustained with eminent success until he undertook the work of evangelist, in 1877, under appointment of the Alabama State Mission Board, in which position he rendered most successful service for two years. After this he returned to the pastorate at Snow Hill, Ala. Mr. Curry is a fluent speaker and a gifted preacher. He is one of our most trusted pastors, and he is still growing in all the elements of ministerial power.

Curtis, Rev. David, was born in Stoughton, Mass., Feb. 17, 1782. He prepared for college under Rev. William Williams, of Wrentham, Mass., and graduated at Brown University in the class of 1808. For thirteen years he was pastor of the Coventry and Warwick churches in Rhode Island. Subsequently he was the pastor of several other churches in Massachusetts and Rhode Island. For sixty years he was a preacher of the gospel, and served his Master faithfully in his vocation.

Curtis, Rev. Henry, was born in Illston, Leicestershire, England, Oct. 11, 1800. In 1812 his parents emigrated to this country and settled in Otsego Co., N. Y. In the same year both his

parents died, and at the age of sixteen he went to the city of New York, and there, under the labors of Rev. John Williams, he was led to Christ, and was baptized into the fellowship of the Oliver Street Baptist church. He was licensed March 10, 1824, by this church, then under the joint pastorates of the venerable Williams and the Rev. S. H. Cone. On the 13th of March he was married to Miss Eliza Banning. He was ordained at Harpersville in the same year. In 1832 he became pastor of the church in Bethany and Canaan, now called the Clinton church, whose interests as pastor he served fourteen years. Here he preached his first sermon in this State, and in its fellowship he remained until his death. For thirty-five years he labored in Wayne County, and thirteen churches were during this period built up under his pastoral care, while a vast amount of missionary labor fell to his lot. His baptisms exceeded 1000. No condition of weather or of roads prevented him from meeting his engagements, however distant.

Brother Curtis possessed more than ordinary ability. His mind was active and clear, his conclusions formed with marked care, and his convictions firm and immovable. Courteous and gentlemanly in his manners, he became a wise counselor and an able preacher. It may here be noted that his earliest religious impressions sprung from the closet prayer of a mother, "Oh, shadow us under the wings of a precious Jesus." His latest experience in life was the cry, "Oh, yes, God is my rock;" "I know whom I have believed;" "I desire to depart and be with Christ;" "The first I wish to greet in heaven is Jesus, the next is my mother, for she led me to him." Four sons and two daughters were baptized by this revered father, and these all continue active members of the denomination, honoring the various spheres of life to which God has called them.

Curtis, Rev. Richard, the younger of two of the same name who led a Baptist colony into Southwest Mississippi, was born either in Virginia or South Carolina about 1750. With his company of Baptists he settled on Cole's Creek, near Natchez, in 1780, and shortly after constituted Salem church. He was then a licensed preacher. The country in 1783 passed for a time under the government of Spain, and he soon incurred the displeasure of the authorities and was compelled to fly from persecution. He went back to South Carolina, where he remained nearly three years, during which he was ordained. He then returned to Mississippi and renewed his labors. He was joined by a number of young ministers, by whom several churches were gathered, and which were organized into an Association in 1806. He died Oct. 28, 1811, shortly after attending the meeting of the Association.

Curtis, Thomas, D.D.—This distinguished di-

vine was a native of England. He came to this country about 1845, being then over fifty years of age. Having preached with great acceptance for some time in Charleston, S. C., he and his son, Wm. Curtis, D.D., purchased Limestone Spring, which had been fitted up for a watering-place, and established a school for young ladies, which, for extent and thoroughness of instruction, has probably never been surpassed and seldom equaled in the South. The number of pupils ranged from 150 to 200. He was a man of sound learning. He lost his life on a steamer that was burnt on the Potomac in 1858.

Curtiss, Rev. Emory, was born in Middlebury, Genesee Co., N. Y., March 26, 1812; was baptized by Rev. Joseph Elliott in September, 1830. He was urged almost immediately after his conversion to prepare for the ministry, but not recognizing the call as from God he engaged in teaching for several years. In 1834, however, the way seemed plain before him, and he began to study theology with his pastor and to preach as opportunity offered. In January, 1836, he was ordained at Morganville, N. Y., and immediately found evidence of God's approval in a precious revival. In April, 1837, he was appointed a missionary by the New York State Convention to labor in Erie County. He filled this appointment for four years, and then went to Michigan, where, with a brief exception, his ministry has since been exercised. In Redford for ten years, in Ypsilanti for three years, in Niles for eight years, in Greenville for six years, with shorter terms of service in Coldwater, Hastings, and Sturgis, he has enjoyed large success as a winner of souls, and has been eminent among his brethren for the harmony of his pastoral relations.

From 1862 till 1866, he was not engaged as a pastor, having removed to Kalamazoo with reference to the education of his son, and being also connected with the Michigan *Christian Herald* as proprietor and publisher. The son, his last surviving child, died in 1864, and the father sought at once to become a pastor again, but the paper held him longer than he intended, and it was not till 1866 that he resumed pastoral service.

In March, 1871, Mr. Curtiss yielded to the repeated solicitation of the American Baptist Home Mission Society to perform service in Oregon and Washington Territory as a general missionary. After less than two years' work the failure of his voice compelled him to withdraw from it, but he had labored with zeal and success, had aided in the organization of sixteen churches, and the erection and dedication of eight houses of worship. His health did not allow him to resume full duty till July, 1874. He is now pastor in Lapeer.

Cushman, Rev. Elisha, son of Elisha and Lydia (Fuller) Cushman, was born in Kingston, Mass.,

May 2, 1788; he was a descendant of Robert Cushman, a Pilgrim father; was converted in 1808 and united with the Baptist church in Kingston, under Rev. Samuel Grover; studied for the ministry; preached in Grafton, Mass., and in Providence, R. I.; ordained pastor of the First Baptist church in Hartford, Conn., June 10, 1813, and remained till 1825; was prominent in all public affairs; assisted in establishing, in 1814, the Baptist Missionary Society, and was corresponding secretary till 1822, when it was reorganized under the name of the Baptist Convention, of which he became a trustee, and, finally, president from 1830 to 1834; in 1822, when Mr. Philemon Canfield started the *Christian Secretary*, the first Baptist paper in Connecticut, he became editor; in 1824 received the honorary degree of A.M. from Yale College; a member of the corporation of Trinity College; in 1825 settled with the New Market Street Baptist church in Philadelphia; in 1829 returned to Connecticut and settled in Stratfield till 1831, when he became pastor of the Baptist church in New Haven; in 1835 removed to Plymouth, Mass., but from failing health returned in 1838 to Hartford, Conn., to resume the editorship of the *Christian Secretary*; published numerous addresses and sermons; a noble, effective man. Died in Hartford, Oct. 26, 1838, aged fifty years.

Cushman, Rev. Elisha, Jr., son of Rev. Elisha, was born in Hartford, Conn., July 4, 1813; learned the printer's art, and entered the office of the *Christian Secretary* under Deacon P. Canfield, and worked from 1831 to 1836; in 1836, with Isaac Bolles, began the publication of the *Northern Courier* (finally called the *Hartford Courier*), a paper of talent and racy wit. On the death of his father, in 1838, he published the *Christian Secretary*. He was converted in 1839 and baptized by Rev. G. S. Eaton; united with First Baptist church in Hartford; was licensed to preach, and ordained in 1840 as pastor of the Baptist church in Willington, Conn.; ill health induced his resignation in 1845; returned to Hartford and supplied the Baptist church in New Britain; in 1847 settled with the church at Deep River, Conn., and remained there twelve years; in 1859 he became pastor of a new church in West Hartford, and remained till 1862, when he took charge of the *Christian Secretary*, and retained it till his death, acting as occasional supply also to needy churches. For many years he was the able secretary of the Connecticut Baptist State Convention; a ready speaker and equally ready writer; an extensive reader, with a retentive memory; a man of the sweetest spirit, yet firm in opinion and utterance. He died in Hartford, Jan. 4, 1876, aged sixty-two years.

Cushman, Robert W., D.D., was born in Woolwich, Me., April 10, 1800. His parents died when

he was a child. He became a Christian when he was sixteen years of age, and decided to enter the ministry. He pursued his studies at Columbian College, Washington, graduating in the class of 1825. He was ordained as pastor of the Baptist church in Poughkeepsie, N. Y., in August, 1826. After three years of labor there, desiring a milder climate, he removed to Philadelphia, where he opened a school for the education of young ladies, which was called the "Cushman Collegiate Institute." He remained in charge of it until 1841, when he received a call from the Bowdoin Square church in Boston. He continued in this position for six years, and then removed to Washington, D. C., and started an institution similar in character to the one of which he was the originator in Philadelphia. A few years having been devoted to this work, he returned to Boston, and for some time was at the head of the "Mount Vernon Ladies' School," supplying meanwhile the pulpit of the First Baptist church in Charlestown, Mass. His last years were passed at a rural home which he had purchased in what is now Wakefield, Mass., where he died April 7, 1868.

It was justly said of Dr. Cushman at the time of his death, "Thus has fallen, in ripeness of years and Christian character, one of the most widely known, intelligent, and faithful in the ranks of our ministry. He was throughout a consistent Baptist, firm and unwavering in fidelity to every principle, an able defender of his denominational polity. If 'blessings brighten as they take their flight,' his friends may be happy in the assurance that his merits will hereafter be appreciated and acknowledged, and he will be reckoned a star in the firmament of our Zion."

Custis, J. W., D.D., is a descendant of the well-known Custis family of Accomac Co., Va., and was born in Washington, D. C. In 1855, at the early age of twelve years, he was converted and baptized into the fellowship of the Second Baptist church of that city. His parents being members of the E Street church, his membership was afterwards removed thither. From the time of his conversion he attracted the attention of his pastor, Rev. Isaac Cole, by his youthful zeal, and was encouraged to look forward to the work of the ministry. In changing his church relations he had the happiness of receiving the pastoral care of Rev. G. W. Samson, D.D., an ardent friend of the young, who took a deep interest in the welfare of Mr. Custis. In 1856 he entered the preparatory department of Columbian College, and pursued the regular course, having in view the profession of law. Gradually, and after some years, he was led to turn his attention to the ministry. He spent two years in the university at Lewisburg, Pa., and then returned to Columbian College, and graduated June, 1865. In

the same month he was ordained in the Broad Street church, Philadelphia, to which his membership had been removed two years previously. After spending nearly a year laboring with the church in Hudson City, N. J., he accepted a call to Bordentown in the same State. His pastorate of nearly four years was very successful. He then removed to Philadelphia, becoming pastor of the Spruce Street Baptist church, where like success attended his ministry. In 1875, against the wishes of the church, he resigned and went to Chicago, accepting a call to the Michigan Avenue church. In 1877 the University of Chicago conferred upon him the honorary degree of Doctor of Divinity. The rigor of the climate soon broke down his health, and, under the advice of his physician, he returned East and became pastor of the Tabernacle church, Utica, N. Y. Dr. Custis is a close student and an able preacher.

Cuthbert, James H., D.D., was born Dec. 13, 1823, in Beaufort, S. C., being the eldest son of



JAMES H. CUTHBERT, D.D.

Lucius and Charlotte Fuller Cuthbert. His earliest school days were spent at Beaufort College, where he remained until 1839. He then entered the Sophomore class of Columbia College, S. C., at that time under the presidency of the highly gifted Robert W. Barnwell. In 1841 he went to Princeton College, N. J., entering the Junior class, and remaining until his graduation in 1843, on which occasion he was selected as one of the class orators. From Princeton he returned home with the intention of studying law, but being converted under the preaching of his uncle, Dr. Richard Fuller, in the spring of 1844, he determined to devote his

life to the ministry of the gospel. After three years' study with Dr. Fuller he was ordained at Charleston in 1847, and became at once the assistant pastor of the Wentworth Street Baptist church in that city, then under the pastorate of Dr. Fuller. On Dr. Fuller's being called to Baltimore to take charge of the Seventh Baptist church of that city, Mr. Cuthbert was chosen pastor, and continued in that relation until 1855. While pastor here he was married to Miss Julia Elizabeth Turpin, of Augusta, Ga. In 1855 he accepted a call to the First Baptist church of Philadelphia, then located in Lagrange Place, which soon afterwards removed to its present location at Broad and Arch Streets. In 1861 he removed to Augusta, Ga., being without any pastoral charge for about a year. In 1862 he became pastor of Kollock Street church, with which he remained until 1865, when he accepted the pastorate of the Green Street Baptist church of that city, and ministered to it for four years. In 1869 he was invited to the pastorate of the First Baptist church, Washington, D. C., where he still labors. The degree of Doctor of Divinity was conferred upon him by Wake Forest College, N. C.

Dr. Cuthbert has made several valuable contributions to Baptist literature. He has written occasionally for the *Baptist Quarterly*, and published in 1878 a very interesting biography of his distinguished relative, Dr. Fuller. His style is easy and graceful, and the book is prepared with excellent taste. As a preacher, Dr. Cuthbert is earnest and impressive, reminding one frequently by his appearance and the tones of his voice of Dr. Fuller. As a man, Dr. Cuthbert is among the few who are without stain or reproach.

Cuthbert, Rev. Lucius, is a native of Beaufort, S. C., a brother of Dr. J. H. Cuthbert, of Washington, D. C., and a nephew of the late Dr. Richard Fuller, of Baltimore. He was for some time pastor of the Citadel Square Baptist church of Charleston, S. C., but failing health compelled his retreat to Aiken, S. C., where he has spent nearly thirty years in the Master's service. The churches of which he is pastor regard him with admiration and love, his brethren in the ministry cherish him in their hearts, and the providence and Spirit of God have bestowed their blessings liberally upon his home, heart, and ministry.

Cutting, Sewell S., D.D., was born at Windsor, Vt., Jan. 19, 1813. At the age of fourteen he became a member of the Baptist church of Westport, N. Y. When a child he commenced the study of Latin, and purposed to enter the legal profession. Before he was sixteen he became a student of law, but at seventeen he concluded to enter the ministry. He completed his preparation for college at South Reading, Mass., and when eighteen years of age

he entered Waterville College. After studying two years in that institution he went to the University of Vermont. In it he had the instruction of able educators, and he was graduated with the highest honors. From it he received all his degrees. Ill health forced him to leave college before the day for graduation, and to relinquish his design to pursue a regular theological course, and on March 31, 1836, he was ordained pastor of the Baptist church in West Boylston, Mass. Soon after he accepted a call to Southbridge, Mass., as successor to Dr. Binney, the distinguished missionary, where he remained eight years. In 1845 he was called to edit *The Baptist Advocate* in New York, which position he accepted and changed its name to *The New York Recorder*. He found the paper in a depressed condition, and organized a new departure not only in name but in everything that goes to make a successful religious journal. He succeeded, bought the paper, and immediately sold it to Rev. Lewis Colby, a publisher, who sold a share of it to Rev. Joseph Ballard. The subscriptions increased rapidly, and the paper began to exert a great power in promoting the interests of the Baptist denomination. In 1850 it was sold to Martin B. Anderson, LL.D., and J. S. Dickerson, D.D., and Dr. Cutting retired. This occurred just at the crisis of the revision controversy and the formation of the American Bible Union. He was elected corresponding secretary of the American and Foreign Bible Society, accepted it provisionally, and took a prominent part in the discussions between the two societies. In 1851 he accepted an editorial position on the *Watchman and Reflector*, of Boston. In 1849 he became the editor of *The Christian Review*, which he conducted until 1852. In 1853, Dr. Anderson was called to the presidency of Rochester University, and Dr. Cutting was summoned back to edit the *Recorder*. In 1855, Dr. Cutting and Dr. Edward Bright bought the *New York Baptist Register*, consolidated it with the *Recorder*, and founded *The Examiner*. He then accepted the professorship of Rhetoric and of History in the University of Rochester, which chair he filled till 1868, when he resigned to accept the secretaryship of the American Baptist Educational Commission. In 1879, he was elected secretary of the American Baptist Home Mission Society, and after a year's service he went to Europe to find needed rest. His "Struggles and Triumphs of Religious Liberty," and his "Historical Vindications," with notes and appendices, have been widely read. He compiled a hymn-book for the vestry and fireside. Many of his discourses and some of his poems have been published. Dr. Cutting is a clear thinker, a scholarly writer, and one of the ablest men in the American ministry.

D.

Dabbs, Rev. Richard, was born in Charlotte Co., Va., date unknown. He became pious in early life, but did not enter the ministry until several years after his conversion. His first pastorate was with the Ash Camp church, Charlotte County. He delighted to visit Associational and other large meetings of his brethren. His excursions were very numerous and extensive. He was in the habit of visiting those parts of the country where Baptist churches had not been constituted, or where they were feeble and declining. Among the happy results of these efforts may be mentioned the origin of the Baptist church in Petersburg, Va. It was chiefly through his influence that the few Baptists in that place were induced to unite under a regular constitution and to make exertions for the erection of a house of worship. In 1820 he spent one-fourth of his time, a portion of the year, in assisting to supply with preaching the church in Lynchburg, Va. His ministry there was very popular. Closing his labors in Lynchburg, he came to Nashville, Tenn., and took charge of the First Baptist church in that city, where he was very successful in building up the Baptist cause. Here he closed a useful life. His manner in the pulpit was very attractive. With a musical voice and a happy faculty of illustration, he rarely, if ever, addressed a small congregation. He died on the 21st day of May, 1825, in full assurance of a blessed immortality, honored and respected by all.

Dagg, John L., D.D.—Among the most distinguished men of the Baptist denomination in the United States, Dr. Dagg of right holds a place. He was born at Middleburg, Loudon Co., Va., Feb. 13, 1794. He was early the subject of religious impressions, and he said to the writer, "I obtained a joyful sense of acceptance with God on my birthday in 1809." He was baptized in 1813; began to preach in 1816; was ordained in 1817; preached to several churches in Virginia, and in 1825 accepted a call to the pastorate of the Fifth Baptist church in the city of Philadelphia; in 1833 he retired from the pastorate with diseased throat, and in the following spring his voice so failed that he was unable to preach, and for a considerable time could not speak above a whisper, and it has been so weak ever since that he has never been able to return to regular service as a minister. Eminent as had been his ministry, the Lord had other ways for him to serve with still greater usefulness. In 1836 he

removed to Tuscaloosa, and took charge of the "Alabama Female Atheneum," and in 1844 to Penfield, Ga., as president of Mercer University, where he also gave instruction in theology. Many of the best ministers in Georgia and other States cherish the most grateful recollections of his great worth to them while in that position. The twelve years of his presidency comprised perhaps the brightest period of the brilliant history of grand old Mercer University. In 1856 he retired from that institution with the purpose, while bearing the pressure of infirmities and advancing age, of serving the cause of Christ by the use of his gifted pen, and thousands can rise up and call him blessed in testimony of the happy way in which he has carried out that purpose.

His "Manual of Theology" appeared in 1857, "Treatise on Church Order" in 1858, "Elements of Moral Science" in 1859, "Evidences of Christianity" in 1868. These are his great works, and they will bear comparison with any other American books on the same subjects. In addition to these, a discussion on baptism with the Rev. David Jones, which appeared in letters in the *Christian Index*, was put in book-form by the Baptist General Tract Society.

His pamphlets are "The More Excellent Way," "An Interpretation of John iii. 5," "An Essay in Defense of Strict Communion," "A Decisive Argument against Infant Baptism, furnished by one of its own Proof-texts."

He has for many years been regarded as one of our wisest, most profound, most critical, and safest newspaper writers. Our venerable and learned brethren have watched the productions of his pen with marks of the highest regard.

Dr. Dagg, in great age and with many infirmities, still lives (1880), under the tender and affectionate care of his accomplished daughter, at Hayneville, Ala., and all who visit him return feeling that it has been an honor and a Christian feast to hold converse with this man of God.

Dallas Male and Female College, Dallas, Texas, was organized in 1875, and commanded a respectable patronage for one collegiate year. It is under the control of stockholders, who appoint a majority of the trustees. Rev. Geo. W. Rogers, D.D., is now president. The college, after a two years' suspension, was reorganized and opened September, 1878.

Daniel, Rev. Robert T.—In a letter to Dr. R. B. C. Howell, Mr. Daniel wrote, "During the thirty years of my ministry I have traveled about 60,000 miles, preached about 5000 sermons, and baptized more than 1500 people. Of that number many now are ministers, twelve of whom are men of distinguished talents and usefulness."

Mr. Daniel was born in Middlesex Co., Va., June 10, 1773. His parents emigrating to North Carolina, he grew to man's estate in Chatham County. He was baptized into the fellowship of Holly Springs church, Wake County, by Rev. Isaac Hicks, in July, 1802. He was ordained in 1803, Isaac Hicks and Nathan Gully forming the Presbytery. He was an able preacher and a great evangelist. He was one of the first, if not the first, missionary of the North Carolina Baptist Benevolent Society, and while thus engaged organized the First Baptist church of Raleigh in 1812, of which he was twice pastor. "His was a missionary heart, a missionary tongue, and a missionary hand," and after brief pastorates and arduous revival labors in North Carolina, Virginia, Mississippi, and Tennessee, this prince among the tribes of Israel fell asleep in Jesus, in Paris, Tenn., Sept. 14, 1840.

D'Anvers, Gov. Henry, is supposed to have been a very near relative of the Earl of Danby, who died in 1643. He was a soldier, who distinguished himself in wars in Holland, France, and Ireland. Henry D'Anvers was a colonel in the Parliamentary army. He was for a time governor of Stafford. He had such a reputation for integrity among the people over whom he exercised authority, that he was noted as one who would not take bribes. While governor of Stafford he adopted the sentiments of the Baptists, and notwithstanding his position, and the prejudices his baptism would stir up against him, he was immersed by Henry Hagger, the minister at Stafford at that time. After the return of Charles II. his situation was very critical; he was a man of prominence by his family connections, by the respectable estate which he owned, and by his military services. A proclamation was issued offering £100 for his arrest; he was seized at length and sent a prisoner to the Tower of London; but his wife had great influence in the court of King Charles, and he was released on bail.

He was one of the ministers of a Baptist church near Aldgate, London. In this position he maintained a character so spotless that he greatly commended the truth which he proclaimed.

Mr. D'Anvers was the author of a work which he called "Theopolis, or City of God," treating of the coming and personal reign of Christ in his millennial glory and triumphs. He also wrote a work on baptism, which was the ablest on the subject

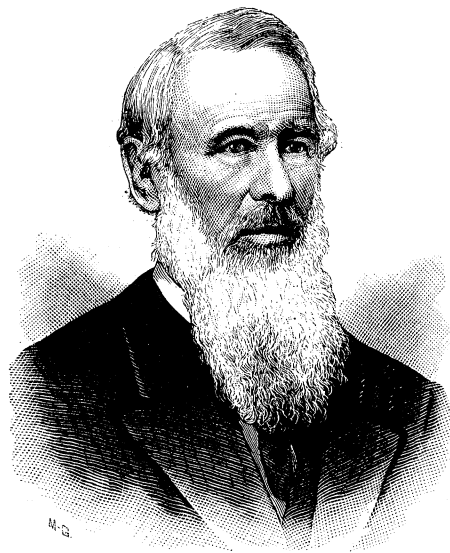
published by any Baptist till that time. It stirred up Richard Baxter most uncomfortably; and many others most slanderously. David Russen abused Mr. D'Anvers and his book with a vehemence which shows how powerfully he had been moved by it. He says that Mr. D'Anvers's book "is calculated for the meridian of Ignorance; that it is full of plagiarism, prevarication, impertinencies, and manifold falsehoods; that no man of learning, but one who designedly (for an evil design) carries on a cause, will ever defile his fingers with such pitch; and that he should be ashamed to produce a book of that nature in a matter of controversy." But poor Mr. Russen defiled his own fingers with the work, and shows by his angry and slanderous words that Mr. D'Anvers had given him and other Pedobaptist sacramental warriors very heavy blows. The book, even in our own times, has been so highly esteemed that the Hanserd Knollys Society, a body representing the intelligence and learning of our English Baptist brethren, had resolved to publish it; and the Rev. William Henry Black was performing editorial labor upon it for that end, and only lack of funds hindered the publication. The same misfortune stopped the entire labors of the society.

Mr. D'Anvers believed that it would be a blessing if James II. was relieved of the royalty of England. There could not be a worse king in a country where the monarch was limited in powers. He was a tyrannical Catholic, bent on overthrowing the Protestant religion of England; he was a mean tyrant, determined to destroy her liberties; he had ungracious manners, an unattractive appearance, a fountain of selfishness in his heart, and an abundance of cowardice. A son of Lucy Walters and Charles II., the Duke of Monmouth, a Protestant, a brave, generous young man, was encouraged to rebel against his uncle. His troops were routed at Sedgemoor. Two days later he was captured, and soon after executed. Mr. D'Anvers was concerned in some meetings held to help the unfortunate duke. After the fight at Sedgemoor he fled to Holland, where he died in 1686.

Dargan, Rev. Jeremiah.—Miss Anna More, of Bertie Co., N. C., wishing to be baptized, went into South Carolina in search of a Baptist preacher. She there met Mr. Dargan, who, having baptized her, also married her, and with her returned to North Carolina. He was the founder of Coslin and Wiccacon churches, and died in 1786.

Dargan, J. O. B., D.D.—Mr. Dargan's ancestors were conspicuous in both church and state during the Revolutionary war. His grandfather, Rev. Timothy Dargan, and Dr. Richard Furman were co-laborers in religious and political fields, and the intimate friendship formed between them has descended unbroken through several generations.

Dr. Dargan was born in Darlington Co., S. C., on the 9th of August, 1813. His early advantages



J. O. B. DARGAN, D.D.

for education were good, and he "remembered his Creator in the days of his youth." He was baptized in his seventeenth year, and at once became an active worker in the Master's vineyard. Having been licensed to preach, he entered Furman Institution in 1833, and spent two years in preparing for his life-work.

His first pastorate was with the Cheraw church. In 1836 he became pastor of the Black Creek church, and he still sustains this relation.

A very gratifying part of his labors has been among the colored people. During the war he baptized 97 in one day.

He has always been an active friend of missions, Sunday-schools, and of every good work. He is one of the oldest and most respected ministers in the State. He has never changed his residence in the forty-four years of his married life. Few ministers indeed have maintained themselves so long in one community.

Of his wife, it is enough to say she is a granddaughter of Rev. Evan Pugh, and she is in all respects worthy of her grandfather.

Darrow, Rev. Zadoc, only son of Ebenezer Darrow, was born Dec. 25 (O. S.), 1728. His mother was a Rogers, and a descendant of the martyr John. He was educated as an Episcopalian, but was converted under the preaching of Rev. Joshua Morse, a New Light, and afterwards a Baptist. He was ordained as pastor of the Baptist

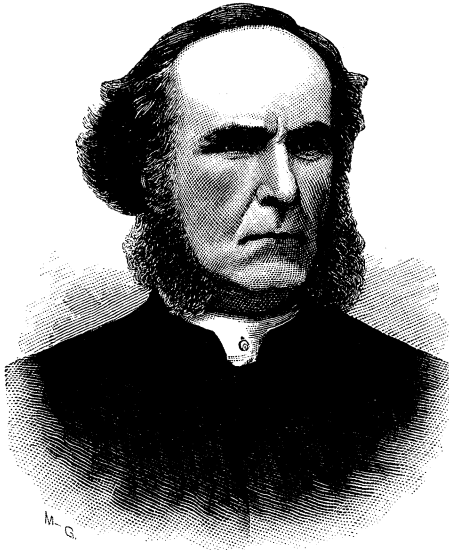
church in Waterford, Conn., in 1769, and continued in that relation, with large and happy success, till his death, in 1827, at the age of ninety-nine, closing a ministry of nearly sixty years. A large portion of Eastern Connecticut felt the deep impress of his thoughts and character. His grandson, Rev. Francis Darrow, was associated with him in 1809, and continued to serve the church till his death, in 1851, at the age of seventy-one, in the forty-first year of his ministry. His success was like that of his grandfather.

Davidson, Rev. George, was born Feb. 14, 1825, at Pruntytown, Taylor Co., W. Va. He married in 1851, and was baptized by Rev. Cleon Keys, March, 1854; was licensed to preach March, 1857, and ordained as pastor of the Pruntytown church March 14, 1858. He continued as pastor of the Pruntytown and other churches for nine years, and is now and has been for the last fifteen years pastor of the Baptist church at Grafton. He has attained a good degree of eminence and success in his work; has been president of the General Association of the State; is a fine preacher, and a model pastor; and his church is efficient in benevolent enterprises and in Christian influence.

Davidson, Thomas Leslie, D.D., was born in Edinburgh, Scotland, Sept. 6, 1825. When a lad of eight years of age he left his native country and came to Canada. He was baptized in 1841, and was educated at the Baptist college in Montreal, where he spent four years (1843-47). In the month of August, 1847, he was ordained pastor in Pickering, Ontario, where he remained until December, 1850, and then accepted a call to the church in the city of Brantford, with which he remained a little more than nine years, resigning in April, 1860. He was greatly prospered in his ministry while at Brantford, having baptized 308 persons and built two churches. In 1854 he became editor of the *Christian Messenger*, now the *Canadian Baptist*, of Toronto. He was elected secretary of the Baptist Missionary Convention of Ontario in 1857, and held the office fifteen years successively. He was re-elected in 1876 and served two years. His pastorates after leaving Brantford were in St. George (1860-66), Elgin (1866-73), and in Guelph (1873-77). For one year (1877-78) he was general financial and traveling secretary of the Ontario Baptist Convention. In December, 1878, he became pastor of the church in Chatham, where he now (1880) resides. Rochester University, in 1855, conferred on him the degree of A.M., and in 1863 that of D.D. He published, in 1858, a work on baptism and communion.

Up to the time of writing this sketch Dr. Davidson has secured the building of six Baptist churches, has baptized over 1000 persons, preached at the dedication of over fifty Baptist meeting-houses in the

province of Ontario, and taken part in the ordination of about sixty pastors. As the result of his



THOMAS LESLIE DAVIDSON, D.D.

ministerial labors a number of Baptist churches have been gathered in the province.

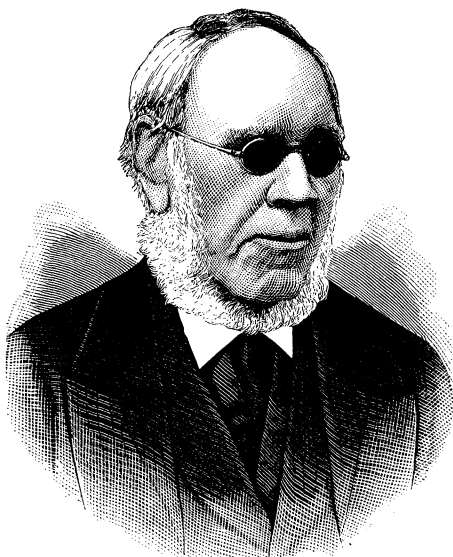
Davies, Benjamin, Ph.D., LL.D., was born Feb. 26, 1814, in Carmarthenshire, Wales. In early life he gave evidence of fervent piety, and began to preach before he was sixteen years old. He was received as a ministerial student at Bristol College in 1830, where he made marked progress in those studies by which in after-life he was so distinguished. On the conclusion of his course at Bristol he proceeded to the Universities of Dublin and Glasgow, and finally to Germany, where he formed life-long friendships with Tholuck, Ewald, Rodiger, and other eminent scholars in Hebrew and Oriental literature. He left Germany in 1838 with the degree of Ph.D. from Leipsic University, and took charge of the Baptist Theological Institution at Montreal, Canada. Here he resided for six years, and married Miss Eliza Try, of Portland, Me. In 1844 he went to England to take the presidency of Stepney College, which position he held until 1847, when he returned to Canada as professor in McGill College, Montreal. He spent ten years at this post, and pursued with ardor his favorite Oriental studies. He finally returned to England in 1857, and became classical and Oriental tutor at Stepney College, just then removed to Regent's Park, under the presidency of Dr. Angus. Here for eighteen years he labored, attracting the almost filial attachment of his students and the

high respect of distinguished Biblical scholars of all denominations. Trinity College, Dublin, honored him with the degree of LL.D. He engaged largely in literary work, writing or editing the notes to portions of the Annotated Paragraph Bible, published by the Religious Tract Society; assisting Dr. Payne Smith, the Dean of Canterbury, in the preparation of his "Syriac Lexicon"; and in preparing successive editions of his own well-known "Student's Grammar" and "Student's Lexicon of the Hebrew Language." He was an active member of the Philological Society, and when the work of revising the Authorized Version of the Holy Scriptures was undertaken by a committee of the Convocation of the Established Church, the name of Dr. Davies was one of the first which it was resolved to include as representing Biblical scholarship among the Non-conformists. He became a member of the Old Testament Company of Revisers, he and his old friend and fellow-student, Dr. Gotch, being the Baptist members of the company. In this great and honorable work he took the deepest interest. His health began to fail in the spring of 1876, and he died July 19, in his sixty-second year.

Davies, Daniel, D.D., was born in Carmarthenshire, Wales, Dec. 15, 1797. His parents removed to Dowlais, Glamorganshire, when he was quite young. At the age of seven he had an attack of smallpox, which left him sightless. In his sixteenth year he was admitted into the college for the blind at Liverpool. He united in his boyhood with the Welsh Presbyterians, and commenced preaching in connection with that body. His ability was such as to command attention. He continued laboring with growing acceptance in the church of his parents until a book written by Abraham Booth on the "Kingdom of Christ" was read to him. This had the effect of revolutionizing his mind on several questions bearing on the polity of the New Testament church. Having declared himself a convert to Baptist principles, he was baptized on a profession of his faith by David Saunders, a man of eminence in his day. He was at this time twenty-three years of age. Having spent five years with the Welsh church in London, he was invited to succeed the Rev. Joseph Harries (Gomer), one of the most gifted men of his age, at Bethesda, Swansea. Here he labored with distinguished success for a period of thirty years, having under his care one of the largest and most intellectual churches in the Principality. In 1855 he left Swansea for Cardigan, another stronghold of Baptist influence. His later years were spent in Glamorganshire, under the genial roof of his son-in-law, the Rev. John Rowlands.

For at least forty years the Rev. Daniel Davies was one of the most conspicuous figures in the

Baptist pulpit of the Principality. His reputation was as far-reaching as the language in which he preached. No Associational gathering was considered complete without his presence, and however



DANIEL DAVIES, D.D.

highly wrought the expectations of the multitude, they were never disappointed in the "blind man."

His mind was richly stored with every variety of useful knowledge. Although deprived of sight, he had an acquaintance with books which impressed with wonder those who casually associated with him. He could converse freely and intelligently upon almost any subject that would be likely to interest the thoughtful. He kept some one ever at his side whose business it was to unfold the treasures of the wise and learned, while he assorted, arranged, and labeled them for their appropriate places in his well-ordered mind.

He was intellectually fitted to feel at home in the discussion of great truths and principles. It was a rich treat to hear him on an important occasion. He was like one of those transatlantic steamers that must be seen in deep waters and a heavy sea to be appreciated. He never appeared to better advantage than when out in mid-ocean, with sails full set and filled with an impassioned gale of feeling, when the steam-power of conviction and the sail-power of inspirational enthusiasm united to propel him through the deep and turbulent waters of some great discussion.

He was a delightful ministerial companion. Even to old age he retained his youthfulness and vivacity. Though dead, he still lives in the af-

fections and spiritually-quickenened lives of thousands of his countrymen, among whom is the writer of this sketch.

Davies, George, of Charlottetown, Prince Edward Island, is of Welsh extraction, a wealthy merchant, and prominent member of the Baptist church in that town; is very benevolent, and has made magnificent contributions to the various enterprises sustained by the Baptist denomination in the maritime provinces.

Davies, Rev. John, son of William and Mary (Jones) Davies, was born in Birmingham, England, April 11, 1837; spent his early years in Shrewsbury; was educated at Rawden College, Yorkshire; at the age of twenty-five was ordained, in Birmingham, pastor of the Bond Street Baptist church, where he successively labored for more than five years; came to the United States in 1867; preached first in Danbury, Conn., then accepted a call to the Baptist church in South Norwalk, where his ministry was blessed, for more than four years; in April, 1872, he became pastor of the Central Baptist church in Norwich, one of the principal churches in the State; his assiduous toil was largely prospered; easy and eloquent as a speaker; withal a poet and writer for periodicals; thoroughly interested in every good cause,—missions, education, and temperance; served the city on the School Board; was active in the Baptist State Convention; beloved by all who knew him in England and in this country; married, November, 1863, Emily White, of Birmingham, England, a lady of rare talents, attainments, and character; had three sons and two daughters. On Sunday, Dec. 28, 1879, while delivering an annual memorial discourse, he fell in the pulpit, and was unconscious for a time; went to England, seeking rest and recuperation. Died April 19, 1880, aged forty-three years, and was buried in Birmingham, where he expired.

Davies, Thomas, D.D., president of the Baptist College, Haverford-West, Wales, was born near Saint Mellon's, Monmouthshire, in 1812. He was baptized when about eighteen years of age by the Rev. Evan Jones Caesbach, a minister of considerable distinction in his day. He began to exercise his gifts as a preacher in 1831. He was educated at the Baptist College, Bristol, and spent the years of his early ministry in Merthyr-Tydvil, Glamorgan-shire.

In the year 1855 the presidency of the college at Haverford-West became vacant through the death of the venerated David Davies, who had occupied the position with signal ability and acceptance from its incipency. In the effort of the denomination to secure a man to carry forward a work which had been so well begun, the unanimous choice fell upon the Rev. Thomas Davies, of Merthyr. He brought to his new and arduous position a cultivated

mind and ripe scholarship. Under his administration the institution has grown in importance and influence, giving to the churches some of their most efficient leaders.

During all the years of Dr. Davies's presidency he has sustained, either jointly or alone, the pastorate of one of the largest churches in the county. To hear him preach twenty years ago was an inspiration. He was a model of eloquence, which for purity and pungency could scarcely be surpassed. It is generally admitted by those who were under his preceptorship in those earlier years, that his efforts in the pulpit left a deeper impress on their character, both as men and as ministers, than his efforts in the class.

He is now in his sixty-ninth year, prosecuting his work both in the college and in the church with recognized efficiency.

Davis, Rev. Elnathan, was born in Maryland in 1739; his parents were Seventh-Day Baptists, but he was wild and reckless.

"He heard that one John Steward was to be baptized on a certain day by Mr. Stevens; the candidate was a very large man, and the minister small of stature, and he concluded that there would be some diversion, if not drowning, and so he gathered eight or ten of his companions in wickedness and went to the spot. When Mr. Stevens commenced his sermon Elnathan drew near to hear him, while his companions stood at a distance. He was no sooner in the throng than he perceived that some of the people trembled as if in an ague fit. He ran to his companions, but the charm of Stevens's voice drew him to the listening multitude again. He, with many others, sank to the ground; when he came to himself he found nothing in himself but dread and anxiety. He obtained relief by putting his trust in Jesus."

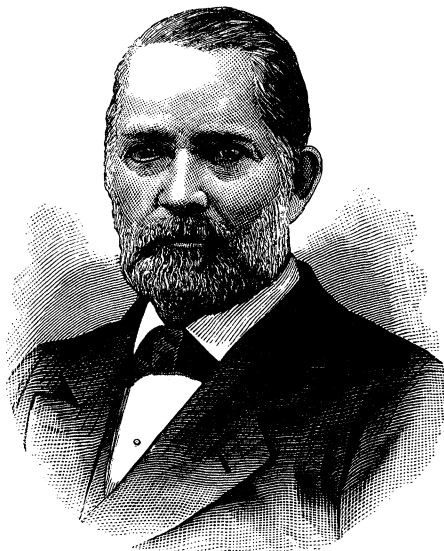
He was baptized on a profession of his faith, and he began at once to preach Jesus. He moved to North Carolina in 1757, and was ordained in 1764 by the celebrated Samuel Harriss, of Virginia. He remained in North Carolina till 1798, when he settled in South Carolina, in the bounds of the Saluda Association, and he labored in that region till his death. Mr. Davis was a miracle of mercy, and a useful minister of Jesus.

Davis, Judge Ezekiel W., settled at Grand Rapids in 1834. He commenced his Christian life in another denomination. His first child was the devoted and efficient Mrs. Jewett, our missionary among the Teloogeois. The question of her baptism as an infant led him to investigations which made him a Baptist. He united with the Indian mission church at Grand Rapids, until another was formed in the city, after which he ever bore an interested and leading part in this church. He was always ready to do the work of an evangelist among the

destitute and afflicted, preaching to them as Providence called, though not bearing or seeking the ministerial name. His death was in 1874, on the verge of fourscore years, half of which he had spent at Grand Rapids. He was born in Elizabeth, N. J., but grew to manhood in the vicinity of Utica, N. Y., where he was baptized by Rev. Elon Galusha.

Davis, Rev. George Edwin, of Welsh parents, was born in London, England, March 7, 1824; emigrated with his parents to the United States in 1828; was educated in New York; was first officer of a ship sailing to California in 1849; converted and baptized the same year; began to preach and talk of Jesus at once, in San Francisco, especially among seamen; licensed in 1855, ordained in 1856, and became pastor of the Mariners' church; has done much mission work in California; organized the San Pablo and other churches; was pastor at San Pablo and Redwood City; is now pastor of the South San Francisco Mission church. He has much Welsh fire and magnetism in preaching. Excessive labor has impaired his vocal organs, but in missionary zeal the ardor of youth is unabated.

Davis, Hon. George F., was born in Brighton, Mass., Feb. 16, 1820. His father, Samuel Davis,



HON. GEORGE F. DAVIS.

originally a Unitarian, became a Baptist, and on his removal to Quincy, Ill., in 1835, was instrumental in forming the First Baptist church of that city. At the first baptism after the organization of this church, George F. confessed Christ. In 1838 he left his father's home in Quincy and re-

moved to Cincinnati, O., where he engaged in business, and where he still lives.

Mr. Davis has been an active and successful business man, and has been much in public life. He was president of the first board of aldermen in the city of Cincinnati, and has been several times president of the Chamber of Commerce. He is a very effective public speaker, and has represented his city and denomination on many important public occasions. He has also frequently been called to preside over conventions in Sunday-school and church work, and has been on almost all the official boards of our national organizations. All his life he has been engaged in the Sunday-school. He was one of the constituent members of the Mount Auburn Baptist church, and also one of the projectors and owners of the Mount Auburn Institute, a school of high grade for young ladies. He is one of the most valued trustees of Denison University.

Mr. Davis is a pronounced Baptist, and has the confidence of the entire community. He was married in 1841 to Miss N. W. Wilson, who is still living. He has five sons, all located in Cincinnati.

Davis, Gustavus Fellowes, D.D., son of Isaac Davis, was born in Boston, Mass., March 17, 1797; at his father's death, in 1803, moved to Roxbury; studied in Dedham, under Rev. Mr. White, and in Roxbury under Dr. Prentiss: in 1813 went to Worcester to learn a trade, and was converted under the preaching of Rev. William Bentley, and joined the Baptist church; was devoted to the study of the Bible and of books; began preaching at the age of seventeen, in Hampton, Conn.; in March, 1815, moved to Preston, Conn., where he was ordained June 13, 1816; the first person baptized by him was but nine years old, and a great impression was made; in 1818 settled with the Baptist church in South Reading, Mass., and remained eleven years; studied Greek and Latin, walking to Boston to recite to Mr. Winchell and Dr. Francis Wayland; in 1829 removed to Hartford, Conn., first to assist Rev. W. Bentley, but finally settled as pastor of the Baptist church; in 1835 received the honorary degree of D.D. from Wesleyan University, Middletown; married Jan. 5, 1817, Abigail Leonard, of Preston, Conn.; had three sons and three daughters; wrote and published numerous addresses and sermons; at South Reading compiled a hymn-book for conference meetings; was a chief agent in establishing the Connecticut Literary Institution in Suffield; a studious, executive, devout, noble, efficient man; died Sept. 17, 1836, in his fortieth year.

Davis, Gustavus Fellowes, Esq., a banker of Hartford, Conn., son of Rev. Gustavus F. Davis, D.D., was born in North Stonington, Conn., Jan. 4, 1818; was educated at the Hartford Grammar School, and in the academy at Westfield, Mass.;

was prevented from pursuing his collegiate course by weak eyes; entered business circles; has now (1880) been engaged in the banking business for forty-six years; is president of the City National Bank, of Hartford, and of the State Savings Bank; vice-president of the Travelers' Insurance Company; director in the Ætna Insurance Company; trustee in Connecticut Mutual Safe Deposit Company; treasurer of the South School District of Hartford; trustee of the Connecticut Literary Institution at Suffield, and of the Baptist Education Society; was elected during the past year a representative from Hartford to the State Legislature; has maintained through life an active interest in educational affairs; is a prominent member of the Baptist denomination, and deeply interested in its prosperity; a worthy son of a worthy father.

Davis, Isaac, LL.D., was born in Northborough, Mass., June 2, 1799. He graduated at Brown University in the class of 1822. Among his classmates were Rev. Dr. Caswell, Rev. Dr. B. C. Cutler, Prof. J. W. Farnum, and Hon. Solomon Lincoln. Mr. Davis studied law, and having been admitted to the bar, commenced the practice of his profession in Worcester, Mass., in which he achieved great success. He has always been a decided Baptist, identifying himself in many ways with the interests of the denomination, and by his counsels and benefactions, helping forward every good cause represented by the different religious organizations which were brought into existence by the zeal and benevolence of leading Baptists. His love for the college where he received his education has never flagged, but amid all its fortunes he has proved himself its staunch and constant friend. He was chosen a member of its board of trustees in 1838, and a Fellow in 1851. For forty years he was president of the board of trustees of the Worcester Academy, which has done so much in fitting young men for Brown University. Mr. Davis has also taken an active part in all plans designed to promote the welfare of the city which for so many years has been his home. He was its mayor for three years. In the politics of the State he has also been interested. For eleven years he was in the State senate. He has been one of the governor's council. For a number of years he was a member of the Massachusetts Board of Education, and rendered efficient service in elevating the tone of public sentiment with reference to popular education, thus making the schools of Massachusetts the glory of the old Bay State. In some respects Mr. Davis may be regarded as among the most influential Baptists in New England. He has loved the cause in which at an early day he embarked, when the Baptists occupied a position in society far below what they have now reached. To him, and to such as he, the denomination are greatly

indebted, under God, for what has been done during the past fifty years, to give it the rank which it now holds among the other Christian denominations.

Davis, Rev. James, was born in Hopkinton, N. H., Nov. 6, 1772; converted about 1791; graduated at Dartmouth College in 1798; ordained in Vermont by the Congregationalists in 1804; in 1816 became a Baptist, and was baptized Oct. 12, 1816, by Rev. Asa Wilcox; by his own request was reordained in Lyme, Conn., Nov. 14, 1816; labored successfully as an evangelist; was of great service in founding the Connecticut Literary Institution, at Suffield, Conn.; was the instrument of adding 800 members to Baptist churches; died in Abington, Mass., May 28, 1821; a noble toiler in Connecticut.

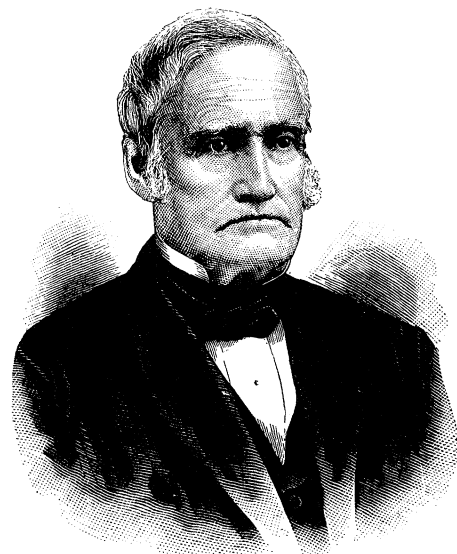
Davis, Rev. James, one of the most useful ministers that ever lived in the western part of Georgia, including Coweta, Troup, Heard, Meriwether, and the adjacent counties, was born in Wilkes County, Jan. 22, 1805. He married, and joined the church when quite a young man, and never afterwards could relate his Christian experience without manifesting deep emotion. He moved from Elbert to Jasper County in 1826, where he was both licensed and ordained. Returning to Elbert County in 1828, he preached there for several years, with increasing power and success. About 1830 he moved to the western part of the State, where he spent the remaining portion of his life, acting as a pioneer Baptist, and proclaiming those Baptist principles which, to-day, flourish so extensively in that section. Strong in native intellect, robust in constitution, untiring in energy, and impelled by the sole desire to "preach Christ crucified," Mr. Davis left his impress on the entire section of country in which he lived. He assisted in the constitution of the Baptist church at La Grange, and, indeed, of most of the Baptist churches in the counties where he labored. A friend of education, strongly missionary in spirit, an earnest, devout, gifted, and eloquent preacher, he struggled nobly to disseminate the great truths of Christianity, as maintained by our denomination; and he did as much to give moral tone to the community in which he lived as any man.

Good and useful while here, he died as he lived, in the faith of Jesus. He passed away in September, 1859, at his home in Heard County. To his only absent son, Rev. Wm. H. Davis, then residing at Hephzibah, Ga., he sent this simple message: "Strive, my son, to be a good minister of the gospel, and meet me in glory." We know that one injunction has been fulfilled, and we have every reason to believe that both have been.

Davis, Rev. John, was born at Pennepek, Pa., Sept. 10, 1721. He was ordained in 1756, and, re-

moving to Maryland, he became pastor of the Baptist church at Winter Run, Hartford Co., Md., which became the mother-church of Baptists in that State. He continued to serve this church with great success for fifty-three years. The First Baptist church in Baltimore, as well as several others still vigorous, owe their origin to his efforts. He was a man of untiring energy and zeal, and of deep piety. He traveled much and preached constantly, meeting with much opposition at the hands of those who despised and persecuted the Baptists, but through it all was greatly blessed.

Davis, Gen. John, Bucks Co., Pa.—The father of Gen. Davis was born in October, 1760. Before he was sixteen years of age he entered the Revolutionary army, in which he served till the war was over. He fought at Brandywine, Germantown, Monmouth, Stony Point, and at Cowpens. From



GEN. JOHN DAVIS.

Trenton to Yorktown he was at his country's service to fight or die. He was an ensign in Lafayette's light infantry, and assisted in carrying that general from the field when he was wounded at Brandywine. He was very obnoxious to the Tories, and on one occasion when at home on leave of absence he was only saved from capture in his own house by an ingenious effort at concealment when it was searched.

Gen. John Davis was the second of the seven children of John Davis, Sr., and of Ann Simpson, his wife. He was born Aug. 7, 1788, and died April 1, 1878, in his ninetieth year. He was about six feet high, with a commanding and courteous

presence; with a face beaming with intelligence, and an ample forehead. In any company the appearance of Gen. Davis would have proclaimed him a natural leader of men, not only where the stern authority of the commander was needed, but where large mental resources were required.

The educational advantages possessed by the general in early life were supplemented by extensive reading, and by the retentiveness of a memory that seemed to forget nothing, and when he entered upon the active duties of manhood he had the culture and attainments of one far in advance of his young neighbors. In March, 1813, he married Miss Amy Hart, and settled in the neighborhood where Davisville now stands, a village to which the community gave the name of the general, and in that beautiful region he spent the last sixty-five years of his life.

Soon after he was married the blood of his brave father was stirred up within him by the wrongs his country suffered from the hostile efforts of Great Britain, and by the dangers which threatened the nation, and in September, 1814, he volunteered to march to the defense of Washington. His name headed the roll of his neighbors and friends, who formed a rifle company commanded by Capt. William Purdy, in which he held the position of ensign. In 1815 he entered the State militia, and maintained an unbroken connection with it for thirty-five years; he filled every position from captain to major-general, and three times he was elected major-general of the division of militia belonging to Bucks and Montgomery Counties.

When Lafayette visited this country in 1824, Gen. Davis received him with his regiment, 600 strong, at the Trenton bridge, at Morrisville, and escorted him to the Philadelphia county-line, where he delivered the nation's guest to the authorities of Philadelphia. During the march from Morrisville, when the marquis learned that it was the general's father who assisted in carrying him from the field of Brandywine, he threw his arms around his neck and embraced him with every demonstration of gratitude and joy.

Gen. Davis was one of the most popular men in the State, and his fellow-citizens loved to place him in public positions; indeed, sometimes the difficulty was rather in avoiding than in securing responsible and lucrative offices. In 1833, Gov. Wolf appointed him a member of the board of appraisers of damages of public works of the State. In 1838 he was elected to the United States Congress, and he served his term in the House of Representatives, winning golden opinions from both political parties. In March, 1845, President Polk appointed him surveyor of the port of Philadelphia, which he held four years, and then retired to private life.

Gen. Davis was sprinkled in infancy among the

Presbyterians, but in early life he adopted the sentiments of the Baptists, which he held very decidedly, and worshipped God among them ever after, though he always regarded his old friends with affection. After he formally united with the church, which occurred somewhat late in life, his piety shone forth over his whole movements, and his soul, with all its wealth of intellect, influence, experience, and resources, was devoted to Christ.

He contributed most generously to sustain the church, to support foreign and home missions, and to aid every worthy cause; and universal sorrow burdened the entire community when the noble old man fell into the sleep of death. Twelve ministers of different communities were at his funeral, and throngs of persons from Bucks and neighboring counties made it the largest assemblage ever gathered in Bucks County to honor the memory of one of its deceased sons.

Gen. Davis was a patriot of the most large-hearted order, a gentleman of unusual refinement and courtesy, a Christian largely endowed with the grace of God, and a citizen loved and honored by all that knew him.

Davis, Rev. John, was born in England, Nov. 8, 1803; studied at Horton College; ordained at Portsea, Hants; became pastor of the First Baptist church at Yarmouth, Nova Scotia, in 1853; pastor at St. George, New Brunswick, in 1857; next year took charge of the Baptist church at Charlottetown, Prince Edward Island, where he died, Aug. 14, 1875. He was a good thinker, a sound theologian, a strong Christian, and an able preacher.

Davis, Rev. Nathan M., long an efficient minister of Ouachita Baptist Association, La., was born in Mississippi, 1809, and died May 19, 1880.

Davis, Rev. Noah, was born in Worcester Co., Md., July 28, 1802. Being blessed with eminently pious parents, his religious training was specially cared for. His early education was such as the common schools of the neighborhood afforded. At the age of sixteen he was engaged as a merchant's clerk in the city of Philadelphia. While here he experienced a change of heart, and was baptized, July 4, 1819, by Dr. Stoughton, in the Sansom Street church. He longed to preach the gospel; removed to Maryland, and united with the church in Salisbury, and was licensed to preach July 9, 1820, being then only eighteen years of age. In November of the same year he joined the literary and theological institution in Philadelphia, under the care of Dr. Stoughton and Prof. Chase, and when the Columbian College opened in 1821, he entered upon the course of study there. His zeal to do something for Christ led him to leave the college in 1823, and to enter upon the work of the ministry at once. While pursuing his studies Mr. Davis preached frequently, and did much good by visit-

ing poor families in the neighborhood, and especially by laboring in a Sunday-school organized for the instruction of the colored people. Shortly after leaving college he married Miss Mary Young, a pious and accomplished lady, who greatly aided him in his ministerial work. For a while he labored in Accomac Co., Va., and then in Norfolk, and in both places he was eminently successful in building up the churches with which he labored, and in counteracting the withering influence of Antinomianism so prevalent in those regions. While in Norfolk Mr. Davis became greatly interested in the welfare of sailors, formed a society to benefit them, and compiled an excellent selection of hymns for their use. Indeed, he was ever active in all plans of Christian benevolence. It was owing to Mr. Davis's suggestions that the Baptist General Tract Society was organized. A meeting was called to consider the subject, and a tract society formed in Washington, D. C., Feb. 25, 1824, which was placed under the supervision of Mr. George Wood. The society, however, was soon removed to Philadelphia, and Mr. Davis was invited to accept its management, for which position he was peculiarly adapted, inasmuch as his mind was of that energetic cast fitted to grasp and control the far-reaching interests of a national institution, and his views and aims were lofty and noble. But he was not permitted to labor long in this congenial field. Always somewhat feeble in health, he was suddenly taken sick, and after a very brief illness, died July 15, 1830, when not quite twenty-eight years of age.

As a student, Mr. Davis was diligent, and his progress rapid. His mind was strong, clear, and energetic. As a preacher, he was more than usually interesting. He spoke with great fluency and sometimes with much power and eloquence, while his simple and pointed diction always won its way to the conscience. As a Christian, he burned with zeal for the Master's service, his prayer being, "Anywhere, or anyhow, only let me serve my generation according to thy will." He lived much in communion with God, and the strength which he thus acquired flowed out in acts of love upon all who came within the reach of his influence. He lived but a little while on the earth, but his faithful labors have been made a blessing to many.

Davis, Noah Knowles, LL.D., son of Noah and Mary Young Davis, was born in Philadelphia, Pa., May 15, 1830. His father died when he was yet an infant. His mother married Rev. John L. Dagg, at that time a pastor in the city, and the family shortly afterwards removed to Tuscaloosa, Ala. In 1843, Dr. Dagg became president of Mercer University, then located at Penfield, Ga. Here young Davis was baptized, and in 1849 graduated with high honor. He then spent several years in his

native city in the study of chemistry, supporting himself by teaching, by service in an architect's office, and by editing two books, the "Model Architect" and the "Carpenter's Guide." In 1852 he was appointed to the chair of Natural Science in Howard College, Marion, Ala. In 1859 he became principal of the Judson Female Institute, at the same place, which, under his management, attained its highest success, having during the six years of his presidency an average annual attendance of 225 pupils. In 1868 he was elected president of Bethel College, Russellville, Ky. He reorganized this institution, enlarged its curriculum, raised the standard of scholarship, and thus placed the college on a level with other similar institutions in the country. In his position as president of Bethel College he had an opportunity to give special attention to metaphysical studies, for which he always entertained a preference. In 1873 he was elected to the chair of Moral Science in the University of Virginia, recently made vacant by the death of W. H. McGuffey, D.D., LL.D., who had long filled it with distinguished success. This high position he still holds. As a teacher he is enthusiastic and thorough, and has made his course of instruction second to that in no institution of America. He is a clear and forcible, but not a prolific, writer. Besides articles in reviews, he published in 1880 (by Harper & Bros.) "The Theory of Thought, a Treatise on Deductive Logic." This work, while based on the writings of Aristotle, and aiming to reproduce his logical system, is yet both original and profound. Every principle enumerated is verified by the author's own processes: he has only followed Aristotle as he followed the laws of thought. It is not too much to say that he has produced by far the most acute, original, and satisfactory treatise on logic ever written in this country, and that his book deserves a place among the best on the subject in the English language. Space will not allow even a bare statement of the many excellencies of this admirable work. From the studies he has pursued and the positions he has filled, it may easily be inferred that Dr. Davis is a man of varied and high attainments. While not disposed to seek society, he is of a genial and social disposition, conversing readily and well on a great variety of subjects. His religious convictions are strong, and his piety deep, genuine, and unobtrusive. During the sessions of the university he lectures on Sunday afternoons on select portions of the Bible, and his lectures are largely attended by professors, students, and others. His presence in the Association meetings of his denomination is always welcome; and his addresses on public occasions are heard with attention and profit. His own words, in a letter to a friend, will best indicate his spirit, and close this sketch: "A homeless wanderer and

sojourner, yet ever abundantly blessed by a kind Providence all through an ill-spent life, grant me, my Master, to serve thee better in the few years or days that are left.'

Davis, Rev. Stephen, was born at Andover, England, Oct. 30, 1783, of parents who were members of the Little Wild Street church, then under the charge of Dr. Stennett. His first deep impressions of religious truth he ascribed to a sermon by Samuel Pearce, of Birmingham, which he heard when he was about thirteen, but he was converted under Dr. Rippon's ministry, and was baptized in 1802. His gifts for public service being recognized by the church at Devonshire Square, to which he had united himself on his baptism, he was ordained July 11, 1816. His first labors were given to the Baptist Irish Society, then recently formed to aid in reviving the ancient Baptist churches in Ireland, and to diffuse a knowledge of the gospel among the people. He preached in Dublin for several months with great acceptance, and was invited to remain permanently independent of the society, but he proceeded to Clonmel, and during seven years evangelized in the county of Tipperary with apostolic zeal. His ability as an advocate of the claims of the work being discovered, he was frequently summoned to serve the society as its deputation. In the years 1832-33 he visited the United States, and was received with great pleasure. He obtained upwards of £1000, and diffused valuable information concerning Irish questions. In 1837 he became the traveling agent of the society, in which laborious vocation he spent the remaining years of his life. He fell asleep in Jesus Feb. 3, 1856, aged seventy-two. His sons, Dr. George Henry Davis and Stephen J. Davis, were for many years esteemed ministers among the English Baptists.

Davis, Rev. Wm. H., was born in Jasper Co., Ga., Aug. 18, 1826, and died Sept. 18, 1879, at his residence in Hephzibah. A graduate of Mercer University in 1853, he settled in Burke County in 1858, and in the course of time became one of the most prominent and useful ministers of the Reheboth Association. He was often its moderator, and pastor of a number of its churches, including Bark Camp, Hopeful, Bottsford, and Rocky Creek. He was a trustee of Hephzibah High School from its commencement, except when a teacher and co-principal of it, from 1868 to 1875 inclusive. From 1877 until his death he was a trustee of Mercer University. He was licensed in 1847, and ordained in 1853. Wm. H. Davis was a man of classical education, a citizen of untarnished reputation, a teacher of rare ability, a Christian of most exemplary deportment, a pastor faithful to his obligations, a minister of the gospel surpassed in pulpit power by but few, if any, in the State. He was clear in

the presentation of Scriptural truth, logical in his reasoning, and pathetic in his appeals.

Mr. Davis was of a commanding appearance, about medium height, weighing over two hundred pounds, of dark complexion, pleasant expression of countenance, kind and genial in spirit, and of polished manners.

Davol, William Hale, M.D., was born in Warren, R. I., July 3, 1823. He was fitted for college by Rev. Dr. Stockbridge, at the time principal of the Warren Ladies' Seminary. He graduated at Brown University, studied medicine in his native town, and received the degree of M.D. from the Massachusetts Medical School in 1850. After having practised in Fall River, Mass., for a short time, he removed to Brooklyn, N. Y. Here, for eleven years, he was occupied with the duties of his profession, in which he was rising to more than ordinary distinction, when he was arrested in the midst of his prosperous career by the disease which deepened into a settled consumption; and after resorting to all methods which his own skill and that of his brother physicians suggested to avert the dreaded calamity, he returned to his old home in Warren to die. Dr. Davol had professed his faith in Christ in Brooklyn, and joined the Bridge Street Baptist church in that city, becoming one of its deacons, and living the life and setting the example of a consistent Christian. His death took place in Warren, June 12, 1863.

Dawson, Hon. George, was born in Falkirk, Scotland, March 14, 1813. At eleven years of age he entered a printing-office, and was thus led to adopt the profession of journalism. He has a varied and accurate knowledge of the classics, sciences, philosophy, and history. He has been a reporter and editor for forty-four years; for thirty-nine years he has been the proprietor and editor of the *Albany Evening Journal*. Under his management that paper has held a high position among the dailies of the country. He is an ardent friend of his political party, but his paper has never violated the laws of pure and honorable journalism. He has made it the advocate of freedom, intelligence among the masses, and especially of free schools. He was converted and baptized in Rochester in 1829, by Rev. Dr. C. C. Comstock, pastor of the First Baptist church, and he was anxious to accompany his son, Grover S. Comstock, the missionary, to Burmah, as printer, but circumstances prevented him. In 1830 he entered a mission Sunday-school as teacher, and for the fifty years intervening he has not ceased to labor in that field. He has been for many years a liberal supporter of our great Baptist enterprises, and a helper of his pastors in their work. He is a member of the Calvary Baptist church, and he was regarded as a safe adviser and as an efficient co-worker by Drs. Welch and

Bridgman. Aside from his editorial duties, he has published "The Pleasures of Angling," a work highly prized by the disciples of Isaak Walton. For six years he filled the office of postmaster in Albany, N. Y., and for seven years that of park commissioner.

Dawson, Rev. Samuel G., was born in Virginia in 1834, and in early childhood removed with his parents to Zanesville, O. At the age of fifteen he became a Christian, and for some years was engaged in commercial life. Was ordained in May, 1859, as pastor of the Valley church, near Marietta, O., where he remained until 1863, when he became a missionary pastor in East Toledo, under the appointment of the Ohio State Convention. This pastorate was very successful. In the eleven years he held this position two meeting-houses were built, and the church grew from a membership of 8 to 125.

On the death of the lamented J. B. Sackett, Mr. Dawson was elected corresponding secretary of the Ohio State Convention. He began this work in January, 1875, and continued in it until September 5, when he was removed by death. His loss was deeply felt throughout the entire State. Affable, earnest, and consecrated, he was the object of much affection, and his early departure was regarded as a severe calamity to the cause of Christ. He was a conspicuous instance of the power of Christ in the human heart and life.

Dawson, Rev. Thomas, died at Pendleton, S. C., June 29, 1880, in his ninety-first year. He was born in England in 1790, and held a lieutenant's commission in the British army at the time of the battle of Waterloo, though he was not engaged on that decisive field. He was baptized Oct. 1, 1815, and came to the United States in 1818; he was ordained in 1819. The Triennial Convention sent him as a missionary to the Cherokee Indians in North Carolina. When they were about to be removed he came to South Carolina, where he spent the rest of his life. He preached for twenty years among the mountains, and he was for some time a missionary to the colored people along the coast. He was unable to preach for several years before his death.

Day, Hon. Albert, was born in Westfield, Mass., Nov. 29, 1797; settled in Hartford, Conn., in 1822; became a successful merchant; was converted, and united with the First Baptist church; was the leader in the formation of the South Baptist church in 1834; was chosen deacon at its organization, and was a pillar in the church in every respect to the end of his life; noted for his numberless acts of private benevolence; a remarkable friend to the poor; his house always open to ministers; a generous contributor to benevolent objects; was lieutenant-governor of Connecticut in

1856; was trustee of Brown University, also trustee of Connecticut Literary Institution; superintendent of the South Baptist Sunday-school from its formation till laid aside by infirmities, and distinguished in this position and in founding mission schools in the city of Hartford; left two sons and a daughter; died Nov. 11, 1876, nearly seventy-nine years of age.

Day, Charles B., for many years at the head of the large wholesale and retail dry-goods firm of Day Bros. & Co., of Peoria, Ill., was born in Chesterfield, N. H., in 1821, where he joined the Baptist church in 1850. The next year he removed to Brimfield, Ill., where he found a small Baptist church, to which, to its great joy, he immediately joined himself, though assured that such an alliance would not be favorable to his business. In 1860 he removed to Peoria, and became a member of the First church there, and continues one of its main supporters. Though not a man of fluent speech, he has always been regular in his attendance upon church appointments, and has ever been liberal in his contributions. He has also paid considerable sums to Christian education, in which cause his interest is intelligent and constant. He is well known in the State as a successful business man, a firm Baptist, an uncompromising friend of temperance.

Day, Rev. George E., M.D., was born in Sheffield, New Brunswick, Sept. 9, 1833; converted and baptized when young, he entered Acadia College, September, 1851; commenced preaching in 1852; taught in the Baptist Seminary, Fredericton, New Brunswick, also in a collegiate institute in New York; practised medicine in St. John, New Brunswick; was ordained pastor of the First Baptist church, Yarmouth, Nova Scotia, June, 1868, where he still ministers with success.

Dr. Day is a good preacher, and has labored assiduously and successfully to promote unity and efficiency in home mission work in the Maritime Provinces.

Day, Henry, D.D., oldest son of Rev. Ambrose and Sarah Day, was born in Westfield, Mass., May, 1818. His father, an earnest Christian (ordained when near middle life at the persistent request of his brethren), spent his life mainly upon a farm, and reared a large family. Having efficient helpers in his children, he was usually away from home, supplying feeble churches within a radius of forty miles, though receiving for the service but a pittance. All the entire youth of the oldest son was spent in farm-work, alternated with study, only interrupted by a single winter's teaching. When nearing his majority, with an iron constitution and perfect health, with little more than an ordinary New England country boy's culture, but with habits of industry, with a fair preparation for

college, and a profession of faith in Christ, he entered the Freshman class of Brown University, where he found little time or inclination for anything but legitimate work. His sense of justice to



HENRY DAY, D.D.

parents and brothers would not allow him to remain dependent upon the limited means or strained credit of his father. At the close of his second year, he became assistant in the Worcester County High School, and spent in it one of the most profitable years of his life. Returning to his college studies, with the incubus of debt mostly removed, he graduated with honor in the class of 1843. Among his classmates were Profs. Huntington, of Columbian University, Washington; James, of Lewisburg University, Pa.; Robinson P. Dunn, Professor of Belles-Lettres, and Albert Harkness, for these many years Professor of Greek in Brown University; and Dr. Lyman Jewett, the Nestor of our foreign missions. Mr. Day had long purposed to preach the gospel; but justice to his creditors demanded immediate work more productive; and he accepted the position of first teacher in the Providence High School, in which he spent three and a half years. He shrank from incurring further liabilities until the means of meeting them, earned by his personal efforts, had been secured. He obtained from the First Baptist church of Providence, of which he was for ten years a member, a license to preach, and accepted the professorship of Mathematics in Georgetown College, Ky., then under the presidency of Dr. Howard Malcom. Two years later, he accepted a pressing invitation to the pro-

fessorship of Physical Science, and returned to New England, where he spent the year under eminent instructors at Brown and Harvard Universities, in prosecuting the studies of his prospective chair. At the close of the year, he returned to Kentucky, his expectation being (in addition to his collegiate work) to preach whenever opportunity might be offered. But he found Dr. Malcom just retiring from the college; and at the close of yet another year such changes had occurred in the political world and in public sentiment as convinced him that he might anticipate a larger success in another latitude, and, as he hoped, exclusively in the pulpit. He returned to the North, and at once entered upon ministerial work as pastor of the church in Ashland, Mass. A year later, the impaired health of his wife, together with the advice of many brethren, induced him to accept the chair of Natural Philosophy, Astronomy, and Civil Engineering in Brown University. Two and a half years later, he accepted the pastorate of the Broad Street church, Philadelphia. This removal, however, came too late to prolong the life of his wife; but it availed to return Mr. Day to his best loved work in the pulpit. Two years afterwards, the gravest indications of serious throat and lung difficulties compelled him, after five years of service, to retire from this greatly endeared pastorate, with but small hope of ever again preaching Jesus. After two years of rest and change, however, his health was so far restored that he ventured to return to the pulpit; and in it was allowed to accomplish what he has of late regarded as the main work of his life. The pastorate of the First Baptist church, Indianapolis (made vacant by the resignation of J. B. Simmons, D.D.), was strongly urged upon his acceptance, and, for the accomplishment, as he thought, of one specific work, was cordially accepted. But, as years passed, the health of the pastor became confirmed; and the work, which, according to his plan, was to have lasted for two or three years only, continued pleasantly to himself and profitably as it seemed to the church, until Mr. Day found himself by many years the senior pastor in the city (outside of the Romish Church). The church, which he had found destitute of a house and much depressed, became one of the strongest and most efficient in the Northwest, setting an example of intelligent enterprise and large benevolence.

After fifteen years of uninterrupted work, with many tokens of divine as well as human favor, and especially many evidences of the sustaining power of the grace of God, he retired from the long pastorate which he dearly loved, and which he had repeatedly refused to exchange for others in distant States. In 1861 he received from Denison University the degree of D.D. He still resides in In-

dianapolis. In the city and in the State, and through the denomination at large, he enjoys the confidence and esteem due his transparent integrity, his clear judgment, his unselfish devotion to the general good, and his elevated piety.

Day, Larkin B., was born in Chesterfield, N. H., in December, 1831. Removing to Bromfield, Ill., in 1852, he was there converted and baptized; but in 1854 his residence having been changed to Peoria, he became a member of the First church there, Rev. H. G. Weston being the pastor. Although as a member of the firm of Day Brothers he has found the claims of business pressing, he has always found time to give needed attention to higher concerns. As a friend and leader of the young people in the church, as a free and cheerful participant in prayer and social meetings, as an occasional occupant of the pulpit, as a lay preacher, and as an ardent friend of the temperance cause, alike in private and in official positions, Larkin B. Day is held in high appreciation by the citizens of Peoria and throughout the State. He is at present (1880) a member of the city council.

Day, Rev. Samuel Stearns, was born in Leeds County, Upper Canada, in 1808. He became a student in the Hamilton Literary and Theological Institution in 1831. He shortened his term of study in order to accept an appointment as a missionary, was ordained at Cortland, N. Y., Aug. 3, 1835, and on the 20th of the next month sailed from Boston to Calcutta, arriving there in February, 1836. He spent one year at Vizigapatam in the study of the language, and at the expiration of this period removed to Madras, in which place and its neighborhood he spent several years, doing faithfully his missionary work. He took up his residence in Nellore in 1840, spending five years of earnest labor, which was accompanied with a rich harvest. Under the exhausting labors of so many years his health failed, and he returned to this country to recruit his wasted energies. A little more than two years were spent at home, when, leaving wife and children, he returned to the field of his former toil, to work on for five years as a missionary of the cross among the Teloo goos. It is not for us to say how intimate may have been the connection between the seed-sowing of Mr. Day and his associates and the glorious ingathering, of which we have heard so much. The end of these five years of consecration to his great work found Mr. Day once more prostrated, and compelled him to leave the field now ripening for the harvest, and seek in this country if possible, once more, restoration to health. What he sought he did not find. Several months were passed not so much doing as suffering the will of God. Death at last came to his relief, and he departed this life in 1871.

As one of the founders of the Teloo goo mission

Mr. Day will always fill a conspicuous place in the history of Baptist missions. His field was a large one. The Teloo goos number more than 14,000,000 of people, occupying a territory extending about 600 miles upon the sea-coast, and 400 miles into the interior of Hindostan. To carry on missionary work alone among a strange people, subjected to the caste system in all its iron rigidity, with but little to encourage them from the sympathy of fellow-laborers, Mr. and Mrs. Day worked for years. They laid foundations upon which others have erected the structure which now is so rapidly going up. It has justly been said of him that "as an example of consecration, giving himself and all that he had to the mission; of strong faith, wavering not in purpose, nor ceasing in effort when other and strong hearts failed and strong hands were turned to other fields, his name justly deserves an honorable place in the list of missionary heroes."

Dayton, Rev. A. C., M.D., was born at Plainfield, N. J., near New York City, Sept. 4, 1813. When twelve years old he united with the Presbyterian church. At sixteen, on account of weakness of the eyes, he was obliged to leave the village school, which up to this time he had regularly attended. Afterwards he taught school, and continued in this occupation for a year. He determined to become a physician, and although he continued to teach at intervals, it was a long time before he could read the amount that was necessary, his sight being poor. He, however, employed a boy to read to him, and by continual effort acquired the habit of remembering everything he heard or read, so that he improved very rapidly. Slowly he thus worked his way through the Medical College of New York City, and received his diploma in 1834, in the twenty-second year of his age. He began at once the practice of medicine, but soon found the duties too great for his feeble health, and so the profession was relinquished. He then went South, seeking for a more congenial climate, and for a while was engaged in lecturing on phrenology and temperance; and, stopping in the town of Shelbyville, Tenn., he formed an acquaintance with Miss Lucie Harrison, which resulted in their marriage. Mr. Dayton not long after set out for Florida, hoping that its balmy air would restore his already diseased lungs. After a residence in that State of about three years, he removed to Columbus, Miss., and from it to Vicksburg. About this time he became dissatisfied with his church relations, and in 1852, after years of careful and prayerful investigation, he became a Baptist. In September, 1852, on the next Sabbath after his baptism, he preached his first sermon. His theme was, "The love of God," and it was his last as well as his first sermon. It was delivered with great unction and power. Afterwards he accepted

the agency of the Bible Board of the Southern Baptist Convention, then located at Nashville, Tenn., and as corresponding secretary he soon became widely known throughout the South. In July, 1855, he removed to Nashville, Tenn., where, in connection with his duties as secretary of the Bible Board, he became associate editor of the *Tennessee Baptist*, and the author of several books. The first, "Theodosia," a denominational work, was received with unusual favor and rapidly ran through several editions, whose popularity is now evinced by its being eagerly sought for on both sides of the Atlantic. This was followed by the "Infidel's Daughter," a work of great ability. Several other publications in the Sunday-school department soon followed, all of which met with the most favorable reception everywhere. The war coming on, Dr. Dayton removed with his family to Perry, Ga., where he temporarily assumed the presidency of Houston Female College. He was also actively engaged with his pen as an editorial contributor of the *Baptist Banner*, then published at Atlanta, and in preparing a religious encyclopædia, which he designed to be the crowning work of his life. But consumption cut short his labors, and he died calmly, June 11, 1865, at his home in Perry, Ga. He was buried in the cemetery of that city, where his remains peacefully rest. His family reside in Shelbyville, Tenn.

Deacons.—The word *diakonos* means an attendant, a servant, one who waits upon guests at a table. The first deacons were elected at Jerusalem by the church of that city at the request of the apostles, that they might minister to the necessities of the poor saints, or as Luke says, that they might "serve tables." In Acts vi. 1-6, there is an account of the institution of this benevolent office. No doubt inspiration suggested it to "the twelve"; and ever since in each true church on earth there has been a class of men whose special duty it is to provide for the wants of the poor of the body to which they belong, and to administer the funds obtained as they are needed. The Scriptural deacon is not a preacher of the gospel in virtue of his deaconship; he may preach occasionally, and so may a private member.

Deacons, with the pastor, are often the disciplinary committee of the church; they frequently give invaluable assistance to the minister, and from an extended experience with deacons, we are prepared to say that they render immense service to the churches.

"Likewise," says Paul, "must the deacons be grave, not double-tongued, not given to much wine, not greedy of filthy lucre, holding the mystery of the faith in a pure conscience," etc.—1 Tim. iii. 8, 13.

Dean, Hon. Benjamin W., was born in Grafton,

Vt., in 1827. He united with the Baptist church in his native place when he was but eleven years of age. He graduated at Dartmouth College in the class of 1848, in which he took high rank as a scholar. The profession of law had special attractions for him, and he pursued his legal studies at the law school in Ballston Spa, N. Y. Having practised law for a short time in Elmira, N. Y., he returned to Vermont, was appointed register of probate for the district of Westminster, and took up his residence in Bellows Falls for a time, and then returned to his native place, Grafton. He held several public positions, among them the office of Secretary of State for four years. He was highly respected as a citizen and a Christian. His death occurred July 6, 1864.

Dean, Rev. Myron M., was born in 1813; was a graduate of Middlebury College and the Newton Theological Institution. His first pastorate was with the Third Baptist church of Providence, R. I., where he enjoyed a revival of religion, the results of which were an addition to the church of more than one hundred converts. He remained in Providence three years, when he accepted a call to Marblehead, Mass., where he continued seven years. Trouble with his eyes obliged him to lay aside all ministerial work for a time. When his health was somewhat recovered, he accepted an appointment as agent of the Publication Society, and afterwards of the American and Foreign Bible Society. Hoping to be able to continue his ministerial work, he accepted a call to the pastorate of the Warren, R. I., church. Again, and for the same reason, he was obliged to give up the ministry. The last years of his life were devoted to secular business. He died at Cambridge, Mass., March 30, 1861.

Dean, William, D.D., was born in Morrisville, N. Y., June 21, 1807. He was a graduate of the Hamilton Literary and Theological Institution, and was ordained in his native town, Morrisville, in June, 1834. He received an appointment to the foreign mission field, and sailed from Boston, July 3, 1834. His destination was Siam; he was to be associated with Rev. J. T. Jones in Bangkok, and to direct his special attention to the Chinese in that city. He had so far learned the dialect—the Tie Chin—that he was able to preach in Chinese the last Sabbath in August, 1835, to a congregation of 30 persons. Dr. Dean had the usual experiences of missionary life for several years. The Word was preached; converts made from time to time; labor interrupted occasionally by sickness, and then resumed after a time; and thus the Chinese department of the Siam mission could show signs of progress from year to year. In 1842, ill health compelled him to retire from the field for a season. When he resumed missionary work, with special reference to teaching the

Chinese, he commenced his labors in Hong-Kong, in October, 1842. In the spring of 1845 he returned to the United States, after an absence of eleven years. Having spent a year in this country, he resumed his work in Hong-Kong in the fall of 1847, and remained abroad until 1854, when he again visited America, remaining here until 1865, when he once more took up the work in Bangkok. At the end of his first year's work he writes, "I expect not to be happier in the present world than I have been during the present year." His labors had been nobly blessed, and have continued to be up to the present time. His record, up to the report of 1876, was six Chinese churches gathered, the superintendence of the building of four Chinese chapels, the ordination of three Chinese pastors, and the training of two others, and the baptism of 339 Chinese disciples, twelve of whom became preachers of the gospel. In April, 1876, Dr. Deane left Bangkok and again visited his native land, and spent six months in it, embarking at San Francisco the following November for his home in Siam. Forty-four years ago he consecrated himself to his work. No missionary has more thoroughly won the respect and affection of his brethren than the now venerable and beloved missionary of Bangkok, whom God has so honored as a faithful ambassador of the Lord Jesus Christ.

Deane, John H., Esq., was born in Canada; removed to the United States at an early age; prepared for college in the Brockport Collegiate Institute, N. Y., and commenced his course in the University of Rochester. In 1862, the civil war having commenced, he enlisted as a private in the 140th Regiment N. Y. Vols. During the battle of Gettysburg he was captured, and after heroically enduring the hardships of prison life, he was exchanged. He then entered the navy, and faithfully served his country till the close of the war. After the required course of study was completed he was admitted to the bar, and choosing the real estate branch of the profession, he has pursued it with great success. For several years he has been an active member of the Calvary Baptist church of New York, and a member of its board of trustees. He is one of the most generous supporters of the church and the benevolent institutions of the Baptists. He has contributed \$100,000 for the endowment of Rochester University, and \$25,000 for the endowment of the Rochester Theological Seminary. He has given largely for the New York Baptist Home, for home and foreign missions, and for the work of church extension, especially in the city of New York. He is too modest to publish his gifts; and he has undoubtedly made large donations unknown to the public.

Deane, Richard, Major-General, and General at Sea, was born at Guyting Poher, England,

in 1610. He had charge of the artillery at the battle of Naseby, and gave much help in securing the great victory achieved over Charles I. at that place. He was so completely in the confidence of Cromwell that he was taken by him to a celebrated private meeting composed of a limited number of chosen friends to discuss "The Settlement of the Kingdom." He was a member of "The High Court of Justice" that tried and condemned King Charles. A month after the death of the king, Deane was appointed one of the "Generals at Sea." The two others were Edward Popham and the brave Robert Blake. Gen. Deane contributed largely to the crushing victory of Worcester, where he held the rank of major-general and commanded a division. Soon after this battle he and Gen. Lambert were appointed to the civil and military government of Scotland, and on the retirement of Lambert he was elevated to the supreme command of Scotland by land and sea. The general was killed in the naval battle off North Foreland, June 2, 1653.

His enemies admitted his great courage, and while his friends rejoiced in his bravery, they gloried in "his deep-rooted piety." The periodical literature of the day described him as "a valiant and godly gentleman."

A descendant of the "General at Sea," a London Episcopal clergyman, published in 1870 "The Life of Richard Deane," etc., in which he thrice expresses the conviction that he was a Baptist.* He quotes one of the lampoons of the Royalists of 1649, written on the occasion of his appointment as a general at sea, in which the sailors are recommended to "*new dip Deane*" by throwing him overboard. This, as the Rev. John Bathurst Deane rightly judges, had reference to the general's immersion as a Baptist.

He held our doctrine of soul liberty as no one in that day but a decided Baptist grasped it. His form of expressing liberty of conscience was striking,—"*Neither to compel, nor to be compelled in matters of conscience.*"†

Gen. Deane had a public funeral in Westminster Abbey. "The hearse was received at the west door of the Abbey by the great officers of state, and the coffin was borne by a select party of soldiers to Henry the Seventh's chapel, and deposited in one of the royal vaults."‡ The general-admiral was the first and the last Baptist in England who slept, even for a few years, in a royal vault. But he gave the memorials chapel a holier consecration than any regal slumberer within its walls. Oliver Cromwell, the greatest king, with or without a

* The Life of Richard Deane, etc., pp. 248, 289, 536.

† Idem, p. 536.

‡ Idem, p. 676.

crown or a sovereign title, that ever wielded the destinies of Britain, was at the funeral.

Dearborn, O. J.—A native of Tioga Co., N. Y., where he was born Aug. 21, 1823. When about twelve years of age he was hopefully converted. He commenced a course of study at the Literary and Theological Institute at Hamilton, N. Y., having the work of the ministry in view. Owing

in Wisconsin than Mr. Dearborn. He died June 6, 1872, in the city of his adoption, aged forty-eight.

De Blois, Rev. Stephen W., A.M., was born in 1827, in Halifax, Nova Scotia; graduated from Acadia College in June, 1846; studied theology at Newton; was ordained pastor at Chester, Nova Scotia, Feb. 26, 1854. He became, in 1855, pastor of the First Horton church, the pioneer church of



RICHARD DEANE, MAJOR-GENERAL AND GENERAL AT SEA.

to the failure of his health he abandoned his purpose to enter the ministry, and turned his attention to business. He came to Janesville, Wis., in 1847. The Baptist church being without a pastor, in July, 1849, Mr. Dearborn, at the earnest solicitation of the church, consented occasionally to supply the pulpit. In February, 1850, he gave up his business and devoted himself to preaching the gospel. The church very soon called him to the pastorate. He was ordained in December, 1850. He held this position until May, 1854, when he retired from the pulpit. For nearly twenty-five years he was identified with the Baptist church in Janesville. He was its senior deacon, chairman of its board of trustees, its Sabbath-school superintendent. He gave time and consecrated his powers to the welfare of that church with rare devotion and self-denial. He was connected with all the denominational movements in the State, and no layman contributed more of time and wise counsel and performed more hard work in the establishment of Baptist interests

the Maritime Provinces, and he has the distinguished honor of being the third pastor of that community since its organization in October, 1778. He has occupied this field of usefulness for twenty-five years. Mr. De Blois is a governor of Acadia College, and the worthy secretary of its board.

Deckmann, Rev. E. I., a useful and esteemed German Baptist pastor, was born in July, 1832, in Copenhagen, capital of Denmark. Mr. Deckmann received his early training in the German city of Schleswig, where his father subsequently resided as an officer of the crown. In 1853, as a youth of twenty-one years, he emigrated to America, and was converted and baptized at Piqua, Miami Co., O., under the labors of Rev. I. W. Osborn, becoming a member of the Calvary Baptist church at Piqua. From 1853 to 1862 he studied at Denison University, Granville, O.; from 1862 to the close of the war he served as a volunteer in the U. S. army. From 1865 to 1866 he studied in the German department of Rochester Theological Semi-

nary. Since that time he has labored successfully as missionary and pastor with the German churches of Davenport, Iowa, Pittsburgh, Pa., New Haven, Conn., and Baltimore, Md., where he is at present. Mr. Deckmann is a member of the German Missionary Committee of the Eastern Conference, is energetic and laborious, exerts a good influence in the churches, and enjoys general esteem. He has frequently presided as moderator over the annual meetings of the Eastern German Baptist Conference.

De Laney, Rev. James, one of the best-known ministers in Wisconsin, was born in Ballymore, County of Galway, Ireland, in February, 1804. Here and at Castlereagh he passed his early childhood and youth. His parents were Catholics and of Celtic blood. In the faith of this church he was educated with the most painstaking care. Relations on his father's side were Roman Catholic priests. A brother ministers at a Catholic altar, and he himself was designed by a devoted mother for the same office, but being left fatherless and motherless while quite young, that hope sank with his mother into the grave. At the age of twenty-one he left his native land forever, and went to the city of London to seek a livelihood. After much hardship and many disappointments, and a sore struggle with poverty, in a moment of desperation he enlisted in the English army. His destination was Madras, one of the principal points occupied by the East India Company, which he reached with 224 comrades in January, 1827. These early steps in his life are only links in a wonderful chain of providences. Long and rigid discipline had made him an expert as an artilleryist, and in 1830 he was detailed, with the corps with which he was connected, on special artillery service to Maulmain, in Burmah. This brought him under the influence and preaching of the American missionaries Judson and Kincaid, then located at Maulmain. In Mr. De Laney's early life, after the death of his mother, he enjoyed for a time the society and instruction of some devout Catholics,—mostly women connected with an orphanage. These teachings he regarded as of the highest value, and although his mind was dark as midnight on all the vital doctrines of God's Word, and especially on his plan to save sinners through the death of Christ, these early lessons in regard to his relations to his Maker and his law, his own depravity and corrupt nature, had much to do in restraining him from open vice, and prepared the way for his receiving the gospel. The earnest preaching of Mr. Kincaid at once found its way to his heart. After some weeks of most pungent conviction for sin, he obtained a joyful hope in Christ, and was baptized by Mr. Kincaid, March 23, 1831, in the Saluen River, about twenty-five miles from the "Hopia

Tree." Subsequently, in conversation with Dr. Judson, he spoke to him of the work of the Christian ministry; pointed out to him the broad valley of the Mississippi in his own land, and its great need of home mission labor, and urged upon him the work of preparation. He at once, through the influence of the American missionaries, secured his release from the English army and came to America. He entered Hamilton Literary and Theological Institution, and took the usual ministerial course provided at that early day. Upon leaving the institution at Hamilton he was called to the pastorate of the Baptist church in Broadalbin, N. Y., where he was ordained Jan. 10, 1838, and married to Tirzah A. Platt, April 2, 1839. In 1839 he was called to the pastorate of the Baptist church at Ticonderoga, N. Y. After serving the churches as pastor at Granville and Kingsbury, N. Y., he came to Wisconsin in 1844, and settled with the Baptist church at East Troy. Here he remained seven years, gathering one of the largest and most useful churches in the Territory. He was pastor at Horicon, Sparta, Port Washington, and Whitewater, Wis. For six years he was exploring missionary of the American Baptist Home Mission Society in the State at large. He was the general missionary of the Wisconsin Baptist State Convention for three years. In addition to these labors, Mr. De Laney supplied the vacant pulpits of a score or more of feeble Baptist churches, and in the early history of the State made frequent tours of exploration to visit the outposts and frontiers to find and feed the scattered flock of God. Many of these tours made along the Wisconsin and Mississippi are as full of wild adventure, thrilling incident, and heroic endurance as those made by his revered friend and father, Kincaid, along the Irrawaddy and the Saluen. Mr. De Laney's name stands connected with almost every institution bearing the Baptist name in the State. He was one of the founders of the State Convention, he took an active part in establishing Wayland Academy, and he was prominent in forming nearly all the Associations in the State. During the war Mr. De Laney was chaplain of the 18th Regiment of Wis. Vols. He was present with his regiment at Pittsburg Landing.

It is not possible to give the results of Mr. De Laney's labors, as he has not preserved all the facts of his long and useful services to the Master. Frequent revivals have blessed his ministry. Strong men in the pulpit, able professors in institutions of learning, and pillars in the churches East and West were led to Christ through his preaching. Missionaries converted by his instrumentality have been sent back to Asia, where he himself found a Saviour. But chiefly in his missionary labors will Mr. De Laney be best known and longest remembered.

Delaune, Thomas, was born at Brini, three miles from Riggsdale, Ireland. His parents were Roman Catholics. In his boyhood he showed remarkable talents, which led the landlord of his parents to send him to the friary at Kilerash to be educated. He made the best of the advantages placed at his disposal in this institution, and left it with a superior knowledge of the Greek and Latin languages. His acquisitions he continually increased until he became a scholar in the tongues we have named, with few, if any, superiors, and not many equals.

About sixteen he was converted through the instrumentality of Mr. Bampfield, but persecution drove him from Ireland to England. In London he commenced a school for teaching the higher branches of an English education and the Greek and Latin tongues. His efforts were attended by a goodly measure of success. He united with the Baptists, and became speedily one of the most valued men among our brethren in London. He rendered scholarly aid to the Rev. Benjamin Keach in preparing the most popular of his works for the press. But Mr. Delaune lived in an unfortunate time for a learned, able, and conscientious Baptist.

In 1683, Dr. Benjamin Calamy, rector of St. Laurence, Jewry, London, in a printed sermon, invited non-conformists to examine the ceremonies imposed by the Church of England, and enforced by penal laws; and called upon them modestly to propose their doubts, and meekly to hearken to and receive his instructions. The proposition was extremely "modest," especially the last part of it. Mr. Delaune accepted the invitation, and gave to the nation his "Plea for the Nonconformists." He was speedily apprehended, and committed to Woodstreet-Compter, where he had a bench for his bed and two bricks for his pillow. From it he was taken to Newgate, where he was thrust among felons whose dreadful words and acts continually reminded him of the abyss.

In one of his letters to Dr. Calamy, written from the prison, he says, "There is nothing (in his book) against the king's majesty, nothing against the civil government, nothing against the peace of this monarchy, there asserted. The only dispute is about the original of rites and ceremonies, and some things, which, under a show of truths, though not righteously, are charged on doubting persons. What the court will do with me I know not. The will of the Supreme Father be done." The letter from which this is a quotation was written in Latin. In another letter he says to Calamy, "I had some thoughts that you would have performed the office of a divine (minister) in visiting me in my place of confinement, to argue me out of my doubts, which, your promised 'Scripture and reason,' not a *Mittimus* or Newgate, could easily

do. To the former I can yield, to the latter it seems I must. This is a severe kind of logic, and it will probably dispute me out of this world, as it did Mr. Bampfield and Mr. Ralphson lately, who were my dear and excellent companions in trouble" (in prison).

Daniel De Foe says of Delaune's book, "'The Plea for Nonconformists' is perfect of itself. Never author left behind him a more finished piece. I believe the dispute is entirely ended. If any man ask what we can say why the Dissenters differ from the Church of England, and what they can plead for it, I can recommend no better reply than this. Let them answer, in short, Thomas Delaune, and desire the querist to read the book." "They who affirm that the Dissenters were never persecuted in England for their religion (for their disloyalty, it was falsely said) will do well to tell us what name we shall give to this man of merit, than whom few greater scholars, clearer heads, or greater masters of argument, ever graced the English nation. I am sorry to say he is one of nearly eight thousand Dissenters who perished in prison in the days of that merciful prince, Charles II." "The Plea for Nonconformists," in 1739, had passed through seventeen editions, without an answer, except the crushing and deadly reply given by Newgate jail.

Ivimey says that Sir George Jeffreys was the judge before whom Delaune was tried, the judicial Nero whose "Bloody Assizes" will make his memory infamous throughout all time. The sentence of the court required Delaune to pay a fine of one hundred marks, and to find reliable security for his good behavior for one year afterwards, and his book was to be burned with fire before the Royal Exchange in London. He could not pay the fine, and he never left the prison alive. His wife and two children were compelled to live with him in the jail through the exhaustion of his means; and the hardships and the poisonous atmosphere of Newgate, which killed Delaune in fifteen months, sent them to the grave before him.

Delavan.—This well-known village was founded in 1836 by two Baptist brothers,—Henry and Samuel Phoenix, of Perry, N. Y. Nearly all the early settlers were Baptists. The Baptist church, now the largest in the State, was founded in 1838. It is the mother of four other churches in the immediate vicinity. It has received into its fellowship in its forty years' history 1141 members,—611 by baptism. Its present membership is 425, and its present pastor, Rev. D. E. Halteman, has been settled eleven years.

Delaware, Baptists of.—The churches of this State may be divided into the early and later, or anti-mission and mission. The Welsh Tract church was the first in the colony. It was formed in

Wales, and settled in Delaware in 1703. Their principles soon spread. In 1778, Rev. Elijah Baker, and in 1779, Rev. Philip Hughes, came from Virginia, preaching together the Word. There was a great quickening among the Baptists, and many were converted and baptized, and several churches were constituted. In this work these ministers received the hearty co-operation of the Baptist pastors and churches.

The first Baptist church in Wilmington was formed mainly through the efforts of Thomas Ainger, a Presbyterian, from Philadelphia, who became eventually a Baptist, and the pastor of the church. His wife was a Baptist. He maintained family worship, and Messrs. Fleeson and Boggs, Baptist ministers, preached by his invitation in his house. Rev. Philip Hughes preached in the town school-house and in the Presbyterian church. Several were baptized, and finally sixteen were constituted into a church. Their meeting-house still stands on King Street. The following is a list of the early churches, with the date of organization: Welsh Tract, New Castle County, 1701; Sounds, Sussex County, 1779; Broadcreek, Sussex County, 1781; Mount Moriah, Kent County, 1781; Brynzion, Kent County, 1781; Mispillion, Kent County, 1783; Gravelleybranch, Sussex County, 1785; First Wilmington, 1785; Bethel, New Castle County, 1786. Bethel, in Sussex County, Littlecreek, and Millsborough were of more recent date, and, with the Sounds and Broadcreek churches, belonged to the Salisbury Association, which was formed in 1782, composed mostly of churches in Maryland, and has since become anti-mission. The other churches were at first connected with the Philadelphia Association, but withdrew, with good feeling on both sides, to form the Delaware Association, which was organized in 1795. It was soon joined by several churches in Pennsylvania. Since 1856 it has taken the name of the Delaware *Old-School* Baptist Association. In 1801 it was composed of 5 churches, with 293 members; in 1825, of 9 churches, with 596 members; and in 1879, of 7 churches, with 197 members. Of the churches in this State belonging to the Delaware and the Salisbury Associations, six remain, with a total membership of 200. The Sounds, Mispillion, Gravelleybranch, Bethel, in New Castle County; Bethel, in Sussex County; and the Millsborough churches have ceased to exist. The minutes of the Delaware Association show that at one time both missions and missionary societies were approved of by that body. The Baptist Publication (then Tract) and the Home and Foreign Mission Societies and their work met with favor in the churches. It was not until after 1830 that a change took place in the Delaware Association and in the churches connected with it. They be-

came anti-mission and anti-effort, which changed to the formation of the Second church, Wilmington, upon an avowed missionary basis. Among the many Baptist ministers of this period who were born, or converted, or ordained, or employed in the State were Rev. Enoch Morgan, Rev. John Davis, Rev. Jenkin Jones, Rev. David Jones, A.M., Rev. Abel Morgan, A.M., Rev. Morgan Edwards, A.M., Rev. Thomas J. Kitts, Rev. Joseph H. Kennard, D.D., and Rev. Daniel Dodge. The following is a list of the later churches, with the date of organization: Second, Wilmington, 1835; Dover, 1852; German, Wilmington, 1856; Delaware Avenue, Wilmington, 1865; Plymouth, 1867; Lincoln, 1869; Zion, Vernon, 1871; Wyoming, 1872; Magnolia, 1873; Milford, 1873; Elm Street, Wilmington, 1873; Shiloh (African) Wilmington, 1876; New Castle, 1876; Bethany, 1878. The old First was resuscitated for a while, but it and the Elm Street disbanded to form the Bethany and occupy the Elm Street chapel. A few old members hold on at King Street. The Lincoln church disbanded to form the Milford, and the Plymouth to form the Magnolia. In 1869 the Wyoming Institute was purchased (see article). A Baptist City Mission was formed in 1870 among the Wilmington churches, which bought a lot, built thereon the Elm Street chapel, which property they deeded to the Bethany church. In 1878 the Delaware Baptist Union was formed in the Second church, Wilmington. It is composed of eight churches in Delaware Co., Pa., and eleven in Delaware State. The objects of the "Union" are the promotion of fraternity among the churches composing it and the evangelization of the field. The Baptist churches not only of Delaware (except the Old School), but also those of the "Union," are connected with the Philadelphia Association.

The number of missionary Baptist churches in the State is 11, with a membership of 1924, and 2183 teachers and scholars in 14 Sabbath-schools. The benevolent contributions of the churches for 1879, for work at home and abroad, amounted to over \$20,000.

Delke, James A., LL.D.—Prof. Delke was born in Sussex Co., Va., in 1821; was educated at Wake Forest and Chapel Hill, having graduated at the latter college in 1841; has taught in Virginia, Tennessee, and North Carolina, and for fifteen years has been Professor of Mathematics, Natural Science, and Belles-Letters at Murfreesborough Institute, N. C.

Prof. Delke received the degree of A.M. from Madison University, N. Y., and that of LL.D. from Southwestern University, Jackson, Tenn. He regards it as the chief boon of his life that he has always taken a lively interest in Sabbath-schools.

Dell, Rev. William, A.M., was educated at the University of Cambridge, England, and after receiving Episcopal ordination he became a clergyman of the Established Church. In the great awakening in England in the seventeenth century he adopted our views on the mode and subjects of baptism, and on the non-coercive authority of a gospel church.

He denounced all compulsion in matters of religion, and wrote a book against uniformity in religion secured by the persuasive force of legal enactments. This work stirred up the unhallowed wrath of the English Presbyterians, who were straining their powers to the utmost to make their church sole mistress of the consciences of her foes.

In 1645 he was appointed a chaplain in the army; in this position he attended constantly on Sir Thomas Fairfax, and preached at headquarters, where he exerted a powerful influence with leading men against Presbyterian legal intolerance, and in favor of religious liberty. Richard Baxter became a chaplain in the army to counteract the teachings of Mr. Dell and others, and he tried to induce some of his Presbyterian brethren to follow his example. Various efforts were employed to injure the character of Mr. Dell, by which he was subjected to much annoyance, but they were all failures.

On Nov. 25, 1646, he was appointed to preach before the House of Commons on the occasion of a public fast. His subject was *Reformation*, and in treating this popular topic he showed the folly and wickedness of trying to secure it by persecution. To many of his hearers this was extremely offensive, as the preacher well knew, but his conscience compelled him to tell these legislators some wholesome truths. The Rev. Mr. Love, a Presbyterian minister, was one of his hearers in the morning, and the preacher before the same body in the afternoon. Instead of delivering the sermon he had prepared for the occasion, he felt compelled to try and remove the deep impression left by the sermon of Mr. Dell. With much warmth and "many unhandsome reflections" he justified the punishment of heretics, and the authority of government to impose articles of faith and forms of worship. The two discourses created a sensation.

Mr. Dell was endowed with great mental powers, and he was possessed of extensive learning. In 1649 he was made master of Caius College, Cambridge, one of the numerous colleges constituting the University of Cambridge. He lost the rectory of Yeldon and the presidency of Caius College through his fidelity to Baptist principles by the Act of Uniformity in 1662. He was the author of several publications, a selection from which was issued in a handsome octavo volume in 1773.

De Mill, Rev. Elisha Budd, was born in St.

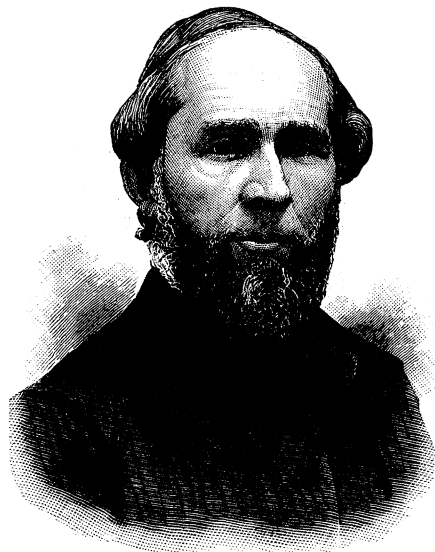
John, New Brunswick, April 7, 1829. His college studies were pursued in part at Acadia College, Nova Scotia, and in part at Brown University. Two years were spent by him—1851-53—at the Newton Theological Institution. He was ordained as a minister of the gospel July 1, 1853, and became pastor of the Baptist church at Amherst, Nova Scotia. Here he remained not far from four years,—1853-57. On resigning his pastorate in Amherst he returned to his native city, and was city missionary for two years,—1857-59. Closing his connection with the society in whose service he had been during this period, he accepted a call to become the pastor of the Leinster Street Baptist church in St. John. This position he held during the remainder of his life. In connection with his ministerial duties he also discharged those of editor of the *Christian Watchman*, a religious paper, published at St. John. Mr. De Mill received the degree of M.A. from Acadia College in 1849, and from Brown University in 1853. He died at St. John, New Brunswick, in 1863. He was a preacher of ability, and a Christian without blame.

De Mill, Nathan S., an enterprising merchant of St. John, New Brunswick; he was baptized and joined Germain Street Baptist church in that city about 1842; was deacon of Brussels Street church and subsequently also of Leinster Street church; was a liberal friend of Acadia College, and a strong supporter of temperance and prohibition, and possessed sterling integrity. Died Dec. 26, 1864, aged sixty years.

Denison, Rev. Albert Edgar, son of William and Betsey Denison, was born in Saybrook, Conn., Sept. 12, 1812; his maternal grandfather was Rev. Eliphalet Lester, pastor of First Baptist church in Saybrook; was converted at the age of fifteen; baptized by Rev. Russell Jennings; united with First Baptist church of Saybrook (now Winthrop); studied at Connecticut Literary Institution, Suffield; graduated from Brown University in 1842; taught school in Chester, Conn., and preached in Saybrook (now Winthrop); ordained in his native town in 1843, and remained one year; in 1844 settled with the Baptist church in Wallingford, Conn., and labored successfully for seven years; in 1851 settled with the Baptist church in Clinton, Conn., and continued pastor with happy results for fifteen years; became for nearly three years agent for the American Baptist Home Mission Society; preached nearly three years for the Baptist church in Lyme; in 1871 settled with the Baptist church in Plainville, Conn., and remained until health failed in 1878; still resides there; renders occasional services to weak churches; has had a prosperous ministry; devout, scholarly, faithful, honored; very active in educational interests and all true reforms; served on school boards from 1844 to 1877.

Denison, Rev. Erastus, son of Frederick and Hannah (Fish) Denison, was born in Stonington, Conn., Dec. 22, 1791; baptized by Rev. John G. Wightman in 1814; began preaching in 1824; ordained by First Baptist church in Groton in 1826; labored as an evangelist; settled with Third Baptist church in Groton in 1831, and remained fifteen years; subsequent settlements and engagements: in Waterford four years; in North Lyme one year; in North Stonington three years; at East Marion, Long Island; on Martha's Vineyard; Charlestown and Hopkinton, R. I.; Montville, New London, East Lyme, and Stonington; preached 3878 sermons, baptized 311 persons. He was a pure man, devoted to the Master's work; died in Groton, Sept. 20, 1866, in his seventy-fifth year.

Denison, Rev. Frederic, son of Isaac and Levina (Fish) Denison, was born in Stonington, Conn.,



REV. FREDERIC DENISON.

Sept. 28, 1819; studied in Bacon Academy and the Connecticut Literary Institution; graduated at Brown University in 1847; in the same year settled with First Baptist church in Westerly, R. I., and was ordained; served that church, in two pastorate, for fifteen years; settled with Central Baptist church in Norwich, Conn., and remained five years; settled with Central Falls Baptist church in Rhode Island; served as chaplain in the army for three years, with 1st R. I. Cavalry and 3d R. I. Heavy Artillery; settled again in Westerly, then in New Haven, Conn., then in Woonsocket, R. I., and lastly in Providence, R. I.; baptized over four hundred persons; favored with special revivals; author of the

following bound volumes: "The Supper Institution," "The Sabbath Institution," "The Baptists and their Principles in Norwich, Connecticut," "The Evangelist, or Life and Labors of Rev. Jabez S. Swan," "History of the First Rhode Island Cavalry," "Westerly and its Witnesses for Two Hundred and Fifty Years," "Picturesque Narragansett, Sea and Shore," "Illustrated New Bedford, Martha's Vineyard, and Nantucket," "History of the Third Rhode Island Heavy Artillery Regiment," "Picturesque Rhode Island," a number of sermons and addresses; and of poems and articles numberless in secular and religious periodicals; a corresponding member of Rhode Island Historical Society, and Wisconsin Historical Society; member of Soldiers' and Sailors' Historical Society of Rhode Island; the first Baptist Historical Registrar of Rhode Island.

Denison, Deacon John Ledyard, A.M., son of Isaac and Levina (Fish) Denison, was born in Stonington, Conn., Sept. 19, 1826; studied at Connecticut Literary Institution and Worcester Academy; united with Third Baptist church in Groton, Conn., in 1839; became a successful teacher; established the Mystic River Academy; settled in Norwich, Conn., in 1855; received the degree of Master of Arts from Brown University in 1855; published "Pictorial History of the Wars of the United States," edited "Illustrated New World," in German, "Illustrated History of the New World," in English, and minor works; secretary and treasurer of the Henry Bill Publishing Company; superintendent of Central Baptist Sunday-school for about twenty-five years; very active with voice and pen in the religious affairs of the State, and in temperance reform; president of Connecticut Baptist Education Society, and a useful lay preacher.

Denison University is situated in the town of Granville, Licking Co., O., and was established by vote of the Ohio Baptist Education Society, May, 1831. Intended originally as a manual-labor school, it was at first located on a farm near Granville, and incorporated in 1832, under the name of Granville Literary and Theological Institution. This name was changed in 1845 to Granville College, and the manual-labor feature set aside. In 1856 it was removed from the farm to a beautiful hill site overlooking the town, and the name again changed to Denison University, in honor of one of its benefactors.

The first president was Prof. John Pratt, who took charge of the institution in 1831, and laid well the foundations of its success. He was succeeded, in 1837, by Rev. Jonathan Going, D.D.; in 1847, by Rev. Silas Bailey, D.D.; in 1853, by Rev. Jeremiah Hall, D.D.; in 1863, by Rev. Samson Talbot, D.D.; in 1874, by Rev. E. Benjamin Andrews; and in 1879, by Rev. A. Owen, D.D. The property of

the university consists of a campus of twenty-four acres, nearly half of which is covered with a grove of forest-trees. The buildings are capable of accommodating 180 students, and are well provided with dormitories, study rooms, society halls, etc. Within the past two years a fine library building, called Doane Hall, after its donor, W. H. Doane, of Cincinnati, has been erected. The library numbers 12,000 volumes. The property, with its buildings and their contents, is estimated to be worth \$105,000, and the productive endowment is \$191,775, making a total of \$296,775.

finally settled with the First Baptist church in Waterford; active, energetic, strong in faith, wise in council, beloved by all; one to whom Connecticut is under large obligations; died in Waterford, Oct. 26, 1877, aged seventy-one years; buried in Winthrop.

Denk, Hans, was a mystical Anabaptist who occupied an influential place among the Reformers of the sixteenth century. We first find him a young master of arts in Basle in 1522, and an intimate friend of the celebrated *Œcolampadius*. In 1523 he moved to Nuremberg and became rector of a



DENISON UNIVERSITY, GRANVILLE, OHIO.

The faculty of Denison consists of a president and nine professors. There is a regular classical course of study running through four years. There is also a scientific course, omitting the Greek and Latin languages, and a preparatory course of two years. The college has a high reputation. There are usually from 150 to 200 students in attendance in all the departments.

Denison, Rev. William, son of William and Betsey (Lester) Denison, was born in Saybrook, Conn., in June, 1806; converted when about twenty years of age; united with First Baptist church in Saybrook, March 25, 1827, being baptized by Rev. Joseph Glazier; licensed Dec. 20, 1828; preached a few years in Haddam; pastor for many years of the Baptist church in Easton; was appointed a State missionary in connection with Rev. N. E. Shailer, and nobly served for many years; assisted in improving meeting-houses; in Winthrop, where he resided, he established an institute for young ladies; meanwhile he supplied the First Baptist church;

school, where he met M \ddot{u} nzer and Haetzer and adopted mystical and Anabaptist views. Driven from Nuremberg he went first to St. Gall, and afterwards to Augsburg, where by unceasing but cautious activity he contributed largely to make it a stronghold of Anabaptism. The publication of his book on "The Law of God" led to his expulsion in 1526. He next went to Strasburg, where he and Haetzer undertook the translation of the Hebrew Bible. Their version of the prophets was highly meritorious.

Driven from Strasburg, Denk labored in various places until 1527, when he died of the pest at Basle, in the house of his old friend, *Œcolampadius*. In the preface of his book already mentioned he says, "Whoever wishes to be of Christ must walk in the way that Christ has trodden, thus will he come to the habitation of God; he who does not walk in this way will err to all eternity." This sentiment is the cardinal doctrine which governs Baptists in regard to their practice everywhere,

and which controlled them during their whole history.

In "An Exposition of Some Points of Belief," which he wrote, he says, "It grieves me to the heart that I must stand in lack of unity with many whom I cannot consider as other than my brethren, for they pray to the God to whom I offer supplication; they honor the Father whom I honor: the Father who has sent his Son into the world as a Saviour. Therefore, if God will, I will not make of my brother an adversary, and of my Father a judge, but I will reconcile myself with all my adversaries while I am in the way with them. Hereupon I beg them for God's sake to pardon me whatever I have, without my knowledge, done against them; and to promise besides to lift from me, and never to avenge any mischief, injury, or disgrace that may be laid up against me by them." Denk differed from the Reformers because truth compelled him. He was a Baptist because he could not help it, and like Baptists now, he was full of love for the children of God with whom he differed.

Denk was very popular in Augsburg. Urbanus Rhegius, a minister in that city while Denk resided in it, says of his influence, "It increased like a cancer, to the grievous injury of many souls." Throngs attended Baptist worship, the noblest and oldest families joined the movement, and some of them only left it for the martyr's crown. Before the truths and discourses of Hans Denk, the public sentiment of Augsburg seemed for a time to bow.

But his principles traveled "on the Rhine, in Switzerland, in Franconia, in Suabia, even as far as Moravia," and had his life been spared, and the favor of God still continued, the Reformation of Luther might have been a complete purification of Christianity.

The opinions of Denk in some respects differed from ours; his theology may be characterized as Origenistic; but he was largely with us; and he was a powerful advocate of the truth; "friend and foe rightly considered that his death was the severest blow" that the Baptist communities had received till 1527.

His knowledge of the Scriptures was profound, his theological information extensive, his learning great, his reputation as an author wide-spread, and his piety unquestioned. In him "his brethren had a prize that would have been an ornament to any party," and he became so easily and rapidly their chief that he was sometimes called their pope.

Denne, Rev. Henry, distinguished himself by his sermons, discussions, writings, sufferings, and heroism for the truth. Like many Pedobaptists he was designed for the ministry from childhood without any reference to conversion. He received his education at the University of Cambridge, and

about 1630, he was ordained by the bishop of St. Davids.

He held the living of Pyrton in Hertfordshire for ten years, after receiving episcopal orders, and for his industry and earnestness in preaching he was highly esteemed by his people.

In 1641 he was appointed to preach the visitation sermon at Baldock to the clergy and gentry. The meeting was numerous and influential. The sermon was largely taken up with an exposure of the sin of persecution, the vices of the ministry, and the corruptions in doctrine and worship of the Established Church. Mr. Denne in his sermon showed no mercy to the pride, covetousness, pluralities, and non-residence of the clergy. The sermon produced a sensation among the hearers; the clergymen could scarcely keep their seats while their well-known offenses were set in order before them, and Mr. Denne preserved a good conscience and secured firm friends and lively enemies by his faithfulness. In studying the Scriptures he found that infant baptism was not enjoined by the Saviour, and in extending his researches he failed to discover it in the records of the first two centuries, and he felt bound to be baptized. He was immersed in London about 1643 by Mr. Lamb, pastor of the church in Bell Alley, Coleman Street, of which he became a member. Mr. Denne was regarded in his day as a man of extraordinary talents, and as an eminently fit person to win the perishing from iniquity. Like the apostles he journeyed much, and he preached the truth in many parts of England. He proclaimed the blessed gospel in London, in Cambridgeshire, in Lincolnshire, in Kent, and in other places, and he baptized many converts and founded churches wherever he went. This led to his arrest on several occasions, but he was not detained in prison for any considerable period by the efforts of his enemies.

Discouraged by persecutions and legal hindrances to his work as a minister, he entered the army as a cornet, in which his courage and intelligence soon made him a general favorite. He was in one of the twelve troops that mutinied at Burford, in Oxfordshire, and he and three others were condemned to death; the others were executed, but Cornet Denne when called out was pardoned. He came forward "expecting death with great composure of spirit," but he was spared. The troops thought that after the death of Charles I. there should be "liberty and a free commonwealth," but they were disappointed. And as twelve regiments were ordered for service in Ireland, under Cromwell, there was a revolt among the troops at Burford. Mr. Denne bitterly regretted the part he had taken in this transaction, and gave himself more heartily than ever to the spread of the gospel.

There was a lady in London greatly exercised on

the question, "Whether infant baptism were of God or not?" She desired that a friendly conference should be held in her presence that her mind might be relieved from doubts about her duty in reference to baptism. It was arranged that Mr. Denne and Dr. Gunning, subsequently bishop, first of Ely and then of Chichester, should present their respective views in St. Clement Dane's church, London, on the 19th and 26th of November, 1658. The discussion created so much interest that thousands of people flocked to hear it, and for a time it was an absorbing topic of conversation throughout all circles of society. During the second day Dr. Gunning took advantage of a tumultuous interruption in the church to decline further controversy, showing that he had an antagonist with whose blows he was wearied. The lady decided against the future bishop, and she was immersed on the 1st of December, by Mr. Denne.

Mr. Denne was the author of six works, which were widely circulated and highly esteemed. He died about 1661, and upon his grave a clergyman, one of his friends, put this epitaph:

"To tell his wisdom, learning, goodness unto men
I need say no more, but here lies Henry Denne."

He was a scholarly man, untiring in serving Jesus, of fine talents, and of a blameless life.

Denson, Rev. William, long an active and efficient Baptist minister east of Pearl River, in Mississippi, was born in Tennessee about 1805, but spent his boyhood in Alabama. He removed to Rankin Co., Miss., about 1820, and soon after began to preach. At first his education was defective, but by dint of close application he overcame these deficiencies and became one of the most influential preachers in his part of the State. He labored chiefly in the counties of Rankin, Madison, Scott, and Leake. Few men in the State have impressed themselves more upon the denomination than William Denson. He was many years moderator of his Association. He was accidentally thrown from his buggy and killed while attending a protracted meeting, in 1875.

Denton, Rev. Isaac, a distinguished pioneer preacher of Southeastern Kentucky, of French extraction, was born in Caswell Co., N. C., in September, 1768. He was ordained a Baptist minister, and preached several years in East Tennessee. He removed to Clinton Co., Ky., in 1798, and gathered Otter Creek, Beaver Creek, Clear Creek, and others of the first churches in this region of the State. After a long and useful ministry, he died Jan. 26, 1848.

Depravity, Total. See ORIGINAL SIN.

Desbrisay, James, is a retired merchant of Charlottetown, Prince Edward Island, who has taken a very active part for many years in pro-

moting the progress of the Baptist denomination on that island, and in sustaining the missionary and educational institutions of the Baptists in the Maritime Provinces.

Des Moines, University of, Iowa, was founded in 1865. It originated in a conviction in the minds of many Iowa Baptists that they ought to have an institution of learning centrally located, and in one of the populous cities of the State. Des Moines had recently become the capital of Iowa, and by constitutional enactment was to remain the seat of government, and already had a population of about 10,000. It was near the centre of the State, growing steadily in population and mercantile importance, and was evidently to become the largest city in the State, the centre of great commercial, political, and moral influence. A building and campus, designed and partially prepared for educational purposes, were offered on reasonable terms. This property (which is beautifully located on an eminence overlooking the city, the rivers, the valley, and prominently seen from all approaches of the city) seemed then a little remote from the centre of population, but it is now surrounded by choice private residences, which are reaching far out beyond it.

The school was started in 1866. Limited resources have retarded the work, but there has been a gradual growth, until there is now a full college curriculum, classical and scientific, and also a ladies' course, occupying one year less than the full college course. Both sexes are equally admitted to all advantages and honors. Several classes, composed of both sexes, have already graduated from full courses of study.

The property of the university is valued at \$50,000, and the endowment fund at \$23,000. Located in the metropolis of the State, which has a present population of 23,000, a central point of railroads, in the midst of a vast coal-field, and in one of the best agricultural districts of the United States, with a healthful climate, there is no reason why, with earnest efforts, the university may not in the future rise to the position of one of the best seats of learning in the State.

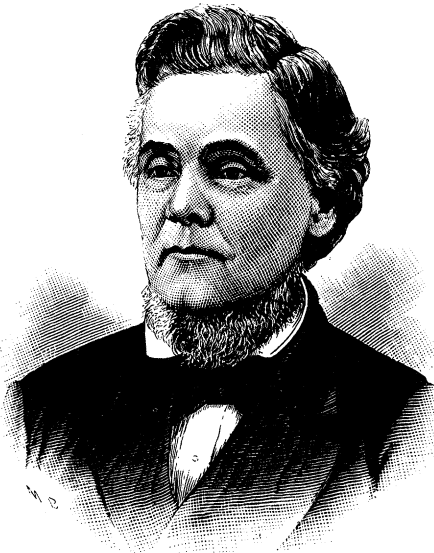
J. A. Nash, D.D., who has been largely identified with the entire history of this university, is its present president, and he is assisted by a sufficient faculty of experienced teachers.

Devan, Thomas T., M.D., was born in New York City, July 31, 1809; graduated from Columbia College in that city in 1828, and later, at the College of Physicians and Surgeons. Early in life he became connected with the First Baptist church in New York, under the ministry of Dr. Cone, and he was a very influential helper. In 1844 he and his admirable wife, the daughter of David Hale, editor of the *Journal of Commerce*, went as missiona-

ries to China. Mrs. Devan died within two years; the doctor's health failed so as to interfere with his preaching; he was transferred to the mission in France, where he remained through the stirring period from 1848 to 1853, when he returned home. Dr. Devan left a large remunerative practice to enter the ministry, and since his return he has continued to preach. He was army chaplain during the war; has been pastor at Nyack, N. Y., and West Hoboken, N. J.; has frequently supplied the churches of New Brunswick, where he resides, and is spending the evening of life doing good as he has opportunity, and beloved by his brethren.

Devin, Rev. R. I., of Huguenot descent, was born in Henry Co., Va., Aug. 14, 1822; baptized by Rev. John D. Handkins, May 18, 1839; educated at Rocky Spring Academy; ordained Aug. 11, 1845; labored in 1846-47 as a missionary of the North Carolina Baptist State Convention; settled in Oxford as pastor in 1848, and has spent most of a long and useful life in Granville County, where he has been instrumental in organizing a number of strong churches, and has baptized some 1600 or 1800 persons. He has been pastor of Mountain Creek church fifteen years, and of Grassy Creek church *twenty-nine* years. He has recently published a valuable and interesting history of this venerable church.

De Votie, J. H., D.D., was born in Oneida Co., N. Y., Sept. 24, 1813. He was baptized on



J. H. DE VOTIE, D.D.

the morning of Sabbath, Dec. 4, 1831, at Savannah, Ga., by Rev. H. C. Wyer. The First Bap-

tist church of Savannah licensed him to preach the gospel on the 21st of October, 1832, immediately after which he pursued a course of study in theology at Furman Theological Seminary, located at High Hills of Santee, Sumter District, S. C., under the instruction of Jesse Hartwell, D.D., and Samuel Furman, D.D. He was ordained by Dr. Jesse Hartwell and Dr. Joseph B. Cook, at Camden, S. C., in 1833, and in this place he served his first pastorate of two years, while a student at the seminary.

He moved thence to Montgomery, Ala., preaching there one year; became pastor of the Tuscaloosa church, which he served four years; was then called to the charge of the Marion, Ala., church, remaining fourteen years; serving one year as financial secretary of the Domestic and Indian Mission Board of the Southern Baptist Convention, of which he was also president for a number of years. In 1856 he was called to Columbus, Ga., where he lived fourteen years, resigning the pastorate in 1870, and taking charge of the Griffin, Ga., church, which position he retained for two years,—1871 and 1872. He still resides in Griffin, although he has for several years been the able and efficient corresponding secretary of the State Mission Board of the Georgia Baptist Convention. Under his management that board has been very successful.

A strong Baptist, he never shuns to declare the whole counsel of God, yet Pedobaptists love and respect him. As a money-solicitor at our Conventions he has few equals, and his exquisite tact and inimitable humor make him a welcome and useful member of our religious assemblies. In person he is heavily built, rather beneath the average height, and dignified and deliberate in his movements.

No man possesses in a greater measure the love and confidence of his Baptist brethren, and at the same time the respect and esteem of other denominations, and of the community at large. His sermons are full of feeling, and are of that high order which comes from men of the loftiest intellect, culture, and sensibility, and while they affect the hearts of the humblest believers, they excite the admiration of the most fastidious and cultivated.

At the beginning of the war he served for a brief time on the Georgia coast as voluntary chaplain, declining from conscientious motives to receive pay. Though laboring in the ministry for more than forty years, he has not been without a field of labor for as much as two months at a time, having baptized not fewer than 1500 professed converts.

If there is any credit to be attached to the removal of Mercer University from Penfield, he is entitled to his share of it, for he offered to the

board of trustees, of which he is a member, the first set of resolutions on that subject.

His influence in Georgia, as it was in Alabama, has always been commanding, resulting in a large measure from his great good sense, sincere piety, consistent life, ardent labors, and exalted intellectual powers. In his long experience he has been tried by many and deep afflictions, but all the while a spirit of sweet and pious resignation has thrown a mellow radiance around his life and character.

Dexter, Henry V., D.D., was born in Wayne, Me., April 3, 1815. He was a graduate of Waterville College in the class of 1842, and of the Newton Theological Institution in the class of 1845. His ordination took place in Brookline, Mass., Sept. 7, 1845, and he became pastor of the Second Baptist church in Calais, Me., where he remained nine years, and then removed to Augusta, Me. His connection with the Augusta church continued for six years, when, in 1860, he returned to Calais, and for the second time became pastor of the church with which he began his ministry, remaining with it for another period of nine years. Subsequently he was pastor of the church in Kennebunkport, Me., and of the church in Baldwinville, Mass. Colby University, of which institution he is a trustee, conferred on Mr. Dexter the degree of Doctor of Divinity in 1870.

Dexter, Isaac, was born in 1751, at Dartmouth, Mass.; converted in Liverpool, Nova Scotia, under the preaching of the celebrated Henry Alline; baptized, in 1784, by Rev. Thomas Handly Chipman, the first Scriptural baptism administered in Queens County. Died in 1848. He was a worthy servant of the gracious Redeemer.

Dickenson, E. W., D.D., was born in Salem, N. J., Jan. 28, 1810; graduated at Hamilton in 1835; was ordained in Poughkeepsie in the autumn of 1836. For forty years he was a faithful minister of the gospel in the place of his ordination, and in Danvers, Mass., Burlington, N. J., Elmira, N. Y., Lewisburg, Pa., Dayton, O., and Marcus Hook, Pa., where he spent fourteen years in the service of his Lord. He was studious in his habits, careful in his pulpit preparations, attentive to the sick and the indigent, and interested in the religious welfare of the young. His ministry enjoyed much of the divine favor in his various fields of labor. He was moderator of the Philadelphia Baptist Association. He possessed the esteem of many of the best men in the Baptist denomination by whom he was known. He entered his eternal home Dec. 8, 1875. Lewisburg University conferred upon him the well-earned degree of Doctor of Divinity.

Dickerson, James Stokes, D.D., was born in Philadelphia, July 6, 1825. His boyhood was spent partly in Philadelphia and partly in New York; in

the latter city with relatives of his mother, the daughter of Mr. Thomas Stokes, who, like Mr. Dickerson, the father of James, was remarkable for his devout spirit, and his active zeal in different



JAMES STOKES DICKERSON, D.D.

lines of Christian work. Three years were spent in study in Newburgh Academy. At the age of thirteen a position was secured him in a store in New York. His conversion took place in 1840, and he became a member of the Tabernacle Baptist church, receiving the ordinance at the hands of Rev. W. W. Everts. In 1842 he began his course of study preparatory to the ministry, which, even before his conversion, seems to have been his chosen sphere. At the age of about seventeen he entered the preparatory department of Madison University; after two years in it he entered the collegiate, and graduated in 1848. An affection of the throat interfered with his theological studies, and also with his plans for entering at once upon the active duties of the ministry. In 1850 he became associated with Prof. M. B. Anderson, then of Waterville College, Me., in the publication of the *New York Recorder*. This connection, mutually most pleasant, and of signal service in the journalism of the denomination, was brought to a close at the end of four years by Dr. Anderson's acceptance of the Rochester presidency. Mr. Dickerson engaged in the business of bookseller and publisher in New York, continuing in this two years, when he became depository agent of the Publication Society in Philadelphia. After four years in this service he became proprietor and editor of the Philadelphia

Christian Chronicle. It was while editing this paper that he began preaching at Wilmington, Del., first as supply of the Second Baptist church in that city. This ended in a call, which he accepted, and entered upon his new duties March 1, 1861. This pastorate he held five years; a pastorate fruitful in every way, a large number being added to the church,—200 at one time. It was also an eventful period to the country, by reason of the civil war, which in the mean time began and ended, and in which Mr. Dickerson, connected with the Christian Commission, rendered most important service. In May, 1865, he became pastor of the Fourth Avenue Baptist church, in Pittsburgh, Pa. It was again a five-years' service, with large results of lasting good. Besides the completion of the chapel of the present elegant house of worship, and the purchase of the ground upon which it stands, there were large ingatherings. In 1870 a call from the South Baptist church, Boston, took him to that city. It was while here that the rheumatic affection which caused his death became so serious as to occasion anxiety, and at length to necessitate a change of labor. The pastorate, which lasted until February, 1875, was a most happy and prosperous one, varied during the year 1871 by a visit to Europe with his wife, which he greatly enjoyed. Satisfied at length that further service in the pastorate had become impossible, through the almost complete failure of his health, he purchased an interest in the proprietorship of *The Standard*, of Chicago, and removing to that city in 1875, became joint editor of the paper, and co-proprietor with Mr. Edward Goodman. In spite of his rapidly failing health he rendered highly important service in his new relations, contributing valuable articles even while confined to his bed and suffering extreme pain. He died in the spring of 1876, and was buried, March 24, in the Oakwood Cemetery. He was "a man greatly beloved," and his death was felt as a severe denominational loss. His first wife, whom he had married in Utica, N. Y., as Miss Julia P. Spencer, the daughter of Mr. Julius A. Spencer, died at Philadelphia in 1864. In the autumn of 1866 he married Miss Emma R. Richardson, daughter of Prof. J. F. Richardson, of Rochester. Mrs. Dickerson with her son, J. S. Dickerson, succeeded him in the proprietorship of the *Standard*, having a connection also with its editorial staff.

Dickin, Rev. Edward Nichols, was born in Campbell Co., Ky., Sept. 26, 1835. He graduated at Georgetown in 1861. Was Professor of Greek and Latin from 1864 to 1870. At the latter period he took the pastoral charge of the Bethel Baptist church at Pembroke, Christian Co., Ky. Mr. Dickin is a fine scholar, a good preacher, and a most excellent pastor.

Dickinson, A. E., D.D., at present senior editor of the *Religious Herald*, published in Richmond, Va., was born December, 1830, in Orange Co., Va. Having pursued his studies both at Rich-



A. E. DICKINSON, D.D.

mond College and the University of Virginia, he became pastor of the Baptist church in Charlottesville, the seat of the university, where he was greatly blessed in his labors, influencing by his counsels many of the students for good, and building up the church of his charge into a strong and active body. He afterwards became superintendent of the Sunday-school and colportage work under the direction of the Board of the General Association of Virginia, in which position he organized many new Sunday-schools, strengthened those already in existence, enlarged their libraries, increased their facilities for carrying on their work more successfully, and preached the gospel in many places almost entirely destitute of these means of grace. After nine years' successful labor in this most important field of Christian activity, he became pastor of the Leigh Street Baptist church, Richmond, where, by means of his earnest and practical method of preaching, and his genial and sympathetic pastoral bearing towards, and intercourse with the people, he accomplished much good, and made his church a powerful instrument in spreading Baptist principles in the community. Afterwards he became joint owner and editor, with the Rev. Dr. Jeter, of the *Religious Herald*, a weekly journal, which for dignity of bearing, fidelity to old-fashioned gospel Baptist truth, for an

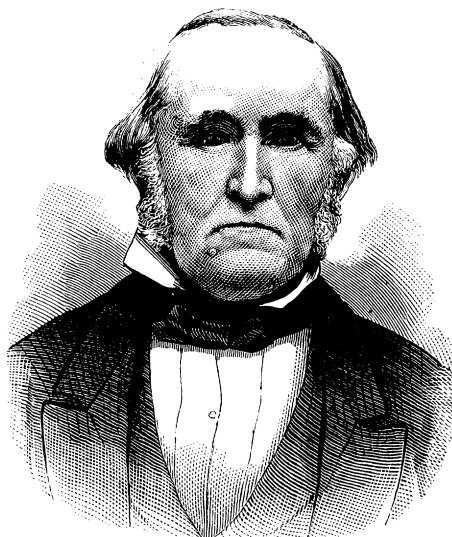
earnest interest in, and advocacy of all denominational enterprises, and for largeness of circulation among an intelligent constituency, ranks among the best religious periodicals in the country.

Dr. Dickinson, too, does not confine himself to the seclusion of the editorial room. He is an interested attendant on Associational, educational, and other meetings, and is ever ready to encourage their efforts by his counsel and his contributions. Many a pastor has had his judicious help in protracted meetings, and numerous new converts can date their first quickenings of conscience, under the grace of God, to his earnest and pointed preaching, or the solution of their distressing doubts to his sympathetic and judicious counsel. Perhaps no editor of a denominational journal in the country is more widely and favorably known, or more cordially welcomed to all Baptist assemblies, than the "senior" editor of the *Religious Herald*. Furman University, of South Carolina, conferred upon him the honorary degree of D.D.

Dillahunty, Rev. John, was born in Kent Co., Md., about 1730. After his marriage he moved to the neighborhood of Newbern, N. C. The esteem of his new friends secured for him the sheriff's office for Craven County. The first sermon he ever heard was from George Whitefield, and it profoundly moved him. At a meeting conducted by Shubael Stearns and Daniel Marshall his soul was brought into the liberty of Jesus, and he was baptized. A church was organized in his neighborhood, which soon dissolved, but its members united again and elected him pastor. Near his church, in Jones County, was a fine Episcopal church edifice, erected by the government in colonial times, whose Tory rector fled to England in the beginning of the Revolutionary war. The members of this church attended the ministry of Mr. Dillahunty, and nearly the whole of them were converted, and the vestry met and gave the church edifice to him and his church, and to their successors forever. He went to Tennessee in March, 1796; the year after he was chiefly instrumental in organizing the church at Richland Creek, of which he became pastor, and in which he labored till his death, which occurred February 8, 1816. Mr. Dillahunty was an effective preacher, full of the spirit of God, a builder on the walls of Zion who needed not to be ashamed.

Dillard, Ryland Thompson, D.D., was born in Caroline Co., Va., November, 1797. He was educated at Rappahannock Academy, Port Royal, and he was a soldier in the war of 1812-15. At the age of twenty-one years he emigrated to Kentucky. He studied law, was admitted to the bar, and commenced the practice of his profession with Hon. Richard French at Winchester, Ky., in 1821. He had grown up and been confirmed in the Episcopal Church, but being convinced of the necessity of

being born again, he sought and obtained hope in Jesus. He united with the Baptist church at Bryants, and was baptized by the venerable Ambrose Dudley in September, 1823. In 1824 he was or-



RYLAND THOMPSON DILLARD, D.D.

ordained, and accepted the pastorate of East Hickman church, and a few years afterwards, in addition to his other charge, that of David's Fork, preaching to the former forty-seven years, and to the latter more than thirty years. During most of his ministry these two churches aggregated over 1000 members. In 1842, Mr. Dillard was appointed Superintendent of Public Instruction for the State, holding that position six years. He was active in originating the General Association of Kentucky, was many years moderator of Elkhorn Association, and was a trustee of Georgetown College. He wrote for the Baptist periodicals, and preached frequently to the destitute, especially among the mountains of Eastern Kentucky. During his ministry he baptized over 4000 people, and married 873 couples. He died Nov. 26, 1878, and was buried in the family grave-yard near Lexington.

Dimock, Rev. David C. W., son of Rev. Joseph Dimock, was born at Chester, Nova Scotia; studied at Horton Academy; ordained at Chester, Dec. 4, 1841; was for many years pastor at Onslow and Truro, Nova Scotia, and has labored extensively and prosperously in other parts of the Maritime Provinces.

Dimock, Judge Davis, was born at Rocky Hill, Conn., May 27, 1776. His father served as a lieutenant in the Revolutionary army. His parents

moved into the Wyoming Valley, Pennsylvania, about 1790. Davis settled in Exeter, paid some attention to medicine, and became successfully engaged in business. He had imbibed infidel sentiments, but was converted in 1801, and ordained to the ministry in 1803. In 1808 he removed to Montrose, where he resided till his death, in September, 1858. For fifty years he was a leading Baptist minister in the Luzerne, Lackawanna, Susquehanna, and Wyoming region. For more than a quarter of a century he was an associate judge of Susquehanna County. In 1824 he commenced the publication of a monthly called *The Christian Magazine, or Baptist Mirror*, which he continued for three years. Mr. Dimock was fifty-eight years in the ministry, and by his talents and piety wielded an extensive influence for God and truth. His children inherited the genius of their father, and the Lord bestowed on them the same grace. His daughter, Mrs. Lydia C. Searles, is "a large contributor to current history."

Dimock, Hon. Davis, Jr., a son of the Rev. Davis Dimock, of Montrose, was born in 1807, and was blessed with the second birth at an early period in life, and united with his father's church in Montrose. He made the law his profession, and soon obtained such distinction in his calling that he was elected to the United States House of Representatives. While serving his country in this honored position he passed into the better land in 1842, in his thirty-fifth year.

Dimock, Rev. George, was born July 17, 1777, in Newport, Nova Scotia; converted 1789; baptized at Horton, 1799, by Rev. T. S. Harding, and united with the Baptist church formed at Newport in August, 1799; commenced preaching in 1818; ordained pastor of the church at Newport in 1820, and continued in this office till 1860; died Sept. 30, 1865. His life and ministry were marked by great usefulness.

Dimock, Rev. Joseph, son of Daniel Dimock, and prominent among the pioneers and founders of the Baptist denomination in Nova Scotia, was born in Newport, Nova Scotia, Dec. 11, 1768; converted July 17, 1785; baptized at Horton, May 6, 1787, by Rev. Nicholas Pierson; ordained pastor at Chester, Sept. 10, 1793, and so continued till his death, June 29, 1846; was active in forming the Baptist Association, June 23, 1800; evangelized and baptized in Cape Breton Island in 1825, 1826, and 1838, with gracious results; was a warm friend of education; eminently gentle and kind; sound in doctrine, strong in faith, and profound in Christian experience, Mr. Dimock's ministry was one of goodness and great spiritual results.

Dipping in the Westminster Assembly of Divines.—Dr. John Lightfoot, a Presbyterian member of the celebrated body just named, kept a

journal of its proceedings, and of Aug. 7, 1644, he says, "And here fell we upon a large and long discourse, whether dipping were essential, or used in the first institution, or in the Jews' custom. Mr. Colman (one of the ablest Hebrew scholars in England) went about in a large discourse to prove *taweleh* (Hebrew for immersion) to be dipping over head, which I answered at large. . . . After a long dispute it was at last put to the question whether the Directory (for public worship) should run, 'The minister shall take water and sprinkle or pour it with his hand upon the face or forehead of the child;' and it was voted so indifferently that we were glad to count names twice; for so many were unwilling to have dipping excluded, that *the vote came to an equality within one*; for the one side was twenty-four, the other twenty-five,—*the twenty-four for the reserving of dipping*, and the twenty-five against it. And there grew a great heat upon it; and when we had done all, we concluded upon nothing in it; but the business was recommitted." (The Whole Works of Lightfoot, xiii. 300, 301. London, 1824.) The next day dipping was effectually voted down as one of the modes of baptism in the Presbyterian Church. At this period the immersionists had greater strength in that community than they have ever had since.

Disciples of Christ, The, or "Christians," or "Campbellites," as they are sometimes improperly called, are a religious community existing in Europe to a very limited extent, with a numerous membership on this side of the Atlantic.

Thomas and Alexander Campbell, father and son, Scotch-Irishmen by birth, connected originally with the Presbyterian church founded by the pious Erskines, in 1810 gathered a congregation at Brush Run, Pa., "which was designed from its very inception to put an end to all partisan controversies, and, far from narrowing the basis of Christian fellowship, to furnish abundant room for all believers upon the broad ground of the Bible, and a common religion upon the merits of Christ." In 1812 the congregation of Brush Run and the two ministering brethren were baptized by Elder Luse of the Baptist denomination, "upon the simple profession of faith made by the Ethiopian eunuch." In 1813 this body was received into the Redstone Baptist Association on the condition that "no terms of union or communion other than the Holy Scriptures should be required." After a connection with the Redstone Association of nearly ten years, rendered unpleasant by growing difficulties, Alexander Campbell was one of about thirty members who received dismissal from the church at Brush Run to constitute a church at Wellsburg, Va. The new community was admitted into the Mahoning Baptist Association of Ohio. Nearly the whole Association by degrees adopted the views of Mr. Camp-

bell. These sentiments became obnoxious to many neighboring Baptist churches, so that "the Beaver Association (of Pennsylvania) was induced to denounce them as heretical, and exclude from their fellowship all those churches which favored the views of" Mr. Campbell and his friends. The rent in the denomination was made wider, and the Disciples stood before the world as an independent community, differing from the Baptists chiefly about their "rejection of creeds, and baptism for remission of sins." The year 1828 was the time when the Mahoning Association adopted the doctrines advocated by Mr. Campbell, and as a consequence that year is commonly regarded as the commencement of the distinct denominational life of the "Disciples." The object of the movement of which Thomas and Alexander Campbell were the leaders, according to Prof. R. Richardson, of Virginia, was "to disinter the edifice of ancient Christianity from the rubbish which so many ages had accumulated upon it; and the beauty of those portions which were first exposed, only induced greater exertions to bring others into view. It was the unity of the church which first struck the attention; the subsequent submission to immersion is only one example among others of that progression which consistency with their own principles required. Thus, it was not until ten years after this that the *definite object of immersion* was fully understood, when it was recognized as the *remitting ordinance* of the gospel, or the appointed means through which the penitent sinner obtained an assurance of that pardon, or remission, procured for him by the suffering and death of Christ. Nor was it until a still later period that this doctrine was *practically applied*, in calling upon believing penitents to be baptized for the purpose specified. This view of baptism gave great importance to the institution, and has become one of the prominent features of this reformation." (Religious Denominations of the United States, p. 229. Philadelphia, 1859.)

They discard all human creeds and confessions, taking the Bible as their only religious authority; they regard all other denominations as imperfect, and claim that they have restored New Testament order in all things. They look upon the divisions of Christians as essentially wrong, and advocate the union of all believers on their platform. They insist on using Bible terms for Scriptural subjects, and therefore reject the words "Trinity, Triune, etc., (though) they receive everything which the Scripture affirms of the Father, the Son, and the Holy Spirit, giving to every expression its full and obvious meaning." They teach that when Christ is preached the hearers have ability to believe upon, and obey him; that baptism is immersion only, and should be administered to no one but a believer;

that it precedes forgiveness and adoption; that the blood of Christ only cleanses from sin, but that God requires faith, repentance, and *baptism as the conditions* on which, for Christ's sake, he forgives and adopts his children; or as many state it, "There are three steps necessary to salvation,—*faith, repentance, and baptism.*"

They believe that conversion is a turning to the Lord, and that in the New Testament baptism is the outward act by which one who has faith and repentance manifests this great change. They believe that the Spirit operates on sinners through the Word of God, though some of them think that he acts directly on the guilty heart.

They object to relations of Christian experience as prerequisites to baptism, requiring nothing more than the brief confession made by the eunuch before Philip immersed him. They administer the Supper every Lord's day, to a participation of which with them Pedobaptists are not invited, but from which they are not excluded.

Their government is congregational; every church has elders to take charge of its spiritual affairs, and deacons to care for its temporal concerns. The official position of the preacher is not invested with quite as much authority as is accorded to it in other religious bodies, and the title of Rev. is never given him by his brethren.

In other particulars the Disciples are in harmony with evangelical Christians.

Their numbers in the United States are variously estimated at from 250,000 to 600,000. They have churches in almost every State and Territory of the Union, but they are most numerous in Illinois, Indiana, Kentucky, Missouri, and Ohio. They also have a few churches in the British American provinces, and in England, Ireland, Scotland, Australia, New Zealand, and Jamaica. They have a number of institutions of learning and several newspapers.

They are an active and moral people, some of whom occupy distinguished positions in the United States. Judge Jeremiah Black, of Pennsylvania, Gov. Bishop, of Ohio, and President-elect Garfield are citizens that reflect honor on the Disciples of Christ.

The editor places this sketch in the Encyclopædia because the Disciples of Christ are a considerable section of the great and growing immersion family. He has been at some pains to secure a fair representation of their opinions and practices. And he would add, that in common with his brethren, he dissents from all the peculiar opinions of Mr. Campbell and the special features of his reformation.

District of Columbia, The Baptists of.—The first Baptist church in the District was organized March 7, 1802, with six members. Washington at that time contained but 4000 inhabitants. The Rev. Wm. Parkinson, then chaplain to Congress,

supplied the pulpit. In the following autumn a plain meeting-house was built at the corner of I and Nineteenth Streets. The church remained without a pastor five years, at the termination of which time the Rev. O. B. Brown was elected pastor (January, 1807), and continued such forty-three years. Spencer H. Cone, having abandoned the stage, was licensed by the church. In 1814 the Hon. O. C. Comstock, a member of Congress, was converted, baptized into the fellowship of the church, and licensed to preach. In 1833 the church built a meeting-house on Tenth Street. In 1859, in pursuance of an arrangement made with the Fourth church, worshipping on Thirteenth Street, the First church took possession of their building, the membership of the Fourth church uniting with them. Among its members were Cone, Rice, Cushman, Knowles, Howell, Stow, Chapin, Dodge, and others known and loved by the denomination. Its pastors have been Brown Hill, Cole, Samson, Gillette, and Cuthbert.

The Second (Navy-Yard) church was organized June 3, 1810, with five members. They first occupied a small frame building, in which Spencer H. Cone, at that time a clerk in the U. S. Treasury Department, preached his first sermon. The following year he was elected chaplain to Congress. In 1855 they finished their present house of worship, mainly the result of the faithful labors of Dr. I. Cole. Among the pastors or temporary supplies of this church were Lynd, Neale, Chapin, Maginnis, Poindexter, Bacon, Adams, Sydnor, Boston, and Cole.

The Third (E Street) church had its beginning in 1841; was organized Oct. 6, 1842, with twenty-one members, and took the name of the Third Baptist church of Washington. In January of 1843 a remarkable work of grace began among them, and soon extended to other churches. In April of 1843 the Rev. G. W. Samson became pastor, and from that time the church rapidly increased in numbers and efficiency. Up to August, 1846, the church had worshiped in public halls, but at that time they entered their new church edifice in E Street, and took the name of the E Street Baptist church. Dr. Samson continued pastor (with the exception of two years) until 1859. Since that time they have been served by Drs. Kennard, Gray, Parker, and the Rev. Messrs. Jutten and Mason.

In 1853 a number of brethren, mainly from the E Street church, under the Rev. T. C. Teasdale, erected a house of worship on Thirteenth Street. In 1859, under the ministry of Dr. Cole, this interest became merged in the First Baptist church.

In 1855 a mission was established on the "Island" by the E Street church, which, in 1857, was formally recognized as the Island Baptist church. The Rev. C. C. Meador was chosen pastor, and he

has served them most faithfully and successfully from that time to the present.

The Calvary Baptist church (the Sixth Baptist church) was constituted June 2, 1862, with quite a large number of members dismissed from the E Street church. They worshiped in their beautiful new edifice for the first time in June, 1866. The cost of this building was about \$115,000, by far the larger part of which was contributed by the Hon. Amos Kendall, the senior deacon of the church. Within eighteen months this beautiful building was destroyed by fire, and again Mr. Kendall furnished the means (added to the insurance of \$50,000) to reconstruct it.

The North Baptist church, under the care of the Rev. Owen James, and the Metropolitan Baptist church, under the care of Dr. Parker, are both young churches, comparatively small in numbers, but constantly growing in strength and usefulness.

The Georgetown church, occupying a neat and commodious house, have had many difficulties to contend with, and have grown but slowly. There are two other points where preaching is regularly held, and where small neat buildings have been erected.

Most of the white churches in the District are connected with the Columbia Association, recently formed, the First church still retaining its connection with the Potomac Association of Virginia.

There are some six or eight colored Baptist churches in the District, most of them with a large membership, and occupying plain, neat meeting-houses.

Dixon, Rev. A. C., perhaps the most popular of all the young preachers of North Carolina. This gentleman, the son of Rev. T. Dixon, was born in Shelby, N. C., in 1854. He was graduated from Wake Forest College in 1875; read theology at Greenville, S. C., for a time, and was for three years pastor at Chapel Hill. He is now the pastor at Ashville, N. C., and has had much success in revival meetings.

Dixon, Rev. J. W., was born in Bladen Co., N. C., March 5, 1841; baptized by Rev. W. M. Kennedy in 1858; entered the army as a private and served through the war, attaining the rank of first lieutenant; was ordained in 1877 by Revs. H. and J. P. Lennon, and is at present the moderator of the Cape Fear Association. His principal service as pastor has been among the churches of Bladen and Columbus Counties.

Dixon, Rev. T., was born Dec. 24, 1820, in York Co., S. C.; was baptized by Rev. J. M. Thomas in 1838, and ordained in 1844, Revs. Wade Hill, T. K. Persley, and S. Morgan forming the Presbytery. Mr. Dixon has founded some large churches; served Buffalo church thirty years, and New Prospect for twenty-five, and baptized on an average 50 persons

for thirty-eight years, making an aggregate of 1900 souls. He was the first moderator of the King's Mountain Association, and has served that body in the same relation many times. He still prosecutes his work as a pastor with vigor, and is a man of large influence in his Association.

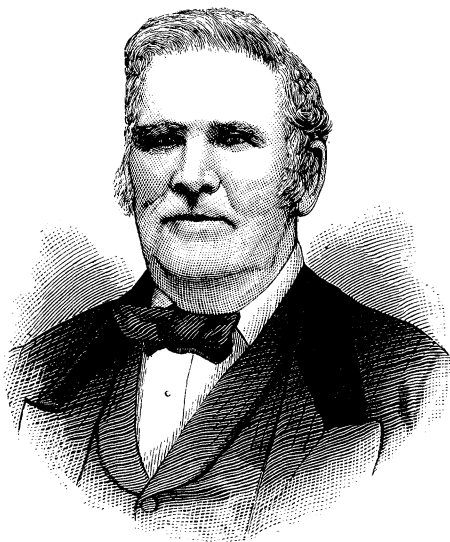
Doane, William Howard, Mus. Doc., was born in Preston, Conn., Feb. 3, 1831. Received his education in the public schools and at Woodstock Academy, where he graduated in 1848. In 1851 took charge of the books and finances of the J. A. Fay Wood-working Manufacturing Company, and in 1860 became a partner in the firm, removing in the same year to Cincinnati, O., where he has since resided. Was converted in 1847, and baptized in 1851 by Rev. Frederic Denison into the fellowship of the Central church of Norwich, Conn. Has been all his Christian life an active worker in the Sunday-school.

Dr. Doane stands among the foremost musical composers of our day. He early developed a taste for music, and gave himself to its study. Among his instructors were C. W. Rouse, A. N. Johnson, and Kanhoysen, from whom he took a three-years' course of thorough-bass. In 1852-54 he was conductor of the Norwich Harmonic Society. In 1854 he assisted Prof. B. F. Baker in a musical convention. He began to compose Sunday-school music, in fulfillment of a covenant with God made during a severe attack of heart-disease in 1862, which brought him to death's door. His first book, entitled "Sabbath-School Gems," was published the same year. This was followed in 1864 by "Little Sunbeams." "Silver Spray" appeared in 1867, and "Songs of Devotion" in 1868. Since then, in connection with Rev. Robert Lowry, D.D., he has published "Pure Gold," "Royal Diadem," "Temple Anthems," "Tidal Wave," "Brightest and Best," "Welcome Tidings," "Fountain of Song," "The Devotional Hymn and Tune Book," and "Good as Gold." A large amount of sheet-music has also come from his pen. Some of his compositions have been sung in all parts of the world. Among those which have been particularly popular and useful may be mentioned "The Old, Old Story," "More Like Jesus," "Near the Cross," and "What Shall the Harvest Be?"

In 1875 Denison University gave him the honorary degree of Mus. Doc. In 1878 he returned this compliment by presenting the university with Doane Hall, a beautiful library building costing over \$10,000. Dr. Doane is in the prime of life, and is characterized by abounding energy and enthusiasm. The head of a large and ever-growing business, he yet finds time for music and much public service for Christ. In the Robert Raikes Centenary in London (1880) he was one of the most prominent American delegates.

Dobbs, C. E. W., D.D., was born in Portsmouth, Va., Aug. 12, 1840. He was educated in the art of printing, and became editorially connected with the press of Norfolk and Portsmouth. He joined the Baptist church at Greensborough, N. C., in 1859, and in 1860 entered the theological seminary at Greenville, S. C., from whence he returned and preached to Court Street and Fourth Street churches in Portsmouth until 1866, when he moved to Kentucky. After serving several churches in Madison County he was called to the First church in Bowling Green, and was pastor six years. He now (1880) has charge of the Baptist church at Dayton, and has been for several years secretary of the Southern Baptist Convention, and of the General Association of Kentucky. Dr. Dobbs has written much for the periodical press, and published one or two small books.

Dockery, Gen. Alfred, was born in Richmond Co., N. C., Dec. 11, 1797. His great good sense



HON. OLIVER DOCKERY.

and extraordinary force of character enabled him to take a conspicuous part in the affairs of his State. When twenty-five years old he represented his native county in the House of Commons. He was a member of the Constitutional Convention of 1835; in 1836 he was in the State senate, and in 1845 he was sent to Congress from his district, and he was again in Congress in 1851. In 1854 he was a candidate for governor, and though defeated he made a fine canvass, reducing the majority of the successful party from 6000 to 2000.

After the close of the war he was, in 1865, a

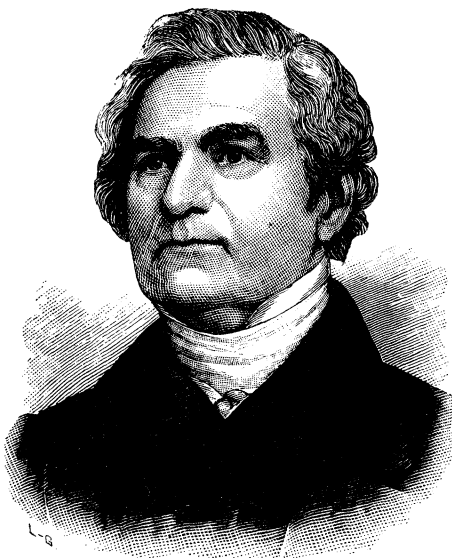
member of the convention called by the provisional government of the State, and in 1866, against his wishes, he was made a candidate for governor. His last public position was that of president of the board of directors of the State penitentiary. Gen. Dockery became a Baptist early in life, and took an active part in our denominational movements. He died Dec. 3, 1873. His son, Hon. Oliver Dockery, is a man of culture, and of extensive legal attainments. He is recognized as one of the leading members of the bar in North Carolina. His integrity and ability secured his election as a Congressman from North Carolina.

Dodd, Rev. J. S., was born in South Carolina, Aug. 3, 1809; moved to Georgia in 1828 and settled in Fayette County, within two miles of where he now lives. In 1832 he united with Bethsaida church, where his membership still is (1880). In 1841 he was licensed, and in 1842 he was ordained. He at once took charge of four churches, and has never served fewer at a time. He has had charge of the Bethsaida church nearly forty years, and has baptized into its membership about 1000 persons, among them eleven of his own children and twenty-four of his grandchildren. He was pastor of Ramah church twenty-six years, Antioch church twenty-one years, Bethlehem church thirteen years, Fairburn church fifteen years, Ebenezer church eight years; and into these and other churches which he served he has baptized over 3000 persons. He has been for many years moderator of his Association, and wields a great and good influence in his community. His distinguishing trait is energy.

Dodge, Rev. Daniel, was born in Nova Scotia in 1775, and brought up in the United States. At eighteen he was converted, and united with the Baptist church of Woodstock, Vt. In 1801 he was ordained to the gospel ministry in Maryland. His convictions of duty for years led him to journey on horseback, preaching the gospel wherever he found an opening, in cities and villages, and in country barns. In Wilmington, where Mr. Dodge was settled for some years, he baptized 259 persons. He removed to Piscataway, N. J., in 1818, where he labored for nearly fourteen years, with continued manifestations of the divine favor. He accepted a call to Newark, N. J., in 1832, where he spent six years of successful toil as pastor of the First church. Afterwards he settled in Philadelphia, and became pastor of the Second Baptist church, a position that he retained till his death, which occurred in 1851.

One of his personal friends, who sat under his ministry for many years, says "his manner was easy and graceful, his sentences had force and application; he was impressed with the solemnity and responsibility of his sacred office; the simplicity and paternal style of his addresses lent a

charm to his discourses." In his public ministrations it was evident to all that God was with him. He was an Israelite indeed, in whom there was no guile, a burning and a shining light, a minister of



REV. DANIEL DODGE.

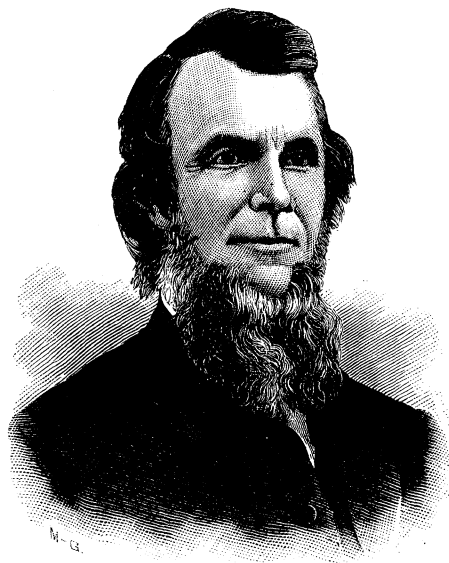
Jesus who occupied probably the warmest place in the hearts of his brethren, and of some thousands of others, ever possessed by any pastor in Philadelphia. Though twenty-nine years in the grave, his memory is as fragrant in the Second Baptist church, and in the Philadelphia Baptist Association, as if he had only died a few months since.

Dodge, Ebenezer, D.D., LL.D., was born at Salem, Mass., April 21, 1819; graduated at Brown University, 1840; was principal of the Shelburne Falls Academy for two years; graduated at Newton Theological Seminary in 1845; was pastor in New London, N. H., from 1846 to 1853. Professor of Biblical Criticism in Hamilton Theological Seminary, and Professor of the Evidences of Christianity in Madison University, from 1853 to 1861. Since 1861 he has been Professor of Christian Theology. Since 1868 he has been president of the Madison University, and Professor of Metaphysics, and since 1871 president of Hamilton Theological Seminary.

Dr. Dodge spent fifteen months in theological studies in Europe, in 1858-59; was called to the chair of Ecclesiastical History at Rochester Theological Seminary, and also to the same chair at Newton Theological Seminary, and in 1868 he was invited to the professorship of Christian Theology at Newton.

He has published several reviews of a very high

order, among which may be noted one on the German school of theology. His work on the "Evidences of Christianity" has great and permanent value, in its method and its governing idea, that



EBENEZER DODGE, D.D., LL.D.

Christianity is its own best witness. His "Theological Lectures," published for the benefit of his students, are the result of the ripest scholarship, and reveal not only advanced theological study, but disclose a heart in deep sympathy with the spirit of the Word of God. These lectures are highly prized by those who have been his students. They are receiving constant revision and additions,—at present in the direction of the constitution of the Christian church and Christian ethics. It is hoped that the volume will be ultimately in the hands of the general public.

Dodge, Hon. George H., was born in Hampton Falls, N. H., Aug. 4, 1804. Both his parents were devout members of the Baptist Church. Mr. Dodge, as he grew up to manhood, merited and received not a few honors from his fellow-citizens. When but a little more than thirty years of age he was chosen for two years to represent his native town in the State Legislature, and later he was elected a member of the State senate. In 1850 he was chosen a member of the convention for revising the constitution of the State. In the deliberations of this body he took an active part. For four years he was president of the Manchester and Lawrence Railroad. His life was one of great business activity. When about thirty years of age, he was baptized by his brother, Rev. C. A. Dodge, and from the time of

his public profession to his death he was a faithful member of the church, laboring in many ways to promote its prosperity. He died at Hampton Falls, Feb. 14, 1862.

Dodge, Rev. Oliver, was born at Hampton Falls, N. H., May 18, 1813. He entered Waterville College in 1829, graduating in 1833. While a member of college he was baptized by Dr. Chaplin. He studied theology at Newton, and then was ordained pastor of the church in Lexington, Mass., Jan. 7, 1835, when he was not quite twenty-two years of age. His pastoral life was a comparatively short one,—a little more than five years. He died May 22, 1840. He had gained a strong hold on the affections of his own people, and was greatly respected in the community in which he lived. His death, in the very morning of his ministerial life, was a sad blow to his church.

Dodge, Orrin, D.D.—This veteran district secretary of the American Baptist Missionary Union for the State of New York was born in Litchfield Co., Conn., in 1803. He was religiously educated in the Episcopal Church, and received its baptismal rites at the hands of Bishop Griswold, of Connecticut. He removed to Central New York in 1815. The days of his boyhood alternated between the farm and the school-room, in the latter of which he became a teacher at seventeen years of age, and followed that calling for nine years. Subsequently he spent three years in a public position at West Troy, N. Y., after which he went into mercantile business for a few years.

He was converted in 1831, and the same year he was baptized by Rev. Ashley Vaughn, and in 1833 he was licensed by the church in West Troy to preach the gospel. In May, 1834, he was ordained at Sand Lake Baptist church, east of Troy, where he served as pastor for three years. His next pastorates were at Maysville nine years, West Troy two years, and Ballston two years. In the year 1848 he was appointed collecting secretary for missions for the New York State Convention. He developed rare qualities for such a service, and at the expiration of ten months he was chosen by the board of the American Baptist Missionary Union as their agent for collecting funds for foreign missions. This service he has performed to this date (1879) with uncommon zeal, ability, and success; his fervid eloquence, and his absorbing sympathy with the missionaries, securing for him a hearty welcome among the churches.

Dodson, Rev. Elias.—No man is better known in North Carolina than Elias Dodson. He was born in Halifax Co., Va., Oct. 27, 1807; was converted under the preaching of Rev. John Kerr, and baptized by Wm. Blair, May 3, 1832; attended Richmond Institute, but graduated at William and Mary College, July 4, 1838, and was ordained in

the Third church, Richmond, Va., September, 1838. Most of his life has been spent in North Carolina, in the work of an agent for some good cause, or as a missionary. Mr. Dodson has many peculiarities, but perhaps the greatest of these is his special consecration to the cause of his Master. He writes often and briefly for the press, and is remarkable for his memory. Not many better men live than Elias Dodson.

Dodson, Rev. Obadiah, an early preacher in Louisiana, and author of a useful book, entitled "Fifteen Reasons for the Proper Training of Children," was a native of Tennessee. He was employed for several years as a missionary by the Louisiana Baptist Convention. Died in 1854.

Donatists, The.—In North Africa, during the fierce persecution of Dioclesian, many Christians courted a violent death. These persons, without the accusation, would confess to the possession of the Holy Scriptures, and on their refusal to surrender them, they were immediately imprisoned and frequently executed. While they were in confinement they were visited by throngs of disciples, who bestowed upon them valuable gifts and showed them the highest honor.

Mensurius, bishop of Carthage, disapproved of all voluntary martyrdom, and took steps to hinder such bloodshed. And if he had gone no farther in this direction he would have deserved the commendation of all good men. But by zealous Christians in North Africa he was regarded as unfriendly to compulsory martyrdom, and to the manifestations of tender regard shown to the victims of tyranny. And by some he was supposed to be capable of a gross deception to preserve his own life, or to secure the safety of his friends. When a church at Carthage was about to be searched for copies of the Bible, he had them concealed in a safe place, and the writings of heretics substituted for them. This removal was an act of Christian faithfulness, but the works which he put in the church in their stead were apparently intended to deceive the heathen officers. Mensurius seems to us to have been too prudent a man for a Christian bishop in the harsh times in which he lived. In his own day his conduct created a most unfavorable opinion of his religious courage and faithfulness among multitudes of the Saviour's servants in his country. Secundus, primate of Numidia, wrote to Mensurius, giving utterance to censures about his conduct, and glorifying the men who perished rather than surrender their Bibles. Cæcilian was the archdeacon of the bishop of Carthage, and was known to enjoy his confidence and share his opinions.

Mensurius, returning from a visit to Rome, became ill, and died in the year 311. Cæcilian was appointed his successor, and immediately the whole opposition of the enemies of his predecessor was

directed to him. In his own city a rich widow of great influence, and her numerous friends, assailed him; a synod of seventy Numidian bishops excommunicated him for receiving ordination from a *traditor* (one who had delivered up the Bible to be burned to save his life); and another bishop was elected to take charge of the church of Carthage. The Donatist community was then launched upon the sea of its stormy life.

Bishop Donatus, after whom the new denomination was named, was a man of great eloquence, as unbending as Martin Luther, as fiery as the great Scotch Reformer, whose principles were dearer to him than life, and who was governed by unwearied energy. Under his guidance the Donatists spread all over the Roman dominions on the African coast, and for a time threatened the supremacy of the older Christian community. But persecution laid its heavy hand upon their personal liberty, their church property, and their lives. Again and again this old and crushing argument was applied to the Donatists, and still they survived for centuries. Their hardships secured the sympathy of numerous bands of armed marauders called Circumcelliones, men who suffered severely from the authorities sustained by the persecuting church, "free lance" warriors who cared nothing for religion, but had a wholesome hatred of tyrants. These men fought desperately for the oppressed Donatists. Julian the Apostate took their side when he ascended the throne of the Cæsars, and showed much interest in their welfare, as unbelievers in modern times have frequently shown sympathy with persecuted communities in Christian lands.

There were a few Donatist churches outside of Africa, but the denomination was almost confined to that continent. They suffered less from the Vandals than their former oppressors, but the power of these conquerors was very injurious to them; and the victorious Saracens destroyed the remaining churches of this grand old community.

The Donatists were determined to have only godly members in their churches. In this particular they were immeasurably superior to the Church Universal (Catholic), even as represented by the great Augustine of Hippo. Their teachings on this question are in perfect harmony with our own. They regarded the Church Universal as having forfeited her Christian character by her inconsistencies and iniquities, and they refused to recognize her ordinances and her ministry. Hence they gave the triple immersion a second time to those who had received it in the great corrupt church. Their government was not episcopal in the modern sense. Mosheim is right in representing them as having at one time 400 bishops. The Roman population on the North African coast would not have required twenty diocesan bishops to care for their spiritual wants.

Every town, in all probability, had its bishop, and if there were two or more congregations, these formed but one church, whose services were in charge of one minister and his assistants. These church leaders were largely under the control of the people to whom they ministered. The Donatists held boldly the doctrine that the church and the state were entirely distinct bodies. Early in their denominational life, Constantine the Great, for the first time in earthly history, had united the church to the Roman government, and speedily the Donatists arose to denounce the union as unhallowed, and as forbidden by the highest authority in the Christian Church. No Baptist in modern times brands the accursed union between church and state with more appropriate condemnations than did his ancient Donatist brother. Their faith on this question is well expressed in their familiar saying, "What has the emperor to do with the church?" Soul liberty lived in their day.

It is extremely probable that they did not practise the baptism of unconscious babes,—at least in the early part of their history. It is often urged that Augustine, their bitter enemy, would not fail to bring this charge against them if they had rejected his favorite rite. His works now extant do not *directly* bring such an accusation against them, and it is concluded that they followed his own usage. This argument would have great weight if it were proved that all the Catholics of Africa baptized unconscious babes. But there is no evidence of such universal observance. Outside of Africa, in the fourth century, the baptism of an unconscious babe was a rare occurrence. Though born in it of pious parents, Augustine himself was not baptized till he was thirty-three years of age. His works are bristling with weapons to defend infant baptism; they are the arsenal from which its modern defenders have procured their most effective arms, and if the custom had been universally accepted, he would have seen no cause to keep up such a warfare in its defense. The frequency with which Augustine treats of infant baptism is striking evidence that its observance in his day and country was often called in question, and that had he directly pointed out this defect in the observances of the Donatists he would have been quickly reminded that he had better remove the opposition to infant baptism from his own people before he assailed it among the Donatists. This fact would account for the supposed silence of Augustine on this question. The second canon of the Council of Carthage, where the principles of Augustine were supreme, "Declares an anathema against such as deny that children ought to be baptized as soon as they are born." (Du Pin, i. 635. Dublin.) If this curse is against the Donatists, it shows that they did not practise the infant rite; if it is against other Afri-

cans, it gives a good reason why Augustine should be cautious in bringing charges against the Donatists on this account. Augustine wrote a work "On Baptism, Against the Donatists," in which, speaking of infant baptism, he says, "And if *any one seek divine authority* in this matter, although, what the whole church holds, not as instituted by councils, but as a thing always observed, is rightly held to have been handed down by apostolical authority." (Et si quisquam in hac re auctoritatem divinam quæret.—Patrol. Lat., vol. xlii. p. 174, Migne. Parisii.) This book is expressly written against the views of baptism held by the Donatists; it was designed to correct their errors on that subject. And he clearly admits that some of them doubted the divine authority of infant baptism, and he proceeds to establish it by an argument from circumcision. Augustine was a powerful controversialist; to have charged the Donatists directly with heresy for rejecting infant baptism would have been an accusation against many in his own church, and he prudently assails his enemies on this point, as if only some of them regarded infant baptism as a mere human invention; and he boastfully and ignorantly, or falsely, speaks of it as always observed by the whole church, while one of his own African councils pronounces a curse upon those who "denied that children ought to be baptized as soon as they are born."

Doolittle, Hon. James R., LL.D.—Judge Doolittle was born in Salem, Washington Co., N. Y., Jan. 2, 1815, and was educated at Geneva College, in Western New York, graduating in the year 1834. Entering the legal profession, he practised law for several years at Rochester and Warsaw, serving at one period for some years as district attorney for Wyoming County, and also, at one time, under the old militia *régime*, as colonel of a regiment. Removing to Racine, Wis., in 1851, he was, two years after, elected to the bench, as judge of the first circuit. This he resigned in 1856, resuming the practice of law, and in January, 1857, he was elected to the United States Senate, and re-elected in 1863. At the end of his second term, in 1869, he retired from public life, and has since devoted himself to the practice of his profession at Chicago, his residence remaining at Racine. Judge Doolittle became a member of the Baptist Church early in life, and has, amidst all the vicissitudes of an active and varied public career, borne himself as a consistent Christian and a Baptist loyal to his convictions. He has been a trustee of the university at Chicago from the foundation of the institution; one year he served as its president, and during a succession of years as a professor in its law school. In respect to public affairs he is a man of large views, and his career, in that regard, has been characterized to an unusual degree by abso-

lute personal integrity. In his own denomination he is held in high honor and esteem, as one true to its principles, and adding lustre to its annals.

Doom, Dr. Adam J., was born in Hopkinsville, Ky., May 13, 1813. At the age of sixteen he began the study of medicine at Nashville, Tenn., and became an eminent physician, and author of a medical treatise, which, when ready for the press, was accidentally destroyed by fire. In 1832 he was immersed. In 1834 he moved to Iowa, near Burlington; helped to organize a church; was active in religion, and, owing to the scarcity of preachers, was gradually led into the ministry; ordained in 1843, and immersed 26 converts on the day of his ordination. He helped to organize many churches and the first Association in Western Missouri, Eastern Iowa, and Nebraska, and after his removal to California, in 1859, was a leading citizen at Loyalton; its postmaster for eleven years; organized the church there; built its meeting-house, at a cost to himself of nearly \$2000; finally located at Biggs' Station; gave much time to missionary work for new and poor churches, until 1877, when, aged and almost blind, he ceased active labor, waiting in the home of his children, and in the love of the churches, the Master's bidding to "come up higher." Dr. Doom is still one of the wise counselors and liberal supporters of Baptist interests in the Sacramento River Association, California.

Douglas, Hon. Stephen A.—Although Mr. Douglas was not himself a Baptist, yet his service to the denomination in the gift of a site for the University of Chicago, and his regard for it, for the sake of his first wife, who was a Christian lady and an earnest Baptist, make it suitable that he should have a brief record here. A native of Vermont, born at Brandon in that State in 1813, he received simply an academical education at Brandon and at Canandaigua, N. Y. Entering the legal profession, he removed to Illinois in 1834, establishing himself first at Jacksonville and afterwards at Chicago. His rise in his profession and in public life was remarkably rapid, in 1841 being chosen a judge of the Supreme Court of Illinois, in 1843 a Representative in Congress, in 1847 a United States Senator, which place he held until his death in 1861. The incidents of his career belong to the political history of this country, and cannot be detailed here. His gift to the denomination of ten acres of land for the site of a university is more particularly mentioned elsewhere. The terms of the donation were such as to enhance its value, securing the property to the denomination for the purpose named, and at the same time placing the institution in a position to command the support of intelligent friends of education of all religious views. The first wife of Senator Douglas was Miss

Martin, of North Carolina, a most estimable lady, and mother of the two sons who survive as the only children of Judge Douglas.

Douglas, Rev. William, was born in Scotland, Dec. 25, 1812. He was a graduate of Brown University in the class of 1839. He spent one year at the Newton Theological Institution,—1839–40. He was ordained in Providence, Jan. 8, 1850. For eighteen years he was a city missionary in Providence, and has been chaplain of the Rhode Island State Prison for thirty-eight years. Since 1864, Mr. Douglas has been the registrar of Brown University.

Dowd, Rev. Patrick W., was born in 1799; was baptized into the fellowship of Friendship church by the elder Dr. W. T. Brantly; graduated at Columbian College, D. C., during Dr. Stoughton's administration, and was ordained as pastor of the Raleigh Baptist church, N. C., by Revs. Robert T. Daniel and Thomas Crocker. He was at one time pastor of the church in Tarborough, but the most of his pastoral labor was performed in the limits of the Raleigh Association, of which body he was for many years the moderator. He baptized Dr. William Hooper into the fellowship of Mount Carmel church in 1831. He was one of the founders of the Baptist State Convention, and the first president of that body. He died Aug. 28, 1866, and lies buried in the yard of Mount Pisgah church, of which he was pastor for twenty-seven years.

Dowd, Gen. Willis D., for many years moderator of the Sandy Creek Association, N. C., was born Oct. 25, 1805. Two of his brothers, William and Patrick W., were Baptist ministers, and he was an active and zealous Christian. For fifteen years he was chairman of the court of his county; was a member of the Legislature of his State in 1830, and was in the State senate in 1860. In 1875 he was chosen a member of the State Convention. He died April 10, 1879.

Dowling, Rev. George Thomas, was born in New York City, June 2, 1849; son of Rev. John Dowling, D.D.; converted at the age of thirteen, and baptized by his father; left the College of the City of New York to enter business life, but after two years consecrated himself to the ministry, and pursued courses of study at Madison University and Crozer Theological Seminary. After a short pastorate at Fellowship, N. J., in November, 1871, took charge of the Third church, Providence, R. I. In September, 1873, became pastor of Central church, Syracuse, N. Y., where he remained five years. His pastorate was very successful, though darkened by a terrible accident, by which a number of people were killed through the falling of the church floor. In 1877 he became pastor of the Euclid Avenue church, Cleveland, O., where he now

remains. Has published sermons, and devotes considerable time to lectures. His present pastorate has been attended with great prosperity.

Dowling, John, D.D., was born at Pavensey, on the coast of Sussex, England, May 12, 1807. From the house in which Dr. Dowling was born may be seen the ivy-clad towers of Pavensey Castle, which was said to be an ancient ruin of Roman origin. Dr. Dowling's ancestors for generations were adherents of the Established Church of England. In early life he removed to London, and at the age of seventeen became a member of the Eagle Street Baptist church, whose pastor was the Rev. Joseph Ivimey, the historian of the English Baptists. In early youth he exhibited great fondness for books and literary pursuits. At nineteen he was tutor in the Latin language and literature in a classical institute in London, and at twenty-one he became instructor in Hebrew, Greek, Latin, and French in Buckinghamshire Classical Institute. In 1829 he established a classical boarding-school in Oxfordshire, a few miles from the city of Oxford, where he taught until 1832, when he embarked with his family for the United States. Soon after his arrival he settled with the Baptist church in Catskill, where he was ordained Nov. 14, 1832. In 1834 he removed to Newport, R. I., and in August, 1836, accepted a call to a church in New York worshipping in Gothic Masonic Hall. He also preached for two or three years as pastor of the Broadway church in Hope chapel, after which he went to Providence as pastor. In 1844 he first became pastor of the Berean church, in Bedford Street, New York, serving there eight years. In 1852 he accepted a call to Philadelphia, but returned in 1856 to the Berean church at their urgent and unanimous request. Here he continued to labor efficiently for twelve years. Afterwards he served the South church, Newark, N. J., and the South church of New York City. Dr. Dowling has been a prolific writer. In England he published three school-books which were in general use for many years. In this country he has published "The History of Romanism," of which some 30,000 copies have been published and sold; "Power of Illustration," "Nights and Mornings," "Indoor Offering," and numerous pamphlets and tracts. One of the latest, if not the last of his tracts, and a most valuable treatise for ministers of the gospel, is an essay read before the New York Baptist Pastors' Conference in the fall of 1877, on "Humility as an Element of Ministerial Character." In 1846 he received the degree of D.D. from Transylvania University. For several years before his death Dr. Dowling, because of the infirmities of age, had no pastoral charge, but he preached in many pulpits of the city of New York of all evangelical denominations. No man was more cordially beloved than Dr. Dowling.

To a humble, generous, sympathetic spirit there was added a character of sterling and incorruptible integrity. His death occurred at Middletown, N. Y., July 4, 1878.

Downer, Prof. John Rathbone, was born of an honored and long-lived ancestry in Zanesville, O., Dec. 6, 1821; converted under the preaching of Rev. George I. Miles, and baptized in 1840; graduated at Madison University in 1845, and in the last class of the theological seminary at Covington, Ky., in 1848. From 1848 to 1850 was pastor at Xenia, O., when he settled with the Sandusky Street church, Alleghany City, Pa., where he remained three years. In 1853 was called to the chair of Rhetoric and English Literature in Granville College, O., a position which he held with unswerving devotion and eminent success until 1866, when he resigned. His health having become broken, he removed to Kansas and Missouri, where he spent eight years, partly in business and partly in missionary work. As a result of his efforts in this field, four churches were organized and three meeting-houses built. In 1875, with health still broken, he came East, and took charge of the Ridley Park church, near Philadelphia, Pa. Here he rapidly and thoroughly regained his health, and was successful in every way. In 1879 he resigned this position, and has since been residing in Philadelphia and doing general work.

Prof. Downer has spent the most of his mature life in the work of education, but has proved that he can be a successful pastor or executive officer as well as teacher. He has written considerably for the denominational papers, is in the prime of life, and is universally regarded as an energetic, consecrated, and capable man.

Downey, Rev. Francis.—This veteran preacher is now the oldest Baptist minister in Western Pennsylvania. He has entered his ninety-second year, and closes life surrounded by many comforts on his farm near Garrard's Fort, in Greene County. Mr. Downey was an actor in the scenes that transpired when Alexander Campbell left the Baptists and founded the denomination called "Disciples." He was also among the number who united to form the Monongahela Association. For many years, in the manhood of his strength, he traversed the country when rough roads and other difficulties would have cooled the zeal of many modern ministers. A crown awaits him when his work on earth is done.

Dozier, Rev. John, of Uniontown, Ala.; had some early advantages; a good reasoner; an eloquent preacher; holds a commanding influence among the colored Baptists who know him; he is well read and thoroughly posted in the Scriptures.

Drake, Rev. Jacob, was born in Connecticut, and removed from Windsor to Canaan, N. Y., in 1769. He was then a Congregational minister. In

1770 he formed a church of that denomination in his new home and became its pastor. Some years later he adopted Baptist principles, and organized a church after the Apostolic model. Mr. Drake was a minister of unwearied labors, and in ten years his church numbered more than 500 members. These were sometimes widely separated. At one period his church had eleven teachers and ruling elders, besides the pastor. The elders could administer baptism and the Lord's Supper. The church at Canaan established others in Great Barrington and Egremont, Warren's Bush, Coeyman's Patent, Duane's Bush, Rensselaerville, West Stockbridge, and New Concord. Eight churches were the fruit of twelve years of the successful labor of Jacob Drake. In 1792 he removed to the Wyoming region of Pennsylvania, where God continued to grant rich blessings upon his ministry.

Drake, Rev. Simeon J., was born in New York City, March 2, 1804. After studying at Columbia College he entered his father's store. At the age of seventeen there was a marked change in his life. Six years later, while in business at New Brunswick, he was greatly moved under the preaching of Rev. G. S. Webb. In 1832 he was baptized by Rev. Wm. Parkinson, and united with the First Baptist church, New York. In 1834 he was licensed, but continued in business. When called to the pastorate of the church at Rahway, N. J., the next year, it was a sacrifice to leave the bank of which he was an important officer for the meagre salary which a little church could give, but he did not hesitate. He was ordained in 1836. After serving the church for three years, during which the flock doubled its numbers, he was constrained by the call of the church and the providence of God to go to Plainfield, where his labors for nearly a quarter of a century were blessed to the conversion and edification of hundreds. His godly life, faithful preaching, and loving counsels will not soon be forgotten. Sunday morning, April 13, 1862, he died "in the midst of his brethren," after a short illness, beloved, and faithful to the last. He was prominent in State work, being secretary of the Convention for five years. His previous business training was very useful to him. The Baptists of New Jersey are greatly indebted to Mr. Drake for the efficiency of their benevolent enterprises and for the saintly example which he constantly set them.

Dudley, Rev. Ambrose, a distinguished Baptist preacher among the pioneers of Kentucky, was born in Spottsylvania Co., Va., in 1750. At the breaking out of the Revolutionary war he entered the army as captain. While stationed at Williamsburg he was converted, and on returning home was ordained and became pastor of the church at Spottsylvania. After preaching some years with much acceptance, he moved to Fayette Co., Ky., in 1786,

and was immediately called to the pastoral care of Bryant's church. David's Fork church soon arose out of Bryant's, and called Mr. Dudley to its pastorate. His ministry at both of these churches was attended with extraordinary success. During the great revival of 1800-3, Bryant's church received 421 members. Mr. Dudley frequently acted as moderator of Elkhorn Association, and also of Licking Association. After a long life of great usefulness he died in 1825, leaving behind him eleven sons, three daughters, and nearly one hundred grandchildren. Among his sons was Benjamin Winslow Dudley, one of the most distinguished surgeons in the United States.

Dudley, Rev. John Hull, was a native of Andover, Vt., where he was born Sept. 7, 1803; educated at Madison University; ordained as pastor of the Baptist church in Victory, N. Y., in 1832. He came to Wisconsin in 1844 to take the pastorate of the Baptist church in Delavan. He was settled at Victory, N. Y., four years; at Sennett, N. Y., five years; at Arcadia, N. Y., two years; at Delavan, Wis., five years; and at Sugar Creek, Wis., thirteen years. He died at his home in Delavan, Feb. 7, 1868. He was a successful minister of Jesus Christ, and belongs to the class of pioneer and itinerant workers who laid the foundations in the early history of the State. He was the warm friend of education, and labored faithfully in connection with its early movements in Wisconsin. He was also the friend of missions and of temperance, and of human freedom. He died very suddenly, in the midst of his family, in the triumphs of the gospel he had so long proclaimed to others, at the age of sixty-five years.

Dudley, Richard M., D.D., is a great-grandson of Rev. Ambrose Dudley, a famous pioneer preacher of Kentucky, and the head of one of the most illustrious families of the State. He was born in Madison Co., Ky., Sept. 1, 1838. He entered Georgetown College in 1856, with a view to preparing himself for the practice of law. In 1857 he was converted to Christ, and united with the Baptist church at Georgetown. Being impressed with a sense of duty to preach the gospel, he abandoned his purpose of becoming a lawyer, and prosecuted his studies with a view to the ministry. He graduated at Georgetown College in 1860. Having been ordained to the ministry, he accepted the pastorate of East Baptist church, in Louisville, in the spring of 1861. In 1865 his voice failed, and he took editorial charge of the *Western Recorder*, a weekly Baptist paper published in Louisville, and soon afterwards purchased the paper. In 1871 he sold the *Recorder*, and moved to Fayette County, and became pastor of David's Fork church. Next year he accepted a professorship in Georgetown College, still continuing his pastoral relation. In

1877 he resigned his professorship, and gave himself entirely to the work of a pastor. In 1878 he took charge of the church at Georgetown. In 1879 he was elected chairman of the faculty of Georgetown College, and in June, 1880, was elected president of that institution. He is yet a young man, possessing good attainments, fine energy and zeal, and a varied experience, and will be likely to infuse new life into the college.

Dudley, Rev. Thomas Parker, son of Rev. Ambrose Dudley, is the most distinguished preacher among the Baptists of Kentucky. He was born in Fayette Co., Ky., May 31, 1792. In 1812 he entered the army, was made commissary of the Northwestern troops, participating in the battles of Frenchtown and the River Raisin; in the latter was wounded in the shoulder; taken prisoner by the Indians and carried to Detroit. In the fall of 1814 he was made quartermaster of a detachment which reinforced Gen. Jackson at the battle of New Orleans, and the same year was appointed quartermaster-general of Kentucky. From 1816 until 1824 he was cashier of a branch of the old Bank of Kentucky, located at Winchester, and for several years afterwards was engaged in settling up the business of these branch banks. He succeeded his father in the pastorate of Bryant's church in 1825. Of this church he has now (1880) been pastor fifty-five years, and of three other churches almost as long, and he has also been moderator of Licking Association forty-seven years. He resides in Lexington, Ky.

Dulin, E. S., D.D., LL.D., was born in Fairfax Co., Va., Jan. 18, 1821. His father died in Washington in 1823, and left his son when nine years of age. He was blessed with a Christian mother and with the grace of God, and he was converted and baptized in 1839. He entered Richmond College in 1841, and passed through a full course. After graduation he was Professor of Languages in Hollins Institute, Va. He spent a year in special study at the University of Virginia; was ordained in Baltimore in 1848, and in 1849 became pastor at Lexington, Mo.; was a member of the Convention which located William Jewell College, of which he was elected president the following October. In 1856 he was recalled to the Lexington church, and he accepted also the presidency of the Female College located there. In 1858 he became pastor of the church at Kansas City, and in 1859 of the Baptist church in St. Joseph, where he remained six years. After the war he reorganized the school at Lexington. He developed the plan for a Board of Ministerial Education for Missouri in connection with the college at Liberty. In 1870 he founded the Female College at Columbia, and gave six years' hard work to it. In 1876 he removed to St. Joseph, and founded the Female Col-

lege there. He has received the degrees of D.D. and LL.D. He enjoys the confidence and love of his denomination and of many outside of it.

Dunaway, Thomas S., D.D., was born in Lancaster Co., Va., Nov. 5, 1829. He was the son of Col. Thomas S. Dunaway, a prominent Baptist of his time. His mother was Felicia T. Hall, the sister of Rev. Addison Hall, who was the father of two missionaries to China, Mrs. Shuck and Mrs. Tobey. Dr. Dunaway was baptized into the fellowship of the Lebanon Baptist church by his uncle, the Rev. Addison Hall, in September, 1848. His father dying in 1843, just as he was about to send the subject of this sketch, with his brother, to college, his education was afterwards completed at an academy of high grade in his own county. He continued for two years after 1850 to teach school; and subsequently filled for several years the offices of justice of the peace and county surveyor. During this period he determined to enter upon the study and practice of law, and to this end studied with Maj. Samuel Gresham, a prominent lawyer of the county. Just as he was ready to enter upon the labors of his profession his health failed, and for several years he continued quite feeble. In the mean time he recognized God's hand in his affliction, and he resolved to give himself wholly to the work of the Christian ministry. He was licensed by the Lebanon Baptist church in October, 1860, and immediately began to preach for the Lebanon and several other churches, in connection with their pastors, Hall and Kirk. He was ordained Nov. 23, 1862, still preaching without accepting the pastoral care of any church, until October, 1866, when he became pastor of the Fredericksburg church, Va. The honorary degree of D.D. was conferred upon him by Richmond College in 1877. Dr. Dunaway has been an occasional contributor to the public press, and has published "The Memoirs of Rev. A. Hall," an exceedingly interesting book, which has been well received by the public. No man stands higher in the esteem of his own community than Dr. Dunaway, and his labors in Fredericksburg have been greatly blessed in consolidating and strengthening the cause of the denomination.

Dunbar, Rev. Duncan, was born in the northern Highlands of Scotland about the year 1791. The days of his childhood and early youth were spent among the scenes of his birth upon the banks of the Spey. The Highland costume and customs prevailed in this region in Mr. Dunbar's boyhood, and the old Gaelic was still the language of the household. At the age of nineteen his serious attention was directed to the concerns of his soul. After a period of several months, during which he was the subject of deep convictions, he obtained peace through the blood of the Lamb. After his

conversion he removed to Aberdeen and engaged in business, and shortly afterwards married Miss Christina Mitchel, a lady of a gentle, loving disposition, and of deep, earnest piety. For several years Mr. Dunbar remained in Aberdeen, active and zealous in the cause of Christ, and preaching as a layman when opportunity offered. In 1817 he removed to America, and settled in the province of New Brunswick. Though not yet ordained, he felt constrained to preach the gospel. His labors in this field were incessant, and characterized by the same zeal and love for souls that marked his life ministry. After his conversion for a considerable period he was greatly exercised upon the Scriptural mode and subjects of baptism. At length his mind found rest in the adoption of believer's baptism, and he was immersed by the Rev. Mr. Griffis, of St. John, in the harbor of that city, Oct. 31, 1818. He was ordained at that time, or immediately after. Mr. Dunbar removed to the United States in December, 1823, and became pastor of the Baptist church at Nobleborough, Me. June 10, 1828, he accepted a call to the Vandam Street, subsequently called the McDougal Street, church, New York City. This settlement was the entrance into a great field of usefulness, and his pastorate with the McDougal Street church was the most important ministerial work of his life. In 1844 he removed to South Boston. After a pastorate of two years he returned to his church in New York, and remained with them until 1850, when he accepted a call to the Second church of Philadelphia. During his stay of two years with this church a large number of converts were added to it, many of whom lived to become useful and zealous Christians. In August, 1853, Mr. Dunbar ministered to the church at Trenton, N. J. After a service of fifteen months he returned to his old home with the McDougal Street church, and remained until the close of his earthly ministry.

As a man, Duncan Dunbar was remarkable for great kindness of heart, and manifested continually warm and practical sympathy for the distressed of every condition. As a preacher of the gospel he was energetic, earnest, and full of spiritual life. He was pre-eminently a man of prayer, and his long service in the ministry had abundant evidence of the blessing of God. He died July 28, 1864.

Duncan, Hon. James Henry, was born in Haverhill, Mass., Dec. 5, 1793. The fortunes of his ancestors on both his father's and his mother's side were for generations identified with the history of his native place. On his father's side he was of Scotch-Irish descent. The representatives of this race, who came from the famous Londonderry, in Ireland, were the worthy copeers of the early settlers of Plymouth. "In force of character," remarks the biographer of Mr. Duncan, "in zeal

for religion, in previous preparation, in singleness of purpose, the Scotch-Irish were not inferior to the Pilgrims." The subject of this sketch was sent at eleven years of age to Phillips' Academy,



HON. JAMES HENRY DUNCAN.

at Exeter, N. H., at the time the best classical school in New England, if not in the whole country. Among his fellow-students were men who have risen to great distinction in the different professions which they followed. The names of Everett, Sparks, Buckminster, Palfrey, and Dix are among the most honored names in the annals of our country. Young Duncan was fitted to enter Harvard College when he was but fourteen years of age. He graduated in 1812, having passed through his course of study with credit to himself and honor to his friends.

Soon after his graduation he commenced the study of law, and was admitted to the bar in 1815, and opened an office in Haverhill, where for several years he devoted himself to the practice of his profession. The death of his father, in 1822, made it necessary for him to look after the affairs of his estate, and compelled him to withdraw from the active duties of his chosen calling. He took, however, a deep interest in public affairs and in the fortunes of the political party with which he identified himself. He was chosen a member of the House of Representatives and then a member of the senate of the Massachusetts Legislature. At different times during this period of his life he filled responsible places of trust and honor in his own State. In 1848 he was chosen by his district to

represent them in Congress, and was re-elected in 1850. He exercised a commanding influence wherever he was called to act. The tribute of affection and respect which the poet Whittier paid to him after his decease makes honorable mention of him as a man in public life and in his social relations. "His Congressional career was a highly honorable one, marked by his characteristic soundness of judgment and conscientious faithfulness to a high ideal of duty. In private life as in public, he was habitually courteous and gentlemanly. For many years the leading man in his section, he held his place without ostentation, and . . . 'achieved greatness by not making himself great.'"

But it is time to turn from the consideration of Mr. Duncan's character as a public man. He took the most lively interest in the cause of education, and in the great religious organizations of his own denomination. Brown University was especially dear to him. Mr. Duncan was a member of the Board of Fellows of Brown University from 1835 till his death, a period which in many respects may be said to have been a "crisis period" in the history of the institution. It is needless to say that his name and influence were a "tower of strength" in the councils of the corporation. It is thus that Dr. Sears speaks of him as he appeared at its annual meetings or in the larger gatherings of the representatives of the Missionary Union: "Long will men remember the impression made on these and similar occasions by this Christian gentleman and scholar, with his finely-cut features and symmetrical form, his graceful and animated delivery, his chaste, beautiful, and musical language, his pertinent, clear, and convincing arguments, his unflinching fidelity, and his spotless integrity. So blended in him were these various attributes of body and mind that we can think of them only in their union, and it would seem that a mind of delicate mould had formed for itself a bodily organ suited to its own purposes. In him we see how much Christianity can do for true culture, and how beautiful an ornament culture is to Christianity."

Mr. Duncan was a sincere and earnest Baptist from his own honest, intelligent convictions, but like all Baptists he loved with a true Christian affection those who love the image of his Lord and Master of all denominations. He was forty years of age when he made an open avowal of his faith in Christ, but from the time of his public profession to his death men knew where James H. Duncan was to be found when the question was asked, "Is he or is he not on the Lord's side?" His love for his own church in Haverhill amounted almost to a passion. He lived for it and gave to it. He was sad when its spiritual life waned. He rejoiced when the signs of the presence of the converting and sanctifying spirit began to appear. To his

pastors—and we include in them Drs. Hill, Train, Strong, and Bosworth—he was the confiding friend and the discreet counselor. "I can well remember," says Dr. Strong, "how he used to drink in the truth when I myself preached in the spirit of it, and how every such divine influence seemed to reproduce itself in his family and public prayers. With much of variation in his moods, with many doubts and conflicts in his inner life, it always gave strength and help to me to see how invariably principle and not feeling ruled him; how constant and devout was his attendance on the worship of the church, both social and public; and how bound up he seemed to be in all the interests of the Zion of God." Happy the pastor who has in his congregation even but one such man of whom things like these can truthfully be said!

But the interest which Mr. Duncan felt in the promotion of the Redeemer's kingdom went beyond the church of which he was a member. Every good cause had in him a friend. In this respect he resembled his fellow-laborer in "the kingdom and patience of the Lord Jesus,"—Gov. Briggs. For many years he was a member of the Board of Managers of the American Baptist Missionary Union, and for several years its chairman. The cause of home missions and ministerial education, and the publication of a sound religious literature, found in him an earnest advocate. Indeed, he gave himself with untiring zeal to all good objects by which humanity could be elevated and God be glorified.

The writer of this so imperfect sketch dares not trust himself in any attempt to lift the veil which shades from the public eye the domestic life of Mr. Duncan. Many times a recipient of his hospitality, and an eye-witness of what he was in the home circle, he can truly say that nowhere has he ever seen anything that came nearer to his ideal of what the family life of a cultivated Christian gentleman should be. Having said thus much he need say no more, but leave the imagination of the reader to fill up the outlines of the picture.

Having reached the age of seventy-five years, his strength not failing apparently, still fresh and strong, he was suddenly smitten with a malady which ended a useful and well-rounded life. After a brief illness, he died Sept. 8, 1869, and when he passed to his home in the skies a great void was made in his family, his church, and in the denomination, which to this day has never been filled.

Duncan, L. Alexander, a prominent layman and Sunday-school worker in Louisiana and Mississippi, residing at Meridian, Miss., was born in New York City in 1829; in 1847 associated with his brother, W. C. Duncan, D. D., in the publication of the *Southwestern Baptist Chronicle* in New Orleans; continued in 1852 under the name of *New*

Orleans Baptist Chronicle; superintendent of the American Tract Society in the Southwest from 1855 to 1861; published *Bible Student* at Memphis in 1878; subsequently agent of Ministerial Education Board of the Southwestern University; at present engaged in secular business at Meridian, Miss.

Duncan, Rev. Robert Samuel, was born in Lincoln Co., Mo., April 27, 1832. His father was a Baptist minister. His mother was Miss Harriet Kinnard. They were natives of Virginia. Mr. Duncan was converted at nineteen, and he was ordained in 1855 at Bethel church. He was fourteen years pastor of a country church, and a part of the time he was a missionary in Bear Creek Association. In 1869 he was appointed district secretary of the Southern Board for Missouri in the interests of foreign missions, and he still holds this position. He is the author of works entitled "The Primitive Baptists," "History of Sunday-Schools," and "The History of Missouri Baptists," soon to be issued. He lives in Montgomery City, Mo. He is of Scotch ancestry. He is one of the ablest men in our ministry in Missouri; his services to the denomination have been invaluable, and his writings should be read by all Baptists.

Duncan, Samuel White, D.D., son of Hon. James H. Duncan, was born at Haverhill, Mass., Dec. 19, 1838. At the age of twelve he was converted, and in August, 1851, was baptized by Rev. A. S. Train. His preparatory studies were pursued at Kimball Union Academy near Dartmouth College, N. H. In 1856 he entered Brown University, graduating with the honor of the Philosophical oration in 1860. After spending a year in travel, he entered in 1861 Newton Theological Seminary, but left in a little while to enter the U. S. army. Raising in two weeks a company in his native town, he became captain in the 50th Mass. Regiment, and served with honor in the army of Gen. Banks, then commanding the Department of the Gulf. Being mustered out with his regiment, he resumed his theological studies at Rochester Theological Seminary, graduating with the class of 1866.

Immediately after his graduation he was invited to supply for six months the Erie Street church of Cleveland, O. This led to his engagement as pastor. He was ordained in April, 1867, and remained in Cleveland until 1875, when he became pastor of the Ninth Street church, Cincinnati, O., a position which with great acceptance he continues to hold. One of the tangible results of his Cleveland work was the erection of a splendid new edifice on Euclid Avenue, to which the church removed and in which it now worships.

Dr. Duncan in 1879 was elected president of the Ohio State Convention as the successor of Hon. J. M. Hoyt. The honorary degree of D.D. was con-

ferred upon him by the University of Chicago in 1878. He is a fine preacher, an earnest pastor, and is thoroughly interested in everything pertaining to the kingdom of Christ.

Duncan, William Cecil, D.D., was born in New York City in 1824; graduated at Columbia College, 1844; graduated at Madison University, 1846; went to New Orleans and engaged in publication of *Southwestern Baptist Chronicle*; succeeded Rev. I. T. Hinton as pastor of First Baptist church; in 1851 became Professor of Ancient Languages in the University of Louisiana; in 1853 pastor of Coliseum Place Baptist church, New Orleans; died in 1864. Dr. Duncan is the author of a valuable work on baptism, and a translation of Von Rhoden's "John the Baptist," besides other minor works.

Duncan, Col. Wm. H., was born and has always lived in Barnwell Co., S. C. Having in early life lost his father, he was in some measure thrown upon his own resources. He took a clerkship in a store at Barnwell Court-House, in which he became a great favorite. In the war he soon received a colonel's commission. His health having temporarily failed, and being unwilling to keep back others from promotion, he resigned. Having recovered his health, he returned to the service as a private, and rapidly rose again to his former rank.

After the war he studied law, and now holds a high position in the profession. He told the writer that he had never lost a case, simply because he would not take one till he was sure of its justice. He then frequently laid it before the court and submitted it without argument.

But the chief trait of his character is his zeal for Sunday-schools. No other man in the State has delivered so many Sunday-school addresses. His matter, language, and manner give a charm to his lectures seldom equaled. Were there a layman in every county in the Union laboring with equal zeal, the influence for good would be incalculable.

Dunegan, Rev. Jasper, a prominent minister in Northwest Arkansas, was born in North Georgia in 1825; removed to Arkansas in 1844; became a Baptist in 1845, and two years afterwards began to preach. By strong natural abilities he has acquired considerable local reputation as a pulpit orator and platform speaker. Through his instrumentality most of the churches north of Boston Mountain in the State have been planted or strengthened; long moderator of Bentonville Association; has served several terms in the General Assembly of the State, both in the lower house and the senate, during the most critical period since the war. For a number of years he was corresponding editor of the *Western Baptist* for the northwestern part of the State, to which he had been elected by several Associations.

Dungan, Rev. Thomas, was born in Ireland, and for some time he was a resident of Rhode Island, but in 1684, when advanced in years, he came into Pennsylvania. He settled three miles north of Bristol, at Cold Spring, and there he constituted the first Baptist church in Pennsylvania, built a meeting-house, and secured a burial-place for the dead. In 1688, Mr. Dungan was enabled to guide Elias Keach, when distressed by guilt, to the Saviour. He baptized him, and he was sent forth a minister of Jesus from the Cold Spring church. This was the most important event in the history of Mr. Dungan, or of his church, as will be seen by a reference to the memoir of Mr. Keach. He entered the heavenly rest in the year 1688; and before 1692 it is nearly certain that the church had ceased to exist. In 1770 "nothing remained of the Cold Spring church" but a grave-yard and the names of families that belonged to it: the Dungs, Gardeners, Woods, Doyles. He had five sons and four daughters, whose descendants in 1770 numbered between six and seven hundred persons. Mr. Dungan was the first Baptist minister in Pennsylvania. He was buried in the grave-yard surrounding the church. Nothing belonging to his church edifice or cemetery now remains to mark a spot so full of interest to Pennsylvania Baptists, except some foundations which can be distinctly traced across and on one side of a road which passes by the celebrated Cold Spring. The church site is two miles from Tullytown, Bucks County, and about two rods from the pike leading to it, and the same distance from the toll-gate on the Tullytown road. Some of the stones employed to mark graves in the burying-ground are in possession of persons in the neighborhood. The father of the celebrated Dr. Benjamin Rush is said to have been interred in this beautiful ground. Elias Keach, whom Mr. Dungan baptized, established the Lower Dublin church, now the oldest Baptist community in Pennsylvania.

Dunkards.—The word is a corruption of Tunkers, which signifies Dippers. (See GERMAN BAPTISTS.)

Dunn, L. A., D.D., was born in Bakersfield, Vt., June 12, 1814. In May, 1835, he went to Cambridge, Mass., and received private instruction in various branches. In May, 1838, he went to New Hampton, N. H., and devoted some attention to theology and to other branches of education, under the direction of Dr. E. B. Smith, Rev. J. Newton Brown, D.D., and Prof. Eaton. In 1841 he left New Hampton and taught in Bakersfield, Vt. In 1842 he commenced preaching at Fairfax, Vt.; was ordained in the October following, and remained pastor of that church twenty-nine years. He received the degree of D.D. from Hillsdale College, Mich. In 1861 he traveled through Europe,

Egypt, and Palestine. On his return, under the direction of the Christian Commission, he visited the army three times. At the close of the war he was elected a member of the Vermont Legislature, and served three years. In 1869 he resigned his pastorate, having been elected president of the Central University of Iowa. In 1878 he made a second tour through Europe, Egypt, and Palestine, and since his return has published a work entitled "The Footprints of the Redeemer in the Holy Land."

Dunster, President Henry, was born in England probably in 1612. When about twelve years of age his attention was first called to the religion of Jesus. He was educated at the University of Cambridge, and he had among his fellow-students Ralph Cudworth, Jeremy Taylor, and John Milton. He was no doubt an Episcopal minister at first, and then a pious Puritan. He arrived in Boston in 1640.

Four years previous to the coming of Dunster the General Court had appropriated four hundred pounds to establish a college at Cambridge. Mr. Dunster became president of this institution on the 27th of August, 1640.

The new president was the friend of God and of his truth; he was a generous contributor to every good cause.

He was distinguished for his scholarly attainments in Latin, Greek, and Hebrew. In his day he was one of the greatest masters of the Oriental languages throughout the colonies, and Quincy, in his "History of Harvard University," says, "Among the early friends of the college none deserves more distinct notice than Henry Dunster. He united in himself the character of both patron and president; for, poor as he was, he contributed at a time of the utmost need one hundred acres of land towards its support, besides rendering it for a succession of years a series of official services well directed, unwearied, and altogether inestimable. The charter of 1642 was probably, and that of 1650 was avowedly, obtained on his petition. By solicitations among his friends and by personal sacrifices he built the president's house. He was instant in season and out of season with the General Court for the relief of the college in its extreme want." But Dunster was powerfully affected by the imprisonment of Messrs. Clarke, Holmes, and Crandal at Boston for worshipping God as Baptists without leave from the ruling powers; and after a full examination of the baptismal question, the first president of Harvard, a man of extraordinary learning, became a Baptist, and like a Christian man, despising financial losses and stripes and imprisonment, he boldly preached against infant sprinkling in the church at Cambridge, to the great indignation of its friends there and elsewhere. This sealed

his career as president of Harvard. His years of service, marked by a success that created astonishment and gratitude, were quickly forgotten when, as Cotton Mather said, "he fell into the briers of anti-pedobaptism."

Quincy says, "Indicted by the grand jury for disturbing the ordinance of infant baptism in the Cambridge church, sentenced to a public admonition, and laid under bonds for good behavior, Dunster's martyrdom was consummated by being compelled to resign his office of president." "He found the seminary a school, it rose under his auspices to the dignity of a college. No man ever questioned his talents, learning, exemplary fidelity, and usefulness." Dunster deserves all this from the historian of Harvard. He was as noble a servant as ever followed Christ in times when truth demanded painful sacrifices. It is singular that such a man should become a Baptist. Brought up under other influences, having everything earthly to lose and nothing to gain, a profound scholar capable of weighing the merits of the controversy, nothing but the force of truth can account for his adoption of our sentiments. Like Alexander Carson, Adoniram Judson, Baptist W. Noel, and many others of culture and intellect, a tender conscience and the power of truth alone can account for the change. He died Feb. 27, 1659, and entered into that world where both the wicked and the godly cease from troubling and the weary are at rest.

Durfee, Job, Chief Justice, was elected a member of the corporation of Brown University to fill a Baptist vacancy. As the charter requires that persons so elected shall be Baptists, we take it for granted that he was a Baptist in sentiment. He was born in Tiverton, R. I., Sept. 20, 1790. His early days were spent upon his father's farm. When but quite a youth he began to develop those mental powers which afterwards gained him so much distinction in his native State. He entered Brown University in 1809. Dr. Messer was president of the college at the time. It is an indication of the position he held, that near the close of his college course Mr. Durfee prepared and delivered a Fourth of July oration to his fellow-citizens, which was so well received that a copy was requested for publication. He graduated among the foremost scholars of his class, "respected," says his son, "among his classmates for his vigorous powers of reason and imagination."

Mr. Durfee studied law, at the same time devoting himself to literary pursuits and cultivating his talent for poetry. He represented his native place in the State Legislature for six years, where he soon took the high position to which his abilities entitled him as an able debater and an accomplished legislator. From the representation of his State at home he passed to the House of Representatives

at Washington, where he acquitted himself with distinction. He seems, however, to have become disgusted with Congressional life. At any rate, he would, with the independence of a citizen of the State of Rhode Island, whose best legacy was the spirit and honest freedom of its distinguished founder, speak out his own mind. Unfortunately, perhaps he may have thought fortunately for himself, his sentiments did not quite please his constituents, and he was defeated in the attempt to re-elect him. It was a relief from the excitements of political life to retire to his quiet farm, and amid the graver pursuits to which his attention was directed to woo his muse and indulge his poetic fancies, to the amusement and delight of his admiring friends. It was at this period of life that he laid the plan, and in due time carried it into execution, of writing a poem which should rehearse the fortunes of Roger Williams, for whose character he had the most profound regard. When the poem, to which he gave the title "What Cheer?" was completed, his modesty led him to conclude that it was not worthy of publication, "but," as his biographer remarks, "some lurking vanity of authorship—the hope to contribute 'something to the permanence of a genuine Rhode Island feeling'—or the praises of his friends overcame his modesty, and in 1832 a small edition was published by subscription." Its reception at home was anything but flattering to its author, but its merits were heartily recognized abroad, and that prince of reviewers, John Foster, was lavish in his praise of the production of the Rhode Island poet.

Mr. Durfee was appointed associate justice of the Supreme Court of the State in 1833, and two years after was made chief justice. It was while he was on the bench that Rhode Island passed through one of the great crises of its history. We refer to what is known as the "Dorr Rebellion." Judge Durfee was the firm friend of what he believed to be "law and order." He found time amid the pressure of other duties to prepare several valuable works, which were published. While engaged in his professional and literary work he was smitten down with disease, which ended his life July 26, 1847.

Durfee, Hon. Thomas, eldest son of Judge Job Durfee, was born in Tiverton, R. I., Feb. 6, 1826, and was a graduate of Brown University in the class of 1846. He was admitted to the bar in 1848, and in 1849 was appointed reporter of the decisions of the Supreme Court of Rhode Island, which office he held for four years. From 1854 to 1860, he served in the court of magistrates of the city of Providence, being for five years of this time the presiding magistrate. He was Speaker of the House of Representatives in 1863 and 1864. In 1865 he was chosen a State senator, and in June of this year was elected associate judge of the Supreme

Court of the State, which office he held until January 28, 1875, when he was chosen chief justice, which position he now (1880) holds. Judge Durfee, besides his valuable reports, has prepared jointly with Joseph K. Angell, Esq., a treatise on the law of highways, which was published in 1857.



HON. THOMAS DURFEE.

In 1872 he published a volume of poems. He is a member of the corporation of Brown University, of which he was chosen the chancellor in 1879, on the decease of the late Hon. B. F. Thomas. Judge Durfee is a regular attendant upon the worship of the First Baptist church, and identifies himself with the interests of that society.

Durham, Rev. C., was born in Rutherford Co., N. C., April 28, 1844. His mother was the sister of ex-Gov. Baxter, of Arkansas, and Judge John Baxter, of Tennessee. Mr. Durham was baptized in September, 1860; entered the army in April, 1861; was wounded four times; though but a boy, was blessed in conducting prayer-meetings in the army; was received by the Board of Education as a student at Wake Forest in 1867; graduated in 1871; was pastor in Goldsborough from August, 1871, to January, 1876, during which time the membership of the church more than doubled, an old debt was paid, and a pastor's study and parsonage were built; settled in Durham in 1876, where by his labors the church has been greatly strengthened, a new and beautiful house of worship has been built, also a parsonage. Mr. Durham has preached in twenty-five counties in North Carolina and three in South Carolina, and has baptized over

300 persons. He is a trustee of Wake Forest College.

Dutch Baptists in England.—About the seventeenth year of the reign of Queen Elizabeth a congregation of Dutch Baptists was found, without Aldgate, in London, twenty-seven of whom were cast into prison, and two of them were given to the flames. Fox, the author of the "Book of Martyrs," made an earnest appeal to Queen Elizabeth for these humble and harmless servants of the Saviour, but her majesty would not listen to the voice of mercy. This wicked event occurred in 1575.

Duval, Edmund Hillyer, was born in London in 1805; converted young, was baptized by Rev. J. Howard Hinton; was teacher and inspector of schools in England; came to New Brunswick in 1847; and as principal of the Normal School of St. John, and inspector of schools, Mr. Duval served the cause of education in New Brunswick well for thirty years.

Du Veil, Charles M., D.D., was trained from childhood in the Hebrew faith. His parents were evidently persons of intelligence and of ample financial resources, since they gave their son a thorough education.

Du Veil had a special taste for investigating every subject brought to his attention. It made no difference to him what others thought, even though they had been famous for learning, and united to him by the tenderest ties, he must examine everything for himself. A careful study of the prophets convinced him that Jesus was the Messiah; and with great independence of character he avowed himself a Christian. His father, whose hopes were so unexpectedly blighted, and whose heart was so deeply wounded, as he discovered the situation, seized a sword, and, if friends had not interfered, would have slain his son.

The form of Christianity which he embraced was the Roman Catholic. He was doubtless surrounded by nominal and earnest members of that apostate community. His literary attainments were so remarkable and his mental powers so great, that he was soon regarded with general favor as a popular preacher in the French Church. The University of Anjou gave him the degree of Doctor of Divinity, and appointed him Professor of Theology. The publication of his commentary on Matthew and Mark, in which, with great ingenuity, he defended the dogmas of Romanism, gave him the character of an able controversialist: and soon his belligerent talents were summoned into service against the Huguenots, then the chief friends of God, and the worst foes of Romanism, in France; but as he carefully examined the writings of the French Protestants he found that the truth was entirely on their side; and as it was his sovereign he immediately yielded to its precious sceptre. He fled to Holland

to avoid persecution, and there abjured the heresies of the frail "scarlet lady" of the seven hills.

He came to England in search of truth, and a home; and in that country he became a favorite with some of the first men in the Episcopal Church, Stillington, Tillotson, Patrick (Dean of Peterborough), Lloyd (Bishop of St. Asaph's), and Compton (Bishop of London). He was ordained an Episcopal clergyman, and became the domestic chaplain of an English nobleman.

He republished his commentary on Matthew and Mark in England in 1670, extensively revised and corrected. In 1679 he issued his "Literal Explication of Solomon's Song." This effort was highly appreciated by the English clergy, and by the Protestants on the Continent. In 1680 he published a "Literal Exposition of the Minor Prophets," dedicated to Lord Heneage Finch, the lord chancellor. The Bishop of London was so delighted with this work that he gave him the privilege of using his splendid library as freely as if it were his own. In that literary treasury Du Veil became acquainted with the works of the English Baptists, and speedily found that the Bible contained their doctrines; and that, notwithstanding the loss which the avowal would inflict upon him, he must proclaim himself a Baptist. A young woman in the service of the Bishop of London held Baptist principles, for which she was frequently annoyed by her companions; she discovered Du Veil's Baptist tendencies, and procured for him an interview with Hanserd Knollys, and subsequently with John Gosnold; and by Mr. Gosnold he was baptized. This act cost him all his Episcopal friends except Tillotson, the future Archbishop of Canterbury.

Some time afterwards he gave to the world "A Literal Explanation of the Acts of the Holy Apostles." It was published in London in 1685. In it he defends his new opinions with signal ability. It is the most valuable of his works. The celebrated French Protestant minister, Claude, for years Professor of Theology in the College of Nismes, whose reputation is still dear to all French Protestants, and to all sermonizers in England and America, whose knowledge of his writings only extends to his "Essay on the Composition of a Sermon," in a letter to Dr. Du Veil, says,—

"I have perused your Commentary, though it came but lately to my hands, and I have found in it, as in all your other works, the marks of copious reading, abundance of sense, right reason, and a just and exact understanding: and I do not doubt but that the Commentary will be kindly received by the learned, and prove very useful to all those who apply themselves to understand the Scriptures." Claude was a Pedobaptist.

Du Veil was familiar with all Jewish and

Christian learning; and his departure from the Church of England and adoption of our sentiments and people, at a period when the Baptists were oppressed by the bitter hatred of James II., of the whole Episcopal establishment, and of nearly all English Pedobaptists, is a remarkable testimony to his conscientiousness, and to the truth of our doctrines.

Dwelle, Rev. George W., one of the most useful and prominent among the colored Baptists of Georgia, resides in Americus, and has charge of Shady Grove (colored) Baptist church, in Sumter County, and, also, of the Eureka (colored) Baptist church, at Albany. He stands high among his brethren, who repose great confidence in him. He is the clerk of the Ebenezer (colored) Baptist Association, and of the Missionary Baptist Convention of Georgia, having held each position since the organization of those bodies, in which he himself took a leading part. Under the appointment of this Convention he acted as an agent in collecting funds for the college building in Atlanta, and also as a State missionary. He was born in Augusta in 1833, and was converted in 1855. He joined the Springfield (colored) Baptist church at Augusta in 1856, and immediately, with great decision, entered upon religious duties; was in turn made superintendent of the Sunday-school and deacon of the church; was licensed to preach in 1873, and ordained in 1874. He has always been a steady worker in the church and Sunday-school; has strongly favored missions and education, and stands high in the estimation of both races, among the Baptists of Georgia, as a good preacher and a man of fine character.

Dye, Rev. Daniel, was born in Johnstown, Montgomery Co., N. Y. He was converted in 1823, and at once began to exhort men to repentance. In 1824 he was licensed to preach, and ordained in 1831 to the work of the ministry. Elder John Smitzer preached the sermon and Elder John Peck made the consecrating prayer. Mr. Dye has devoted his life to itinerant and pioneer labor almost exclusively. In the State of New York he labored at sixteen different places, either gathering churches or strengthening the feeble flock of God. Frequent revivals attended his ministry. In 1844 the American Baptist Home Mission Society sent him as its missionary to Davenport, Iowa, and Rock Island, Ill. The following year he entered the Territory of Wisconsin. He labored at Prairieville (now Waukesha), Raymond, East Troy, Darien, Walworth, and other places, confining his efforts mostly to Walworth and Racine Counties. He is eighty-one years old, and preaches still when called upon. During his ministry of over fifty years he has preached 6000 times, baptized 400 persons, attended 600 funerals, and married 400 couples.

Dyer, Rev. A. Nichols, was born in East Greenwich, R. I., May 1, 1803; was converted when very young; graduated at Hamilton in 1829; founded the church in Harrisburg, Pa., in 1830; was pastor of Roxborough in 1832; organized the church at Chestnut Hill; in 1837 was pastor in Phoenixville; aided in the formation of churches in East Nantmeal, Caernarvon, and West Calm, and afterwards was pastor of the former two; then of the Bethesda and Danville churches. He died in Philadelphia, Nov. 6, 1867.

Dyer, Rev. Sidney, Ph.D., was born at White Creek, Washington Co., N. Y., in 1814. He joined the army in the Black Hawk war of 1831, and was sent to fight the Indians. He continued in military life for about ten years, and rose to a position both pleasant and lucrative. But his desire to preach grew so overpowering that at twenty-two years of age he entered upon a course of study under the direction of Rev. Charles G. Sommers, D.D., then pastor of the South Baptist church, New York. He was ordained in 1842, and preached first in a church near his former residence at Brownsville, and afterward as a missionary among the Choctaws. Subsequently he occupied the office of secretary of the Indian Mission Board at Louisville, Ky. In 1852 he became pastor of the church at Indianapolis, and in 1859 was chosen district secretary of the American Baptist Publication Society at Philadelphia. He still remains in the service of the society, and continues with remarkable vigor his labors as preacher, author, and poet. He received the degree of A.M. from Indiana State University, and that of Ph.D. from the University at Lewisburg, Pa. His earlier contributions to poetry appeared in various literary journals, and were subsequently published in a volume entitled "Voices of Nature." Some of his verses embody very tender reminiscences of his early life and fellowships. He has also published "Dyer's Psalmist," "Winter's Evening Entertainment," occasional sermons, and a numerous collection of songs and ballads. Some

of his sacred verses will doubtless occupy a permanent place in the services of the sanctuary. More recently he has contributed a charming and invaluable series of books for young people, among which may be mentioned "Great Wonders in Little Things," "Home and Abroad," "Black Diamonds," "Boys and Birds," "Hoofs and Claws," "Ocean Gardens," and "Elmdale Lyceum." These volumes evidence the author's wonderful tact and clearness in leading the mind through a knowledge of nature to the contemplation of nature's God.

His daughter, Mrs. Mattie Dyer Britts, is also widely known as a writer of marked ability. She has already published several juvenile volumes, and is a contributor to a number of literary and religious journals.

Dyke, Daniel, M.A., was born at Epping, Essex, about 1617. He was educated at the University of Cambridge. After receiving episcopal ordination he was appointed to the living of Great Haddam, Hertfordshire, worth about £300 per annum. He soon became noted as a man of great learning and deep piety, and speedily was invested with a very extensive influence. He was appointed by Cromwell in 1653 one of the Triers for the examination and admission of godly ministers into the national church. The Lord Protector also made him one of his chaplains. When Cromwell ordered a collection to be taken up in all the parish churches in England for the persecuted Waldenses, Mr. Dyke's name, with many others, appeared in the proclamation as commending the object. Cromwell himself gave £2000 on the occasion. Before the Act of Uniformity was passed, Mr. Dyke withdrew all his services from the national church, and preached wherever he had an opportunity until the year 1668, when he was appointed co-pastor with the celebrated William Kiffin. He retained this position for twenty years, when he entered upon his eternal rest, in the seventieth year of his age.

He was a man of great attainments, of extreme modesty, and of marked usefulness.

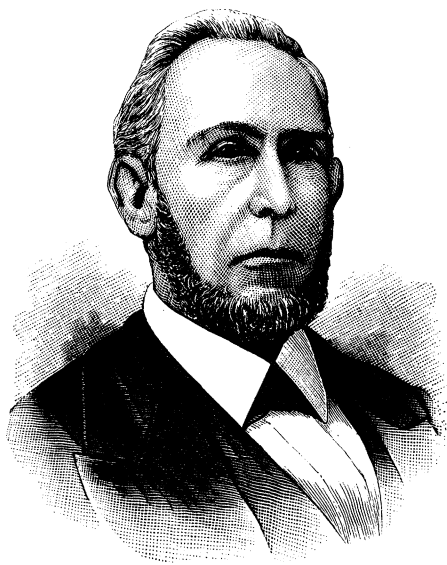
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Eaches, Rev. Owen P., was born at Phoenixville, Pa., Dec. 11, 1840; baptized Feb. 20, 1853; graduated at Lewisburg University in 1863, and from the theological department two years later. He taught in the university in 1865-66; was ordained at Nicetown, Philadelphia, October, 1866; became pastor of the old church at Hightstown, N. J., June 1, 1870. Here his labors have been very successful in building up the church and in the conversion of souls. His influence is largely felt in the affairs of Peddie Institute. He has been for a long time secretary of the board governing that academy, and when Dr. Fish resigned the secretaryship of the New Jersey Baptist Education Society, in 1873, Mr. Eaches was elected to that position, and still holds it. He is a close student, an active pastor, and a frequent contributor to the periodicals.

Eager, Rev. E. C., pastor at Brookhaven, Miss., was born in Vermont in 1813; graduated at Madison University, N. Y., in 1841; began his ministerial labors as a missionary at Memphis, Tenn., in 1842. Here he gathered about forty Baptists and preached to them three months; then he removed to Granada, Miss. He filled several other pastorates in the State, then accepted an agency of the Southern Baptist Publication Society, Charleston, S. C., in which he developed rare qualifications for raising money for benevolent uses; as an agent of Mississippi College he obtained one hundred and twenty thousand dollars; was the successful agent of the Bible Revision Association up to the war; after the war he again became agent of Mississippi College and the Domestic Mission Board of the Southern Baptist Convention until he settled in his present pastorate.

Eagle, Rev. J. P., a prominent minister at Lonoke, Ark., was born in Maury Co., Tenn., in 1837, but he was reared in that part of Arkansas where he has since labored; was a lieutenant-colonel in the Confederate army; since the war has served a number of terms in the State Legislature; began to preach in 1868, and has since supplied a number of churches in his region. Being a wealthy planter, he has preached without charge to his churches, but inculcates the duty of ministerial support and contributes largely to the cause. In a recent political State Convention, without being a candidate, he received a respectable vote for governor.

Earle, Rev. T. J.—This most estimable brother was born in Spartanburg Co., S. C., Dec. 23, 1824; baptized in 1845 by Rev. J. G. Landrum, and ordained in 1852. He took his literary and his theo-



REV. T. J. EARLE.

logical course in Mercer University. He was four years pastor at Pendleton, S. C., and left the church in a highly prosperous condition. He then settled in Gowensville, Glennville Co.; S. C., where he has preached about twenty-four years, twenty-four at Holly Spring, and eighteen at Milford. He has taught for many years as principal of the Gowensville Seminary. He has baptized an unusual number of pupils, and many have been baptized by others. His countenance is a true index of his noble soul. Modesty is the crown of all his virtues. When the writer proposed to try to get him the title of D.D. he peremptorily refused. He is an accomplished scholar, a fine preacher, and one of the most perfect Christian gentlemen the writer has ever known.

Early, Rev. M. D., pastor at Dardanelles, Ark., was born in Georgia in 1846, but was reared in Clarke Co., Ark., whither his father removed in 1858; began to preach in 1870, and served a number

of churches in the region of his home until 1875, when he was called to Hope, Hampstead County, where he did a noble work. In 1877 he was called to the Third Street church, Little Rock. With this feeble interest he labored successfully two years, and then removed to his present important field. Mr. Early is an acceptable preacher, and one of the rising young men of the State.

Eason, Rev. F. W., was born in Charleston, S. C., Oct. 31, 1837; baptized December, 1858, by Dr. Basil Manly, Sr.; entered the army April, 1861; surrendered under Gen. J. E. Johnston at High Point, N. C., May 15, 1865; was captain of infantry, and afterwards of artillery; was a merchant after the war; was called to ordination by Darling-ton church in 1867, Drs. J. O. B. Dargan, Richard Furman, and Geo. Bealer forming the presbytery. After seven years' service as pastor in Darlington, S. C., went to the theological seminary in Greenville, S. C., taking the full course. Mr. Eason has served the Fayetteville church, N. C., and is now pastor in Newberne. He was educated at Charleston College, S. C. He has a fine literary taste, and he is popular as a preacher, pastor, and lecturer.

East Alabama Female College, located at Tuskegee, was founded by the Tuskegee Association in 1850. The buildings were of the most beautiful and modern style, and cost not less than sixty thousand dollars. It had a brilliant career of twenty years. Dr. Bacon, Gen. W. F. Perry, Rev. A. J. Battle, D.D., Rev. E. B. Teague, D.D., and Prof. R. H. Rawlings, A.M., were presidents of this institution. By accident or by incendiary it was burned in 1870, and so ended its history.

Eastin, Rev. Augustine, a brilliant preacher of the last century, was one of the first converts to Baptist principles in Goochland Co., Va. He soon became a zealous minister, and was incarcerated in Chesterfield jail for preaching contrary to law. He moved to Kentucky in 1784, and was one of the constituents of Bryant's church, in Fayette County. Afterwards he moved to Bourbon County, where he formed Cowper's Run church, in 1807. He appears to have been popular and useful till he became an Arian, and was cut off from the Baptists. He maintained a good moral character to the end of life.

East Troy, a village of Walworth County. It was here that the Wisconsin Baptist State Convention was organized in 1846, and where Conrad, Delaney, and Miner toiled with great self-denial but unflinching loyalty to Christ in the early history of the State.

Eastwood, Rev. Thomas Midgely, was born at Manayunk, Pa., May 11, 1848. He was baptized by Rev. Miller Jones, at Bridgeport, Pa., in March, 1863, and was received into the member-

ship of the First Baptist church of that place. He was educated at the University of Lewisburg and at Crozer Theological Seminary. He graduated at Lewisburg in June, 1872, and at Crozer Theological Seminary in May, 1874. His ministry began with the First Baptist church, Wilmington, Del., May 1, 1874, and he was ordained in June of the same year. The chairman of the council of ordination was Rev. James Trickett, and the clerk Rev. W. R. McNeil; Rev. J. M. Pendleton, D.D., Rev. George W. Anderson, D.D., Rev. George W. Folwell, Rev. E. W. Dickinson, D.D., and Rev. Miller Jones participated in the exercises of ordination. During his ministry at Wilmington he has organized the Shiloh Baptist church, the first colored Baptist congregation in the State of Delaware. He assisted in the formation of the Delaware Baptist Missionary Union, which was organized September, 1874, and was its first secretary. He has also been actively engaged in furthering the interests of the Delaware Baptist Union. He was its first president, and has been three times elected to the office. At present he is pastor of the Bethany Baptist church, which is the outgrowth of a union of the Elm Street with the First Baptist church, effected in 1876. He has thus had at present writing a continuous pastorate of six years.

Eaton, Geo. W., D.D., LL.D., was born at Henderson, Huntington Co., Pa., July 3, 1804; family removed to Ohio in 1805; entered, 1822, Ohio University, at Athens, and remained two years; from 1824 to 1827 was engaged in teaching in Prince Edward Co., Va.; in 1827 entered junior class at Union College, Schenectady, and was graduated in 1829; in 1830 was elected tutor in the academy at Belleville, N. Y.; from 1831 to 1833 was Professor of Ancient Languages in Georgetown, Ky., and acted as president of the institution the last six months; in 1833 became connected with Madison University (see article MADISON UNIVERSITY), then Hamilton Literary and Theological Institution; from 1833 to 1837 was Professor of Mathematics and Natural Philosophy; from 1837 to 1850 occupied the chair of Ecclesiastical and Civil History; 1850-61, Professor of Systematic Theology and president of Madison University; Professor of Intellectual and Moral Philosophy, from 1856 to 1868; from 1861 to 1871 president of Hamilton Theological Seminary and Professor of Homiletics. Died Aug. 3, 1872. It is well-nigh impossible within brief limits to describe adequately this great man. In person he was tall, well formed, and pleasing in his movements, the features denoting great kindness of heart. In character he was gentle, unsuspecting, confiding, and hopeful,—a very Christian gentleman.

He was devoted to the interests of the institution, and when his failing health compelled his

retirement he felt he was severing himself from his very life. Not an old man when he died, yet he had become aged by severe toil and faithful ser-



GEORGE W. EATON, D.D., LL.D.

vice in the interests of the university. By nature Dr. Eaton was an orator, and yet he possessed the best elements of a successful teacher. Few men have more deeply impressed themselves upon the character of their pupils than he. His influence, in connection with Dr. Hascall and Dr. Spear, carried the college through its darker hours, and to him the friends of education, and especially the Baptists of New York, owe a debt of gratitude which it will be impossible to pay.

Eaton, Rev. Isaac, A.M., was the son of Rev. Joseph Eaton, of Montgomery, Pa.; was converted in early life, and joined the Southampton church, Pa. He soon began to preach, and when twenty-four years of age took charge of the church in Hopewell, N. J., Nov. 29, 1748. Rich blessings descended upon his pastorate, which ended only with his life, twenty-six years afterwards. He immediately became prominent in the Philadelphia Association, and the way was soon opened for his great work.

The "Elders and Messengers of the several congregations baptized on profession of faith in Pennsylvania, New Jersey, and Provinces adjacent," at Philadelphia, on Oct. 5, 1756, passed the following resolution:

"Concluded to raise a sum of money toward the encouragement of a Latin grammar school, for the promotion of learning among us, under the care of

Brother Isaac Eaton, and the inspection of our brethren, Abel Morgan, Isaac Stelle, Abel Griffith, and Peter B. Van Horn."

The school was opened under this comprehensive resolution. While men who became eminent in divinity went out from the teaching and influence of that wonderful man, other professions were well represented. Eaton was the first teacher among American Baptists who opened a school for the education of young men for the ministry. Among his students were James Manning, D.D., first president of Rhode Island College (now Brown University), said to have been Eaton's first student; Samuel Jones, D.D., Hezekiah Smith, D.D., David Jones, A.M., Isaac Skillman, D.D., a number of physicians (Mr. Eaton had studied medicine, and practised among the poor), and several members of the legal profession. Mr. Eaton died before attaining old age. The tablet erected to his memory, first in the meeting-house, and now in the cemetery of the Hopewell church, has this inscription:

"To the front of this are deposited the remains of Rev. Isaac Eaton, A.M., who for upwards of 26 years was pastor of this church, from the care of which he was removed by death, on the 4th of July, 1772, in the forty-seventh year of his age.

In him with grace and eminence did shine
The man, the Christian, scholar, and divine."

He left little of his literary productions. There is a charge delivered at the ordination of his pupil and intimate friend, Rev. Samuel Jones, A.M., Jan. 2, 1763, which is full of wise counsels very happily expressed. Dr. Jones preached "Mr. Eaton's funeral sermon. His subject was "Resignation," and his text Job i. 21. Toward the close of the discourse, having mentioned the intimacy between them, he says, "It might be expected I should say something concerning him; and verily much might be said with the greatest truth. The natural endowments of his mind; the improvement of these by the accomplishments of literature; his early, genuine, and unaffected piety; his abilities as a divine and a preacher; his extensive knowledge of men and books; his catholicism, prudence, and able counsels; together with a view of him in the different relations, both public and private, that he sustained through life with so much honor to himself and happiness to all who had connection with him, would afford ample scope, had I but abilities, time, and inclination, to flourish in a funeral oration. But it is needless, for the bare mentioning them is enough to revive the idea of him in the minds of all who knew him."

The house in which Mr. Eaton conducted the first institution for the education of Baptist ministers on this continent is still in the village of Hopewell, N. J., on the Bound Brook Railroad. The structure is a substantial frame building, in good con-

dition, located near the Calvary Baptist church, and not far from the Old-School Baptist church edifice, in which the descendants of the people to whom he ministered are accustomed to meet for the worship of God.

Eaton, Rev. Jeremiah S., was born in Weare, N. H., in June, 1810. He was a graduate of Union College in the class of 1835. He took the full course of study at Newton, graduating in 1839. He was ordained as pastor of the First Baptist church in Hartford, Conn., Nov. 13, 1839. He remained in Hartford five years, and then accepted a call to the Free Street church, in Portland, Me., which connection he held for ten years. Ill health compelled him to resign in 1854. He died at Portland, Sept. 27, 1856.

Eaton, Joseph H., LL.D., was born in Berlin, Delaware Co., O., Sept. 10, 1812. His father died when he was a child, and he was brought up by his mother, a woman of great force of character and remarkable for her strong faith in God. Once during his childhood he was supposed to be dead, the physician pronounced him dead, and only the child's mother doubted the statement. She maintained, in despite of all appearances, that the boy still lived, because he was a child of too many prayers to die so young. She believed that God had a work for him to do, and the child recovered. He made rapid progress in his studies in the neighboring schools, and it was soon necessary for him to seek larger advantages for study. Being the youngest son, his mother parted with him with great reluctance, saying, "Joseph, I have but a little while to live. I believe God has a work for you, and you must be educated to fit you for it, and hence you must go." He accordingly left home and entered Worthington Academy. His brother, George W. Eaton, was at this time professor in Georgetown College, Ky., and afterwards in the Hamilton Literary and Theological Institution, N. Y. Joseph, after finishing his course at the academy, went to Georgetown, Ky., where he studied until his brother left, following him to Hamilton, where he graduated in 1837. In the same year he removed to Davidson Co., Tenn., where he taught school for six months, and thence went to Fayetteville, Tenn., to take charge of an academy. Here he remained three years. In 1841 he was elected a professor in the new Baptist institution at Murfreesborough, Tenn., and in 1847 he was appointed its president, it being named the Union University. He was ordained in 1843; was pastor in Murfreesborough, and of several country churches, preaching every Sunday, and faithfully teaching in the class-room, until he impaired his health by excessive labors, and died Jan. 12, 1859. Dr. Eaton was a man of great earnestness, laboring with an untiring zeal that nothing could thwart. As an educator he had

but few equals, being distinguished for his power of imparting instruction and stimulating a love of knowledge; for a thorough control over students, shown in discipline and in influence upon their characters; and for his ability to win the affection of his pupils. As a preacher, Dr. Eaton was earnest and impressive, of impassioned utterance and rapid delivery. His power to fix attention and impress his thoughts upon his hearers has seldom been equaled. He won the enthusiastic devotion of those who knew him, of all classes and grades of society. His fellow-ministers, professors, the churches to which he preached, his many students, and his servants, all loved him as few men are loved. Handsome in person, gracious in presence, genial in manners, and winning in conversation, he was eminent in the qualities which make men charming in the home circle, as he was in those which make a great teacher and preacher. There was about him a sense of reserved power. The strength of the man was always felt beneath his genial graciousness. His children and his students would face any danger rather than have him know that they had been guilty of a dishonorable action, so much did they dread the glance of his eye, so much did they value his approving smile. His virtues live in the memories of all who knew him.

Eaton, Thomas Treadwell, D.D., was born in Murfreesborough, Tenn., Nov. 16, 1845, and was educated partly at the Union University, Tenn., partly at Madison University, N. Y., and partly at Washington College, Lexington, Va. Dr. Eaton was pastor at Lebanon and Chattanooga, Tenn., and he is now pastor of the First Baptist church, Petersburg, Va. From 1867 to 1872 he was professor in Union University, Murfreesborough, Tenn. He has published a small volume, "The Angels," issued by the American Baptist Publication Society, and he has contributed to many of the denominational papers, chiefly the *Religious Herald*, of Virginia. During 1870-71 he was one of the editors of the *Christian Herald*, of Tennessee, and he is prominent in all denominational meetings. He is a vigorous and polished writer, and a man of ripe culture. Dr. Eaton received the degree of D.D. from Washington and Lee University, Va., in 1878.

Eaton, William H., D.D., was born in Goffstown, N. H., Sept. 4, 1818, and was a graduate of Brown University in the class of 1845. He took the full course of study at the Newton Theological Institution, graduating in the class of 1848. His ordination took place in August, 1849, and he was pastor of the Second Baptist church in Salem, Mass., from 1849 to 1854. Having resigned his pastorate, he accepted an appointment as an agent to solicit funds for the endowment of the New London Academy. Returning to the active duties of the ministry, he became pastor of the Baptist

church in Nashua, N. H., one of the largest and most flourishing churches in the State. Here he remained four years. He next accepted an appointment to act as an agent to raise funds for the better endowment of the Newton Theological Institution. "By his quiet, patient, and well-directed efforts," says Dr. Hovey in his historical address, "complemented at the last by the powerful exertions of a few distinguished brethren, the sum of \$200,000 was raised by subscription, and in amounts varying from \$1 to \$18,000." Dr. Hovey also remarks, "A fortnight, more or less, before the time for completing this subscription expired, a meeting of the subscribers was held in Tremont Temple, Boston, at which Dr. Eaton stated that he had secured pledges to the amount of about \$177,500, but could not obtain the required sum, \$200,000. Thereupon Gardner Colby and J. Warren Merrill were appointed a committee to raise the subscription to \$210,000. The time for doing this was short, but the task proposed was accomplished." Having completed his work as the agent of the Newton Theological Institution, Dr. Eaton returned to the active duties of the ministry by accepting, in 1872, an invitation to become the pastor of the Baptist church in Keene, N. H., where he is now living.

The degree of Doctor of Divinity was conferred on Dr. Eaton in 1867 by Brown University, of which he was appointed a trustee in 1876.

Eccles, Rev. Samuel, was born in the County of Roscommon, Ireland, and for a time was a merchant in his native country. Afterwards he went to France and took an active part in the terrible struggles of the revolution of 1792-93, until sickened by the enormities practised in the name of liberty, he resigned his commission and came to this country.

Soon after his arrival in South Carolina he was converted and united with the Baptists. Called of God to the ministry, he spent four years in literary and theological studies, and entered upon the active duties of the pastorate. His labors were greatly blessed for years, and when his prospects were unusually bright he passed into the heavenly rest, on the 12th of August, 1808.

As a preacher he was zealous and energetic, and manifested acquaintance with the heart and conscience, which he addressed with great power. He endured his last sufferings with calm submission to the will of Providence, and he died full of peace.

Eddy, Daniel C., D.D., was born in Salem, Mass., May 21, 1823, and was baptized July 3, 1842, into the fellowship of the Second Baptist church in that city. After the completion of his literary and theological education he was called to the pastorate of the First Baptist church in Lowell, Mass., Jan. 2, 1846, and was ordained in the same month. This relation continued for ten years, and they were

years of great prosperity with the church. The whole number added to it was 1005, of which 637 were baptized. In 1850, Dr. Eddy went abroad to recruit his health, which was impaired by long-con-



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tinued ministerial labor. In 1854, a year which is embraced within the period when what was known as the American, or "Know-Nothing" party had so prominent a place in the politics of the country, Dr. Eddy was chosen as a representative from Lowell to the Legislature of Massachusetts, and, quite unexpectedly to himself, he was elected Speaker of the House. Without having had any experience in presiding over a deliberative assembly, he discharged the duties of his office so satisfactorily that the House passed a unanimous vote thanking him "for the promptness, ability, and urbanity with which he had performed the duties of presiding officer during the prolonged deliberations of the present session."

In 1856, Dr. Eddy was called to the Harvard Street church in Boston, and installed as pastor on the last Lord's day in December. Twice during this pastorate Dr. Eddy went abroad, extending his visit the second time to the Holy Land. Four hundred and seventy-eight persons were received by letter and by baptism into the Harvard Street church while Dr. Eddy was its minister.

In November, 1862, a call was extended to Dr. Eddy by the Tabernacle church in Philadelphia. He accepted it, and was installed Nov. 6, 1862, remaining there two years, when he was invited to the Baldwin Place church in Boston. The church

for various reasons, chiefly on account of the unfavorable location of their house of worship, had become very much reduced in numbers. A change of location carried them to the "South End," where a new church edifice was erected in Warren Avenue, an almost entirely new congregation gathered, and prosperity attended the enterprise. Dr. Eddy was called from Boston to the First Baptist church in Fall River, Mass., and returned again to Boston to enter upon a work in which for many years he had taken a deep interest,—the opening of a place of worship at the "South End" on the free system. Various circumstances combined to make the enterprise not so successful as he desired, and it was abandoned. He is now the pastor of the church in Hyde Park, one of the pleasant suburban villages in the neighborhood of Boston.

Dr. Eddy has written a large number of books, some of which, especially his "Young Man's Friend," have had a very extended circulation. Several books, the result of his travels abroad, have also been widely circulated. Few of our ministers have had a more active and successful ministry than Dr. Eddy, and few ministers have superior ability, culture, and piety. Harvard College conferred on him the degree of A.M. in 1855, and Madison University the degree of D.D. in 1856.

Eddy, Herman J., D.D., was born in Marion, Wayne Co., N. Y., Dec. 10, 1810; baptized in 1827; studied at Hamilton Literary and Theological Institution; received the degree of A.M. from Madison University, and D.D. from Shurtleff College; was ordained at Marion in 1834. His first settlement as pastor was in Scipio, N. Y. After five years of successful labor he accepted the call of the church in Jordan. In 1849 he took charge of the Cannon Street Baptist church, New York. In 1856 he became pastor of the First Baptist church of Bloomington, Ill., where he founded the *Illinois Baptist*, which was subsequently consolidated with the *Christian Times*, now *The Standard*, of Chicago. In 1861 he was commissioned chaplain of the 33d Regiment of Ill. Vols., known in the West as the Normal Regiment. After two years' service becoming disabled he resigned and accepted the pastorate of the First Baptist church of Belvidere, Ill. In 1869 he was called to the Central Baptist church of Syracuse, N. Y. He prospered in all his settlements; in the last three the churches built new and large houses of worship. When in New York he was a member of the board of the American and Foreign Bible Society, and afterwards of the American Bible Union, of which he was one of the founders. He is the author of several printed sermons and public addresses, and was the regular correspondent of the *New York Recorder* and the Michigan *Christian Herald*. He has also contributed to the *Standard*,

of Chicago, the *Baptist Weekly*, and other journals of New York. An injury caused by a fall in 1873 induced him to retire from pastoral work, since which he has resided in the city of New York.

Eddy, Richard Evans, was born in Providence, R. I., July 19, 1802, and was a graduate of Brown University in the class of 1822. On leaving college he went into business in his native city, and continued in it till 1841, when he was appointed deputy collector of the port of Providence, which office he held for four years. In 1845 he was elected treasurer of the American Baptist Missionary Union, and removed to Boston, where he became an active and much beloved member of Dr. Baron Stow's church. For nine years he held the office to which he had been chosen, greatly to the satisfaction of the society. His official relations to his missionary brethren were of the most tender nature; he endeared himself to them by his interest in their work, and his sympathy with them in all their trials. The state of his health obliged him to resign his office in 1854, and he returned to his old home in Providence. For the last fourteen years of his life he held the office of deacon in the First Baptist church, of the Sabbath-school connected with which he had at an earlier period in his life been for nine years the superintendent. He died in Providence, April 29, 1870.

Edgren, John Alexis, D.D., the head of the Scandinavian department in the theological seminary at Morgan Park, Ill., was born in Wermland, Sweden, in 1839. After passing through the preparatory department of the elementary school of Carlstad he went to sea in 1852, sailing in ships of five different nations. In 1857 he was converted while at sea, and in 1858 was baptized. Entering the navigation school at Stockholm, he graduated in 1859 with the highest honors conferred in Sweden upon naval students. He then returned to the sea, sailing as mate and second mate of Swedish vessels. In 1862 he was examined as teacher of navigation, and passed successfully. In that year he came to this country, and as the war was in progress he entered the U. S. navy as acting ensign, and subsequently served as sailing-master. In 1863 he resigned and attended lectures in Princeton Theological Seminary. Again, in 1864, he entered the navy, and was placed in command of the U. S. steamer "Catalpa," sailing from Philadelphia to the Charleston blockade. Subsequently he volunteered for service at the naval battery on Morris Island, and participated in several engagements. In 1865 he finally resigned and left the sea, fully determined to obey the call he had long been conscious of, to preach the gospel. His first service was as colporteur and missionary of the American Baptist Publication Society. In the fall of 1865 he entered upon the study of theology at

Madison University, and in 1866 was appointed by the Missionary Union a missionary to Sweden. Upon returning to America in 1870 he was called to the pastorate of the Swedish Baptist church in Chicago, with an appropriation from the American Baptist Home Mission Society. In the fall of 1871 he began giving instruction at the theological seminary to Scandinavian students, himself pursuing study in the seminary at the same time, and graduating in 1872. The interest awakened by his work as instructor of Scandinavian students in various branches of theology eventuated in the founding of the Scandinavian department as a permanent branch of the seminary work.

At the present date (1880) 29 students have graduated from this department, and have become ministers of the gospel among their own people. Hundreds under their preaching have professed conversion and have been baptized. With the work of instruction Prof. Edgren has associated the editing of a Swedish religious paper. Six other religious publications are fruits of his pen.

Educational Institution for Ministers, The First American Baptist.—See article on REV. ISAAC EATON, A.M.

Edwards, Dr. Benjamin F., was born in Maryland, July 2, 1797, and converted in Kentucky in 1826. He removed to Illinois in 1827, and to St. Louis, Mo., in 1845. He died in Kirkwood, Mo., in April, 1877.

Dr. Edwards held a distinguished position as a medical practitioner. He had a superior intellect, richly furnished with the results of extensive reading and study. He was popular in social gatherings, and greatly beloved by a very numerous circle of friends and acquaintances. His golden wedding in 1869 was an occasion of great joy to the large numbers whose congratulations the aged and honored couple received at the time of its celebration, and to the whole community in which Dr. Edwards was so highly esteemed.

He loved the Saviour and his people, and cherished his own church with peculiar affection. To him there was no book like the Bible, reverence for which increased with his advancing years. He held tenaciously the doctrines and practices of the Holy Scriptures, and his faith was proved by a consecrated life.

While living in Edwardsville, Ill., the first missionary Baptist church in that State was formed in his residence, April 18, 1828. He assisted at the organization of the Edwardsville Baptist Association, Oct. 16, 1830. He was one of the original trustees of Shurtleff College in 1836. This great and good man expired in the triumphs of faith.

Edwards, Cyrus, LL.D.—Although Dr. Edwards became actually the member of a Baptist church only in his eighty-first year, he was the

friend and supporter of such churches through many years, as also of Shurtleff College, in Upper Alton, which place was his home during the later portion of his life. He was born in Montgomery Co., Md., Jan. 17, 1793, his family being of Welsh origin, and residents of Virginia, until his father's removal to Maryland in 1750, from the earliest colonial times. In 1800 his father removed to Bardstown, Ky., in which place Cyrus attended a private academy kept by Mr. Daniel Barry. He began the study of law at the age of nineteen, and removing to Illinois, was in 1815 admitted to the bar at Kaskaskia. After this event he removed to Potosi, Mo., sixty miles south of St. Louis. In Missouri he became the personal friend of Thomas H. Benton and other eminent persons, and he acquired marked distinction in his profession. After some fourteen years' residence in Missouri, Mr. Edwards removed to Edwardsville, Ill., a town named for his brother, Hon. Ninian Edwards, one of the early governors of Illinois while yet a Territory.

In 1832 he became a member of the Illinois Legislature, and so continued until 1840, when he retired from politics until summoned again to public duties by the exciting events of 1860. His entire efforts for his fellow-citizens were characterized by integrity, high principle, and signal ability.

As a friend of education Dr. Edwards is especially remembered. He was one of the most liberal friends of Shurtleff College, having given to it at one time real estate valued at \$10,000, besides other generous donations. For a period of thirty-five years he was president of its board of trustees. He was also most active in the origination of the State Normal School at Bloomington. In the eighty-first year of his age Dr. Edwards was baptized into the fellowship of the Upper Alton church, and remained in its communion until his death.

In 1837 he was a candidate for governor of Illinois, and he only failed because his political friends were in a hopeless minority.

The Alton *Weekly Telegraph* of Sept. 6, 1877, speaking of him, says, "With Hon. Cyrus Edwards has passed away one of the most prominent men in the early history of Illinois, whose residence therein was coeval with the existence of the State government. Of the famous men of earlier days who made the pioneer history of Illinois brilliant, few stand out with greater prominence, and few are more worthy of grateful remembrance than Mr. Edwards. In all the great movements in the early history of the State his name is conspicuous, and in all it is recorded with honor. He was the last survivor of the statesmen who, prior to the year 1840, wielded the destinies of Illinois." When he passed away a great American citizen fell, and

an illustrious servant of Christ entered upon his reward.

Edwards, Hervey, a native of Onondaga Co., N. Y., better known as Deacon Edwards, a successful business man, a devoted Christian, and a zealous promoter of all the interests of the Baptist denomination. He was baptized in 1830 into the fellowship of the Fayetteville Baptist church by Rev. Charles Morton. He was specially conspicuous in his support of ministerial education, holding a position as member of the boards of the university and Education Society at Hamilton.

Edwards, Rev. James Jesse, a distinguished missionary, was born in Lee Co., Va., Dec. 30, 1824. In June, 1842, he obtained hope in Christ and joined the Methodist Church. Subsequently, upon a change of religious opinions, he united with a Baptist church. In June, 1850, he was ordained to the gospel ministry, and labored some years in his native county, his field being the mountainous districts of Western Virginia and Eastern Kentucky. Mr. Edwards received but little compensation for preaching, and his circumstances compelled him to adopt secular employment to support his family. His ministry was attended with the most wonderful results. After a few years he moved to Clay County, and finally to Estill Co., Ky., where his labors in the same rugged fields were greatly blessed. During a few years he received a partial support as missionary of the General Association of Kentucky, and his reports indicate that he traveled 36,730 miles. A large portion of this was accomplished on foot, and the remainder on horseback.

He has now been preaching thirty years, and has baptized over 5000 professed believers in Christ and organized 35 churches.

Edwards, Rev. Morgan, was born in Wales, May 9, 1722. He was educated at Bristol College under Bernard Foskett, its first president. He was ordained June 1, 1757, in Cork, Ireland, where he labored for nine years. He returned to England and preached for a year in Rye, in Sussex, when, through the recommendation of Dr. Gill and others, on the application of the Baptist church of Philadelphia, he came to that city and church, and entered upon the pastorate May 23, 1761.

In 1770 he preached a sermon on the text, "This year thou shalt die," which by many was regarded as his intended funeral sermon, as it is said that he expected to die on a particular day. But he was disappointed when the day of death dawned and departed, for instead of expiring he lived for nearly a quarter of a century after. Circumstances led to his resignation that year, though he continued to preach for a considerable period later.

After his departure from Philadelphia he never assumed the duties of the pastorate in any other church. He resided in Delaware. He supplied

vacant churches till the Revolution, during which he gave up preaching, and after peace was proclaimed he gave lectures on Divinity in various parts of Pennsylvania, New Jersey, Delaware, and New England. He died at Pencador, Del., Jan. 28, 1795.

Mr. Edwards took the side of the mother-country during the Revolutionary struggle. One reason given for this course was that he had a son an officer in the service of Great Britain. He was the only Tory in the ministry of the American Baptist churches. The Baptists everywhere over this land, ministers and laymen, were enthusiastic friends of liberty.

Morgan Edwards was a man of refined manners, and shone to peculiar advantage in good society. He was the master of scholarly attainments, and he was accustomed to say, "The Greek and Hebrew are the two eyes of a minister, and the translations are but commentaries, because they vary in sense as commentators do." His attachment to Baptist principles was intense, and no man since the days of the Apostles ever showed greater love, or made more costly sacrifices for them than he did. He was full of generosity, he would give anything to a friend or to a cause dear to him. Edwards was a man of uncommon genius. In his day no Baptist minister equaled him, and none since his time has surpassed him.

He was the founder of Brown University, at first called Rhode Island College. It is well known that this enterprise was started in the Philadelphia Baptist Association in its meeting in 1762, and Morgan Edwards was "the principal mover in this matter," as he was the most active agent in securing funds for the permanent support of the institution. To Morgan Edwards more than to any other man are the Baptist churches of America indebted for their grand list of institutions of learning, with their noble endowments and wide-spread influence.

But we owe him another heavy debt for his "Materials Towards a History of the Baptists," etc. He journeyed from New Hampshire to Georgia gathering facts for a history of the Baptists, and these "Materials," printed or penned, are the most valuable Baptist records in our country. They show immense painstaking, they are remarkably accurate, they treat of points of great value. Morgan Edwards and Robert B. Semple, of Virginia, deserve the lasting gratitude of every American Baptist in a fervent measure. This great Welshman has conferred favors upon American Baptists not second to those of his illustrious countryman who founded Rhode Island.

Edwards, Prof. P. C., was born near Society Hill, Darlington Co., S. C., Feb. 8, 1819; was baptized in his seventeenth year; died in Greenville, S. C., May 15, 1867. He was graduated with honor

in the South Carolina College, where he remained through the ensuing winter and spring, diligently studying as resident graduate. He took a full course at Newton, under Drs. Sears, Ripley, Chase, and Hackett, and spent a winter in New York, to enjoy the benefit of instruction by Dr. Robinson, of the Union Theological Seminary. In 1846 he became Professor of Biblical Literature and Exegesis in Furman Theological Institution, then located in Fairfield District, S. C.; after its removal to Greenville, and its expansion into Furman University, he became Professor of Ancient Languages in the collegiate department.

His intellect was massive, its movements not rapid. He never jumped at conclusions; often hesitated where men of less breadth of view would have terminated discussion. To this result his conscientiousness contributed. His regard for truth was reverential; patient and painstaking in investigation himself, he yet showed the most amiable deference for the opinions of others. His heart was formed for the tenderest and most enduring friendships; deeply humble and devout, he made the impression on all minds of a good minister of Jesus Christ. He died suddenly, in the very prime of his powers. On Sunday he preached a long and most impressive sermon on "Christ, the brightness of the Father's glory," etc., and on Wednesday he had gone to gaze with unclouded vision on the object of his adoring love.

Egan, Bartholomew, M.D., distinguished for his classical attainments and his professional skill, was born in Killarney, Ireland, in 1795, and graduated at Dublin University. He was the founder of Mount Lebanon University, La., and held many prominent positions in the State, as Presidential elector, surgeon-general of Louisiana, superintendent of the State Laboratory, and one of the board of supervisors of the State Seminary. He became a Baptist in Virginia in 1841, and from 1847 until his death, in 1879, he was prominently connected with the denomination in the State of Louisiana.

Elder, Joseph F., D.D., was born in Portland, Me., March 10, 1839. His early educational advantages were good. His academic studies were pursued at the Portland High School, in which he gave promise of ability to fill the positions which he has since attained. In 1860, when twenty-one years of age, he was graduated from Waterville College, now Colby University, with the highest honors. After his graduation he engaged in teaching, but his piety and ability as a speaker and writer led the Free Street Baptist church to give him a license to preach. This occurred in 1861. Afterwards he entered Rochester Theological Seminary, and was graduated from it in 1867. He was immediately called to the pastorate of North Orange

Baptist church, N. J., where he was ordained, and where he remained two years. Such was his success as a preacher that in 1869 he was called to follow Rev. Dr. H. G. Weston, now president of



JOSEPH F. ELDER, D.D.

Crozer Theological Seminary, in the pastorate of Madison Avenue Baptist church of New York. The old and honored Oliver Street church had united with the Madison Avenue church, but when the courts decided that the Oliver Street church was not legally the owner of the church property, the latter withdrew with Dr. Elder, and are now building a church edifice which promises to be in all respects quite equal to the spacious and beautiful house which they left in Madison Avenue. Such was his popularity that nearly all the members of the church and congregation followed him to his new field in Fifty-third Street.

As a preacher he is an able advocate of Baptist principles, an eminently logical reasoner, dignified, earnest, and genial in manner. Standing calmly in his pulpit, he reminds one of the portraits of Napoleon Bonaparte. He is indeed an able leader and commander in the armies of Israel. He is still a student. His sermons, addresses, and essays give evidence of patient and thorough research. His conscientious presentation of the whole truth, as he and his denomination hold it, makes his ministry a force not only in his congregation, but in the city and country. His illustrations of obscure points show a wide range of reading and a familiarity with the mighty writers of the past ages. He has not yet reached the full measure of influence and

usefulness which his present attainments promise to the churches.

Dr. Elder received the honorary degree of Doctor of Divinity from Madison University in 1865.

Elder, Rev. Samuel, A.M., was born in Halifax, Nova Scotia; converted and baptized in Cornwallis in 1839; graduated from Acadia College in 1844; ordained pastor of the Baptist church, Fredericton, New Brunswick, in November, 1845, and so continued until he died, May 23, 1852. Mr. Elder was a fine poet and an eloquent preacher, possessed an exquisite style and sound theology.

Eldred, Hon. Caleb, was born in Pownal, Vt., April 6, 1781, and died in Climax, Mich., June 29, 1876. On arriving at manhood he removed to Otsego Co., N. Y., where he engaged in farming; served his township as justice of the peace, and was president of the County Agricultural Society. He was two terms a member of the New York Legislature. In 1831 he removed to Kalamazoo Co., Mich., where he spent the remainder of his life. He was twice elected a member of the Territorial Legislature, and was a "side judge" of the Territorial court. As a Baptist he is best known as one of the founders of Kalamazoo College. For twenty-five years he was president of its board of trustees, and his contributions for its support were generous and continuous.

Eldridge, Rev. Daniel, was born in Washington Co., N. Y., in 1805, and died at Afton, Rock Co., Wis., aged seventy-one years. He was educated at Hamilton, N. Y. He was pastor of the churches in Hamilton, Broad Street, Utica, and Perry, N. Y.; Columbus, O.; Beloit, Clinton, Columbus, and Afton, Wis. He was a man of strong intellect, profound convictions, and an able defender of the faith and practice of Baptists. His last years were spent on his farm near Afton, Wis., where he died in great peace.

Election.—Every man that shall enter glory was elected of God to that blessed state, and because of such election is prepared by the Holy Spirit for its enjoyment. No elect person can be kept out of heaven.

When men repent and put their trust in Jesus they are "called according to God's purpose,"—Rom. viii. 28,—that is, according to his plan of election, or they would never turn to the Saviour. Hence Paul says, "Who maketh thee to differ?"—1 Cor. iv. 7. "By the grace of God, I am what I am."—1 Cor. xv. 10. The electing grace of Jehovah has placed every believer in saved relations with the Lamb.

The entire elect were given to Christ to *redeem*, "Christ hath redeemed us from the curse of the law, being made a curse for us,"—Gal. iii. 13,—*to intercede for*, "I pray for them, I pray not for the world, but for them whom thou hast given me, for

they are thine."—John xvii. 9,—*to bring safely to heaven*, "All that the Father giveth me shall come to me, and him that cometh to me I will in no wise cast out."—John vi. 37. "My sheep hear my voice, and I know them, and they follow me, and I give unto them eternal life, and they shall *never perish*, neither shall any pluck them out of my hand."—John x. 27, 28.

God's election of believers took place in eternity, "According as he hath chosen us in him, before the foundation of the world that we should be holy and without blame before him in love."—Eph. i. 4. Before the existence of the earth, the fall was foreseen, and the salvation of the elect gloriously provided for.

Divine election in the Scriptures has to do exclusively with individuals. Paul speaks of those that love God as persons "called according to his purpose;" all men brought to embrace Jesus are drawn to him according to God's electing purpose. Saul himself, rushing with cruel haste to Damascus, "breathing out threatenings and slaughter" against the saints of Jesus and their Master, is called into the saved family. One moment he is a blind bigot full of murder, and the next, solely through God's call, he is a trembling penitent, crying for mercy. No one, when the Saviour found him, heard the voice of Jesus but himself. It is addressed to him alone, "Saul, Saul, why persecutest thou me?"—Acts ix. 4. And when Ananias, who, by divine appointment, visited him a few days later, objected to call upon him on account of his persecuting reputation, the Lord said to him, "Go thy way, for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel."—Acts ix. 15. Paul was an elect man, he was chosen and called as an individual. And so are all Christ's saints. Zaccheus was called by name out of the boughs of the tree, and found salvation that day, and this was according to God's purpose of election.—Luke xix. 5. An angel commanded Philip "to go unto the way that goeth down from Jerusalem unto Gaza," and seeing the eunuch, the Holy "Spirit said unto Philip, 'Go, man, and join thyself to this chariot.'"—Acts viii. 26–29. The eunuch hears the Word of life from Philip, and is saved and baptized. But an angel sends him to the road where he would find this solitary traveler; the Spirit orders him directly to the man, and the treasurer receives an individual call, according to God's purpose, for that purpose is the election of individuals to eternal life. At Antioch it is said, "As many as were ordained to eternal life believed," not a soul besides. The election of God had decreed the salvation of a number of persons who heard Paul and Barnabas at Antioch, and the elect ones only, received Jesus. The individual feature of election is

strongly presented by the Saviour, where he says to his disciples, "Rejoice not, that the spirits (demons) are subject unto you, but rather rejoice because your names are written in heaven."—Luke x. 20. Election performed its work before the foundation of the world; the *names* of the saints were enrolled among the coming citizens of heaven before the birth of earthly ages, and the elect in God's great scheme of salvation are as much individualized as the legatees of a will. Eternal and personal election is the undoubted teaching of the sacred volume. When Moses in ancient times read the law to Israel, he took blood and scarlet wool and hyssop, and sprinkled the book and all the people with blood.—Heb. ix. 19. The Father, before suns sent forth light, prepared the Lamb's book of life, with the finger of everlasting love he wrote in it the names of all elect men and women, and youths and maidens; in the fullness of time the Saviour sprinkled the book and every name in it with his own blood, and now there is neither condemnation nor accusation for a single one of them in this or in any other world.

Men are elected that they may be made holy. Some have dreamt that they were chosen because they should become saints. This doctrine is like the baseless fabric of a vision. "God hath from the beginning chosen you to salvation through sanctification of the spirit and belief of the truth."—2 Thess. ii. 13. "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love."—Eph. i. 4. The *cause* of election was not the prospective holiness of the chosen, but the unparalleled love of God; and the chief object of election is to make men holy.

Men are elected to *salvation*. There is an "election of grace," but none to perdition. "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, *that he might be the first-born among many brethren*. Moreover, whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified."—Rom. viii. 29, 30. Predestination in this connection is the equivalent of election. And its first purpose is to make men like Christ, that he may be at the head, not of a handful of brethren, but of a multitude, and its other purpose is to call, justify, and invest with heavenly glory the Father's chosen hosts. There is no election to destruction; men are chosen to celestial crowns.

Election works in perfect harmony with the human will. Jehovah elected Saul king of Israel, and Samuel anointed him to the office. No descendant of Jacob, except Samuel and Saul, knew about God's choice, and yet all Israel convened and elected Saul their first king. The people were

conscious of no interference with their will, and there was none, but, notwithstanding this, they simply ratified the appointment of Jehovah. So when God calls an elect one to repentance and faith he is made willing by matchless grace and by the mighty Spirit, and he feels a burning earnestness in his soul to follow Jesus Christ, though he would have fled from him forever if he had not given him a new heart.

"Chosen of him ere time began
We choose him in return."

The evidences of election in a believer's heart make him brave. Cromwell's warriors, consciously chosen to heavenly joys, were fitted for earthly victories, and filled Europe with enthusiastic admiration for their fearless valor; knowing themselves to be the elect of God, they feared nothing human or diabolical. A consciousness of election makes the Christian feel a burning gratitude in his heart for him that planned his salvation before stars twinkled in the heavens. An intelligent faith in election and in one's own choice of God leads to heroic works and sacrifices. A saved electionist knows that God has a people in the world, that this people in process of time, and in millennial days, will embrace the family of Adam, that God's whole power will be used to render the means successful to bring these hidden jewels of heaven into gospel light, and that instead of earthly uncertainties he has God's promises that his word shall not return unto him void, and he labors with untiring perseverance, confident of success. The greatest workers in Christ's vineyard have received the Scripture doctrine of election. Paul, Augustine of Hippo, Calvin, Cranmer, John Knox, Whitefield, the Evangelical Episcopalians, the Baptists, the Presbyterians, the Congregationalists, the men who have made this country what it is, who have given Britain most of her greatness, and Continental European Protestantism much of its glory, were firm believers in election. This Bible doctrine will yet bless the whole Christian family on earth with its light. Among the elect angels in heaven, the elect believers before the throne, and the elect infants in Paradise, from every land and age, it is a crowning joy.

El Karey, Rev. Youhannah, was born in Shechem, now called Nablous; this city lies at the base of Mount Gerizim, where the Samaritan temple, the rival of the temple of Jehovah in Jerusalem, stood. It has a population of about 20,000 persons, chiefly Mohammedans. There are a few of the Samaritans there still, the descendants of the people who owned the city in Christ's day, and they have not given up the religion of their fathers. Jacob's well is within a mile of Nablous, where the Saviour preached to the woman of Samaria.

Mr. El Karey was educated in England and married to a Liverpool lady. He and his wife are now missionaries in Shechem. This Baptist minister has a church of 16 baptized believers, and a congregation, meeting every Lord's day in a chapel dedicated in October, 1879. In their house of worship there is a day-school for girls with 100 scholars, and one for boys with 30. The Sunday-school has about 150 pupils. The Mohammedan mothers' meeting has an attendance of about 70. Mr. El Karey has been chiefly supported through the instrumentality of our brother, the Rev. Dr. Landels, of London.

Elkin, Rev. Robert, was a native of Virginia. He emigrated with a large company to the valley of the Holstein River in 1780. Here he constituted a church with the assistance of Lewis Craig and John Vivian, Sept. 28, 1781. In 1783 he led his flock to what is now Garrard Co., Ky. The next year he led them across the Kentucky River into Clark County, where the church took the name of Howard Creek, but in 1790 changed its name to Providence. To this prosperous old mother-church Mr. Elkin ministered until his death, which occurred in March, 1822.

Elliott, Hon. Victor A., was born July 23, 1839, in Tioga Co., Pa. He served in the Union army



HON. VICTOR A. ELLIOTT.

as captain and major during the war, where he contracted asthmatic difficulties, which were the occasion of his moving to Denver, Col., after practising law for a time in Nebraska. He followed the same profession in Denver till elected, in the fall of 1878, to the office of judge of the District

Court. Judge Elliott is noted for promptness, carefulness, and integrity in his legal decisions, as well as for his spotless character and decided convictions in private life. He is one of the trustees of the Denver Baptist church.

Elliott, Rev. Joseph, was born at Mason, N. H., in 1789. His father was a Baptist minister. Converted at the age of thirteen, Joseph almost at once became impressed that it was his duty to preach the gospel. Striving against such convictions he began the study of medicine, but abandoning it ere long, he became a preacher at the age of nineteen. At twenty he was ordained, and during forty-five years, in New England, New York, Ohio, and Illinois, exercised his ministry. With preaching he frequently associated the work of teaching, and in this was highly successful. He died at Monmouth, Ill., Aug. 17, 1858.

Elliott, Rev. W., was born in Adams Co., O., March 17, 1819. His parents belonged to the Scotch Presbyterian Church, for the ministry of which his father had been partly educated. Young Elliott received his education, literary and theological, chiefly from his father, who was an experienced teacher. When he was about seventeen years old, in October, 1836, he walked eight miles to receive baptism. He removed to Iowa, crossing the Mississippi at Burlington, on May 7, 1842, and immediately began to preach. He was present at the formation of the Iowa Baptist Convention, when there were but 350 Baptists in the State. He was ordained in October, 1842. He was employed eleven years by the American Baptist Home Mission Society. He has served churches as their pastor, but has generally labored as an evangelist, and in the latter calling he has traveled 100,000 miles, much of it on horseback, and often preaching three times a day for months in succession. In 1868 he was compelled to give up his exhausting labors for a time, only preaching occasionally as he was able. He devotes his feeble strength to protracted meetings in the winter. He has labored nearly forty years in Iowa, and he has been richly blessed in his saintly toils.

Ellis, Rev. Ferdinand, was born in Medway, Mass., in 1780, and graduated at Brown University in the class of 1802. For three years after the completion of his college studies he was a tutor in the university. At the end of this engagement he was ordained as a Baptist minister, and for a time was a colleague with Rev. Dr. Stillman, pastor of the First Baptist church in Boston. Subsequently he removed to Marblehead, Mass., and in 1817 to Exeter, N. H., where he was the pastor of the Baptist church for fifteen years. Having resigned his pastorate in Exeter, he preached for a short time in several towns in New Hampshire, and in Freeport, Me. Finally he returned to Exeter,

where he died Feb. 20, 1858. Several of his sermons were published, and some theological writings which he prepared for the press. He was a very useful minister of the Saviour.

Ellis, Frank M., D.D., was born in Higginsport, O., July 31, 1838. He was educated at Shurtleff College, and has occupied several important points as pastor before settling at Denver, Col., where he commenced his labors March, 1876, which he prosecuted for more than four years, till called to the pastorate of Tremont Temple, Boston, in June, 1880. He is genial in his manners, and an able, efficient, and eloquent preacher. In descriptive powers, fluency of speech, and graceful manners he has few peers. His audiences in Denver were very large. His reputation in Boston as a preacher and as a Christian is very high, and extensive usefulness is expected from his ministry.

Ellis, Rev. Robert, was born in Wales, Feb. 3, 1812. In his twentieth year he connected himself with the Baptist Church. He commenced preaching not long after, and went through his preparatory studies under the preceptorship of the Rev. I. Williams, afterwards of Newtown, than whom there was not a more finished Greek scholar or a more able Biblical expositor within the boundaries of the principality of Wales. Robert Ellis served several churches with unquestioned ability, the last of which was Carnarvon, the scene of the ministry of the immortal Christmas Evans.

It was, however, as a bard and writer that Robert Ellis excelled. He published a commentary on the New Testament in three volumes, as well as several lectures and pamphlets bearing on ecclesiastical and theological subjects. He devoted much attention to Welsh literature. His productions are characterized by strength and purity, and that indefinable something which always accompanies genius. To the antiquarian and the bard, Robert Ellis was a consummate master and an acknowledged authority. As long as the Welsh language is spoken his name and memory will be held in veneration.

Ellison, Rev. Matthew, was born Nov. 10, 1804. He belongs to a family of preachers, his father, Rev. James Ellison, and three of his brothers having been Baptist ministers. He is now one of the oldest pastors in West Virginia, and is still actively engaged in the work of the Master. By close application in his youth he secured a liberal education, and has made good use of it. It is probable that he has traveled more than any other minister in the State. He has preached as supply for as many as nine churches at a time, and some of them sixty miles apart, and has had a meagre financial support.

Mr. Ellison is an author of some celebrity. He has written a book on "Dunkerism," a "Plea for

the Union of Baptists," etc. He has baptized 2000 persons and organized 25 churches. He is one of the most prominent of our West Virginia ministers. He has an excellent reputation as a Biblical student and a controversialist.

When he was seventy-five years of age he gave up all his churches, spent the winter in writing, and in the spring he began to sell Bibles for the American Bible Society. His home is now at Raleigh Court-House, W. Va.

Ellyson, Hon. Henry K., was born in the city of Richmond, Va., on the 31st of July, 1823. When fourteen years of age he was apprenticed as a printer. While learning his trade his father died, and he had a mother and sisters to provide for. Having served his apprenticeship, he started a small job printing-office, and by the strict, methodical business habits, patient industry, and incorruptible integrity which have marked his entire life, he soon acquired a profitable business and the confidence and esteem of the city. In 1854 he was elected to the House of Representatives, and served for two terms. In 1857 he was elected sheriff of the city, then a lucrative and very responsible office. By successive elections he was continued in the same office until 1865.

After the fall of Richmond he and Jas. A. Cowardin re-established the *Daily Dispatch*, the most influential and widely-circulated journal in the State. In 1870 he was elected mayor of Richmond.

Mr. Ellyson joined the Second Baptist church in Richmond at an early age, and has been a model member ever since, punctual at all meetings, active in all work, liberal in his gifts, and pure in his life. For more than thirty years he has been superintendent of the Sunday-school, and for twenty years an active member of the Board of Foreign Missions of the Southern Baptist Convention.

In 1847 he was elected corresponding secretary of the State Mission Board of the General Association of Virginia, and in the administration of its affairs has displayed conspicuous tact, energy, ability, and faith. He has not received one cent as compensation for his services. To Mr. Ellyson's marvelous fitness for his office are the Baptists of Virginia largely indebted for their growth and influence. In 1851, excluding statistics that belong to the present West Virginia, there were in Virginia 471 ministers and 81,557 members. In 1880 there are 703 ministers and 205,909 members.

Mr. Ellyson has been long identified with the business interests of Richmond, being connected with the management of banks, railroads, steamboats, and insurance companies. His sons are active in religious and business matters. His home, where father, mother, daughter, sons, and their wives live as a happy Christian family, has been a

home as well for hundreds of Baptist preachers. Mr. Ellyson's life is an example and a stimulus, showing how much consecrated time and property and talents, outside of the ministry, can accomplish for the Master.

Elton, Romeo, D.D., was born in Ellington, Conn., probably in 1790. He spent his early days on the farm of his father, but was unfitted by temperament and physical weakness for agricultural pursuits. He became a member of Brown University, and graduated in the class of 1813. Having devoted some time to the study of theology, he was ordained as the pastor of the Second Baptist church in Newport, R. I., June 11, 1817. He had a successful ministry, and greatly endeared himself not only to the people of his own church, but to the community in which he lived, by his gentleness and suavity, and his upright Christian deportment. Ill health obliged him to resign. The same cause also forced him to give up his ministry in Windsor, Vt., whither he had gone from Newport. An invitation having been extended to him to take the chair of Professor of the Latin and Greek Languages in Brown University in 1825, he spent two years abroad, chiefly in Germany, in preparing himself for the duties of his office. For sixteen years, from 1827 to 1843, he was connected with Brown University. He won the affection of his pupils by his kindness of manner, and no man could come under his influence without acknowledging him to be truly a Christian gentleman and scholar. He was peculiarly sensitive and delicate in his temperament, and was especially careful not to wound the sensibilities of those who came under his instructions.

After resigning his professorship and passing a few months with his relatives, he went to England, and resided in Exeter for twenty-two years, and in Bath two years. While abroad he devoted himself to literary pursuits, preaching for Baptist and Independent churches as occasion presented. His life in England seems to have been a singularly pleasant one, congenial with his tastes, and productive of great satisfaction to him, by bringing him in contact with literary people and scholars of similar temperaments with his own.

Dr. Elton returned to this country in 1869, and resided in Rhode Island and Boston, in which city he died, Feb. 5, 1870. He was the compiler of the "Remains of President Maxey," and wrote a memoir of Roger Williams while he resided in England. Among other bequests which he made was one of \$20,000 to establish a professorship of Natural Philosophy in Brown University, and nearly as much more to Columbian College to establish a professorship of Intellectual and Moral Philosophy.

Elven, Rev. Cornelius, of Bury St. Edmund's, Suffolk, was for fifty years the most widely-known

and esteemed Baptist minister in the eastern counties of England. He was born at Bury, Feb. 12, 1797, and received a good education. His family belonged to the Congregationalists, but in early manhood he was convinced of the Scriptural character of Baptist principles, and although the Baptist church in Bury was at that time very weak in numbers and influence, he loyally followed his convictions, and was baptized May 6, 1821. Displaying gifts which could not be hid, he was invited to preach, and on the retirement of the pastor the church called him to be his successor. He was ordained July, 1823. For nearly forty-nine years he actively labored in word and doctrine in this one field, winning in his native place universal esteem and affection, and crowned with ministerial success. Even in his declining years he was an attractive preacher. He had a rich fund of humor, and a most retentive memory, which he laid under tribute with remarkable effect in illustrating and pressing home divine truth. The common people heard him gladly, and the educated were charmed by his naturalness of manner, his fine appreciation of the best things in literature, and his transparent clearness of thought. In earlier life he was a bountiful helper of the poor, having then some private resources, and throughout his career his genial, kindly disposition was conspicuous. He was the firm friend of every good cause, and an effective advocate of liberty and progress. Very large in person, he frequently found it impossible to get into the box-pulpits with which country meeting-houses in England were usually furnished, and he pointed many a witticism at his own expense on such occasions. But although full of humor, and youthful in feeling even in old age, he was ever faithful to his calling as a minister of Christ, and by his pen as well as his voice delighted to proclaim the gospel of the grace of God. He died as he had lived, among his own people, Aug. 10, 1873, and the public demonstrations at his funeral showed that a prophet may sometimes at least be honored in his own city.

Ely, Hon. Lewis B., was born May 18, 1825, in Frankfort, Ky.; converted in 1841; baptized by Rev. W. C. Ligon in 1842, and united with the Baptist church at Carrolton, Mo. In 1844 he formed the mercantile firm of Hill & Ely in Carrolton, where he still lives, and has been a successful and honorable business man. He is a deacon of his church, and superintendent of its Sunday-school. He has been moderator of the Missouri Valley Association, a member of the executive board of the State Association, for ten years a trustee of William Jewell College, twice moderator of the General Association, and he is now financial agent of the college. He is unassuming, and his honors are pressed upon him. Self-denial, labor, benevolence,

humility, and sincere devotion to Christ mark his character. He stands among the foremost of Missouri Baptist laymen as a brother beloved and as a servant of Christ worthy of the esteem and affection of all the friends of Jesus.

Emery, Rev. J. W., was born in Grafton, Vt., May 12, 1823. His father, James Emery, removed to the State of New York in 1831 and settled in Tioga County, then a thinly-settled community. Under the preaching of Elder Thomas S. Shear-down the subject of our sketch was converted, and was baptized by him in the fall of 1837. He was licensed to preach in 1851, and ordained in 1852. He gave himself with much fervor to the work, not only serving all his life since as pastor of some church, but doing the work of an evangelist almost constantly. Perhaps no man in the State has been more abundant in labors, or more largely blessed in the number of converts. He is a tower of strength wherever he has labored, and his services are in great demand. His pastorates have been in Barton, Candor, Caneseraga, Dansville, Big Flat, Cooper's Plains, North Parma, Walworth, Attica, Bath, with the last of which he has remained since 1870. He has been an earnest advocate of the strict old Baptist faith and practice for more than half a century, and a firm supporter of all Baptist institutions and enterprises. The dew of his youth is still upon him.

England, The Baptist of, a weekly family newspaper, was started about seven years ago as a low-priced Baptist paper of a strictly denominational character. It is now published at two cents a week by Elliot Stock, 62 Paternoster Row, London, and it has obtained an established position. Both sections of the English Baptists, the General or Arminian, and the Particular or Calvinistic Baptists, are represented by it.

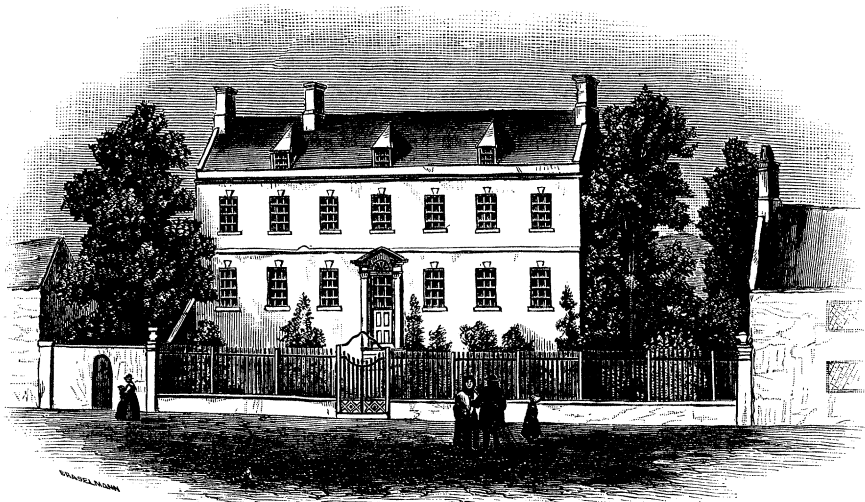
England, The Baptist Magazine of, was commenced in 1809, and is the oldest of existing English Baptist periodicals. It is published monthly, and contains original articles on devotional, literary, and general religious subjects by leading members of the denomination. For many years it was edited by the Rev. William Groser, and was highly prized not only for the usual excellence of its contents, but especially for its biographical sketches. Several of the leading ministers of the denomination have at different times taken part in conducting the magazine. S. Manning, D.D., LL.D., now secretary of the Religious Tract Society of London, and the Rev. W. G. Lewis, the present editor, were notably successful in enlisting the services of able writers, including some of the most eminent pastors. From the commencement the profits arising from the sale have been given to the widows of Baptist ministers at the recommendation of the contributors. The total amount of these grants up

to the present time (1880) is over \$35,000. One excellent feature of the magazine is the publishing of the *Missionary Herald* under the same wrapper, so that its readers are put in possession of the facts of the work of the Baptist Missionary Society from month to month. It is published by Yates & Alexander, Castle St., Holborn, London.

England, The Baptist Missionary Society of, owes its origin, under God, to the energy and faith of William Carey. Although other men of similar mould had a share in the glory of reviving the missionary zeal of the churches of Christ, the name of Carey stands pre-eminent. It was while he was living at Moulton, Northamptonshire, as pastor of the feeble Baptist church in that village, and keeping school to make his income equal to his wants, that the great object of his life first presented itself forcibly to his mind. When teaching the village children geography, pointing out the different countries and peoples of the world on the map, and saying again and again, "These are Christians, and these are Mohammedans, and these are Pagans," it occurred to him, "I am now telling these children as a mere fact a truth of the most melancholy character." This simple thought was the germ of modern missions. His attention was arrested; his sympathies were aroused; he searched the Bible and prayed earnestly to ascertain what was the duty of Christians to the heathen world. After keeping his thoughts to himself for some time, he ventured to introduce it as a subject of conversation when he met his ministerial brethren. At a fraternal meeting of ministers at Northampton, he proposed as a topic for discussion, "The duty of Christians to attempt the spread of the gospel among heathen nations;" but he had hardly uttered the words when Mr. Ryland, Sr., sprang to his feet and denounced the proposition. "Young man, sit down; when God pleases to convert the heathen, he will do it without your aid or mine." Andrew Fuller, who was present, said that his own feelings respecting the proposal were very like those of the incredulous courtier in Israel, "If the Lord should make windows in heaven, might such a thing be!" Carey, however, was nothing daunted by the frowns and doubtings of his brethren. At length a few kindred spirits expressed sympathy, feeble at first, but gathering strength continually, and he prepared a pamphlet on the subject, which he showed in manuscript to Mr. Fuller, Mr. Sutcliffe, and Dr. Ryland. They urged him to revise it, and counseled deliberation, more in the hope of escaping from his importunities than from any serious purpose of encouraging his project. In 1789 Carey removed to Leicester, where his circumstances were somewhat improved, and his opportunities for prosecuting his missionary studies were multiplied. He continued to press the subject upon the minds

of his brethren in the ministry, especially seeking to win the approval of the younger men who were rising into denominational influence. At a meeting held at Clipston in 1791, the discourses delivered appeared to bear a missionary aspect, and Carey urged that some practical steps should be taken then and there; but those who sympathized with him most shrank from the responsibility, and pronounced the plan too vast for their obscure position and limited resources. They advised him, however, to publish his manuscript, which he had revised and re-revised at their suggestion, before the next meeting of the Association, to be held at Nottingham, in May, 1792. It was arranged that Carey should preach, and having announced his text

ergy overcame all objections and difficulties, and under his influence, with fervent prayer for divine assistance, the Baptist Missionary Society was formed. A committee of five was appointed, consisting of Andrew Fuller, John Ryland, Reynold Hogge, John Sutcliffe, and William Carey. Mr. Fuller was made secretary, and Mr. Hogge treasurer, and a subscription was immediately taken up of £13 2s. 6d. No sooner was the subscription thus filled up than Carey offered himself as a missionary, ready to embark for any part of the heathen world to which they might choose to send him. As soon as Samuel Pearce came back from the Kettering meeting to his people at Birmingham, he aroused their interest so much that upwards of five times the



THE HOUSE IN KETTERING, ENGLAND, IN WHICH THE BAPTIST MISSIONARY SOCIETY WAS FORMED.

(Isaiah liv. 2, 3), he deduced the two propositions which have become familiar sayings all over the world, (1st) expect great things from God; (2d) attempt great things for God. Into this discourse he poured the long pent-up feelings of his soul with electrical effect. But when the excitement of the hour had passed away, the feelings of hesitation and doubt again appeared, and it needed an indignant expostulation from Carey to procure the passage of a resolution that a plan should be prepared against the next ministers' meeting for the establishment of a society for propagating the gospel among the heathen. This meeting in due time convened at Kettering, on the 2d of October, 1792. After the usual services of the day, the ministers, twelve in number, proceeded from the meeting-house to the parlor of the mansion of Mrs. Beeby Wallis, a widow lady, a member of Mr. Fuller's church, and there discussed the question of establishing a missionary society. Carey's en-

amount of the original subscription was forwarded from Birmingham alone, and an auxiliary society was formed. This example was followed by other churches, and the committee soon found themselves possessed of no inconsiderable resources. Still the interest felt in the movement was local, and limited to comparatively few churches. The ministers and congregations in London deemed it a mere burst of wild enthusiasm, which would soon burn itself out. Andrew Fuller afterwards described the situation in these words: "When we began, in 1792, there was little or no respectability among us; not so much as a squire to sit in the chair, or an orator to make speeches to him. Hence good Dr. Stennett advised the London ministers to stand aloof and not commit themselves." Indeed, the only minister from whom Carey received any sympathy in the metropolis was a clergyman of the Established Church, the venerable John Newton, the intimate friend of Dr. Ryland, of whom Carey said,

"He advised me with the fidelity and tenderness of a father." The determination to adopt India as the mission field was brought about by a communication from Mr. John Thomas, a physician, who had resided in Bengal for some years, and had long desired to promote Christian missionary operations in that country. On the receipt of Mr. Thomas's letter, Andrew Fuller went to London to make inquiries regarding him, which proving satisfactory, the committee invited Mr. Thomas to join the society and accompany Carey. But obstacles arose which were not surmounted until several months had passed. Funds requisite for the expense of the voyage were raised with considerable difficulty, the wealthier members of the London churches being either opposed to the scheme, or apathetic. Then the question of getting a passage had to be solved. No English vessels were then allowed to go to India except those of the East India Company, and the captains of the company's ships were strictly prohibited to take passengers without a license from the India House. The East India Company being resolutely opposed to missionary operations, and all attempts to procure a license for the missionaries having failed, it was finally determined to go without one. An arrangement was made, but at the last moment, after they had got on board the vessel, information arrived which compelled their leaving the ship. At length a Danish vessel bound to Calcutta was found, and terms being arranged through Mr. Thomas's energy, the party sailed on the 13th of June, 1793, and arrived safely in Calcutta on the 11th of November. New difficulties almost immediately arose. Their resources were inadequate, and Mr. Thomas's management of pecuniary matters was unfortunate. It became necessary for both missionaries to accept employment, which was providentially offered in connection with the indigo-factories of a Christian gentleman, who compassionated their situation. Carey, for the next five years, regularly devoted a fourth and upwards of his salary to the objects of the mission. As soon as he had acquired sufficient fluency in the native language, he daily assembled the laborers and servants of the factory for Christian worship and instruction, and constantly itinerated in the surrounding villages. He also began the translation of the New Testament, and procured a printing-press. In 1796 he was joined by Mr. Fountain, who had been sent out by the society, and two years later Carey wrote to Fuller that new missionaries might be introduced into the country as assistant indigo planters. Acting on this suggestion, and encouraged by the increase of the missionary spirit in the churches, the committee sent out four missionaries and their families in 1799, two of whom died soon after their arrival, but the two others, Joshua Marshman and William Ward, were

destined, in the course of Providence, to share with Carey in the establishment of Christian civilization in India. But the jealous suspicions of the Indian authorities had by this time gathered around Carey, and the new missionaries were landed at Serampore, a Danish settlement, before the Calcutta officials could arrest them. All efforts failing to procure permission to join Carey, he determined to make Serampore the headquarters of the mission, and arrived there with his family on the 10th of January, 1800. For nearly twenty-five years Carey, Marshman, and Ward continued to labor unitedly in what was known throughout the world as the work of the Serampore mission. They threw all their earnings into a common fund, and from this resource contributed nearly £80,000 to the work. Mr. and Mrs. Marshman conducted flourishing boarding-schools for many years, which secured the mission from pecuniary destitution in its earlier history. Carey was appointed Professor of Bengalee in Fort William College, Calcutta, and devoted his salary to the mission work. Ward was a practical printer, and by his successful management of the printing department greatly aided the mission treasury. Providing thus for the permanent support of the mission, they gave opportunity for the sending out of other laborers, and attained a position of influence in the European community at Calcutta. Their residence under the Danish flag at Serampore secured them from the outbreaks of Anglo-Indian hatred of missions, and yet afforded all the advantages of a metropolitan position for their work. In March, 1812, the printing-office with all its contents was totally destroyed by fire, but the calamity only served to test and develop the strength of the missionary spirit. Contributions poured in upon Mr. Fuller and the committee in England until the whole loss was more than covered. The death of Fuller, in 1815, was a severe loss, and was keenly felt, particularly by the older missionaries. Dr. Ryland succeeded him as secretary, assisted by Mr. Dyer, and differences of opinion arose which ultimately led to the severance of the Serampore missionaries from the society. A separate organization in England undertook the charge of the Serampore work, and in 1818 the college was established. The abolition of the restrictions on missionary work in India now gave free scope to evangelical zeal, and other communions besides the Baptists entered in and possessed the land. But to Carey and his associates belongs the honor of "the forlorn hope." As Mr. J. C. Marshman, in his history of the Serampore mission, justly says, "They were the first to enforce the necessity of giving the Scriptures to all the tribes of India. Their own translations were necessarily and confessedly imperfect; but imperfections may be overlooked in the labors of men who produced the first editions of the New Testament in so many

of the Oriental languages and dialects, and gave that impulse to the work of translation which still sustains it. They were the first to insist on the absolute exclusion of caste from the native Christian community and church. They established the first native schools for heathen children in Hindoostan, and organized the first college for the education of native catechists and ministers. They printed the first books in the language of Bengal, and thus laid the foundation of a vernacular literature; and they were the first to cultivate and improve that language and render it a suitable vehicle for national instruction. They published the first native newspaper in India, and issued the first religious periodical. In all the departments of missionary labor and intellectual improvement which they led the way, and it is on the broad foundation which they were enabled to lay that the edifice of modern Indian missions has been erected." When the jubilee of the society was celebrated at Kettering in October, 1842, only one of its founders, Mr. Hogge, the first treasurer, remained alive. All the senior missionaries also had passed away, Dr. Marshman, the last survivor, having died in 1836. The breach which had taken place between the society and the Serampore brethren, after the death of Andrew Fuller, and which kept them apart for several years, had been healed. Missions had been established in the West Indies, which had been remarkably successful, also in the Bahamas and Central America. New stations had been opened in India and Ceylon, in connection with which many able and devoted missionaries, besides the Serampore band, had labored with encouraging results. At the end of the first fifty years the mission churches in India contained 978 native members, and about 300 Europeans in separate fellowship. In Jamaica there were upwards of 25,000 church members; in the Bahamas, 1176; and in Central America, 132. The work of translation had been continued by Dr. Yates and other brethren, so that the whole or part of the Scriptures, with myriads of tracts, in forty-four languages and dialects, attested their zeal and success. The funds contributed at the jubilee services enabled the society to enlarge its operations. New fields were opened in Western Africa, Trinidad, and Hayti. A mission in Brittany, France, which the Welsh churches had established, was adopted somewhat later, and a training college for the education of teachers and native ministers was founded at Calabar, Jamaica. In 1859 the China mission was entered upon, and help was rendered to sustain Baptist mission work in Norway, Canada, and Germany. In 1867 the membership of the native churches in India had increased to 2300, after deducting all losses. The entire number of persons in fellowship in all the mission churches connected with the society, ex-

clusive of the Jamaica churches, which had become self-sustaining in a great measure, was 6500. The translating and printing of the Scriptures and Christian literature have been greatly prospered during the later period of the society's history. No Indian mission has so remarkable a record in this department of Christian work. Dr. Wenger, Rev. C. B. Lewis, and Rev. Mr. Rouse are on all hands recognized as worthy and distinguished successors of Carey and his coadjutors. In 1878 the report showed that the Indian mission still engaged the larger portion of the society's efforts, but that new fields had been opened up in Western Africa and Italy. The total receipts for all purposes for the year amounted to £50,068 17s. 10d., a large increase on the income of the preceding year. Among the more important features of the modern history of the society, the mission at Rome and in other parts of Italy is to be mentioned, and also the wonderfully laborious and successful career of Mr. Saker in Western Africa.

England, Legal Baptism in.—At this moment two clergymen of the Episcopal Church, established by law in England, are in prison for violating the ecclesiastical enactments and decisions which claimed their obedience. Outside of the state church they could practise any customs agreeable to themselves and not injurious to others. But the laws of the Church of England have the force of civil statutes, and inflict secular pains and penalties upon those who break them.

Dr. Richard Burn, a former chancellor of the diocese of Carlisle, compiled a body of ecclesiastical enactments, canons, customs, decisions,—a church code in short,—which he called "Ecclesiastical Law." He is an Episcopalian Blackstone very much in demand among the clergy of the English Church. Of the mode of baptism he says, "At first baptism was administered publicly as occasion served, by rivers. Afterwards the baptistery was built at the entrance of the church or very near it; which had a large basin in it that *held the persons* to be baptized, and they went down by steps into it. Afterwards, when immersion came to be disused, fonts were set up at the entrance of the churches.

"The priest taking the child into his hands, shall say to the godfathers and godmothers, 'Name this child;' and then naming it after them, if they shall certify him that the child may well endure it, he *shall dip it in the water*, discreetly and warily, saying, 'N., I baptize thee, in the name of the Father, and of the Son, and of the Holy Ghost;' but if the child is weak it will suffice to pour water upon it." (Burn's Ecclesiastical Law, vol. i. pp. 101, 103. London, 1787.) Until 1842 this work had passed through nine editions. The statement about the mode of baptizing in the above is the

doctrine of the Church of England, and it is at the same time the *civil law* of England for the administration of baptism in the Established Church. Hence it follows, according to the highest authority on ecclesiastical law :

1st. That in England baptism, in the beginning, was administered at rivers, and afterwards in a baptistery at the entrance of the church or very near it, with a basin large enough to hold the baptized, to which they went down by steps, before *immersion was disused*.

2d. That if the godfathers and godmothers shall certify the clergyman that the child can well endure dipping, he must dip it, or risk civil penalties for his disobedience.

3d. That pouring is not the *proper* mode of baptism in the Church of England, but a mere makeshift, which may "*suffice*" for weak children, but should never be administered to the healthy.

English Baptists, Historical Sketch of.—The Christian religion was introduced into Britain in the second century, and it spread with great rapidity over the ancient inhabitants,—that is, over the Britons, or Welsh, not over the English, who came to their present home as pagans in the fifth century, and afterwards gave it their name. The ancient Britons, unlike the English, were not converted by missionaries from Rome, but apparently by ministers from the East, like Irenæus, the Greek bishop of Lyons, in France. The Britons refused obedience to the commands of the pope, and they observed some customs in opposition to the usages of the Romish Church. It is highly probable that when Augustine landed in Britain in the end of the sixth century, infants were not baptized in that country. "Pedobaptism was not known in the world the first two ages after Christ; in the third and fourth it was approved by a few. At length, in the fifth and following ages, it began to obtain in diverse places." Prof. Curcellæus, of Amsterdam, a Pedobaptist, states the truth in the foregoing declaration. (Crosby, iii., Preface, p. xviii.) As the Britons had no relations with Africa, the birthplace of infant baptism, and no religious ties with Rome, and little intercourse with the distant East at that period, it is most likely that the infant rite was wholly unknown among them. When Augustine had his celebrated conference with the British bishops at Augustine's Oak, in 603, he demanded three things from them: "To keep Easter at the due (Roman) time; to administer baptism, by which we are again born to God, according to the custom of the holy Roman Apostolic Church; and jointly with us to preach the Word of God to the English nation." Bede's report of this meeting in his "*Ecclesiastical History*," lib. ii. cap. 2, is undoubtedly true. By some the demand about baptism is regarded as infallible testimony that the

ancient British at this time did not baptize infants. This view lays too much stress upon the report of Bede. The ancient Britons had a different tonsure from the Romish monks and their English sacerdotal converts, and the lack of uniformity about this practice was the cause of bitter controversy; and so it is possible that the ancient Britons may have immersed infants, but with ceremonies obnoxious to Augustine. The probabilities, however, are altogether in favor of the view that they rejected the baptism of such children and unconscious babes as were immersed at that time in Rome. It should be remembered that in the Eternal City at this period, and for some ages later, little children were catechised and baptized twice a year. The truth about the Britons of Augustine's day is that they were most probably Baptists, and most assuredly not Roman Catholics. The Irish and Scotch in that day were in perfect harmony with the ancient Britons in wholly rejecting papal authority, and most probably infant baptism. St. Patrick was converted just as Christians are now, he baptized converts in rivers and wells, as may be seen in "*The Baptism of the Ages*," and to us he appears to have been a Baptist missionary; his religious successors in Ireland, and in the Scotch churches which sprang up from their missionary labors, and the ancient British churches, continued independent of Rome for a considerable period, and gradually fell into the papal apostasy, the Irish yielding last to the sacerdotal tyranny of the Seven Hills.

Among the people now called English, the Angles, Jutes, and Saxons, who first began to enter Britain in the middle of the fifth century, and whose conversion to Romish Christianity commenced in the end of the sixth, Baptist doctrines had no place for ages after the death of Augustine, their apostle.

In the twelfth century about thirty Publicans of foreign birth appeared in England. They were rustic in their manners, blameless in their lives, and their leader, Gerhard, was a man of some learning. They made one Englishwoman a convert to their doctrines. She was probably the first Baptist of Anglo-Saxon birth. These persons took "the doctrine of the Apostles as their rule of faith." They were orthodox about the Trinity and the incarnation, but "they rejected baptism and the holy Eucharist;" that is, they rejected infant baptism, like their Albigensian brethren on the Continent, and the Romish mass, together with the remaining papal sacraments. A council of bishops met at Oxford in 1160 to try these pious rejectors of papal authority, and when they were threatened with punishment for refusing to submit to the Catholic Church, they replied, "Blessed are they that suffer persecution for righteousness' sake, for theirs is the kingdom of heaven." The council condemned

them. Upon this Henry II. ordered them to be whipped out of town after being branded in the forehead, and he forbade any one "to entertain them or give them any manner of relief." They endured their sufferings joyfully, and departed, led by Gerhard, singing, "Blessed are ye when men shall hate you." The severity of the winter, the superstitious dread of heresy, and the terror of the king, destroyed these poor people by hunger and cold. (Collier's *Eccles. Hist. of Great Britain*, ii. 262-63. London, 1840.)

That there were numbers who held Baptist sentiments among the Lollards and the followers of Wickliffe we have no reason to doubt. Robinson, the Baptist historian, says, "I have now before me a MS. register of Grey, bishop of Ely, which proves that in the year 1457 there was a congregation of this sort (Baptist) in this village where I live, who privately assembled for divine worship and had preachers of their own, who taught them the very doctrine which we now preach. Six of them were accused of heresy by the tyrants of the district, and condemned to abjure heresy, and do penance half naked, with a faggot at their backs, and a taper in their hands, in the public market-place of Ely and Cambridge, and in the church-yard of Great Swaffham." The charges against them in substance were, that "they denied infant baptism (item, quod puer . . . nec egeat, nec baptizari debeat . . .); that they rejected extreme unction; and said that the pope was antichrist, and his priests were devils incarnate." (Robinson's *Notes on Claude's Essay*, ii. 53, 55.) These Baptists held the truth before Luther preached the doctrine of justification by faith, or Cranmer favored the Reformation in England. We have reason to suppose that in the multitudes of English Lollards there were many Anabaptists, and not a few conventicles like the one at Chesterton.

In 1538, according to Bishop Burnet, "there was a commission sent to Cranmer, Stokesly, Sampson, and some others, to inquire after Anabaptists, to proceed against them, to restore the penitent, to burn their books, and to deliver the obstinate to the secular arm." At this period the Baptists in England were circulating their denominational literature, and were sufficiently numerous to disturb the head of the nation. In 1560 the Anabaptists were not only numerous in England, but some of them were "creeping into Scotland," and John Knox was afraid that they might "insidiously instill their poison into the minds of some of his brethren," and he lifted his powerful pen against our people, to refute their arguments, and to keep them out of Scotland. In 1553, when the great Scotch Reformer was in London, an Anabaptist called upon him at "his lodging" and "gave him a book written by one of this party, which he pressed

him to read." (McCrie's *Life of John Knox*, p. 137. Philadelphia, 1845.) Ivimey (i. 138) says, "It is thought the General Baptist Church of Canterbury has existed for two hundred and fifty years (written in 1811), and that Joan Boucher was a member of it, who was burned in the reign of Edward VI." This would make 1561, the year when the church was founded, but it must have existed eleven years earlier if Joan of Kent belonged to it; and it may have been older than 1550. Ivimey represents the church at Eyethorne as formed before 1581. Dr. Some, an English Episcopalian, of great repute, wrote a treatise in 1589 against Barrow, Greenwood, and others of the Puritan sect, "wherein he endeavored to show what agreement there was between the opinions of the English Anabaptists and these men. Dr. Some acknowledges that there were several Anabaptistical conventicles in London and other places, that some of this sect, as well as the Papists, had been bred at the universities." (Crosby, i. 76.) At this period the Baptists with separate places of meeting and educated ministers must have been in the enjoyment of considerable prosperity.

In 1611, Thomas Helwys, pastor of the English Baptist church of Amsterdam, in Holland, concluded that it seemed cowardly to stay out of his country to avoid persecution, and that it was his duty to return and preach the truth at home, and cheer his suffering brethren; his church, when he gave his reasons, agreed to go with him; and probably in 1612 the Amsterdam English Baptist church was in London, and very soon became a strong community.

In 1620 the English Baptists presented King James I. a very able petition, in which they declare their loyalty, tell his majesty about their grievous imprisonment "for many years in divers counties in England," explain their principles, and appeal to the king, and to the Parliament then sitting, to relieve them from persecutions. At this period there was undoubtedly a considerable number of Baptists in England; some of them formed into churches, and others scattered throughout the nation. The foundation was in existence for that magnificent denominational success which thirty years later astonished Baptists themselves and utterly confounded those who disliked them.

PARTICULAR BAPTISTS.

In 1616 a Congregational church was established in London, of which Henry Jacob was the first pastor. His successor in 1633 was John Lathorp. At that time certain members of the church holding Baptist sentiments sought its sanction to form a church of baptized believers. The approval was given. The new church was organized Sept. 12, 1633. This community was the first English Cal-

vinistical or Particular Baptist church whose special history we can trace with the greatest facility. John Spilsbury was its first pastor. (Crosby, i. 148.)

The Protectorate was a period of remarkable Baptist growth. Our brethren were full of zeal. They used the press in every direction; peddlers cried Baptist books for sale up and down the streets of cities and towns as newsboys invite customers among us for the daily papers; tracts were distributed in the army and elsewhere; sermons were preached in the streets by brethren and on the doorsteps by sisters, like the godly women of Bedford who told John Bunyan about the Saviour; soldiers preached to each other in the barracks and on the march; and the officers were heralds of salvation when they had an opportunity. And as a result Baptist principles triumphed to an extent that treated wonder and alarm.

Maj.-Gen. Overton, according to Clarendon,* was a Baptist, a man of great religious fervor, and a fearless soldier. Gen. Lilburn was an enthusiastic Baptist. Lieut.-Gen. Fleetwood, the son-in-law of Cromwell, as the "Parliamentary History"† states, was a Baptist. Richard Baxter‡ represents Gen. Ludlow, the commander-in-chief of the forces in Ireland, as "the head of the Anabaptists in that country." Gen. Harrison was a Baptist worthy of immortal regard. Clarendon describes "Vice-Admiral Lawson as a notorious Anabaptist who had filled the fleet with officers and mariners of the same principles."‡ Of the governors and colonels the number belonging to the Baptists was remarkable. And wherever the English army or fleet was found the Baptists made themselves felt. Ivimey|| quotes a letter from Capt. Richard Deane to Dr. Barlow, bishop of Lincoln, in which he says, "In the year 1649 the Baptists greatly increased in the country, and their opinions did likewise spread themselves into some of the regiments of horse and foot in the army; and in 1650 and afterwards some professing this opinion were called from their private employments and preferred to commands at sea. Among others Capt. Mildmay, to command the admiral's flag-ship, under the Duke of Albemarle (Monk), when he was one of the 'generals at sea'; Capt. Pack, to command the flag-ship under Sir George Ascue, rear-admiral; Sir John Harman to command the admiral's flag-ship under his royal highness the Duke of York." "In and after 1649 their numbers did increase, insomuch that the principal officers in divers regiments of horse and foot

became Anabaptists, particularly Oliver Cromwell's own regiment of horse, when he was captain-general of all the Parliament's forces; and in the Duke of Albemarle's own regiment of foot, when he was general of all the English forces in Scotland." The writer of this letter was a Baptist, and a "general at sea" with Gens. Blake and Monk. In that day this title meant the highest grade of admiral. Gen. Lilburn's troops had a large representation of Baptists, who held religious meetings wherever they were on duty; and their denominational sympathies were as well known in England as the Presbyterianism of Sir Arthur Haslerig, or the Congregationalism of Oliver Cromwell. Thomas Harrison writing Secretary Thurloe from Dublin in 1655,¶ describing the Baptists in Ireland, says, "They have governors of towns and cities, twelve at least; colonels, ten; lieutenant-colonels, three or four; majors, ten; captains, nineteen or twenty; officers in the civil list, twenty-three; and many [others] of whom I never heard." The writer of this letter begins it with expressions of sorrow for a country with such a list of Baptists in official positions. These Baptists were all Englishmen temporarily located in Ireland. Probably in the list above Col. Sadler, the governor of Galway, is counted, who, according to Heath,** with all his officers, were Anabaptists. The most remarkable record of Baptist progress in the English army in Ireland we have from the ready pen of good, murmuring Richard Baxter. He says that in Cromwell's sway, "In Ireland the Anabaptists were grown so high that many of the soldiers were rebaptized [immersed] as the way to preferment; and they who opposed them were crushed with uncharitable fierceness." This is a proof of popularity and influence, the force of which we can easily appreciate. The unprincipled heathen enrolled themselves as Christians when Constantine the Great proclaimed himself a follower of the Redeemer. And in Ireland, as Mr. Baxter affirms, Baptist principles were so precious to men in power that Pedobaptist soldiers, with an accommodating conscience, professed to adopt them to secure higher positions in the army. In a letter addressed to Cromwell, and preserved by Thurloe,†† his principal secretary, written after he made himself a dictator, and after he began to persecute Baptist soldiers because they disliked his despotical assumptions, it is asked, "Have not the Anabaptists filled your towns, your cities, your provinces, your castles, your navies, your tents, your armies, except that which went to the West Indies, which prospered so well?" This army was shamefully

* Clarendon's History of the Rebellion, iii. 60, 728. Oxford, 1706.

† Evans's Early English Baptists, ii. 199, 209, 214. London.

‡ Baxter's Life, 69, 70.

§ History of the Rebellion, iii. 728. Oxford, 1706.

|| Ivimey's History of the English Baptists, i. 295, 296. London.

¶ Thurloe's State Papers, iv. 91. London, 1742.

** Heath's Chronicles, p. 438.

†† Thurloe's State Papers, iii. 150-1. London, 1742.

defeated at Hispaniola. The writer then puts some other questions to the Lord Protector: "1st. Whether you had come to that height you are now in if the Anabaptists had been as much your enemies as they were your friends? 2nd. Whether the Anabaptists were ever unfaithful either to the Commonwealth, &c., in general, or to your highness in particular? 3rd. Whether Anabaptists are not to be commended for their integrity, which had rather keep good faith and a good conscience, although it may lose them their employment [in the army], than to keep their employment with the loss of both? . . . 6th. Whether one hundred of the old Anabaptists, such as marched under your command in 1648, 1649, and 1650, &c., be not as good as two hundred of your new courtiers, if you were in such a condition as you were at Dunbar?" It was at Dunbar, near Edinburgh, where Cromwell gained a great victory over 30,000 splendid Scotch troops, with an army not more than 10,000 strong of all arms, and greatly discouraged by sickness and want, many of whom were valiant Anabaptists. From this letter, the truth of which cannot be questioned, the Baptists occupied many positions of great importance and power under the Commonwealth and under Cromwell.

But the most convincing evidence of the influence possessed by the Baptists just before the restoration of Charles II. is found in the efforts made by the Presbyterians to place that monarch on the throne. The first Stuart monarch of England renounced his Presbyterian education and professed principles, and ever, after he entered England, was a malignant enemy of the church of Calvin and Knox. His son, Charles I., was a wicked persecutor of everything bordering on Presbyterianism. Charles II. before he ascended the throne of his fathers showed no reliable mark of improvement to win the favor of an honest Presbyterian. Nor had he a single confidential friend whose character afforded one ray of hope that Charles was more favorably disposed to Presbyterianism than his father or his grandfather. The Presbyterians of England and Scotland restored Charles II. No one competent to give an opinion denies this. Why did they engage in such work? They have a grand character as the friends of liberty and of God. We have wept in reading the records of their martyrs, and gloried in the courage of their heroes. How came they to place on the throne of Great Britain and Ireland a treacherous Roman Catholic? Guizot,* the French Protestant statesman, tells the secret when he says, "The king's interest is also supported by the Presbyterians, although they are republicans in principle; and it is only the fear that the Anabaptists and other sectaries may obtain the govern-

ment which leads them to oppose the present authorities." The Presbyterians at the period referred to by Guizot, just before the restoration, had only been placed in possession of the government for the first time in several years. The Episcopalians, when Richard Cromwell withdrew from the government, were of little account. The Independents and Cromwell had it for a long time; and the new rulers were alarmed lest the Anabaptists should seize the reins of state and give lasting liberty of conscience, which to them was odious, and spread their principles still more widely through all ranks of society; and they joined the old cavaliers to bring the royal exile from Breda because the Baptists were so numerous and powerful that they were afraid they might seize the government. The king, on obtaining the crown, crushed the Presbyterians without pity, and wickedly persecuted the Baptists. They were imprisoned in loathsome dungeons; in one place sixty of them were confined in a room nine feet wide and fourteen feet long; in many of the jails the Baptists were brought in such throngs that some had to stand while others lay down to sleep. Multitudes died through the foul air of the prisons. Others were kicked, beaten, and outrageously abused, until death came to their relief. Some were sold as slaves in Jamaica. Henry Forty was imprisoned twelve years in Exeter; John Bunyan, during the same period, in Bedford; another minister twenty years in the same place; and others were hung, drawn, and quartered. But the martyr spirit never exhibited itself more gloriously than among these Baptist worthies. Their enemies were confounded, if they were not conquered, by their blessed expressions and heroism, in losses, confinement, and agonizing pains.

Their love of the widest liberty of conscience, and of pure democracy, had unquestionably an extensive influence in shaping public opinion under Charles II. and James II. in Great Britain. So that at last the high-churchmen, whose fathers bled on many battle-fields for the divine right of kings and the passive obedience of subjects, began to believe that Englishmen had some rights which even kings should be compelled to respect; and James II., by the persuasive threatenings of an angry people, fled to France, and William III., the illustrious Hollander, ascended the throne of Britain with the joyful acclamations of most Englishmen, and the speedy obedience of all; and from him and the nation came "The Toleration Act," and an extension and consolidation of British liberty; results of a glorious revolution, many of the seeds of which were planted by the teachings and instructive sufferings of our British Baptist fathers of the seventeenth century.

From the persecutions of the last two Stuart kings the Baptists in England, for a long period, did not

* Guizot's Richard Cromwell, I. 407.

recover. They had been robbed, murdered, compelled to emigrate, and destroyed in prison in thousands, nevertheless they continued to hope, and they labored faithfully for the Master. A time of religious declension darkening the latter part of the seventeenth and more than a third of the eighteenth century was as great a calamity to our brethren. In 1720 the Bristol Baptist college was founded, and in succeeding years it largely blessed the churches; now there are five colleges in England among the Particular Baptists. The great awakening under the preaching of Whitefield exerted an immense influence over Great Britain, in the blessings of which the Baptists shared. The descending Spirit continued to favor them richly, and they projected the mission to India, and sent out Dr. Carey, the pioneer missionary of modern times. At present the English Baptists are doing a noble work for their own country, and for various quarters of the heathen world. In England proper there are 30 Associations, 1954 churches, 1385 ministers, 195,199 members.

It is probable that the first Baptist church in Ireland, since the decline of early Irish Christianity, was planted in Dublin by Thomas Patient. He was a minister of apostolic zeal, and for years copastor with William Kiffin, of London. In 1653 churches existed in Waterford, Clonmel, Kilkenny, Cork, Limerick, Wexford, Carrickfergus, and Kerry. But as the Baptist officers and soldiers of Cromwell's army left these localities the churches in some cases must have been immediately broken up. At present the churches in Ireland number only 29, with 1358 members. Baptist churches were planted in Scotland by Cromwell's soldiers. The church at Leith was among the very first. But, as in Ireland, our denomination has had little prosperity, so we have failed seriously to impress the Scotch. We have 90 churches, and 9096 members, in the land from which the immortal Knox warned us. Many distinguished men have been identified with the British and Irish Baptists, such as Hanserd Knollys, William Kiffin, John Milton, John Bunyan, John Gill, John Howard, William Carey, John Foster, Andrew Fuller, Robert Hall, Alexander Carson, the Haldanes, Sir Henry Havelock, C. H. Spurgeon, and others, sketches of whom will be found in this work. (See article on **WELSH BAPTISTS**.)

GENERAL BAPTISTS.

Until 1633 we have no distinct account of the existence of an English Baptist church resting on a basis wholly Calvinistical. After that period the points of difference between the Arminian and Calvinistical churches are clearly defined. The General Baptists were, and still nominally are, Arminians. Their first Confession of Faith was issued in

Holland in 1611. In 1660 they published another, which received the sanction of 20,000 persons. At this period, just after the unhappy assumption of royal power by Charles II., they were quite numerous. In 1678 another creed was published by a section of the General Baptists, which was designed to approach Calvinism as closely as its compilers dared. In 1691 the members of this body living in Somersetshire and adjacent counties issued another Confession. After having done much for the cause of God and truth, and grown to considerable strength, some of the General Baptists adopted Unitarian sentiments, and others followed their example. The innovation led to bitter controversies, and as in the similar case of the old English Presbyterians, to the decay and dissolution of churches; this heresy caused deep sorrow to Christ's remaining friends, who mourned over the doctrinal errors and lax discipline of their churches, and at last, in 1770, they formed The New Connection of General Baptists, under the leadership of two pastors, Dan Taylor, of Wadsworth, Yorkshire, and W. Thompson, of Boston, Lincolnshire, for the purpose of reviving Scriptural piety and evangelical sentiments among the old General Baptists. Their first step was to send a deputation to the Assembly of General Baptists in London stating their reasons for separation, and bidding their former associates farewell. On the following day Dan Taylor preached to the new body from 2 Tim. i. 8: "Be not thou ashamed of the testimony of our Lord," and presided over the meeting which then formally initiated the New Connection of General Baptists. In order that there might be no uncertainty as to what they considered the faith and practice of primitive Christianity, a creed of six articles was proposed and adopted, not as a complete exposition of their whole belief, but as a declaration of their views on the points which had been often debated between them and their old associates. This creed was also intended to constitute a test, without agreement to which their former friends could not enter the new communion. It was also considered desirable that every minister should give an account of his religious experience at their next meeting in 1771, for their satisfaction concerning the reality of each other's conversion. The six articles expressed orthodox views concerning the fall of man, the nature and perpetual obligation of the moral law, the person and work of Christ, salvation by faith, regeneration by the Holy Spirit, and baptism. The last article reads as follows: "We believe that it is the indispensable duty of all who repent and believe the gospel to be baptized by immersion in water, in order to be initiated into a church-state; and that no person ought to be received into the church without submission to that ordinance." The number of churches uniting

was seven only, some of them far asunder as to locality, but containing upwards of 1200 members. Repeated attempts were made to reunite the Old and New Connections, but without avail. The seceders went steadily forward in the work of edification and extension, providing a collection of hymns, and a catechism containing the most important principles of religion and reasons for dissent from state-churches. They agreed to hold an annual Association in different places, and to publish a Circular Letter, written by appointment, together with the minutes of each yearly meeting. In 1797 it was determined to provide assistance to candidates for the ministry. Pursuant to this resolution an academy was opened in January, 1798, in London, and placed under the care of the Rev. Dan Taylor. About the same time a magazine was started to aid in sustaining the academy. This enterprise having failed, another periodical was brought out, called the *Repository*, in which the general transactions of the body were recorded, and a medium of communication opened on subjects of common interest. The missionary spirit which had been aroused among the Particular Baptists found favor with many members of the New Connection, and contributions were made to the Baptist Missionary Society. In 1816, however, it was resolved to form a new mission, the operations of which should be under the supervision of the annual Association. The mission has labored with distinguished efficiency and success, mainly in the province of Orissa, Bengal. Its income from all sources for the year ending May 31, 1877, was £9332. Home missionary work is carried on in the districts where the churches are chiefly found, under the management of conferences, from which reports are made to the annual assembly of ministers and delegates. Most of the churches of which the New Connection was first constituted were located in the midland district of England, namely, Leicestershire, Nottinghamshire, Lincolnshire, and Derbyshire. Although they now number 184 churches, and are scattered over twenty counties, the strength of the denomination is still found in the midland district. All the churches still unite in one Association, meeting annually by their representatives for the transaction of business and for fraternal fellowship. The latest returns show a total membership of nearly 25,000. The annual assembly consists of ministers who are members *ex officio*, and of representatives sent from the churches in a certain fixed ratio. It is never held in any place oftener than once in seven years. The affiliated churches are expected to contribute to the support of the denominational institutions, such as home and foreign missions and the college. If any church declines to render this support, it forfeits its right of speaking or voting in relation to these institu-

tions. Whilst acknowledging the perfect independence of the churches, and avoiding all synodic action which would infringe it, the assembly claims the right to guard the faith and morals of the Connection, and, if need be, to cut off a church from fellowship. In like manner any minister convicted of heresy or immorality, even if his church should adhere to him, would be disowned, and his name erased from the ministerial list. As the name "General Baptist" indicates, the body professes the doctrine of "general redemption," in opposition to the doctrine of "particular redemption," which is the tenet of the Particular or Calvinistic Baptists. It is commonly supposed that the designation General Baptist refers to the practice of open or free communion. But the article on baptism already cited is sufficient to show that the General Baptists restrict communion to the baptized. The practice of the churches of the New Connection is not, however, uniform in this matter. Another mistake is not uncommon, the origin of which is also traceable to the name. As "general" is sometimes taken in the sense of *universal*, it is presumed that the General Baptists are Universalists,—a mistake which receives countenance from the fact that the old body from which the New Connection seceded has now almost entirely merged into the Unitarian denomination. Efforts have been made from time to time to amalgamate the New Connection with the larger body known as the Particular Baptists, but no formal action has been taken by either section. Almost all the churches belong, however, to the Baptist Union of Great Britain and Ireland. Members are freely transferred by letters of dismission from one body to the other, and General Baptist churches sometimes choose Particular Baptist pastors, and some General Baptists have been settled over Particular Baptist churches. In later years some of the ministers and churches of the New Connection have approximated to the views of modern Calvinists. The college at Chilwell, near Nottingham, for the training of ministerial students, is well sustained. It has fine premises, including a detached residence for the president, and between seven and eight acres of land. Many eminent ministers and missionaries have been sent forth from this institution, and the standard of ministerial education has been raised to as high a level as in other theological seminaries. The missionary work of the body in Orissa has become famous through the zeal and success of such devoted laborers as Sutton, Peggs, Goadly, Buckley, Stubbins, Barley, and others. Among those ministers who have lately labored or are still laboring in the home field, the names of Pike, Stevenson, Hunter, Goadly, Burns, Matthews, Clifford, and Cox are widely known as preachers and writers of eminent ability and usefulness. Though possessing

the field at an earlier day than their Calvinistical brethren, they have never obtained the same measure of success.

Ephrata is in Cocolico Township, Lancaster County, sixty miles from Philadelphia. In 1770 the village was frequently called Tunkerstown (Dipperstown), and it had about thirty or forty buildings. Conrad Beissel, a Seventh-Day Baptist, located here in 1733, and soon a community which he had formed at Mill Creek, Pa., gathered around him.

There were three places of worship in this village. One adjoined the apartments of the sisters, and it was regarded as their chapel, and one was near the house of the brethren for their use; the third was a common church built some distance from the chapels, where brethren, sisters, and the married people, with their families, met once a week for worship. The churches were called Sharon, Bethany, and Zion, and all belonged to the same small community.

The sisters adopted the dress of nuns, and the brethren that of White Friars, with some alterations. Both took the vow of celibacy, and when any one broke the vow he quitted the single men's house and lived among the neighboring married people. Those devoted to a single life slept at first on board benches with blocks for pillows, but a little later they became backsliders somewhat, and used beds. The men wore their beards. The brethren obtained a living by farming, a printing-office, a paper-mill, a grist-mill, and an oil-mill; and the sisters by spinning, weaving, and sewing. They kept the seventh day for the Sabbath. Their singing in worship was charming. Notwithstanding their peculiar appearance, a "smiling innocence and meekness grace their countenances and make their deportment gentle and obliging." This was their state in 1770 according to Morgan Edwards.

Errett, Hon. Russell, was born in New York in 1817, and removed to Pennsylvania in 1829. He is by profession an editor, and has held various public offices. In 1860 he was elected controller of Pittsburgh; he was clerk of the Pennsylvania senate for three different sessions; was appointed paymaster in the U. S. army in 1861, and served until mustered out in 1866; he was elected to the State senate of Pennsylvania in 1867; he was appointed assessor of internal revenue in 1869, serving until 1873. He was three times elected from the 22d district of the State as their Representative in Congress, in which capacity he is now doing good service.

Russell Errett was baptized in Pittsburgh, and held his first membership in the church of the Disciples, but coming to Mansfield, Alleghany County, he, together with his wife, united with the newly-formed regular Baptist church, and has found here

a suitable home. His brother Isaac is editor of the *Christian Standard*, Cincinnati, O., and was baptized at the same time.

Mr. Errett is a conscientious Christian, a Representative of distinguished ability, and a public man of great purity of life.

Espy, T. B., D.D., was born in Cass Co., Ga., in 1837; educated at Howard College, Ala.; three



T. B. ESPY, D.D.

years a chaplain in Confederate army; pastor two years at Athens, Ga.; then became pastor two years of First Baptist church, Little Rock, Ark.; in 1873, in connection with T. P. Boone, became editor and publisher of the *Western Baptist*, at Little Rock, which was suspended in 1879. He then became connected with the *Baptist Reflector*, and at present is connected with the *American Baptist Flag*, St. Louis, Mo. Dr. Espy has engaged creditably in four public discussions. His residence is Little Rock, Ark.

Estabrooks, Rev. Elijah, was one of the pioneer Baptist ministers of New Brunswick, who often attended the meetings of the Baptist Association of Nova Scotia and New Brunswick in its early history, and was for many years pastor of the Baptist church at Waterbury, Queens Co., New Brunswick, and labored much in that county and in the settlements on the upper St. John, preaching the gospel earnestly and with marked tokens of God's approval.

Estee, Rev. Sydney A., was born in Salem, Washington Co., N. Y., in 1808. At twenty years of age he united with the Baptist church of his native town, and, deciding to prepare for the min-

istry, studied at Cambridge Academy, and afterwards at Hamilton. His first settlement as pastor was at Westport, N. Y., subsequently at Ticonderoga, in the same county. After several other pastorates in that State he removed to Illinois, and was located at York, Belvidere, and Aurora, where he died Dec. 7, 1872. His ministry was marked by great usefulness.

Estep, Rev. James.—For more than half a century this distinguished minister labored in Western Pennsylvania. Few men ever attained greater eminence as a clear thinker, a sound theologian, and an earnest preacher. He was born in Washington Co., Pa., Oct. 9, 1782. He died July 26, 1861. He was baptized into the fellowship of the Mount Moriah Baptist church in April, 1802, and by this church he was licensed to preach two years after his baptism. For eighteen months prior to his entering the ministry he was pursuing the study of medicine, but a sermon preached by the Rev. Morgan J. Rhees, then prothonotary of Somerset Co., Pa., led him to deep reflection as to personal duty, and in twenty days after he was found preaching. Long before he thought of entering the ministry he gave himself to reading works on divinity. In fact, from the first day of his conversion he was engaged in reading, meditation, and prayer. He was a warm friend of an educated ministry, and one of the most useful of Pennsylvania Baptist ministers.

His life was spent in an eventful period. In his day, and in his immediate neighborhood, the Campbellites, or to use their own distinctive term, the Disciples, and the Cumberland Presbyterians came into existence. The church required just such a man, and infinite wisdom provided for the hour of need in raising up James Estep.

Though years have rolled away since his death, no name is more frequently on the lips of surviving brethren than his. He honored God by a noble life, and he has honored his very memory to the present hour.

Estes, Rev. Elliot, was born in Caroline Co., Va., on the 23d of July, 1795. At fifteen he was baptized by Rev. Andrew Broadus, under whose direction he pursued his studies. About 1829 he came to South Carolina, and entered upon the work of the ministry with the Euham and Coosamahatchie churches.

He was remarkable for the firmness with which he held the leading doctrines of his denomination. No one in his section stood higher, intellectually or religiously.

He died June 9, 1849, leaving a son and a daughter, the latter of whom has since followed him. The former, Rev. Andrew Broadus Estes, still lives within a few miles of the old homestead.

Estes, Hiram Cushman, D.D., was born in

Bethel, Oxford Co., Me., July 27, 1823. He was hopefully converted at an early age, and baptized in the spring of 1838. His preparatory studies were pursued at the Yarmouth Academy, and he



HIRAM CUSHMAN ESTES, D.D.

graduated at Waterville College in 1847. He went through the theological course of the divinity school at Harvard College, and was ordained pastor of the Baptist church in Auburn, Me., May 15, 1850, where he remained two years and a half. In October, 1852, he accepted an appointment as agent of the American Baptist Missionary Union in the eastern New England district, comprising the State of Maine. He continued in this service for three years. Returning to the active duties of the ministry, he was settled as pastor of the Baptist church in what was Trenton, now Lamoine, Me., from 1855 to 1860. After a settlement of two years in Leicester, Mass., he went to Jericho, Vt., where his pastorate continued ten years, from 1862 to 1872. On the 1st of January, 1873, he became pastor of the First Baptist church in Paris, Me., where he now lives.

Dr. Estes received the honorary degree of Doctor of Divinity from Colby University in 1872. He is the author of a volume entitled "The Christian Doctrine of the Soul," of several printed discourses, and of various contributions to periodicals. He has seen something also of public life, having been a member of the House of Representatives of the State of Maine, and chairman of the Committee on Education.

Esty, William S., was born in Queensburg,

York Co., New Brunswick, Oct. 4, 1797; was baptized and joined the Baptist church in Fred-ericton, New Brunswick; was chosen deacon in 1835, and still honors that office; he has been almost sixty years devoted to the service of Christ and the church. His life has been full of usefulness.

Eure, Hon. Mills S.—Judge Eure was born in Gates Co., N. C., Feb. 10, 1835; graduated at the University of North Carolina in 1859; was baptized by Dr. T. C. Teasdale at college, Oct. 6, 1856; read law with Judge Battle and Hon. Samuel F. Phillips at Chapel Hill; served the counties of Gates and Chowan in State senate in 1860-62 and 1865; was captain of Co. G, North Carolina Cavalry, 2d Regiment, and was captured at Hanover, Pa., in 1863. In 1865-66 was elected solicitor of the first judicial district, and in August, 1874, judge of same district. An upright judge and a good farmer.

Evans, Benjamin, D.D., was born at Bilston, England, May 13, 1803. In early life he became a



BENJAMIN EVANS, D.D.

member of the Baptist church in his native town, and in 1822 was received as a student for the ministry at Horton College, Bradford. He was invited to the pastorate of the church at Scarborough, and settled there in 1825. For thirty-eight years he labored in this charge with great acceptance and usefulness, and was throughout one of the most popular and influential ministers of the town and district. His labors were abundant in every sphere of activity into which his ardent and generous nature led him. He was for years the foremost cham-

panion of religious freedom in Scarborough, and was one of the first promoters of the anti-state-church movement. In philanthropic and benevolent efforts he was conspicuously useful, and in connection with the denomination and its interests his liberality and zealous devotion were everywhere spoken of. He was called to the chair of the Baptist Union in 1858, and delivered an address on "The early English Baptists, their principles, their struggles, and their triumphs," a subject to which in later life he devoted himself with special interest and fervor. His literary efforts were continuous. He wrote a vast number of pamphlets on subjects of passing interest, and published a number of occasional sermons. For some years he conducted a monthly magazine for Sunday-schools, and aided by pen and purse to establish the leading denominational periodicals. The *Freeman* newspaper was projected by him, and for many years he contributed regularly to its columns. His books on "Popery" and "The Early English Baptists" had a large circulation, and his literary and public services were recognized by the University of Rochester with the honorary degree of D.D. Dr. Evans took a lively interest in the American Baptist Historical Society's objects, and rendered it valuable services, which were most cordially appreciated. On his retirement from the pastorate in 1862 in broken health, he gave himself to benevolent enterprises which lay near his heart. He contributed generously both money and personal service to the interests of the National Society for Aged and Infirm Baptist Ministers. He also organized, under the auspices of the Baptist Union, the Society for the Education of Ministers' Children, and was its president until his death. In 1864 he took part in the founding of the new theological institution now located at Manchester, and undertook the professorship of Ecclesiastical History. He also edited a quarterly magazine identified with the principles on which the college was based, and to which he steadfastly adhered through life. In his long pastorate at Scarborough he maintained a reputation which reflected honor upon the denomination and materially promoted the cause of evangelical religion. When his resignation was announced, the high esteem in which he was held by the public manifested itself in the presentation of an address and testimonial, signed by the mayor of the town and a number of prominent citizens. In acknowledging the testimonial, Dr. Evans was able to note the fact that among the signers there were some who thirty years before would have rejoiced to banish him from the place on account of his principles as a Dissenter and a Baptist. His end came unexpectedly. He was in his usual health, and had retired to his study with one of his family at the close of the day. During conversation he suddenly reclined his head on the back of

his chair and without a word or movement of any kind "fell asleep."

Evans, Rev. Benjamin, was born in Cardigan-shire, Wales, within the second decade of the present century. He has been a conspicuous figure in all the great movements that have affected our denominational interests in the Welsh principality for the last forty years. Beside being a pastor of influential churches he has been a prolific writer. He was the originator of two monthly magazines, one of which he still edits with marked ability. His literary productions are highly appreciated for their keen analytical power. His "Key to the New Testament" passed through several editions and is still read. He is now engaged in preparing expositions of several of the books of the New Testament for a Family Bible, under the editorship of the Rev. Titus Lewis.

But it is as a preacher that Mr. Evans excels. In spite of a sharp, unmusical voice he commands enthusiastic attention. There is not a man within the boundaries of the country whom the ministry are more delighted to hear. He is original to the last degree, and his sermons are frequently master-pieces of analytical thinking. The high estimate in which he is held by the denomination was demonstrated a few years ago by the presentation of a superb address, together with a testimonial of £300.

Evans, Rev. Charles, was born in Bristol, England, April 14, 1791. Some time after his conversion he entered the college at Bristol. In 1819 he was sent as a missionary to Sumatra, where he labored for a few years, and then returned to England, and was for a time pastor of a church at Abergavenny, Wales, and afterwards in Dorchester, England, until 1840, when he came to this country and took charge of the church in South Reading, now Wakefield, Mass. Subsequently he acted for a time as pastor of two churches in Michigan, and for fifteen years was an agent of the New York American Tract Society. His death occurred May 28, 1869.

Evans, Christmas.—The Welsh pulpit found in Christmas Evans its brightest ornament. He was born on the 25th of December, 1766. In his early life there do not appear to have been any gleamings of power or genius.

It only needed, however, the proper influences to sweep over the as yet chaotic wastes of that young man's soul to call forth order and harmony. Like his native hills enveloped in the mists and snows of winter, he only needed the sunshine to liberate his imprisoned powers. Nor had he to wait long. What spring is to the ice-bound earth a religious awakening was to Christmas Evans. It subdued his nature, changed his life, and called into activity all the dormant faculties of his hitherto sluggish soul.

He learned to read his Welsh Bible in the course of a month, exulting not a little at the time in his achievement. His intense thirst for knowledge led him to borrow and read every book that the scant



CHRISTMAS EVANS.

libraries of the neighborhood afforded. It is noteworthy, in view of the imaginative brilliance which became the distinguishing characteristic of his mental processes, that one of the first books which he voraciously devoured was the "Pilgrim's Progress."

He soon cherished the fixed intention of entering the ministry. The first formal attempt which he made at preaching was in the cottage of a tailor in the neighborhood, who it would appear was a man of more than ordinary intelligence, and who took a lively interest in aspiring merit. This effort was in every respect successful.

Christmas Evans was a Baptist from conviction. He was for some years a member of a Pedobaptist community, and it was not until he began to study the New Testament carefully, with a view of exposing the Anabaptist heresy, as he was pleased to call it, that he discovered the utter untenableness of his position. He went into the royal armory to equip himself with weapons with which to slay an opponent, when to his dismay he found the edge of every blade turned against himself. "Having read the New Testament through," says he, "I found not a single verse in favor of infant sprinkling, while about forty passages seemed to me to testify clearly for baptism on a profession of faith." After a struggle, which, however, was not protracted, he

was baptized in the year 1788 in the river Duar by the Rev. Timothy Thomas.

Some of the most exquisitely proportioned creatures are exceedingly ungainly when young and undeveloped. It was even so with Christmas Evans. For some time it was difficult to determine whether he was a genius or a fool. With a temperament intensely fervid and a mind vividly imaginative, his sermons at this early day were as disjointed and grotesque as his personal appearance. That great preponderating faculty of his mind which in after years, under the mastery of a keen and well-balanced judgment and strong common sense, gave him unrivaled popularity, now but infused a capricious wildness into his utterances which astonished rather than impressed, and exposed to ridicule rather than to admiration. He soon, however, acquired that mental elasticity which made him the Samson of the Baptist hosts.

The field upon which he expended well-nigh the whole of his fruitful life was Anglesea. Here he was for many years a quasi-bishop. But it would be impossible to form a correct idea of his labors without taking into account the frequent lengthened preaching excursions which he made into the most remote parts of the principality. It is said that he visited South Wales forty times in the course of his ministry, and preached one hundred and sixty-three Association sermons, each journey involving an absence from home of at least six or seven weeks, and occupied with incessant evangelistic work.

The influence which he exerted upon the churches, and upon the land, by these transient ministries, it is impossible to conjecture. Large congregations greeted him everywhere and at all seasons. The coming of Christmas Evans presaged a general holiday even in the midst of harvest. Whole neighborhoods flocked to hear him, and the effect of his preaching was such that the people, held by the spell long after the enchanter had left the scene, would continue sometimes weeping and rejoicing until the morning light reminded them that they were still in a world where ordinary duties demanded attention. Nor were the impressions thus made ephemeral. In some instances strong churches grew up and flourished as the result of a single sermon.

Forty years or more have passed since that voice which thrilled so many human hearts was hushed, but its rich melody remains as a grateful reminiscence. Old men revert to their hearing Christmas Evans as one of the most notable events in a lifetime. He could no more pass out of memory than could the everlasting hills amid which they were born. And no wonder. The genius of the Welsh character found in him its most perfect ideal. He embodied in his rugged honesty and fervent zeal,

his clear penetration and poetic vision, the spirit and pathos of the Welsh mind.

He died in Swansea, at the home of the Rev. Daniel Davies, D.D., on the 20th of July, 1838.

Evans, Gen. G. W., of Augusta, Ga., was a prominent and useful deacon of unblemished character and high standing. He was intelligent, pious, and so uniformly courteous that he won the respect and esteem of all, and was universally popular. He took a deep interest in religious and denominational affairs, and was one of those men to whom a pastor could point and say with satisfaction, "That is a Baptist." He was a partner of the late William D'Atignac, the firm being D'Atignac, Evans & Co. Few men possessed more admirable traits for rendering them popular in the world or useful in the church.

Evans, Rev. Hugh, some time tutor and afterwards president of Bristol College, England, was descended from Welsh parents in easy circumstances, distinguished for their piety and benevolence. His grandfather, Thomas Evans, was elected a parish minister in Wales by the Board of Triers, appointed to license clergymen during the Commonwealth. After the restoration of the monarchy and the church establishment he joined the Baptist church at Pentre, and suffered much for conscience' sake as pastor of that church, in which office he was succeeded by his son. Thomas Evans died in 1688, and Caleb, his son and successor, in 1739. Hugh Evans, youngest son of Caleb, was carefully educated at a school of high reputation, and afterwards proceeded to the college at Bristol. He was baptized by Mr. Foskett at Bristol, Aug. 7, 1730. The Broadmead church, in that city, called him to the ministry in 1733, and at the close of the same year he accepted their invitation to become assistant to their pastor, Mr. Foskett. He soon became widely known as a preacher of extraordinary power and usefulness. In 1758, on the death of Mr. Foskett, with whom he had labored twenty-four years, he became president of the college and senior pastor of the church. He inspired his students with a remarkable affection and reverence, and the care of all the churches of the neighborhood came upon him. One of his most distinguished students, Dr. John Ripon, says of him, that "every one who knew him must admit that his gift in prayer was uncommon, his students thought it was unequalled. In the family, at occasional meetings, in the services of the Lord's day, and upon extraordinary occasions, with copiousness, dignity, and warmth of devotion he poured out his soul unto God, and yet with such variety that he was seldom, if ever, heard to pray twice alike. His pulpit compositions were clear, nervous, and pathetic. Few men were more capable of taking a large, comprehensive, masterly view of a subject, or of representing

it with greater perspicuity, energy, and fervor. His language was striking, his voice clear, and his elocution manly. Nor did any preacher, perhaps, ever know better than he what it was to reign over his audience, enlightening their understanding, convincing their judgment, and then kindling all their noblest passions into a blaze of devotion." His characteristic spirit was evinced in his last discourse to the Western Association of Baptist churches, when he took a solemn leave of the brethren assembled in an affecting discourse from the words, "Be not deceived, God is not mocked." He closed his public ministry at Bristol shortly afterwards with a truly paternal address to his flock from the words, "My little children, of whom I travel in birth again until Christ be formed in you." He died in perfect peace, surrounded by his family and his students, on March 28, 1781.

Evans, John Mason, M.D., son of the Rev. Thomas B. Evans, was born in Urbanna, Middlesex Co., Va., March 22, 1829. He was educated at the Columbian College, graduating with the degree of A.B. in 1847. He studied medicine, and received the degree of M.D. at the Jefferson Medical School, Philadelphia, in the winter of 1849-50. He has practised his profession in connection with farming up to the present time. Since the inauguration of the public school system in Virginia, he has been the efficient county superintendent of public schools in King and Queen and Middlesex. Dr. Evans was baptized at the age of twelve, and has been an active and efficient member of the church. For more than twenty years he has been superintendent of the Sunday-school, and deacon of the church.

Evans, Rev. Thomas B., was born in the county of Essex, Va., Dec. 13, 1807. He was converted between the years 1830 and 1835, and was baptized by the Rev. R. A. Claybrook. He was ordained soon after 1837. At the organization of the Olivet church, in 1842, he was elected its pastor, and served it with great zeal and success till his death, Aug. 12, 1875. He was at one time pastor of Ebenezer, in Gloucester Co., and also of the Newington church, which he was mainly instrumental in constituting. He was also pastor of Exol, in King and Queen Co., and of Ephesus, in Essex Co. In 1855 he was elected pastor of Glebe Landing, in Middlesex, and served this church also until his death. He served as moderator of the Rappahannock Association, and was invited several times to preach the opening sermon. Mr. Evans was an earnest, plain, and successful preacher. He had a strong, logical mind, and a most retentive memory. He read much, thought profoundly, and could develop a subject clearly in all its important bearings. He accomplished much for the Master during his ministry of thirty-eight years, and was greatly esteemed by all who knew him.

Evans, Rev. Wm. L. T.—This devoted man was born in Maryland, Feb. 9, 1829. He spent his early years in Washington City, where he studied. In 1855 he moved to Landmark, Howard Co., Mo., and from it to Milton, where he died. He professed religion in 1857, and joined the Methodists; three years afterwards he united with the Baptists, and was baptized by Elder W. K. Woods, and was ordained by Elders Jesse Terrill and T. T. Gentry. He toiled faithfully in the ministry for nearly twenty years. He enjoyed the confidence of those with whom he labored in a marked degree. He was a man of prayer, richly endowed with the Holy Spirit. He died May 20, 1879.

Everett, Rev. John P., pastor at Shiloh, La., was born in Alabama in 1826, came to Louisiana in 1848 with his father, George Everett, who was a Baptist preacher, and labored in Union parish until his death, in 1855. The son was baptized in 1845; was a soldier in the Mexican war. In 1854 he was ordained to preach. From that time until the present he has been assiduous in his labors, which have been mainly confined to Union parish and the adjoining parts of Arkansas. He has been successful as a minister, and has greatly strengthened the churches; eleven years moderator of Liberty Association, Ark.; is at present chairman of the executive board of Louisiana State Convention. Has recently published a valuable work on "Bible Types."

Everts, Rev. Jeremiah B., was born in Granville, Washington Co., N. Y., in 1807. In 1829 he put his trust in Jesus as his Saviour, under the ministrations of Rev. Benjamin J. Lane, of Clarkson, N. Y. He first joined the Presbyterian Church, of which Mr. Lane was a minister. Subsequently, on examining the Scriptures about baptism, he was immersed, and united with the Baptist Church. He spent some time at Lane Seminary, in Ohio. He was ordained pastor of the church of Spafford, N. Y., in April, 1835. In this place his labors were largely blessed, his pulpit talents were highly appreciated, and his departure was greatly lamented. In Delphi, N. Y., and in Elbridge he enjoyed extensive revivals, and he had the same blessing in the New Market Street church, Philadelphia. In 1843 he accepted a call to Hartford, N. Y., where the love of the people and the prosperity of the church cheered his heart. After a lingering illness, produced by a painful accident, he entered the heavenly rest Aug. 26, 1846.

Mr. Everts had an original mind and a warm heart, he was wholly consecrated to God, and he lived in the hearts of throngs of friends. His death was full of peace.

Everts, William W., D.D., was born in Granville, N. Y., March 13, 1814, and united with the Baptist church of Brockport, N. Y. In 1830 the

church licensed him to preach, and in 1831 sent him to Hamilton Literary and Theological Institution. In 1837 he was ordained at Earlville, N. Y., as its pastor. In 1839 he was settled as pastor of the Tabernacle Baptist church in New York City. After three years of extraordinary success he led out a colony and founded the Laight Street church. After eight years of labor his health was prostrated, and he settled at Wheatland, N. Y., as pastor. His ardent spirit and large plans of Christian work were felt by that country church, and three houses of worship were built for its branches in neighboring villages. In 1852 he accepted the pastorate of the Walnut Street church, in Louisville, Ky., and soon after it was enlarged and completed at an expense of \$40,000. They organized the Broadway



WILLIAM W. EVERTS, D.D.

church of that city; the Portland church at the west end of the city, and built for it a house of worship; and a German church. In 1859 he accepted the charge of the First church of Chicago. During his twenty years of labor there, twenty Baptist church edifices were built in the city and vicinity. The Chicago University and Theological Seminary were founded and their superb buildings were put up chiefly by the contributions of the First church. In 1879 he accepted a call to the church on Bergen Heights, Jersey City, and during the first year a debt of \$35,000 was paid and 67 members added to the church. Dr. Everts has not only devised plans for the multiplication, and the increased efficiency of the Baptists of America, in the realm of education, church exten-

sion, and the unity of the denomination in all its important Christian enterprises, but he has rendered great service with his pen. Many years ago he brought out his "Pastor's Hand-Book," which has been an invaluable helper to ministers of all denominations. He then brought out in succession the "Bible Prayer Book," "Scriptural School Reader," "Life and Thoughts of John Foster," "Voyage of Life," and "Promise and Training of Childhood." He also published a series of "Tracts for Cities," "The Theatre," "Temptations of City Life," and "The Great Metropolis," which, with tracts by Dr. Cheever and William Hague, D.D., were published in a volume entitled "Words in Earnest." He also wrote "Tracts for the Churches."

Dr. Everts has been for many years among the most prominent ministers of Christ in the United States. His great mind and heart, and his consecration to God, have made him a power among the Saviour's hosts. Few Baptist leaders in modern times have wielded such a mighty influence for God and his truth. Sacrifices to him have always appeared but trifles when great principles were called in question. We trust that his life and usefulness will be long continued to the denomination of which he is an ornament.

Everts, Rev. William Wallace, Jr., son of Rev. Dr. William Wallace and Margaret (Keen) Everts, was born in the city of New York, Feb. 10, 1849. He was a graduate of the Chicago University in the class of 1867. Immediately after graduating he went abroad for purposes of travel and study, and was absent three years, the larger part of which period he was at the Berlin University. Returning to this country in 1870, he became a student of the Union Theological Seminary in Chicago, where he was graduated in the class of 1873. He was ordained Dec. 23, 1873, as pastor of the Indiana Avenue branch of the First Baptist church in Chicago. He held an official connection with the Union Theological Seminary, Chicago, as teacher of Church History during the year 1875. He preached for the church at Morgan Park till 1877, when, coming East, he supplied the pulpit of the First Baptist church in Boston for four months as the assistant of Rev. Dr. Neale. In July of 1877 he was called to the pastorate of the Fourth Baptist church in Providence, R. I., of which he is now (1880) the minister. Mr. Everts is one of our most promising young ministers. His acquirements in ecclesiastical history are unusually extensive.

Ewart, Hon. Thomas W., LL.D., son of Robert H. and Mary C. Ewart, was born at Grandview, Washington Co., O., Feb. 27, 1816. When sixteen years of age he left school and became assistant in the office of the county clerk at Marietta, O. In December, 1836, he was appointed clerk of the court for Washington Co., O., and held this office

until 1851. While in this office he was appointed a member of the convention which formed the present constitution of Ohio. At the expiration of his term he was elected probate judge of Washington County, but resigned after one year's service to engage in the practice of law, for which he had fully fitted himself in the office of Judge Nye. From the first he was very successful, and he has always held a prominent position in the legal profession of Ohio.

Converted and baptized at the age of sixteen, he has ever since been an active member of the Marietta Baptist church. For forty years he has been



HON. THOMAS W. EWART, LL.D.

superintendent of the Sunday-school, and for thirty-two years has been deacon. He has also been closely identified with general denominational interests. For many years he has been a trustee of Denison University. He was president of the Ohio Baptist State Convention for several years, and moderator of the Marietta Association twenty-five years in succession. As vice-president of the Missionary Union he occupied the chair of that body at Cincinnati and Philadelphia. Home missions have found in him a constant friend, and all good enterprises in the community a hearty supporter. The degree of LL.D. was conferred upon him by Denison University in 1878.

Ewing College is located in Ewing, Franklin Co., Ill., near the centre of that part of the State lying south of the Ohio and Mississippi Railroad. It is the only chartered college in that section of Illinois. It was founded in 1867 as Ewing High

School by Prof. John Washburn. In 1874 it received a charter from the State under the title it now bears. Until 1877 it was undenominational, but during that year its charter was so changed as to place it under Baptist control. Its buildings, two in number, are substantial brick structures, and ample for the present uses of the college. It has a preparatory as well as collegiate department, the latter having two courses, classical and scientific. The college is open to students of both sexes. The number enrolled in the catalogue for 1879-80 is 150, of whom 32 were in the collegiate department. Its faculty numbers six teachers. Ewing College is performing a highly important educational service upon a field where it is greatly needed, and placing its rates of tuition and its other expenses within the reach of all classes of students, make its advantages available for all. At the present date (1880) an effort is in progress to raise for its endowment the sum of \$50,000, with encouraging prospect of success.

Ewing, Hon. Presley Underwood, was the elder of two sons of the distinguished chief justice of Kentucky, E. M. Ewing, and was one of the most talented and brilliant young men his State ever produced. He was born in Russellville, Ky., Sept. 1, 1822. He graduated at Center College in 1840, and studied law under his father, graduating in the law department of Transylvania University in 1842. About this time, having become a member of the Baptist church, he was licensed to preach the gospel, and was soon afterwards invited to take the pastoral charge of the First Baptist church in Louisville. He accepted the call and preached a few times, but before ordination he resolved to spend some time in Germany. On his return from Europe he declined ordination to the ministry, and in 1848 was elected to the Kentucky Legislature, where he served two terms, being re-elected in 1849. In 1851 he was elected to the United States Congress, and re-elected to that position without opposition in 1853. He was chairman of a Congressional committee on the feasibility of constructing a railroad to the Pacific Ocean. His report on this subject gave him a wide reputation. As an orator he was regarded as the peer of the gifted John C. Breckenridge, whom he often met in debate in the legislative halls. But his career of almost unparalleled brilliancy was suddenly closed. He died of cholera while on a visit to the Mammoth Cave, in Kentucky, Sept. 27, 1854.

Examiner and Chronicle, The.—In June, 1855, Rev. Edward Bright, D.D., who had been for the preceding nine years the Home Secretary of the American Baptist Missionary Union, and Rev. Sewell S. Cutting, D.D., who was then one of the editors of the *Recorder and Register*, purchased that paper and became its editors and proprietors,

changing the name to *The Examiner*. It was a four-page paper, and had at that time a circulation of about 10,000 copies. In the next year Dr. Cutting accepted the chair of Rhetoric and History in the University of Rochester, and Dr. Bright became the editor, a position which he has held from that time to the present. In the first ten years of his proprietorship the circulation had doubled. In March, 1865, the *New York Chronicle* was united with *The Examiner*, and the paper became *The Examiner and Chronicle*, which name it now bears. It was enlarged to a six-column eight-page paper in October, 1867, and again enlarged to seven columns a page in December, 1869. In 1868 *The Christian Press*, a Baptist paper of New York, conducted by Rev. W. B. Jacobs, was united with *The Examiner and Chronicle*, and in 1875 the small paper known as *The Outlook*, published in Brooklyn, was merged in it. *The Examiner and Chronicle* has attained the largest circulation of any Baptist newspaper in the world. It has always had a strong denominational character, and has fearlessly maintained the distinguishing doctrines of the old Baptist faith. Its aim has been to be as complete as it could be made in all the departments that belong to a first-class newspaper; to deal with the great questions of social and political, as well as Christian life; to present the news, with comments, from a Christian stand-point; and to do it with the fullness, freshness, and force that ought to characterize the very best class of religious newspapers.

The *New York Baptist Register*, afterwards united with the *Recorder*, was established in Utica late in 1823 or early in 1824 by Rev. Messrs. Willey, Lathrop, and Galusha, who issued it irregularly and edited it in turn. It subsequently passed into the hands of the managers of the Baptist Missionary Convention of New York, and became the organ of the Convention, with Alexander M. Beebe, Esq., as editor. In 1825 the *Register* absorbed a missionary newspaper in the form of a quarterly magazine, which, in 1814, was started and edited by Elders P. P. Root, Daniel Haskell, John Lawton, and John Peck. Its name, *The Vehicle*, was subsequently changed to the *Baptist Western Magazine*. Mr. Beebe was a gentleman of eminence in the bar of Onondaga County, and under him the *Register* was a most efficient advocate and helper in giving growth and strength to the denomination and its enterprises.

The *New York Recorder* was the outgrowth of *The Baptist Advocate*. The first issue of the *Advocate* was on May 11, 1839. It was founded by a number of leading Baptists in New York City, and the late Wm. H. Wyckoff, LL.D., was its editor. In about six months the *Advocate* Association purchased the *Gospel Witness*, the only rival of the

new paper. But the *Advocate* was not a financial success, and was sold about the year 1842 to Messrs. Barker & Thompson. Mr. Barker soon withdrew, leaving Rev. James L. Thompson as the owner and publisher. A year or two later Mr. Wyckoff resigned the editorial chair, and Rev. S. S. Cutting, D.D., became the editor. The name was changed to the *New York Recorder*, and the paper subsequently became the property of Rev. Lewis Colby and Mr. Joseph Ballard. In February, 1850, the *Recorder* was purchased by Prof. M. B. Anderson, then of Waterville College, Me., now President Anderson, of Rochester University, and the late Rev. James S. Dickerson, D.D. When Prof. Anderson became president of the university in the autumn of 1853, the paper was again sold, Rev. L. F. Beecher being the purchaser. The *Register*, still published at Utica, and then owned by Rev. Andrew Ten Brook, D.D., was soon afterwards united with it, and the *Recorder* became the *New York Recorder and Register*, with Dr. Ten Brook as one of its editors.

The *New York Chronicle*, at first a monthly publication, was begun by Rev. O. B. Judd, LL.D., in 1849, and became a weekly paper in October, 1850. One of its distinctive features was its earnest advocacy of the Bible revision of the American Bible Union. About 1853 or 1854 the *Chronicle* was purchased by Rev. J. S. Backus, D.D., and at the beginning of 1855, Rev. Pharellus Church, D.D., was associated with Dr. Backus as editor and proprietor.

In January of the next year Dr. Church bought the whole paper, and late in 1863 he purchased the *Christian Chronicle*, of Philadelphia, edited by the Rev. J. S. Dickerson, D.D., and continued to be the editor of the united paper until March, 1865, when the *Chronicle* was united with *The Examiner*.

Prior to the establishment of the *Baptist Advocate*, various attempts had been made to found a Baptist weekly newspaper in New York City. But it is difficult to learn the facts, even with the help of Mr. Geo. H. Hansell, who is probably more familiar with them than any other man. The first Baptist paper he has knowledge of in New York City was the *Gospel Witness*, started in 1835. The Directory for 1836 gives the name of *The American Baptist*, edited and owned by Rev. Jonathan Going, D.D. In 1837 the *Baptist Repository* appeared, edited by Rev. N. N. Whiting and Rev. David Barnard. But none of these newspaper ventures were successful, and the memory of them has been barely preserved. It cannot be said that *The Examiner and Chronicle* is a continuation of either of the papers named in this last paragraph.

Eyres, Rev. Nicholas, was born in Wiltshire, England, Aug. 22, 1691; came to New York about 1711; was baptized in 1714 by Rev. Valentine

Wightman, of Connecticut, and aided in founding the First Baptist church in that city and in the State; was ordained pastor of that church (then Gold Street) in September, 1724; in October, 1731, resigned and became co-pastor with Rev. Daniel Wightman of the Second Baptist church in Newport, R. I.; died Feb. 13, 1759; a man of great

intelligence, benevolence, and piety. His associate in Newport, Rev. D. Wightman, was born in South Kingstown, R. I., Jan. 2, 1668; was ordained in 1701 as co-pastor with Rev. Mr. Clark, of the Second Baptist church in Newport, and remained as minister of this church till his death in 1750; a man greatly beloved and honored.

F.

Faith, Saving.—The majority of unconverted men in our country admit the divinity of Christ, and all the Scriptural facts in his earthly history, and some of them claim a considerable measure of orthodoxy, even according to recognized standards of sound religious belief. But these persons have not saving faith. It requires from a penitent that he *should intrust* his soul to Jesus for the removal of its iniquities. In John ii. 24, it is written, "But Jesus did not commit himself to them." The word translated "did commit" is *ἐπίστωεν*, "did believe," as it commonly means. But it is properly rendered in the quotation; John uses it in the sense of committing or intrusting himself. Saving faith is that act of a burdened soul by which it intrusts itself to Jesus that he might forgive and save it.

Saving faith rests upon these *foundations*. A man believes that God is inflexibly holy, that he hates sin, and that nothing can keep him from inflicting just but weighty punishment upon it; his conviction of Jehovah's holiness leads him to believe that it is a fearful thing to fall into the hands of the living God. He believes that he is guilty before the eternal judge, that his thoughts have been evil, his affections alienated, and his words and works sinful; and that he is hopelessly lost unless Jesus exercises his mercy towards him. He believes that God's love is the greatest blessing in any world. He thinks with hungering desire of that love that made Jehovah give up his most dear and only Son to be put to death instead of poor, guilty, perishing sinners. And he is fully assured that God has infinite pleasure in receiving and in forgiving penitent souls. He believes in the Saviour's merits; his obedience in life, and his fierce pangs in death. In the Saviour's blood he sees the only cure for his guilt, and a purifying element that will cleanse away all his sins. He also frequently seizes some encouraging promise, to which he tenaciously clings, such as "Him that cometh to me I will in no wise cast out." And as he fully believes in God's holiness and love, in

Christ's blood and promise, and in his own guiltiness, he ventures to intrust his condemned soul to the Crucified, and the moment he commits it to the meritorious and loving Redeemer by faith he is forgiven. These are the bases of saving faith.

The owner of it is never entirely free from sinful tendencies. The young convert is apt to imagine that he ought to be wholly delivered from every sinful inclination. Satan encourages this impression, and tries to persuade him that he is not truly regenerated, or sin would cease to trouble him. The man has a new heart and hates sin; its power within him is broken; he loves Jesus, and he blames himself severely for not loving him more; he prays earnestly and his prayers have been answered; but he is not infallible, he finds he can be tempted, and he has to watch and pray against the Evil One. Sometimes Satan tries to make him proud, angry, covetous, forgetful of God and ungrateful to him; and he is full of grief over Satan's threatened or partial success. He finds constant need to watch his heart, and cling to Jesus for merits to justify, and grace to protect against his own weakness and Satan's wiles.

Nor is saving faith *always free from doubts*. It is the privilege of every Christian to have full assurance of faith, and many believers enjoy this treasure. But not a few are "weak in faith" who are certain to enter heaven: "Him that is weak in faith receive ye, but not to doubtful disputations."—Rom. xiv. 1. Doubts are sometimes thrust into the soul by the Tempter, just as he inspires blasphemous or other wicked thoughts which the believer rejects, and for which he is not responsible. Sometimes they come from a constitutional tendency to look on the dark side of everything. Sometimes they spring from a feeble condition of health. And very often they seize a believer who has fallen into worldliness, or some other breach of saintly fidelity. The Christian should aim at the strongest faith, and the Spirit will give it when he seeks it. But men are not saved by the *amount* of their faith, if

they have true sorrow for sin, and a true reliance upon a crucified Saviour; the life of a babe is just as real as that of a giant; and the faith of a believer whose trust in Jesus is only like that of a "babe in Christ" will save him.

It gives the believer *great power with God*. The mightiest instrument ever used by mortals is a vigorous faith in Jesus. It not only removes the guilt of many years and of shocking vileness from the distressed sinner and gives him complete justification before the pure and piercing eye of the Omniscient, but it brings down harvests of answers to prayers which bless the soul, the family, and the church. It fitted Abraham to offer up Isaac in sacrifice to God, because it showed him his son in a figure restored from the dead. It gave courage to Moses, the timid fugitive who fled from Egypt to escape the weightiest penalty of its law, to confront and defy Pharaoh, his army, and his people. It enabled Shadrach, Meshach, and Abednego to be confident that God would protect them from the vengeance of Nebuchadnezzar, and, armed with this sublime conviction, they looked with contempt upon the intense heat of the fiery furnace, while they informed the king himself not only that they would not worship his image, but they also said, "Our God, whom we serve, is able to deliver us from the burning fiery furnace, and he will deliver us out of thy hand, O king." As the coupling of a railroad car links it to the locomotive and gives it all its power, so faith unites the soul to Jesus, and bestows upon it his divine righteousness, his almighty strength, his matchless wisdom, his all-prevalent intercession, the revelation of his great love, and his sure victory over all enemies. Truly faith can remove mountains, bring down rain-storms, divide oceans, and confer upon a terrified supplicant great deliverance, and the most glorious of titles,—*A Prevailer with God*.

Faith, in common with every grace in the renewed man, is the gift of God. It can be greatly strengthened by cultivating an earnest love for Jesus, complete consecration of heart, active efforts to glorify the Saviour, and constant struggles in the soul to resist doubting tendencies; by assiduous attention to closet exercises, Bible reading, and sanctuary privileges; by the utmost resistance to sin in every form, and by the frequently repeated prayer, "Lord, increase our faith."

Farmer, Hon. William, is one of the most widely known, generous, and influential Baptist laymen in California. He was born in Anderson Co., Tenn., in 1800; resided in Tennessee and in Cass Co., Mo., until 1857, when he moved to Santa Rosa, Cal., where he now lives. He has always been noted for his hospitality, and since his baptism, in 1838, as a prominent worker in the church. He has for many years been an upright and hon-

ored judge of the County Court. He is widely known in California as "Deacon Farmer."

Farnham, Jonathan Everett, LL.D., a distinguished scholar and educator, was born in Connecticut, Aug. 12, 1809. He finished his education at Colby University, where he graduated in 1833, and for two years was tutor in that institution. He then studied law three years at Providence, R. I., after which he went to Cincinnati, where he continued his legal studies. In 1838 he was elected Professor of Physical Science in Georgetown College, Ky., and has continuously occupied that position. For a number of years during this period he conducted the Georgetown Female Seminary, a school of high grade. In early life Dr. Farnham became a Baptist, and has been a valuable contributor to the periodical literature of the denomination.

Farnsworth, Hon. J. D., was born in Middletown, Conn., in 1771. When he was six years of age his parents removed to Bennington, Vt. He became a hopeful Christian at twelve. He completed his classical studies at Clio Hall, the first literary institution of the kind ever incorporated in Vermont. Having decided to be a physician, he entered upon the study of his profession, and at eighteen took his medical degree, and after practising for a time at Addison, Vt., he removed, in 1795, to the northern part of the State, where he spent the most of his life. For more than fifty years he was one of the most successful physicians in the northern section of Vermont. He was chief judge in Franklin County for fifteen years, and a member of the State Legislature for about twenty-seven years. He took a deep interest in the progress of the denomination. The constitution of the first Baptist Association ever formed in Northern Vermont, was drafted by him. Associated with Gov. Butler and several others, he took the first steps towards the organization of the Vermont State Convention. An act was passed in 1787 by the Legislature requiring the inhabitants of each town to support the "standing order," unless they could show that they were connected with some other religious organization. The Baptists, with their well-known sentiments on the right of private judgment in matters of religion, were led earnestly to oppose the act. The struggle lasted for many years, and the act was repealed in 1807. In all the controversy connected with the important subject Dr. Farnsworth took an important part. He was a decided Baptist for nearly seventy years, and boldly defended the peculiar views of his denomination. It is said that he had probably presided at more conventions, Associations, councils, etc., than any other Baptist who ever lived in the State of Vermont. He died at his residence in Fairfax, Vt., Sept. 9, 1857, honored and beloved by

his own denomination and a large circle of his fellow-citizens.

Farrar, Rev. Wm. M., an aged minister in Mississippi, was born in Georgia; ordained in 1834, and the year following removed to Mississippi, where he has labored successfully forty-three years. He spent fourteen years in agency work, and raised in cash about \$60,000, and in pledges about \$20,000 more. Much of his time was devoted to missionary work, and about twenty years to the pastorate. He was two years associate editor of the *Mississippi Baptist*.

Farrow, Deacon D. T. C., was born in Wood Co., W. Va., Nov. 19, 1826. He was baptized Feb. 15, 1843. About 1849 he became deeply interested in Sunday-schools and missions. In 1866 he was appointed Sunday-School missionary for the State by the American Baptist Publication Society, and he is at present engaged in that work. He has organized 100 Sunday-schools, 8 Sunday-school conventions, and 1 church; has visited 47 of the 54 counties of the State; has sold and distributed \$34,000 worth of publications of the American Baptist Publication Society. Mr. Farrow has been greatly blessed in his work, for which he is well adapted. He has acted as secretary and corresponding secretary of the General Association, and has long been a life-member, and has made all his family—wife and five children—life-members. Mr. Farrow has been of very great service to the denomination in West Virginia, and these services have been rendered whilst frequently suffering from severe physical disability.

Farwell, Hon. Levi, was born about the year 1784. He was baptized by Rev. Dr. Baldwin, Sept. 11, 1811, and was a constituent member of the First Baptist church in Cambridge, Mass. For many years he was the "steward" of Harvard College, and important civil trusts were committed to his hands. Prof. H. J. Ripley says of him, "He was a man of sound judgment, and an example of pure and consistent piety. Eminently discreet, he was also uniformly devotional. In church and in state his opinion was sought with profound respect. He and his wife can never cease to be held in the kindest remembrance. His funds, like those of Mr. Cobb, were liberally bestowed upon the institution at Newton." Mr. Farwell died May 27, 1844.

Faunce, Rev. D. W., was born in Plymouth, Mass. He was baptized at the early age of fourteen, by Rev. Ira Pearson. He was a graduate of Amherst College in the class of 1850, and pursued his theological studies for two years at the Newton Theological Institution. He was ordained pastor of the Baptist church in Somerville, Mass., in 1853, where he remained one year, and then removed to Worcester, Mass. His subsequent pastorates have

been in Malden, Mass., Concord, N. H., and Lynn, Mass., where he now resides.

Mr. Faunce has written much for denominational papers, and prepared articles for the *Baptist Quarterly*. In 1874 he was awarded the "Fletcher Prize" at Dartmouth College, and his essay was subsequently published, under the title "The Christian in the World." He has published also "A Young Man's Difficulties with the Bible." Both of these volumes have been republished in London.

Fawcett, Rev. A. J., pastor at Hamburg, Ark., was born in Tennessee in 1845; after receiving a good education, he began to preach in 1867; was first pastor at Humboldt, Tenn., and continued to preach in West Tennessee until 1876, when he was called to Lake Village, Chicot Co., Ark.; in 1879 he was invited to his present work.

Fawcett, John, D.D., was born near Bradford, Yorkshire, England, Jan. 6, 1740. He was converted through the instrumentality of George Whitefield when he was about sixteen years of age, and at nineteen he was baptized into the fellowship of the Baptist church of Bradford. In 1765, Mr. Fawcett was ordained pastor of the Baptist church of Wainsgate, where his labors were greatly blessed. He removed from Wainsgate to Hebden Bridge, where he continued till his death, which occurred July 25, 1814. Near Hebden Bridge Mr. Fawcett conducted a flourishing academy, where John Foster, and others who subsequently gained great distinction, received their entire education, or a part of it. Mr. Fawcett had extensive culture and respectable talents; his reading was remarkable, and his standing in his own and other denominations high. When Dr. Gill died he was invited by his church to London, with a view of becoming his successor. He was offered the presidency of Bristol College in 1792.

His commentary on the Bible, in two folio volumes, is of great worth for its devotional character, and though now very scarce, it is highly prized by those who own it. He wrote a volume of original hymns, many of which are to be found in the sacred songs of various denominations. He was the author of eleven works.

A clergyman, preaching before George III., made a quotation from a small volume written by Mr. Fawcett, which attracted the king's attention; on inquiring, he found that Mr. Fawcett was the author of the book. Through the preacher he sent word that he would like to render Mr. Fawcett some service. The Baptist pastor declined the king's favor for himself; but afterwards turned it to account by saving one man from being executed, and several others from heavy legal penalties. In 1811, Mr. Fawcett was made a Doctor of Divinity. Dr. Fawcett had all the qualities that show a consecrated life.

Feake, Rev. Christopher, was a minister of the Established Church of England, who adopted the sentiments of the Baptists in the time of the Parliamentary war, and became one of the most noted leaders of our denomination. When a Baptist he preached in All-Saints' church, Hertford, the greatest church in the place; while there he opposed the Westminster Assembly of Divines, and treated their Directory with contempt. For these supposed heresies and for his Fifth Monarchy principles he was brought before the assizes, but the judges dismissed the charge. Afterwards he was appointed minister of Christ's church, in London; and he became the possessor of so much influence that Cromwell, who hated persecution, felt compelled to have him arrested and sent a prisoner to Windsor Castle for hostility to his government. He knew nothing of fear, and being a stern republican, he publicly branded Cromwell as "the most dissembling and perjured villain in the world;" and he made this charge at the period of Cromwell's greatest power. Feake was a skillful orator, a bold defender of the truth, a great sufferer for his principles, and he was held in high regard by the Baptists of his day.

Felder, Rev. Charles, a pioneer preacher in Mississippi and Louisiana, was born in 1783; began to preach in 1809; came to Mississippi in 1819, and was an active co-laborer with Cooper, Reeves, Courtney, and others, in South Mississippi; was often moderator of the Mississippi Association; died in 1843.

Felix, Rev. Joseph S., brother of William H., was born in Woodford Co., Ky., Aug. 19, 1851. He graduated at Georgetown College in 1871; then spent one year at the Southern Baptist Theological Seminary. He united with Hillsborough church, in his native county, where he was licensed to preach in 1871. He was ordained pastor of the Baptist church at Augusta, Ky., in 1872, where he still ministers. Mr. Felix is a young preacher of excellent gifts and attainments.

Felix, Rev. William H., was born in Woodford Co., Ky., Oct. 6, 1838. He united with Hillsborough Baptist church, in that county, in his youth. He was educated at Georgetown College, graduating in 1860, and was admitted to the bar and practised law at Shelbyville a short time. He was ordained to the pastorate of the Baptist church at New Castle, in August, 1860. He accepted a call to the First Baptist church in Lexington in 1863, and resigned, in 1869, to accept a call to Pilgrim Baptist church in New York City. In 1870 he returned to Covington, Ky., and became pastor of his present charge, the First Baptist church in that city. Mr. Felix's contributions to the Baptist periodical literature have been well received, and his book "True Womanhood," recently published, has met with popular favor.

Felton, Richard, was a deacon with C. E. Skinner, of the Hertford Baptist church, and like him was distinguished for his liberality. He gave \$7000 to build the church in Hertford; he also gave \$5000, at the convention in Raleigh, in 1856, to Wake Forest College, and about the same time he gave \$2000 towards the erection of the First Baptist church of Raleigh, N. C. More than the example of his friend and brother, Deacon Skinner, prompting him to benevolence, was the sweet influence of his wife, Mary, whose noble heart consecrated all to Christ. Deacon Felton died soon after the close of the war.

Fendall, Rev. Edward Davies, was born at Churchtown, Lancaster Co., Pa., Aug. 6, 1814; was converted under the ministry of Rev. Leonard Fletcher, and by him baptized into the fellowship of the Great Valley church, Chester Co., Pa. Although reared in the Episcopal Church, he became a Baptist through careful reading and study of the New Testament. With six other brethren, he was licensed to preach, Jan. 5, 1839, and entered upon a course of study at Haddington and Burlington Institutions, under the instruction of Revs. Henry K. Green and Samuel Aaron. Failing health compelled him to leave his studies, and he commenced his ministry at Cedarville, N. J.; was ordained May 17, 1839, and after a successful pastorate, he resigned April 1, 1843. He then became pastor of the venerable Cohansey church, at Roadstown, N. J., which was constituted in 1690, and was one of the five constituents of the Philadelphia Association, formed in 1707. Here he remained some three years and a half, during which the church attained its greatest number of members. After several years spent in teaching, he became pastor at Moorestown, N. J., May 1, 1852. Here his labors were greatly blessed, and he remained for twelve years, when failing health compelled his retirement from the pastorate. In 1854 he was chosen clerk of the West Jersey Association, which office he still holds. In 1864 he became Philadelphia editor of *The Chronicle*, the successor of the *Christian Chronicle*, which had been transferred to New York. In March, 1865, he was appointed superintendent of the sales department of the American Baptist Publication Society; and in 1876 was chosen assistant corresponding secretary, which position he still holds. He was a frequent contributor to religious newspapers; and wrote one or two tracts which have been widely circulated. By those who know him, he will always be kindly remembered as an exceedingly affable and exemplary Christian gentleman.

Ferguson, John, was converted in Halifax, Nova Scotia, and baptized July 9, 1826, by Rev. Edward Manning; joined Granville Street church,

organized in that city in 1827, and became very influential in the church and denomination; a warm friend of education; one of the editors of the *Christian Messenger* from its commencement, in 1836, to his death, Feb. 10, 1855. Mr. Ferguson possessed fine talents, rare judgment and penetration, and holy enthusiasm in Christian and denominational enterprises.

Ferris, Rev. Ezra, M.D., was born in Stanwich, Conn., April 26, 1783. He came with his father to Ohio in 1789, and settled in Columbia, the first town in the Miami Valley. He joined the Baptist church there in 1801. He came to Lawrenceburg, Ind., in 1807, and preached the first sermon ever heard from a Baptist in the county. A few years afterwards he organized the Lawrenceburg Baptist church, and was its pastor for more than thirty years. He was prominent in the organization of the Laughery Association in 1816.

In his youth he had returned to the East to obtain an education. He was for many years a physician, having graduated at a Philadelphia medical college. He was a member of the first constitutional convention of Indiana, held at Corydon, was several times elected to the State Legislature, and was once nominated for Congress, but was defeated by five votes. He died at his home in Lawrenceburg, April 19, 1857.

Fickling, F. W.—Few, if any, of the sons of South Carolina have been endowed with nobler intellectual or moral faculties than F. W. Fickling, but his lack of "ambition," last infirmity of noble minds, is a real defect in his character. His practice as a lawyer before the war was very lucrative, and yet he never seemed to make the slightest effort to extend it.

The writer once heard him deliver an argument in court. In the beginning it was commonplace. But as his argument advanced his voice rose, his countenance brightened until it looked almost superhuman, and a mesmeric charmer has scarcely more complete control over his subjects than he had over his entire audience. He is now living in Columbia.

Had he sought fame, he might, instead of being but partially known in his native State, have ranked as one of the first lawyers of the nation. He is a Christian, with such a measure of piety as makes him a blessing to the church and to the world.

Field, Gen. James G., was born at Walnut, Culpeper Co., Va., Feb. 24, 1826. His father was Lewis Yancey Field, a justice of the county. After receiving the elements of an education, he was engaged for a while in a mercantile house in Fairfax (Culpeper). In 1845 he left this occupation, and entered a classical school, where he remained about one year. In 1847 he taught school, and was soon appointed clerk to Maj. Hill, paymaster in the U. S.

army, with whom he went to California in 1848. There, in 1850, he was elected one of the secretaries of the constitutional convention, which formed the first constitution of that State. In



GEN. JAMES G. FIELD.

1850 he returned to Virginia, resigned his clerkship, and began the study of law with his distinguished uncle Judge Richard H. Field. In 1852 he was admitted to the bar, and began a professional career, which has continued to brighten to the present hour. In 1860 he was elected attorney for the Commonwealth in his native county, which office he held until 1865. Gen. Field took an active part in the Confederate service during the war, was wounded in the right hand at the first battle of Cold Harbor, and lost a leg at the battle of Slaughter's Mountain. Upon the close of the war he resumed the practice of law in Culpeper, occupying the first rank in his profession. He has been active in all the political contests in the State, and is one of the ablest debaters and most eloquent speakers in a commonwealth greatly gifted with such men. On the death of the lamented Mr. Daniel, attorney-general of the State, Gov. Kemper commissioned him to fill the unexpired term of Mr. Daniel. On the day previous to this appointment the Conservative party of Virginia nominated him for that distinguished position.

General Field was baptized May, 1843, into the fellowship of the Mount Poney church (Culpeper) by Rev. Cumberland George, where he has been a most active member for thirty-five years. He was for twenty years one of its deacons, and for many

years superintendent of the Sunday-school. For successive sessions he served as moderator of the Shiloh Baptist Association. He has been deeply interested in all the enterprises of the denomination, aiding them by counsel and contributions. He has also been a frequent contributor to the secular papers, discussing with great legal acumen and vigor of style the current political questions of the day. One who knew him well characterizes him as "a sound lawyer, an able debater, an eloquent speaker, and a Christian gentleman."

Field, S. W., D.D., was born in North Yarmouth, Me., April 28, 1813. He was baptized by



S. W. FIELD, D.D.

Rev. Alonzo King, pastor of the Baptist church, June, 1830; fitted for college at the academy in his native place, and entered Waterville College in 1832; completed a course of four years' study, but took his degree at New York University in July, 1836; was associate teacher with Rev. Nathan Dole one term in the North Yarmouth Academy; entered Newton Theological Institution, and graduated in 1839; was ordained at North Yarmouth as an appointed missionary to Assam, Oct. 3, 1839. Rev. Baron Stow, of Boston, preached the ordination sermon on the occasion. As the board were compelled for want of funds to inform him that no missionary could be sent out for two years, he was under the necessity of settling as a pastor. His first charge was in Methuen, Mass., of seven years; his second in Hallowell, Me., of three years. In his third and last, by the lamented death of his former pastor, Rev. L. Bradford, he became pastor

of what was the Pine Street, now the Central Baptist, church, Providence, R. I. After ten years' labor he resigned in 1859. He was engaged in preaching in Providence and its vicinity till 1862, when he was appointed by the governor of Rhode Island chaplain of the 12th Regiment R. I. Vols. Served the full term of the enlistment, and was in the battle of Fredericksburg, Va. Heart and hand had full employ on that terrible day and for many days after. He was highly favored in his religious work by the co-operation of Col. Geo. H. Browne and Lt.-Col. James Shaw, Jr. He is still a resident in Providence, and a member of the First Baptist church, preaching in various places as occasion calls for his services. In 1877 the Central University of Iowa, Rev. L. A. Dunn, D.D., President, conferred on him the honorary degree of Doctor of Divinity.

Fifth Monarchy Men, The, for a considerable period, created great alarm in England to the government and to the people. Their name is taken from the dream of Nebuchadnezzar where he saw the golden image. The head of the image was the monarchy of the king who had the dream; the silver arms, that of the Medes and Persians; the brazen body, that of Alexander and the Macedonians; the legs of iron and the feet part iron and part clay, that of the Romans; and the stone, cut without hands, which smote and utterly destroyed the image, and became a great mountain, and filled the whole earth, was the monarchy of Jesus Christ which was to overthrow all earthly governments, and, under its divine sovereign, rule over all the nations of mankind. This was the "Fifth Monarchy" of Cromwell's day, and of the time of Charles II. The Fifth Monarchy men were in expectation of the coming of king Jesus, and of his glorious reign of a thousand years upon the earth. They aimed to destroy national church establishments and tithes, and to make religion free. And they were stern republicans, hating the one-man power of Cromwell a little more than they abhorred the tyranny of Charles I. If this had been all their faith many would not have found much fault with them. But unfortunately they came to the conclusion that they had to establish the government of king Jesus by force of arms. With this object in view, in 1657, according to Neal, 300 of them agreed to make an attempt to overthrow the government, kill the Protector, and proclaim king Jesus. Secretary Thurloe discovered the plot and seized their arms and standard. Their flag had a lion couchant upon it, alluding to the lion of the tribe of Judah, and this motto, "Who will rouse him?" The conspirators were arrested and kept in prison till Oliver Cromwell's death.

In 1660, Thomas Venner, a wine cooper, gathered about fifty Fifth Monarchy men, who were well

armed, who set out to seize the government for king Jesus. Charles II. was on the throne, and he was no friend of king Jesus, or of Venner and his crazy followers. He sent the train-bands of London and portions of the regular army against them. The Fifth Monarchy men routed the train-bands, dispersed some soldiers in Threadneedle Street, but at last they surrendered, after losing about half their number, and eleven of them were executed. No Baptists had anything to do with Venner's mad outbreak, though not a few of them had some sympathy with the theory of the personal reign of Christ for a thousand years.

Finch, Rev. Josiah John.—This excellent man was born in Franklin Co., N. C., Feb. 3, 1814; attended academies in Louisburg and Raleigh, and spent two sessions at Wake Forest College. He became pastor of the Edenton Baptist church in 1835, removed in 1838 to Newbern, where for seven years he was the honored pastor of the leading Baptist church of the State. In 1845 he was called to Raleigh, where, in connection with his duties as pastor, he aided his wife in conducting a prosperous female seminary. He died of consumption Jan. 21, 1850. A volume of his sermons, published by his brother, Rev. G. M. L. Finch, after his death, shows that he was a preacher of more than ordinary merit.

Fish, Ezra J., D.D., was born in Macedon, Wayne Co., N. Y., Sept. 29, 1828. He was baptized in Medina, Orleans Co., in July, 1844. In the fall of 1847 he went to Hamilton to study for the ministry, and transferred his relations to Rochester University in 1850, graduating from the latter institution in 1853. He commenced study in the Theological Seminary at Rochester the same fall, but ill health compelled him to cease in the autumn of 1854, and he went to Michigan for rest and recuperation. The next spring he began pastoral work in Lima, Ind. Here and at Sturgis, Mich., he labored till the autumn of 1858, giving part of his time to each church. Then followed a rest of three years, made necessary by ill health, then a second pastorate of three years at Sturgis. From December, 1864, till November, 1874, he was pastor in Adrian, and was very successful in bringing the church into the front rank of the churches of Michigan. Sickness again compelled him to suspend work, and for nearly three years he was able to preach only a part of the time, making his home in Bronson, and supplying churches in the vicinity as his health allowed. From April, 1877, till July, 1878, he did the work of a pastor in Lansing, and in April, 1880, became pastor in Allegan.

For several years he has directed his attention largely to the study of church organization and officers, and he published a volume, soon after

leaving Adrian, entitled "Ecclesiology: A Fresh Inquiry into the Fundamental Idea and Constitution of the New Testament Church." Kalamazoo College conferred on him the degree of Doctor of Divinity in 1874. He was president of the Michigan Baptist State Convention in 1867, and again in 1873.

Fish, Henry Clay, D.D., was born in Halifax, Vt., Jan. 27, 1820. His father was a Baptist pas-



HENRY CLAY FISH, D.D.

tor. He was converted at fifteen. He studied at the high school in his native town and at the Shelburn Falls Academy. He taught school in Massachusetts, and came to New Jersey in 1840 to pursue the same profession. While teaching he was a very severe student, as indeed he was ever after. He graduated from the Union Theological Seminary, New York City, June 25, 1845, and the next day he was ordained pastor of the Baptist church at Somerville, N. J. In January, 1851, he entered upon the pastorate of the First Baptist church at Newark. The degree of D.D. was conferred on Mr. Fish by the University of Rochester. He took a lively interest in educational enterprises, particularly in the Peddie Institute, at Hightstown, N. J. He was also a voluminous author. For more than twenty years he published an average of a volume a year. Among his works are "Primitive Piety," "Primitive Piety Revived," "The History and Repository of Pulpit Eloquence," "Pulpit Eloquence of the Nineteenth Century," "The Handbook of Revivals," and "The American Manual of Life Insurance." One of his last published vol-

umes was "Bible Lands Illustrated," the result of an eight months' journey abroad in 1874.

He died at his home Oct. 2, 1877, after a pastorate over the First church of twenty-seven years. While Dr. Fish was well known throughout the land, and prominent in public assemblies as well as in his writings, he gave particular attention to the edification of his large church. In preaching he was very earnest and pointed. His capacious house was filled with listeners. He infused his spirit into every department of Christian work. He made free use of printed tracts and slips of his own composition, and had frequent gatherings as the result of special meetings. The last year of his life was crowned with a great spiritual harvest.

For many years he was secretary of the New Jersey Baptist Education Society, and he rendered very valuable service in stimulating the churches to deeper interest in the rising ministry and in encouraging candidates for the sacred office in their efforts to prepare themselves for the noblest of callings.

Fish, Rev. Joel W., a native of Cheshire, Berkshire Co., Mass., was born Feb. 1, 1817. Educated at Madison University, from which he was graduated in 1843, and Hamilton Theological Seminary, from which he was graduated in 1845. He was ordained in September, 1845, at Mansville, N. Y.; soon after which he came to Wisconsin as a missionary of the American Baptist Home Mission Society, and settled at Geneva, where he was pastor of the Baptist church seven years. Subsequently he labored at Racine two years, Fox Lake eleven years, Waupaca as supply nearly two years, and at present he is pastor of the Baptist church in Augusta. He was general missionary of the American Baptist Home Mission Society for twelve years. During the war he was at the front in the service of the U. S. Christian Commission, caring for the sick, wounded, and dying. The ministry of Mr. Fish during his residence of thirty-four years in the State has been one of great growth with our people and churches. Even when pastor his labors and influence were not limited to his local field. He always took a deep interest in the progress and welfare of the denomination throughout the State. His influence as a herald of the cross is felt in all parts of Wisconsin, and he is held in high esteem by his brethren in the ministry. He has been a hard worker on an unproductive soil. While general missionary of the American Baptist Home Mission Society during twelve years of service he traveled over 40,000 miles. He has baptized 400 converts. At the age of sixty-three he is preaching the gospel with much acceptance and success.

Mr. Fish has had five children, only one of whom, a son, is living. Two highly gifted and

accomplished daughters he buried after they had reached mature womanhood. His wife, a woman of fine mental and Christian culture, has been the sharer of his forty years of missionary labor, thoroughly in sympathy with him in his self-denying labors and often painful sacrifices.

Fish, Hon. Nathan Gallup, son of Deacon Sands and Bridget (Gallup) Fish, was born in Groton, Conn., Sept. 7, 1804; had a good education; became a distinguished sea-captain and ship-owner; also a merchant after leaving the sea; elected to the State senate; widely known and honored; president of the Mystic River Bank; a deacon of the Third Baptist church in Groton, now Union Baptist church; a man of wealth, but lost heavily by the Confederate cruisers during the war; a man of rare excellence and abilities; died in Groton, Aug. 1, 1870. His father was a greatly esteemed deacon of the First Baptist church in Groton.

Fisher, Abiel, D.D., was born in Putney, Vt., June 19, 1787. He was baptized into the fellowship of the church in Daville, Vt., Dec. 5, 1806. Having decided that he ought to be a minister of the gospel, he went through a preparatory course, graduating at the Vermont University in the class of 1811. He pursued his theological studies under Rev. Nathaniel Kendrick, then of Middlebury, and was ordained as an evangelist in Brandon, Vt., June 15, 1815. In January, 1816, he entered upon the duties of the pastorate of the church in Bellingham, Mass., where he remained twelve years. From Bellingham he was called to West Boylston, Mass., and continued as pastor of the church in that place for three years. After brief pastorates in Sturbridge, Mass., and Pawtuxet, R. I., he had the charge for several years of the church in Swansea, Mass., the oldest Baptist church in the State. His last pastorate was at Sutton, Mass., from which place he removed to West Boylston, where he died in the summer of 1862.

Dr. Fisher received his D.D. from Vermont University, and it was most deservedly bestowed. There was no good cause in which he did not take an interest. In connection with the Rev. Jonathan Going, he rendered the best service to the Baptist cause in the central sections of Massachusetts. He was a lover of learning, and quite a number of young men enjoyed the benefits of his instruction, among whom were Rev. Jonathan Aldrich and Hon. Charles Thurber. We may justly claim Dr. Fisher as having been one of the most useful ministers of the denomination in the State of Massachusetts.

Fisher, Rev. C. L., was born at Norwich, England, and is now pastor at Santa Clara, Cal. He was baptized in 1840 into the fellowship of the Broad Street church, Utica, N. Y., to which place the family removed from England in 1827. He

was educated at Clinton, N. Y., the seat of Hamilton College. He began his ministry at Montello, Wis., where he was ordained in 1851. He labored in Wisconsin as pastor and missionary about ten years, organizing churches, building church edifices, and baptizing many converts. In 1859 he moved to Minnesota, and spent one year with the Meoney Creek and Centerville churches. He emigrated to Oregon in 1860, and was pastor seven years at Salem, where he built a house of worship. In 1869 he moved to California, and was pastor until 1875 at Sonora, Columbia, Santa Clara, and Marysville, and organized new churches at Camptonville and Yuba City. In 1875 he went to Virginia City, Nev., and in 1877 was at Reno. In these two cities he built houses of worship, and organized a church at Carson City. Returning to California, he organized a church at Hollister, and in 1878 settled again at Santa Clara. His life has been a busy one in revival work. He has baptized about 600 converts, is an earnest preacher, and a constant contributor to the religious papers.

Fisher, Rev. Ezra, one of the pioneer Baptist missionaries to Oregon, was born at Wendel, Mass., Jan. 6, 1800, when Baptists were suffering much persecution in that State by the Established Church. In 1818 he was converted, and became a minister of the gospel. After many struggles for an education he graduated from Newton Theological Seminary in 1829, was ordained Jan. 17, 1830, labored with much success as pastor one year at Cambridge, and two years at Springfield, Vt., where he baptized 80 converts. As a missionary of the American Baptist Home Mission Society he preached for thirteen years at Indianapolis, Ind., Quincy, Ill., and Davenport, Iowa. In 1845 he crossed the plains with an ox-team for Oregon, and reached Tualatin Plains in the fall, and at once began to preach to the settlers. In 1846 he organized the first Baptist church west of the Rocky Mountains, in Washington Co., Oregon. He was full of zeal, and ready to sacrifice any comfort for Christ. He had special gifts for teaching, and in 1849 took charge of the Baptist school at Oregon City, out of which afterwards grew the college at McMinnville. In 1849 he resigned his chair in the institute, and gave himself to pastoral and missionary work until Oct. 18, 1874, when he preached his last sermon at the Dalles' church. A sudden illness prevented him from further labor. He was carried to his home from the church, and Nov. 1, 1874, he fell asleep in Jesus, and closed an unusually active and successful life, whose fruits are abundant everywhere in Oregon.

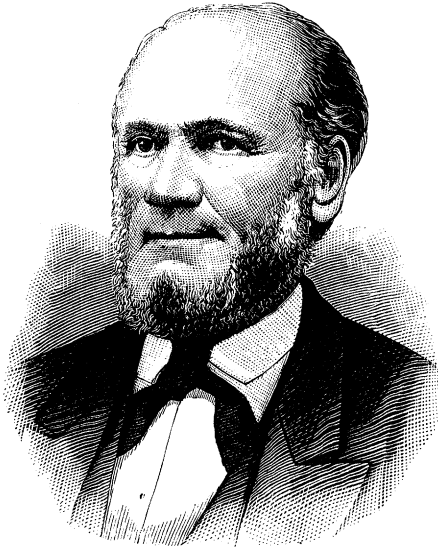
Fisher, John, was born in England, July 23, 1799; came to Philadelphia in 1817, and 120 miles from that city heard a sermon which changed his whole life; settled in St. John, New Brunswick, in

1828, became convinced that believers' baptism only is authorized by Christ, was baptized in 1842, and joined the Germain Street Baptist church; was soon appointed a deacon, which office he still honors. As a ship-builder and ship-owner Mr. Fisher has added greatly to the wealth of St. John, and the commerce of New Brunswick.

Fisher, Hon. Stearns, was born near Dover, Windham Co., Vt., Nov. 5, 1804. His father moved to Ohio in 1816. The son at the age of eighteen taught a school to the satisfaction of his patrons. He afterwards began to work on the Ohio Canal, and by dint of assiduous study he was able to step from the office of axeman to that of engineer. Hon. Alfred Kelly, who was chairman of the Ohio Board of Public Works, finding him one night after twelve o'clock studying algebra, took an especial interest in him and aided him. Having found employment on the Wabash and Erie Canal, he moved to a farm near Wabash, Ind., in 1833. He was afterwards appointed general superintendent of the canal. He had control of canal construction and land offices in the State, and although over one and a half million dollars passed through his hands, there was no charge nor thought of dishonesty. In 1846 he was again appointed general superintendent of the canal. He was for one term a member of the lower house in the Indiana Legislature. In 1868 he was elected to the senate of the Indiana Legislature. Here, as in the house, his ability and leadership were acknowledged. He was appointed paymaster of the Indiana Legion. In the dark days of the war he was a firm friend of the Union, and greatly aided Gov. Morton in his patriotic efforts in Indiana. He was converted, and joined the Wabash Baptist church in 1853, and was an earnest, consistent, benevolent Christian. Almost his whole life was spent in public service, and his integrity and wisdom were universally acknowledged. He died in Wabash, July 26, 1877.

Fisher, Rev. Thomas Jefferson, a strangely gifted orator, of German extraction, was born in Mount Sterling, Ky., April 9, 1812. At sixteen years of age he professed religion and joined the Presbyterian church at Paris, Ky., but soon afterwards becoming interested in the subject of baptism, he was led to unite with Davids Fork Baptist church, in Fayette County, where he was baptized in 1829, and in a short time licensed to preach. Having a great thirst for knowledge, he attended school at Middletown, Pa., and afterward at Pittsburgh, under the direction of Rev. S. Williams. In 1833 he returned to Kentucky, and was ordained to the ministry, entering the pastoral office at Lawrenceburg. This was soon abandoned for the work of an evangelist, to which he devoted most of the remainder of his life. He made his home in Kentucky, but traveled and held meetings

in the towns and cities of many of the Southern States. Vast crowds thronged to hear him, and it is estimated that 12,000 persons professed conversion under his ministry. Whole congregations



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were frequently raised to their feet by the power of his eloquence. On the evening of Jan. 8, 1866, while walking along Eighth Street, in Louisville, Ky., he was struck on the head with a slung-shot, from the effects of which he died three days afterwards. His biography was written and published by J. H. Spencer, D.D.

Fitz, Hon. Eustace Cary, was born in Haverhill, Mass., Feb. 5, 1833. When a child his parents removed to Boston, where they resided until 1841, and then moved to Chelsea. He was a graduate of the Chelsea High School in 1847. Soon after leaving school he commenced mercantile pursuits, in which he has achieved a large success. In 1856 he took up his residence in Cambridge, Mass., where he lived till 1859, when he returned to Chelsea, where he has continued to reside until the present time. Mr. Fitz has been called by his fellow-citizens to fill various offices of civil trust. He was president of the common council of the city of Chelsea two years, mayor of Chelsea three years, a member of the Massachusetts House of Representatives two years, and a State senator two years. In the cause of Christian benevolence, he has proved himself an active and liberal friend. As a member of the executive committee of the Missionary Union, he has rendered good service to foreign missions. Mr. Fitz is in the prime of a busy life, and if it is spared

he will continue to make his influence felt as a Christian citizen, and a loyal member of the denomination to which he belongs.

Fitz, Rev. H., was born in Charlton, Mass., Nov. 22, 1792. He received his education at Amherst College, where he graduated in the class of 1826. He pursued his theological studies at Newton, where he graduated in 1829. He was ordained as pastor of the Baptist church in Waterville, Me., Oct. 7, 1829, from which he removed to Hallowell, Me., and from thence to Middleborough, Mass., where he remained four years, from 1832 to 1836. He was subsequently pastor of the churches in Thompson, Conn., Marblehead, and Millbury, Mass. For more than thirty years, he was the missionary agent of the Massachusetts Baptist Convention, and came to be known everywhere as "Father Fitz." Among the feeble churches of the State, he did a work the influence of which will be felt for a long time to come. Mr. Fitz died at Middleborough in 1877.

Five-Mile Act, The, received the king's approval Oct. 31, 1665. By its provisions no minister was permitted to come within five miles of any city or corporation where he had preached after the Act of Oblivion, under very severe penalties, unless he should take the following oath: "I, A. B., do solemnly declare, that it is not lawful, upon any pretence whatsoever, to take up arms against the king; and that I do abhor the traitorous position of taking arms by his authority against his person, or against those that are commissioned by him, in pursuance of such commission. And I do swear that I will not at any time to come endeavor the alteration of the government, either in church or state. So help me God."

This act overflowed with cunning malice. The Non-Conformists of all sects, whose pastors had been removed from them by the Act of Uniformity, resided chiefly in corporate towns and cities, and, as a consequence, the execution of this law would drive the ministers from their only friends. Perhaps there was not a single Non-Conformist minister in England but believed that in some instances it was righteous to resist a wicked king by force of arms. So that on that ground alone he could not take the oath. And then all Non-Conformist ministers, as conscientious men, were bound to seek alterations in the government of a church so tainted with error that they preferred the loss of all their worldly goods to a confession of its purity by remaining in it. The Five-Mile Act was designed to subject them to the horrors of starvation, by cutting them off from their friends; or to the miseries of a dungeon if they ventured among them, for the king and Parliament well knew that they could never take such an oath. So that it was intended to destroy all Non-Conformist congregations.

Under this dreadful law, all Dissenting ministers suffered the most grievous wrongs; and not a few of them felt the pangs of hunger. Yet large numbers of them defied the act, and were thrust into foul prisons for their disobedience. The Baptist ministers were men of great courage, and soon after the enactment of this law many of them were in the jails of Christian England, for preaching Jesus and him crucified.

Flag, American Baptist, was established in La Grange, Mo., Jan. 1, 1875, by D. B. Ray, D.D., and removed to St. Louis in June, 1877. It aims to supply a place in religious journalism, occupied by no other paper, in views of the ordinances and church constitution, and in bold antagonism to error and latitudinarianism. The design of the editor is to interfere with no other religious journal of the denomination. It makes a specialty of ecclesiastical history and polemic theology. On Jan. 7, 1880, the name of the *Flag* was changed from *Battle Flag to American Baptist Flag*, and the paper was enlarged from 40 to 48 columns. It has able contributors, but only one proprietor and editor, Dr. D. B. Ray. Rev. D. B. Weber is the able business manager and a minister of promise. The *Flag* is not sectional, and circulates in all the States. It has a family and Sunday-school department.

Flagg, Rev. Wilkes (colored), a resident of Milledgeville, Ga., died Nov. 13, 1878, in the seventy-eighth year of his age, was universally respected and esteemed by all classes of the community. The white people had the highest regard for him as an honest man and a sincere Christian. He was converted, and joined the Baptist church at Milledgeville in 1834, was made a deacon, and soon after was licensed to preach to the colored people. He purchased his own freedom years before the war, and, while preaching, followed the trade of a blacksmith, being liberally patronized by the white people. He learned to read, and studied the Bible diligently, and became a most useful and consistent Christian, remaining so unto the day of his death, bold and zealous as a Christian, yet meek and humble as a disciple. After the war he organized the colored members of the Milledgeville church into a separate body, and was chosen their pastor, and so continued until his death. He was a prime mover in the organization of the Middle Georgia Baptist (colored) Association in 1866, of which he was annually elected moderator, while he lived. He was chairman of the Executive Board, and in 1873 was elected treasurer, which office he held at death. He was wise in counsel, pure in life, zealous in deed, and earnest and sincere in his religion. "He crystallized the teachings of his religion in his moral being."

Flanders, Charles W., D.D., was born in Sal-

isbury, Mass., February, 1807, and was a graduate of Brown University in the class of 1839. He studied theology with Rev. John Wayland, D.D., at the time pastor of the First Baptist church in Salem, Mass. Dr. Flanders was pastor of the First Baptist church in Danvers, Mass., for almost ten years, and of the First Baptist church in Concord, N. H., for sixteen years. In both these places his labors were eminently successful. Waning health and strength, after so many years of almost uninterrupted ministerial and pastoral labor, warned him to resign the pastorate of so large a church, and the remainder of his life was passed in spheres of duty more limited and making less demand on his powers. The churches of Kennebunkport, Me., and of Westborough and Beverly Farms, Mass., were blessed with the ripe fruits of his Christian experience and knowledge, and held him in high esteem for the many excellent qualities which endeared him to them. Brown University conferred on him the degree of Doctor of Divinity in 1859. From 1854 to his death he was a member of the board of trustees. He died in Beverly, Mass., Aug. 2, 1875.

Fleet, Col. Alexander, the son of Capt. Wm. Fleet, was born on the 26th of April, 1798, at Rural Felicity, King and Queen Co., Va. He received instruction from Rev. R. B. Semple, D.D., and was graduated at William and Mary College. In 1831 he joined the Bruington church, of which he remained a member during his long life, and which he served as deacon more than forty years. He was one of the founders of its Sunday-school, and devoted his whole life to its prosperity, as well as organizing and assisting other schools. He was an active laborer in Associations, frequently presiding as moderator; was also interested in secular education, and after the close of the war taught a small white school at his own house, and subsequently a colored free school. He published no literary works, but many a troubled heart was made glad by the reception of letters of condolence and Christian sympathy from him. Col. Fleet did good service also as magistrate and as representative in the Legislature of his State. He was twice married, first to Mrs. Hoomes and then to Mrs. Martha A. Butler. His widow and four children are still living. This excellent man died on the 27th of September, 1877.

Fleischmann, Rev. Conrad Anton.—The name of this indefatigable and successful minister will ever remain dear to German Baptists in America, as he was the first German Baptist missionary in this country, and in some sense the founder of our German Baptist communities.

Mr. Fleischmann was born in Nuremberg, in the kingdom of Bavaria, April 18, 1812. He was early instructed in the tenets of the Lutheran creed,

deeming himself to be a good Christian when as yet he knew nothing concerning regeneration. Having learned a trade, he left his native city in his nineteenth year to travel as a journeyman, ac-



REV. CONRAD ANTON FLEISCHMANN.

ording to the custom then prevalent among mechanics. Reaching Geneva, Switzerland, he came under the influence of earnest Christians, and soon found peace in believing. This was in 1831. He was subsequently baptized in Basle, Switzerland. After a severe inward struggle, Mr. Fleischmann yielded to the divine call and entered a theological school at Berne, Switzerland, then under the auspices of the Free Evangelical Church, an independent body to which Mr. Fleischmann at that time belonged. Three years later Mr. Fleischmann entered upon his labors in Emmenthal, canton of Berne. He labored amidst severe persecution, but with abundant blessing.

In 1837, Mr. Fleischmann revisited his native land, and in the following year, at the invitation of the well-known George Mueller, he came to Bristol, England, as his return to Switzerland had been providentially hindered. After remaining for some time under the hospitable roof of Mr. Mueller, in 1839 he left Bristol for the New World for the purpose of preaching the gospel to his countrymen in America, whose spiritual destitution touched his heart. He labored at first in New York, afterwards in Newark, N. J., where the first German converts were baptized by him. From Newark he removed to Reading, Pa. Then he preached in Lycoming Co., Pa., where his labors were abun-

dantly blessed. The spirit of God moved the whole region and many were converted and baptized.

In 1842, Mr. Fleischmann removed to Philadelphia, where a church was soon formed, which entered into fellowship with the Philadelphia Association in 1848. Although Mr. Fleischmann labored principally as pastor of this church, yet he continually made extensive missionary tours into different States. In 1852 the first Conference of German Baptists was held, and Mr. Fleischmann was appointed editor of the monthly paper. When in 1865 it became a weekly paper, he became associate editor. He presided at the first meeting of the General Conference in 1865. He was intimately identified with all the interests of the German cause in this land, and his efforts and advice seemed indispensable. When he was suddenly removed by death, Oct. 15, 1867, his departure spread intense gloom over the churches. All felt that a pillar in the denomination had been removed.

Mr. Fleischmann was a man of talent; he was winning, affectionate, and eloquent in his discourses, and indefatigable in his labors; just such a man as was needed to lay foundations for the German Baptist churches of America. His memory will ever remain precious to them, and to large numbers of American Baptists who appreciated his worth and honored him for his work.

Fletcher, Hon. Asaph, was born at Westford, Mass., June 28, 1746. He was the subject of very marked religious impressions when he was but ten years of age, and became a hopeful Christian when he was sixteen. His parents were Congregationalists, and he was sprinkled in his infancy. When he was old enough to make personal investigation of the subject, he adopted the sentiments of the Baptists, and was immersed at Leicester, Mass., May 15, 1768, being then not far from twenty-two years of age. For more than seventy years he was an active and intelligent member of churches in the towns where he had his residence. His fellow-citizens elected him to many positions of honor and trust. While living in his native place he was chosen a member of the convention which formed the constitution of Massachusetts in 1780. He used his utmost endeavor while thus acting to introduce into that instrument the Baptist principle that public worship ought to be sustained by voluntary contribution and not by taxation. Although he did not succeed in effecting his object, he tried to see it brought about at a subsequent period. In the month of February, 1787, Dr. Fletcher removed to Cavendish, Vt., where he continued to reside during the remainder of his life. Here, also, he became a man of note. He was a member of the Vermont convention which applied to Congress for admission into the Union. Shortly after he was a member of the convention which re-

vised the constitution of the State. Here, as in the Massachusetts convention, he ably vindicated his Baptist sentiments on religious liberty. The citizens of Cavendish frequently elected him a member of the Legislature. For several years he was one of the judges of the County Court and a member of the governor's council. He was also one of the Presidential electors when James Monroe was chosen President of the United States. He held also many other civil offices, his election to which indicated the esteem in which he was held by his fellow-citizens. He died at the advanced age of ninety-two years, Jan. 5, 1839. Among the Baptists of his adopted State he held a high position, as one who was thoroughly loyal to his denomination.

Fletcher, Horace, D.D., was the son of Hon. Asaph Fletcher, and a brother of the late Judge Richard Fletcher, of Boston. He was born in Cavendish, Vt., Oct. 28, 1796. In 1813 he became a member of Vermont University at Burlington, and remained there until the college buildings were surrendered to the army. He entered Dartmouth College in the spring of 1815, joining the Sophomore class, and graduated in 1817. For a time he was principal of the Franklin County Academy at New Salem, N. H., and then commenced the study of law at Westminster, Vt. Being admitted to the bar, he commenced the practice of his profession in his native place, and continued in it for fifteen years. During this period he became a hopeful Christian, and was baptized into the fellowship of the Baptist church of Cavendish. He now felt it to be his duty to preach, and giving what attention he could to the study of theology, he was ordained pastor of the Baptist church in Townshend, Vt., where he remained until his death. His work as a minister was greatly blessed, and precious revivals were experienced during his long pastorate. He was a public-spirited citizen as well as a good minister of Jesus Christ. For some time he was a senator in the Legislature of Vermont. The honorary degree of Doctor of Divinity was conferred upon him by Madison University in 1860. Dr. Fletcher died Nov. 27, 1871.

Fletcher, Rev. John, was born July 9, 1832; was baptized by Rev. J. Inglis in February, 1851; was ordained pastor of the Baptist church in Ceresco, Mich., March, 1859. Subsequently he served the churches in Sturgis and Edwardsburg; was chaplain of the 9th Regiment of Michigan Volunteer Cavalry one year, ending with August, 1865; accompanied his regiment in Sherman's marches of that winter. Soon after leaving the army he became pastor of the church in Plainwell, and remains yet in that relation. In 1876 he had leave of absence for a few months, and meanwhile supplied the pulpit of the E Street church in Wash-

ington, D. C. That church called him to its pastorate, and he was inclined to accept the call. But the unanimous and earnest wish of the church in Plainwell, and a written petition signed by a large proportion of the citizens, and the action of a public meeting called to remonstrate against his leaving, changed his plans.

Mr. Fletcher, during the fifteen years of his pastorate in Plainwell, has performed an almost incredible amount of pastoral work, constantly maintaining several preaching stations besides filling his own pulpit. He is the only pastor the church has had, and he has seen it grow to one of the largest in the State. He is a true bishop after the apostolic model.

Fletcher, Joshua, D.D., was born in Kingsbury, Washington Co., N. Y., April 27, 1804; graduated at Hamilton in 1829; was ordained at Saratoga Springs the same year, where he continued pastor for nineteen years; has been pastor in Amenia and Cambridge, N. Y., in Southington, Conn., and he is now pastor of Wallingford, Vt. In 1866 Madison University conferred upon him the degree of Doctor of Divinity.

Fletcher, Judge Richard, was born in Cavendish, Vt., Jan. 8, 1788. At the age of fourteen he entered Dartmouth College, where he graduated in 1806. He studied law with Daniel Webster, and in 1809 was admitted to the bar. He commenced the practice of his profession in Salisbury, N. H., but like his celebrated teacher, he aspired after a wider sphere within which to exercise his vocation, and concluded to remove to Boston and try his fortunes there. Like so many others of his profession, he entered the arena of politics. He represented a section of his adopted home in the State Legislature. Then was chosen a representative to Congress. For many years he was a judge of the Massachusetts Supreme Court, and is best known in that State as "Judge" Fletcher. But his highest glory was that he was an earnest disciple of the Lord Jesus Christ. He was for many years a member of what was the Rowe Street church, and enjoyed the confidence and affection of his pastor, Rev. Dr. Stow.

After his decease, which occurred June 21, 1869, it was found that he had remembered with great generosity the college where he received his early education, having bequeathed to it the munificent sum of \$100,000.

Flippo, Rev. Oscar Farish, was born at Lebanon, Lancaster Co., Va., Jan. 1, 1836, and educated at Kilmarnock Academy. He was licensed to preach in 1857, and was ordained in Salisbury, Md., in 1858, where he served as pastor nearly two years. From 1861 to 1868 he was pastor of the Newtown, Pitt's Creek, Rehoboth, and Chincoteague churches, and during that time baptized about 200

persons. From March, 1868, to September, 1870, he was pastor of the church in Dover, Del. During the following four years he served as general evangelist for the whole State of Delaware, and was remarkably successful in the work. The Wyoming Institute, at Wyoming, Del., passed into the hands of the Baptists mainly through his instrumentality. Mr. Flippo had the pleasure of seeing the entire Zion Methodist church, near Harrington, Del., change their views and adopt the principles of the Baptists, and he baptized every member of the church, including the pastor. During his pastorate in Dover he was elected chaplain of the Legislature of Delaware, in the winter of 1869. The failing health of Mrs. Flippo made it necessary that he should abandon his work as an evangelist, in which he had accomplished so much good, and he accordingly accepted the pastorate of the Waverly Baptist church, Baltimore, which he held for five years. In 1866 he started the *Baptist Visitor*, a monthly paper, which he continued to edit and publish for twelve years. In 1877 he returned to Virginia, and soon afterwards became pastor of the Baptist church in Suffolk, in that State. While in Baltimore he was elected moderator of the Maryland Union Baptist Association, in 1877. He has been quite successful as a public lecturer, and several of his addresses have been received with marked favor.

Flood, Judge Joseph, was born in Shelby Co., Ky. He removed to Callaway Co., Mo., in 1846, and settled near Fulton, where he lived for twenty years. In 1828 he removed to Clay County, and spent the remainder of his life in and near Kearney. He united early in life with the church in Christiansburg, Ky., and adorned his profession till the day of his death. He was connected with Westminster College, in 1866, as principal of the preparatory department, and held a like position in Stephens College, Columbia, in 1867. Few men surpassed him in zeal for Sunday-schools. He was superintendent at Richland, in Callaway County, for years, and also deacon in the church for a long time, and "used the office well."

At Kearney he was superintendent of the Sunday-school, and forty in it were converted just before his death. Joseph Flood was a man of sterling worth and unblemished reputation. He died Nov. 14, 1878, sixty-five years of age. His memory is fragrant wherever he was known.

Flood, Rev. Noah, was born in Shelby Co., Ky., June 14, 1809. He had marked talent from a child. He resisted his first religious impressions, and thought that God was harsh. He was converted in 1824. In 1828 he united with the Baptist church at Christiansburg, Shelby Co., Ky. In 1829 he came to Missouri. He attended Dr. Nelson's school in Marion Co., Mo. He was licensed in 1832 by Little Union church, near Palmyra, Mo. He spent

1834 and 1835 in Shurtleff College, Ill. After this he taught in Woodford Co., Ky. He was ordained in 1838. In 1839 he settled in Callaway Co., Mo. He organized Richland, Grand Prairie, Unity, Union Hill, Mount Horeb, and Dry Fork churches. In 1852 he removed to Fayette County. For six years he preached to Fayette, Walnut Grove, Mount Zion, and Chariton churches. In 1858 he removed to Huntsville, and labored there till 1863, and then removed to Roanoke. The war gave him trouble, but all parties respected him and became his friends before his death. In 1865 Brother Flood moved to Boone County, and died at Columbia, Aug. 11, 1873. The ministry of Missouri greatly honored him. Twice he was moderator of the General Association. He was a warm friend of William Jewell College. Rev. J. F. Cook, LL.D., his nephew, acknowledges his fatherly kindness to him. Noah Flood died in the enjoyment of perfect peace. Dr. S. H. Ford, Nathan Ayres, and his brother, Judge Flood, with his family, were present at his death.

Florida Baptist College.—The Baptists never made an effort to establish a denominational college, literary or theological, till very recently. Some six or eight years ago the Bethlehem Baptist Association, which possesses in the main the talents and numbers of the colored Baptists of the State, commenced to raise funds to found a theological school. They continued to contribute annually small sums, and purchased a lot at Live Oak for a site, but they have not yet been able to secure buildings. The Home Mission Society of New York have adopted the enterprise, and will commence to build in the fall of 1880. This is the first and only effort made by the denomination to secure a college in Florida.

Florida Baptist State Convention.—The Convention was organized in 1854, in the parlor of Rev. R. J. Mays, Madison County. Rev. David G. Daniel was the first secretary, but the writer is not able to give the name of the first president. Only a very meagre account of the Convention can be furnished.

The session for 1856 was held at Madison Court-House, in November. The attendance was not large. James Edmunds, of Kentucky, secretary of the Bible Revision Association, Rev. W. N. Chaudoin, agent of the "Bible Board" of Southern Baptist Convention, and Rev. T. J. Bowen, returned missionary of the Southern Convention from Central Africa, were visitors.

It is not known where the meetings were held in 1857, 1858, and 1859, but in 1860 a session was held in Jacksonville, with the Bethel Baptist church, in May. Joseph S. Baker, D.D., was then residing at Jacksonville, and his presence added interest to the meeting.

Of the next ten years no information can be given of the meetings, nor is it known whether there were meetings held every year.

A session was held in 1869, of which Rev. P. P. Bishop was elected president, and he was re-elected at Madison, in November, 1871, and Rev. H. B. McCallum was chosen secretary. From the minutes of that year it appears that at the previous meeting it was agreed to co-operate with the Home Mission Society of New York in missionary work, and under that arrangement F. C. Johnson labored at Jacksonville, Charles B. Jones at Palatka and vicinity, W. E. Stanton on the St. John's River, P. P. Bishop as general missionary, and H. B. McCallum at Lake City and vicinity.

The session was not largely attended, but was quite interesting, and the presence of such men as Bishop, McCallum, Smith, Tomkies, and C. D. Campbell made it strong. A report was made on ministerial education, and \$63.50 raised to aid Brother Perry, who was in the theological seminary at Greenville, S. C., from Marion Co., Fla.

In 1872 the session was held at Lake City, in November. There was no report of missionary work, but the presence of W. N. Chaudoin was noted, in the capacity of district secretary of Home Mission Board of Southern Convention, and the desirableness of having a *general evangelist* was discussed, and Elder McCallum was requested to commence the publication of a Baptist paper.

November, 1873, the body met at Providence church, Bradford Co. Warren Randolph, D.D., of Philadelphia, and L. B. Fish, of Georgia, both in the interest of the American Baptist Publication Society, were present.

Probably a couple of years before this time the churches in several counties on the line of Georgia and Florida, in Georgia, but hitherto identified with Florida, organized an Association in Georgia, and it allied itself with the Georgia Convention. This materially weakened the Florida Convention, yet the meeting at Providence was well attended, and was one of more than usual interest. Elder Kinsey Chambers made a report as State evangelist.

The next meeting was held at Jacksonville, in February, 1875, Rev. J. H. Tomkies, President, and Rev. H. B. McCallum, Secretary. Elders Chaudoin, Fish, Gaulden, and Cawood were present from the Georgia Baptist Convention. In February, 1876, the meeting was held at Gainesville, at which time it was deemed best to change the time, and they adjourned to meet in December of the same year at Madison. In consequence of excessive rain the meeting in December was almost a failure, no business was transacted, and they adjourned to convene at the call of the Executive Committee, which was to meet at Tallahassee in January, 1879. That meeting was followed by another, at

the same place, in January, 1880, which was the most important one held for several years. Dr. Graves, of Tennessee, added much interest to the meeting by his presence.

Florida Periodicals.—In 1860, Rev. N. A. Bailey, then pastor of the Baptist church at Monticello, Fla., and W. N. Chaudoin, then at Thomasville, Ga., issued a prospectus of a Baptist paper for Florida, but its publication was never commenced. In 1872, the Santa Fé River Association passed resolutions favoring a new paper, and their action was indorsed by the Florida Association. At the State Convention in Lake City, in November, the Committee on Publications also reported favorably, and a subscription was made to aid the enterprise. In February following the first number of the *Florida Baptist* was issued at Lake City, Rev. H. B. McCallum, Editor, with Elders T. E. Langley and J. H. Tomkies, Corresponding Editors.

The paper was published till 1875, but was never remunerative. During that year, or early in 1876, it was discontinued, and the subscription-list and good-will of the paper were transferred to the *Christian Index*, of Atlanta, Ga., and an arrangement made for a Florida department in that paper. The arrangement has been very generally approved, and the *Christian Index* has a considerable circulation. W. N. Chaudoin, Jacksonville, is Florida editor.

Florida, Sketch of the Baptists of.—The Florida Association was the first organized in the State, and the only one for four years after its formation. It has held its thirty-seventh annual session, and so was organized in 1841 or 1842. The territory covered by its churches is not known, but they were mostly in Leon, Jefferson, and Madison Counties in Florida, and Thomas Co., Ga.

Alachua was probably the next, and was organized in 1845 or 1846, and its churches were embraced in a territory reaching from the St. Mary's River to Tampa, on the Gulf coast.

The Santa Fé River Association was taken from the northern part of the Alachua, in 1854 or 1855, and its churches were located in Duval, Clay, Nassau, Columbia, Bradford, Alachua, Levy, and perhaps other counties.

West Florida Association, lying west of the Chattahoochee River, and occupying all that part of the State, was doubtless organized as early as the Santa Fé River, and may be earlier, but the date cannot be given.

Ten years elapsed before the organization of the South Florida, which was the next, and covers all the southern part of the territory of Alachua, viz., a part of Hernando and all of Hillsborough and Polk Counties. This was in 1866.

Suwanee and New River Associations were both made out of what the Santa Fé River included,

mainly, in 1872. The year following, 1873, the St. John's River was organized.

Since that time Manatee, North St. John's River, Middle Florida, and Harmony Associations have been formed, and prior to these, but in what year is not known, the Wekiva Association was organized, and it includes most of the churches in Orange, and some in Volusia County. There is probably a small Association in Sumter County, but nothing is known by the writer of its condition, name, or numbers.

We are not able to give the number of the Associations of colored Baptists. Their principal strength is in the First Bethlehem, which has held its eleventh anniversary. The Bethlehem, No. 2, Jerusalem, Nazarene, and East Florida have all been organized since 1865. Others have recently been formed, but names are not known.

It is safe to say that there are more than 20,000 Baptists in Florida, somewhat more than half of whom are colored, in about 300 churches, and under the care of about 200 ministers.

Floyd, Rev. Matthew, was the son of Abraham Floyd, a native of Ireland, who with his father, Col. Matthew Floyd, came to America during the Revolutionary war; both entered the service of the colonies. At the close of the war Capt. Floyd settled in South Carolina, where his son Matthew was born. He came with his parents to Madison Co., Ky., in 1796. Here he joined the Methodists. But soon afterwards, having studied the subject of baptism, he was immersed, and joined the Baptists. This action greatly incensed his father, who was an Episcopalian, and young Floyd was expelled from his home. He was licensed to preach in 1811, and ordained the same year. He was pastor of White Oak church fifty-one years. He preached much among the destitute in his own and the surrounding counties, and is supposed to have baptized about 1500 persons. He was moderator of South Concord Association sixteen years, and of the South Cumberland twenty-one years. His life from the date of his ordination until his death, Aug. 19, 1863, was spent in Pulaski Co., Ky.

Foley, Rev. Moses, son of Rev. Moses Foley, an eminently useful preacher, was born in Washington Co., Va., Feb. 7, 1777. He professed conversion about 1801, and began to exhort before he was baptized. His usefulness was so apparent that he was ordained only a few months after his baptism. He labored about eight years in his native county, and in 1811 removed to Kentucky. He first settled in Pulaski County, but the next year took charge of the Baptist church at Crab Orchard, in Lincoln County, where he resided until his death. Under his ministry this church grew to a membership of over 400. He preached with success to several other churches. He died Nov. 6, 1858.

Foljambe, Rev. S. W., was born in Leeds, England, Oct. 14, 1827. His early associations were with the Methodists, his grandfather having for many years been a Methodist preacher. He re-



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ceived a liberal education. He came to this country in 1836, and for several years resided in Franklin, O. His early preaching was among the Methodists. While meeting an engagement in the Wesleyan church in Pittsburgh, Pa., he became a Baptist, and was installed as pastor of the Branch Street church in that city, remaining there until he removed to a village some fifteen miles north of Pittsburgh. His next settlement was with the Grant Street church in Pittsburgh. From it he went to Dayton, O., where he remained six years, then to Framingham and East Boston, Mass. From East Boston he accepted a call to Albany, where he remained but a short time, and then became pastor of the Harvard Street church in Boston, from which place he removed to Malden, Mass., where he now resides. Mr. Foljambe is an able preacher, whom the Saviour has honored and blessed.

Font, the name universally given to the vessel containing the water used in baptism in Episcopal and Catholic churches. It is the Latin *fons*, a spring, a fountain. It was employed first in early Christian times, when a well or spring was the common place for baptizing. Sometimes in primitive ages the baptistery was a bathing vessel, and the pool was called *lavacrum*, a bath. Baptism was administered in rivers and in the sea; but the bathing vessel and the spring were more accessible.

And, as the spring could be found almost everywhere, in process of time its name, *fons*, became the name of anything in which a person received baptism, whether it was the sea, a river, a tub, a spring, or a church basin. It is somewhat of a misnomer to call the small sprinkling vessel of a Pedobaptist church a *font*, a *spring*; but we admire the name; there is strong testimony in it about the primitive mode of baptism.

Fontaine, Rev. P. H., was born in King William Co., Va., Sept. 7, 1841; was educated at Rumford Military Academy and the University of Virginia; was baptized in 1854; ordained in 1863; moved to North Carolina in 1865, and he is now pastor of Reidsville and Leaksville churches. A descendant, on the part of father and mother, of Patrick Henry, after whom he is named.

Fontaine, Rev. Wm. Spotswood, was born in Hanover Co., Va., in 1811; studied medicine for two years, and afterwards obtained license to practise law; married his cousin, Miss L. L. Aylett, a granddaughter of Patrick Henry, he himself being a descendant of the Virginia orator; joined the Methodist Church at the age of thirteen; was baptized in 1842 by Rev. J. P. Turpin; was ordained in 1844, R. H. Bagby, J. P. Turpin, and a Mr. Bland forming the Presbytery. He was a country gentleman of very handsome estate, his residence costing \$15,000, and his barn \$5000. His library consisted of 5000 volumes. Ruined by the war financially, he came to Greensborough, N. C., in 1863, but returned to Virginia in 1866 to become president of Atlantic Female College; came back to North Carolina in 1867; went to Texas in 1872; returned after four years, and now resides in Reidsville, engaged in preaching and planting.

Foote, Rev. Elias J., was born June 22, 1824, in Olean, N. Y.; graduated from Union College in 1849; studied law; was seven years in California and Central America; graduated from Rochester Theological Seminary in 1860; was ordained in St. Louis in 1861. He afterwards labored in prisons and hospitals. After short settlements in Syracuse and Penfield, N. Y., he came to the church at Red Bank, N. J., in 1871. Upon the death of Rev. D. B. Stout, in 1875, he was called to the pastorate of the old church in Middletown, and now feeds that flock.

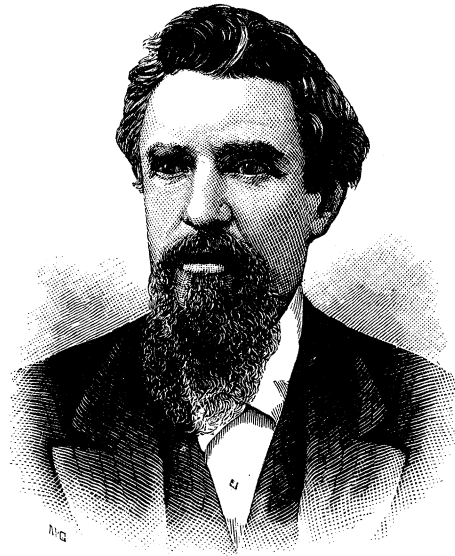
Forbes, Rev. W. A., pastor of the Eighth Street Baptist church, Little Rock, Ark., was born in Mississippi in 1844, but, deprived of his parents at an early age, he was reared by a maternal uncle at Lewisville, Ark. He served in the Confederate army as a private, after which he was employed in Tennessee, where he was converted and began to preach. He then entered Bethel College, Ky., from which he graduated in 1871, after which he returned to Arkansas and became pastor at Wash-

ington, and subsequently at Arkadelphia, where he continued, with the exception of one year in Kentucky, until 1878, when he was called to his present pastorate. For some years he has been connected with the State Mission Board, and is an active promoter of missions and ministerial education.

Force, William Q., was born in Washington, D. C., March 7, 1820. He was graduated at the Columbian College in 1839, and received the degree of Master of Arts in 1842. On the 23d of June, 1839, he was baptized by the Rev. O. B. Brown into the fellowship of the First Baptist church, Washington, of which he is still a most useful member. For many years he was a teacher in and also superintendent of the Sunday-school, as well as treasurer and deacon of the church. Mr. Force has always been a warm friend of the Columbian College, served as a trustee from 1851 to 1862, and was for several years its secretary and treasurer. He is a great lover of books, and one of the best-read laymen in the denomination. He edited and published *The Army and Navy Chronicle and Scientific Repository* from January, 1843, to July, 1845; compiled and published "The Builders' Guide," and also two editions of "The Picture of Washington." From 1845 to 1857 he aided his father, the Hon. Peter Force, so long and well known in Washington, in the preparation of that valuable work, "The American Archives." From 1857 to 1868 he had charge of meteorology at the Smithsonian Institution, which position, however, he was obliged to resign in 1868 in consequence of failing health. Mr. Force has a valuable library in which he spends much of his time, is a laborious student, and a frequent contributor to the newspapers, principally on religious subjects. His knowledge is varied, and at the same time accurate, and his articles are prepared with much care and always read with profit. Few men are as familiar with church history, Biblical interpretation, and the literature of the baptism question as Wm. Q. Force.

Ford, Rev. Samuel Howard, LL.D., son of Rev. Thomas H. Ford, was licensed in 1840, passed through the classes in the State University of Missouri, and was ordained in 1843, at Bonne Femme church, in Boone Co., Mo. He became pastor at Jefferson City, Mo., and in two years after of the North church in St. Louis for two years; also at Cape Girardeau, Mo., and the East Baptist church, Louisville, Ky. In 1853 he was associated with Dr. John L. Waller in the editorship of the *Western Recorder* and *Christian Repository*. Of the latter he is still the editor. His talented wife has written "Grace Truman," "The Dreamer's Blind Daughter," and other works of great value. At the breaking out of the war, Dr. Ford went to

Memphis, where he preached for some time. For two years he was in Mobile as pastor of the St. Francis Street church. At the close of the war he accepted the pastorate of the Central Baptist



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church of Memphis, where he preached for seven years, till ill health caused him to resign. While in this church he was instrumental in building a capacious and splendid house of worship, upon which \$75,000 were expended during his pastorate, and in increasing the membership from 75 to 450. Dr. Ford has received the honorary degree of LL.D. He preaches without manuscript, is earnest and eloquent, and many hundreds have been converted under his ministry. He is a firm Baptist, and he has had discussions with Alexander Campbell, Bishop Spaulding, of the Catholic Church, and Dr. N. L. Rice. Dr. Ford is a Hebrew and Syriac scholar; he is well read in general literature, and is specially familiar with the Romish controversy. In his theology he is a Calvinist. In the past twenty-seven years he has written upon almost every subject bearing on the religious issues of the times. He is now sixty years of age, and is as active, energetic, and laborious as ever. Baptists in all parts of our country and the British provinces, and in the British islands, wish length of years to the learned editor of the *Repository*, and to his cultured and talented wife.

Ford, Rev. Thomas Howard, was born about 1790, near Bristol, England. His ancestors were members of the famous Broadmead Baptist church of that city. He began to preach when eighteen

years of age. He studied the ancient languages under Dr. Burnett, and was versed in Puritan theology. He often heard the celebrated Episcopalian Toplady preach, the author of "Rock of Ages, shelter me." His name appears in Illinois and Missouri minutes in the early history of these States. He supplied the Second church of St. Louis for a time, and was the guest of Samuel C. Davis. In 1844 he was pastor of the Baptist church in Columbia, Mo. The learning, piety, and pulpit power of Mr. Ford drew large congregations, William Jewell and Dr. Thomas attending his ministry. The church in Callaway County gave him a farm, and soon after he died in their midst in peace. Says Noah Flood, "I knew him well, and I have never been acquainted with a better man." His last words were, "Happy, happy, bless the Lord." He was about sixty years of age when he died. He left two sons and one daughter. One son is Rev. S. H. Ford, LL.D., of St. Louis. The brethren at Richland erected a monument at his grave, where he rests with his co-laborer, Noah Flood.

Ford's Christian Repository.—This popular magazine was established in 1852 by John L. Waller, LL.D., in Louisville, Ky. About that time Dr. S. H. Ford became assistant, and soon sole proprietor, and it speedily increased from 500 subscribers to 6000. In 1855, Dr. Ford married Miss Sallie Rochester, a lady of education and talent. She at once took a position as co-editor, and wrote the attractive and useful story of "Grace Truman." The war stopped the *Repository* for a time. It was re-issued in St. Louis in 1871, where it is now successfully established, and wields a powerful and an extensive influence. Its exegetical articles, popular sermons, and family department make it invaluable. It is distinguished for its biographical sketches. It is the chief source of such history in our denomination, and its absence would be a serious loss. Thousands of ministers commend it, and are aided by it.

Forgeus, Rev. S. F., was born in South Coventry, Chester Co., Pa., Aug. 19, 1844. He was baptized into the fellowship of the Vincent church, Jan. 15, 1860; was licensed to preach Jan. 21, 1871; served in the war in three different regiments; prepared for college at Conoquenessing Academy, Zelienople, Butler Co., Pa., and the University Academy, Lewisburg; spent one year and one term at Cornell University, N. Y., and graduated at Lewisburg, Pa., June 26, 1872, and from Crozer Theological Seminary, May 12, 1875; was ordained in August, 1875, as pastor of the Tunkhannock church; became pastor of Clark's, Green, and Mount Bethel churches in October, 1878; resigned the latter charges in June, 1879; accepted the call of the Roaring Brook church, in Lackawanna County, in April, 1880.

Mr. Forgeus was clerk of the Wyoming Association for two years ; and he has been secretary of the Northeastern Pennsylvania Baptist Ministerial Conference for five years. He is a popular minister, of large devotedness to the Master, whose past usefulness gives great promise for the future.

Fortiner, E. K., was born in Haddonfield, N. J., Aug. 12, 1820; was baptized by Rev. N. B. Tindall, Jan. 1, 1839, and received into the fellowship of the First church of Camden. At the age of twenty he was elected to the superintendency of the Sunday-school, a position he has held with occasional interruption for nearly forty years, either in connection with the First or Tabernacle church, and he is now the superintendent of the school of the Fourth Street church, formed by the union of the First and Tabernacle churches. About 1847 he was elected to the office of deacon of the First church of Camden. He was a constituent member and deacon of the Tabernacle church, and he is now a deacon of the Fourth Street church. Consistent in conduct, untiring in work, generous in giving, he has led a life of great usefulness.

Foskett, Rev. Bernard, was born March 10, 1684-85, near Woburn, England, of a family of wealth and high repute. He received a liberal education, and was trained for the medical profession. He became a member of the church in Little Wild Street, London, when he was seventeen, and formed an intimate friendship in his youth with John Beddome, who was then a member of Benjamin Keach's church. After Mr. Beddome was called to the ministry and settled at Henley Arden, in Warwickshire, Mr. Foskett abandoned his profession in London and joined his friend, assisting him in his ministry at Henley, Benneworth, Alcester, and other places in the neighborhood. He had been regularly called to the ministry whilst practising as a physician, but did not devote himself entirely to ministerial work until 1711. In 1719 he received an invitation to become assistant minister of the Broadmead church, Bristol, and tutor of the academy for young ministers. He entered upon his duties there in 1720, and for thirty-eight years labored as pastor and tutor with distinguished ability and success until his death, Sept. 17, 1758, in the seventy-third year of his age. Under his wise conduct the college at Bristol gained the esteem of the churches, and became "the school of the prophets" to which they looked with confidence for a supply of competent pastors and teachers. Some sixty-four students were trained under Mr. Foskett and his colleagues. Among these were several of the most eminent Baptist ministers of the eighteenth century, including such men as John Ryland, Dr. John Ash, Dr. Llewellyn (esteemed the first scholar among the Protestant Dissenters of his day), Benjamin Bed-

dome, Robert Day, Benjamin Francis, besides Hugh Evans and Dr. Caleb Evans, his successors in the presidency. Mr. Foskett's enlightened piety, generous disposition, and high character made the denomination influential in Bristol and the neighborhood.

Foster, Benjamin, D.D., was born in Danvers, Mass., June 12, 1750. He graduated from Yale College in 1774. He was appointed to defend the Pedobaptist view of the baptismal controversy in one of the college exercises. The result of his preparation astonished himself and others; he became a decided Baptist. He united with Dr. Stillman's church in Boston shortly after his graduation. In October, 1776, he was ordained pastor of the Baptist church of Leicester, Mass. On the 5th of June, 1785, he became pastor of the First Baptist church of Newport, R. I. In the autumn of 1788 he took charge of the First Baptist church of New York, which position he retained as long as he lived. In 1792 he received the degree of Doctor of Divinity from Rhode Island College (Brown University). When the yellow fever visited New York he fearlessly kept his ground, and visited its victims until the disease sent him to the grave. He died Aug. 26, 1798.

Dr. Foster was distinguished for his knowledge of the Greek, Hebrew, and Chaldean languages. He was an able preacher, and the Lord blessed his ministry to many.

Foster, Rev. John, was born in the parish of Halifax, Yorkshire, England, Sept. 17, 1770. His parents were persons of deep piety and of strong mental powers. His father had a considerable library of Puritan theology, with which he was perfectly familiar. He occasionally conducted public worship in his church in the absence of the pastor. In boyhood he was retiring, and shunned society. He was exquisitely fond of nature; a bird, a tree, a flower, beautiful scenery, filled him frequently with delight. He had, even in boyhood, his favorite authors, whose works fed his mind and charmed his heart. He early cherished a special admiration for the majestic, the rugged, the sublime. At fourteen he first felt the need of a new heart, and at seventeen he had a good hope through the great Saviour, and was immersed by Dr. Fawcett, and became a member of the Wainsgate Baptist church.

After his union with the church he soon began to exercise his gifts, and he felt convinced that God had called him to preach the gospel. To fit himself for this glorious work he attended the school of his pastor, Dr. Fawcett, at Bearly Hall, where he devoted his attention to classics and to such studies as would qualify him for his future profession. He made a free use of the valuable library at Bearly Hall, and sometimes spent whole nights in reading and meditation. From Dr. Fawcett's

school he became a student in the Bristol Baptist College. From it he went forth to labor in the ministry in Newcastle, and subsequently in Dublin, in Chichester, in Dowend near Bristol, and in



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Frome. His success in the ministry was not remarkable, and a serious disease in the throat, which was greatly aggravated by much speaking, publicly or privately, compelled him partially to relinquish a calling which he loved.

While he was a pastor he published his first Essays. There were four of them,—on “A Man’s writing Memoirs of Himself,” on “Decision of Character,” on “The Application of the Epithet Romantic,” and on “Some of the Causes by which Evangelical Religion has been rendered Less Acceptable to Persons of Cultivated Taste.” In a little over a year the work passed through three editions, and the eighteenth English edition was published in 1845, and how many others since then we cannot tell. Immediately almost after the issue of these Essays the obscure Baptist pastor of Frome found himself ranked among the first literary men of his country, and he has retained that position ever since. No man of culture and means reckons his library complete without the works of John Foster. Sir James Mackintosh, after reading Foster’s Essays, declared that they showed their author to be “one of the most profound and eloquent writers that England has produced.” In this opinion the reading world have long since united. In 1819 his Essay on “The Evils of Popular Ignorance” appeared, and it added to the

wide-spread popularity of its then celebrated author.

Besides other essays, Mr. Foster wrote one hundred and eighty-five articles for the *Eclectic Review*. On Sundays, as he had opportunity, when able, he preached in destitute churches. He also delivered a series of discourses in Broadmead church, Bristol, which were largely attended, and among the hearers were members of all denominations. These sermons are in print.

When Mr. Foster reached the close of life his faith in the blessed Redeemer was unwavering, and anxious to see him face to face, he fell asleep in Jesus Oct. 15, 1843.

Mr. Foster’s piety was all-pervading and abiding. His mind, like the great cataracts and lofty mountains which he loved to think of in boyhood, possessed a massive grandeur, an originality, and a stately majesty only met at long intervals in the literary world. At his death all ranks of men united in paying honor to his memory and in deploring the loss of an intellectual giant.

Foster, Prof. John B., son of John M., was born in Boston, Jan. 8, 1822. In the seventh year of his age his father removed to Waterville, Me., where, until he was fourteen, he attended the public schools and the academy in that place. For two years—1836–38—he was occupied in mechanical pursuits, and then commenced preparation to enter college. He graduated at Waterville College, now Colby University, in the class of 1843. In the same year he entered the Newton Theological Institution with the intention of going through the three years’ course of study. In the following spring, however, he left the institution, and engaged in teaching for some time. Subsequently he accepted a call to the pastorate of the Baptist church in Gardiner, Me., commencing his ministry in August, 1846. Ill health obliged him to resign after a brief period. Upon recovering he resumed his studies at Newton in the fall of 1847, and continued them until he was graduated in the class of 1850. A short time before completing his theological course he was called to Portland to take the editorial charge of *Zion’s Advocate*, the organ of the Baptist denomination for the State of Maine. This position he held for eight years. In August, 1858, he was elected to the chair of the Greek and Latin Languages in Waterville College, to take the place of Dr. Champlin, who had been elected to the presidency of the college. In 1872 the department was divided, and since that time Prof. Foster has occupied the chair of Greek Language and Literature.

Foster, Rev. Jos. A., now pastor of the First African church in Montgomery, Ala., though without educational advantages while a slave, has since done much in cultivating his mind. He is regarded

at this time as a fine preacher. He was one of the principal agents in originating the colored Convention, of which he was president for three years.

Foster, Rev. Joseph C., was born in Milford, N. H., April 16, 1818. Leaving a printing-office in 1835, he pursued studies preparatory to the ministry at Hamilton, N. Y., and New Hampton, N. H. He was ordained as pastor of the Baptist church in Brattleborough, Vt., Jan. 19, 1843. He closed his pastorate there July 1, 1856, after nearly fourteen years of service. He was elected pastor of the First Baptist church in Beverly, Mass., Aug. 7, 1856. This pastorate continued until Dec. 25, 1872, embracing more than sixteen years. Immediately entering upon the pastorate of the First Baptist church in Randolph, Mass., he was installed Jan. 23, 1873. During his ministry of thirty-six years he has baptized hundreds, and seen much development of the churches with which he has been connected, in various kinds of efficiency, including benevolent contributions and extensive improvement of church property. In two instances superior houses for worship have been built under his administration. He has been actively engaged in educational and denominational work, having served on school committees nearly thirty successive years, and held responsible positions on various boards of benevolent societies, especially in secretarial and financial service. Some of his publications have had extensive circulation, one of which, a tract on baptism and communion, has been in great demand. He has written much for the periodical press.

Foster, Prof. Joshua H., D.D., was born in Tuscaloosa Co., Ala., March 17, 1819, and has resided in that county to this date. After such advantages as could be had in the best country schools he graduated at the head of his class in the University of Alabama in 1839; was ordained as pastor of the Tuscaloosa church in 1853, Rev. B. Manly, Sr., Rev. T. F. Curtis, Rev. J. C. Foster, and Rev. R. Jones being the Presbytery; elected to a professorship in the university in 1841, when twenty-one years old; after three years, associated with Rev. E. B. Teague in a male high school in Tuscaloosa; re-elected to his former position in the faculty of the university in 1849, but soon withdrew in ill health; was several times offered positions in the faculty, which he declined, until in 1873 he accepted the professorship of Moral Science, and in 1874 that of Natural Philosophy and Astronomy, and filled both chairs for three years. He is still an honored member of the faculty of the State University; was for some years president of the Alabama Central Female College in Tuscaloosa. During his long career as a college professor he has been the useful pastor of neighboring country and village churches. Dr. Foster is profoundly in-

tellectual, eminently learned, distinguished as a teacher, a sincere Christian, and a wise counselor among his brethren. The title of D.D. was conferred on him by Howard College in 1879.

Foster, Rev. L. S., Mississippi editor of the *Western Recorder*, of Louisville, Ky., was born in Alabama in 1847; educated in the University of Alabama; was baptized by Elder T. G. Sellers, in 1865, at Starksville, Miss., and began to preach in 1867; spent two sessions at the Southern Baptist Theological Seminary, and then spent two years preaching in Mississippi and Tennessee, when he returned to the seminary, where he graduated in 1875; has filled the pastorate at Okalona, Miss., and Camden, S. C., and was principal of Starksville Male Academy. As a writer he has contributed a number of valuable articles to the *Recorder*, and has also published an able sermon on "Truth Developed by Conflict."

Foster, Michael, M.D., of Huntingdon, England, an eminent physician of that district, was a member of the ancient Baptist family of the Fosters of Preston, near Hitchin, in whose house John Bunyan often found an asylum, and where the "Baptist bishop" preached sometimes at midnight in the times of persecution. Dr. Foster was a man of rare qualities, welcome and influential for good in every circle. When he settled in Huntingdon, in 1834, the Non-Conformist cause was almost extinct, but, notwithstanding obloquy, he followed the dictates of his conscience, and soon won his way to social eminence. For many years he took a leading part in promoting the evangelization of neglected districts, being welcomed as an acceptable preacher, and loved and trusted by all classes. His interest in the Baptist Missionary Society was intense. He served for many years on the Executive Committee, and endeared himself to missionaries and their families by his generous hospitalities and practical sympathy. In 1868 he was elected to the mayoralty of Huntingdon, being the first Non-Conformist since the days of Cromwell to occupy that position. As a deacon for forty-eight years his services were of the highest order, for he was one of the foremost in every onward movement of the denomination, and conspicuous for the saintliness of his character in a very wide circle. He died Jan. 7, 1880, aged sixty-nine years.

Foster, Rev. Nathaniel Greene, of Madison, was born July 25, 1809, in Greene Co., Ga. He had excellent instructors in youth, and in 1828 entered the State University at Athens, graduating in 1830. He studied law under his uncle, Seaborn Johnson, in Madison, and soon entered upon its practice. Converted in 1848, he united with the Madison church, and on the 10th of August of the same year he was licensed. On the 27th of January, 1849, he was ordained by the following

brethren, who composed the Presbytery: B. M. Sanders, Jno. L. Dagg, V. R. Thornton, S. G. Hillier, N. M. Crawford, S. S. Bledsoe, and C. M. Irwin. He soon accepted a call to the First church of Augusta, but resigned at the end of six months, convinced that his life as a lawyer had unfitted him for such a field of duty. He returned to the practice of law, preaching to country churches and serving the Madison church at times. His health began to fail in 1858, and on the 19th of October, 1869, he died. He served his district in Congress one session; was for many years a trustee of Mercer University; and was one of the founders of the Georgia Female College. He was a man of handsome appearance, of fine ability, and of good judgment, and when difficulties arose was always a peace-maker among his brethren.

Fountain, Rev. Ezra, was born in Bedford, Westchester Co., N. Y.; trained on a farm; mingled in the scenes of the Revolution; was converted in early manhood; ordained in 1802; was pastor of the Bedford Baptist church; was instrumental in organizing the Baptist church at Yorktown, and fostered it till his death; was fully up to his times; did very much pioneer work; strong, energetic, and devoted; he died of injuries received from being thrown from a wagon.

Fowler, Rev. T. J., a prominent young preacher in Attala Co., Miss., is a native of Georgia, where he was born in 1849. Having removed to Alabama, he became a Baptist shortly after. He began to preach in 1875, and was ordained the year following. He became pastor of New Bethel, Fayette Co., Ala., where he continued until he removed to Mississippi in 1877. He settled in Pontotoc County, and became pastor of Mount Moriah and Hosea churches in that county. He remained with those churches one year, then removed to Attala County, where he took charge of Providence church, of which he is still pastor, with a prospect of great good.

Fox, Rev. Jehiel, prominent among the pioneer Baptists of Northern New York, was born in 1760, at East Haddam, Conn. He was licensed to preach at Hoosick Falls, N. Y. In 1796 he removed to Chester, in the region of Lake George, which country was then a wilderness. Here a church was organized and he was ordained. At his own charges, Elder Fox traveled and preached throughout the surrounding counties, and under his ministry were organized most of the churches of the Lake George Association. He was a man of piety, energy, and wisdom, and of fine natural gifts. He had a great thirst for knowledge, and gave his children the very best educational advantages the times afforded. He died in 1823. His tombstone bears the quaint inscription, dictated by himself, "Jehiel Fox passes this way from the labors of

the field and vineyard to his Master. Lo! Grace gives the triumph."

Fox, Rev. L. L., was born in Louisa Co., Va., in 1814. His grandfather, an officer in the Revolutionary war, was a near relative of Charles J. Fox, of England. He was baptized at sixteen years of age, and then resolving to prepare himself for a life of usefulness, he worked hard through the day and studied books at night. A few years being spent in this way, he then had three years of regular training at school. He was ordained to the ministry by a Presbytery consisting of Revs. James Fife, W. Y. Hyter, T. T. Swift, M. Jones, and Dr. S. B. Webb, and for four years served churches as pastor in his native county; then he was pastor for some years in Culpeper, Madison, and Louisa Counties. In 1846 he removed to Alabama, and located in Uniontown, where he remained as pastor until the close of the year 1865. 1866-67 he devoted to the religious interests of the colored people under appointment of the Home Mission Society, and would have continued this longer had not his flocks preferred men of their own color. From that time to this he has served churches in Marengo County. He has been moderator of the Bethel Association for fifteen years, and was previously moderator of the Cahaba. He has baptized about 1000 persons in his life. Mr. Fox is a cultivated man, an excellent preacher, and the most influential Baptist in his part of the State. He has a delightful family.

Fox, Rev. Norman, was sent by his father to Granville Academy, in those days one of the most prominent schools in Northern New York. In 1813 he entered Union College. Admitted to the bar, he was made judge of Warren County, and he was for several years a prominent member of the State Legislature. He was also extensively engaged in commercial affairs. Having been converted about this period, he began to address religious meetings. At his last election to the Legislature, the opposition members contested his eligibility to a seat on the ground that he was a clergyman, which class at that day were ineligible, but as he had been neither licensed nor ordained, the movement was unsuccessful. Soon after this he gave up secular pursuits entirely, and devoted himself to the work of the ministry alone. He preached at Kingsbury and other towns in Washington County, and was for twelve years pastor of the church at Ballston Spa. He stood aloof from politics after entering the ministry, declining even to vote. Remarkably able as a preacher, he was even more so as a private citizen. Few men have in their day commanded such profound respect from all classes of society. He died in 1863, aged seventy-one.

Among his sons the following have become prom-

inent as influential Baptists: Alanson Fox, of Steuben Co., N. Y., a prominent business man and a member of the boards of management of several of our denominational corporations; also Prof. Norman Fox, of New York City.

Fox, Prof. Norman, son of the Rev. Norman Fox, a distinguished Baptist minister of New York,



PROF. NORMAN FOX.

who died in 1863, and grandson of Rev. Jehiel Fox, another honored minister of our denomination. Norman Fox received his literary education at Rochester University, and his theological training at its well-known seminary. He was ordained at Whitehall, N. Y. Afterwards he was associate editor of the *Central Baptist*, St. Louis, Mo. Subsequently he was Professor of History in William Jewell College, Mo. At present he resides in New York, and he devotes himself chiefly to denominational literature, writing for many religious journals.

Prof. Fox has read very extensively; his attainments in this respect are great. He has a mind of unusual clearness and power. He has the happy faculty of using the most fitting words to express important thoughts. He has a large heart. With the grace of God which he possesses he is a mighty power in the Baptist denomination, the force of which we trust will be long spared to us. Those who know him only by his writings, or by personal relations, admire and love him.

France, American Baptist Mission to.—The Triennial Convention projected a mission to France in 1832. The board sent out Prof. Ira Chase, of

Newton Theological Institute, to explore the field, and M. Rostan, a native Frenchman, to make trial of mission work in Paris. A year later M. Rostan died of cholera. Rev. Isaac M. Willmarth, who had previously spent the greater part of a year in Paris, was appointed to take charge of the mission, and to instruct young men for the ministry, and he with his wife arrived on the ground in June, 1834. The design of the mission was to revive and strengthen the few small Baptist churches long in existence, to raise up an educated French ministry, and to diffuse the pure gospel in the nation. From French Protestants coldness and opposition were experienced. A chapel was opened, and services in French and English were maintained. M. Porchat was employed as a French preacher, but after a little he withdrew from the service. J. B. Crétin was the first student for the ministry. In 1835, Mr. Willmarth, in company with Prof. Barnas Sears, visited the churches in the Department du Nord, and they were welcomed everywhere. Two other students were received. An evangelist, M. Dusart, was ordained at Paris. In November, Revs. Erastus Willard and D. N. Sheldon joined the mission,—the latter to labor in Paris, the former with Mr. Willmarth to locate at Douay, in the North, to instruct students for the ministry. The missionaries ordained J. Thieffrey, at Lannoy. Religious services were sustained at Douay and Paris. There were four students, two pastors, and three colporteurs. A church was constituted at Genlis, and J. B. Crétin ordained pastor.

Mr. Willmarth by ill health was forced to leave the mission in 1837. In 1838 a church was constituted at Douay, and strict regulations introduced into the other churches. In 1839, Mr. Sheldon removed to Douay to aid Mr. Willard, but six months later resigned. In 1840 the whole number of Baptists was 180, and there were 33 baptisms during the year. Mr. Willard, now left entirely alone, had his hands and his mind fully occupied with the care of the churches and the instruction of his pupils. It was necessary for him to visit the different stations, to correct abuses and teach the principles of church order; but he bent his main energies to the training of young men for the ministry. "He was persuaded that the people could be more effectually reached by Frenchmen than by foreigners; but he was equally sure that they must be converted and trained, must understand the Scriptures and themselves, and have some acquaintance with the various forms of error with which they would have to contend. To prepare a body of men, able in the Word of God, and strong against the subtle influences of error, he bent" all the powers of his strong and energetic mind. "And God gave him some young men of rare promise, of genuine

eloquence and power, who have since done," and are still doing, "noble service for the Master."* He thoroughly indoctrinated the students and the churches in the strict principles of American Baptists, and thus laid a solid foundation for the growth of Baptist churches in France. He watched with anxious care the conduct of his assistants, in its relation to an oppressive government, restraining the fiery zeal of those who would court a conflict with the civil power, and keeping all operations as far as possible within the limits of the law. To his faithful training and judicious care of the students and the churches, during more than twenty years, carrying forward under great difficulties the work begun by Mr. Willmarth, the French mission owes most of its subsequent success and present hopeful prospects. This was his great life-work, and will be an enduring monument to his memory.

In 1844, on the death of his wife, Mr. Willard visited America, still guiding the mission by correspondence through M. Foulbœuf, and after his lamented death through M. Thieffrey. On his return, in 1846, persecutions were rife all over the field. Some of the brethren were fined, others were imprisoned. Lepoids, Foulon, and Besin appealed to the highest court in the realm, and were defended by eminent French counsel, but before a decision was rendered Louis Philippe, the "citizen king," was driven from France by the revolution of 1848. The year was nevertheless prosperous. The number baptized was double that of any preceding year.

The revolution gave a respite to our persecuted brethren. The chapel at Genlis, which, as soon as built, was closed by government, and remained shut eleven years, was opened. Dr. Devan began work in Paris in 1848. A year later he repaired to Lyons, where he labored in the Southern Department of the mission till 1853, when he left the country. There were then 9 churches and 172 members in the South. In 1849 the first Association was formed at Verberie. From this period to 1856, Mr. Willard, again in charge of the whole work, resided in Paris, teaching the students, counseling and encouraging the pastors in the midst of persecutions and sufferings. Worn out with cares and anxieties, he then decided to return home, requesting the board to send some competent man to fill his place. To escape persecution numbers of the French brethren emigrated to the United States. The field having become too much enlarged for efficient supervision, the Southern Department was relinquished temporarily, and the number of stations reduced to 6, with a membership of 281. Around these stations meetings were held in many

localities. The churches were animated with a spirit of piety and missionary zeal. Prayer-meetings were maintained in Paris almost every evening. There was an awakening among the soldiers in the garrison, and many Roman Catholics who had heard the gospel were visited on their death-beds and found rejoicing in Christ as their Saviour. "For this reason," says one of the pastors, "I believe that eternity alone will reveal the good which has been done to thousands who, during the last thirty years, have heard the Word of life from your missionaries."

Thus the work went on from year to year with alternations of successes and reverses. In 1866 the chapel at Chauny, which had been closed fourteen years, was re-opened with rejoicing, by decree of government. In 1870-71 all the operations of the mission were deranged by the Franco-Prussian war. Many young men from the churches were called into military service. The church in Paris lost nineteen members during the war, and a large number during the dreadful siege and the terrors of the Commune in 1871. The brethren carried forward their work as far as practicable, visited the soldiers, and circulated tracts among them, but war and its horrors absorbed the attention of the people, and little could be done except in spiritual efforts for the soldiers, the wounded, and the dying. After the war the churches slowly recovered from the evils it had caused, and as for a season there was entire religious freedom, the laborers were greatly encouraged, and with renewed zeal sowed the good seed among the people.

At the present date there are eight stations and numerous out-stations. The churches are sound in faith and strict in discipline, with a membership of about 760. Though generally poor they give largely according to their means, and since the mission was commenced have raised for the work and for benevolence \$10,000 or \$12,000. The pastors and evangelists are faithful and devoted men. Crétin, Mr. Willmarth's first student, still, at the age of sixty-four, pursues his work with ardor. The veteran Thieffrey still holds his post at Lannoy. The church in Paris has a large and beautiful chapel, and intends to keep a yearly feast on the 14th of September to celebrate its dedication, which occurred at that date in 1873. Our cause has gained greatly in public estimation, and is now treated with respect by other denominations and by public journals. Our pastors are invited to participate in ministerial conferences, and to explain their views of baptism and the communion. Our mission has given rise to discussions on these topics all over the country, and as a consequence, infant baptism is losing its hold on the Protestants of France. Several of the pastors have been baptized themselves and have baptized a large portion of

* C. E. Barrows, Commemorative Discourse on the Life and Character of Mr. Willard.

their flocks, and some of them have decided to admit in future, members to their churches only by baptism. Thus, since the mission was commenced in 1834, great progress has been made in Scriptural views of the ordinances. About 1200 have been baptized. The board has expended on the work probably over \$400,000. The prospect for the future is encouraging. With a theological school at Paris now in operation, we shall be able to raise up useful pastors to succeed those devoted men now in the field. *This is indispensable.*

The time is propitious. Republicanism is in the ascendancy; the enlightened classes are tired of the domination of the priesthood, and turn to Protestantism as the only force able to cope with the wily Jesuitism of the papacy. It seems the favorable moment for vigorous effort that France, one of the most influential of nations, may be wrested from the dominion of Rome; and being herself evangelized may become a centre of light for the world.

Francis, Rev. Benjamin, took charge of the church at Shortwood, England, in October, 1758. Under his unwearied labors the community became so numerous that it was necessary to enlarge the meeting-house before he was two years the shepherd of Shortwood. He preached regularly in four surrounding villages, in some of which chapels were built through his instrumentality; and he soon was summoned to minister in distant places, for his popularity increased with his years, so that before his death he was known throughout all the British Baptist churches as one of their ablest ministers. "His usefulness was so great, his talents so admired, and his character so revered that he shed a lustre over the denomination to which he belonged." He died Dec. 14, 1799. Mr. Francis was the author of some beautiful hymns. The following stanza is his, and the hymn to which it belongs:

"My gracious Redeemer I love!
His praises aloud I'll proclaim,
And join with the armies above
To shout his adorable name;
To gaze on his glories divine
Shall be my eternal employ,
And feel them incessantly shine
My boundless ineffable joy."

Franklin College, Indiana.—At the close of the first meeting of what is now called the Indiana Baptist State Convention, held in October, 1833, at Brandywine, Shelby Co., the friends of education met in conference and took steps looking to the establishment of an institution of learning. June 5, 1834, a meeting was held at Indianapolis for the purpose of forming an education society. Rev. Wm. Reese was elected chairman, and Rev. Ezra Fisher clerk. The following names were enrolled: William Reese, Ezra Fisher, Henry Bradley, John Hobart, Samuel Harding, Lewis Morgan, J. V.

A. Woods, Eliphalet Williams, John L. Richmond, Nathaniel Richmond, John McCoy, John Mason, Moses Jeffries, and Reuben Coffey. Committees were appointed to call the attention of the brethren of the State, by means of correspondence and newspaper articles, and Jan. 14, 1835, was appointed as the time at which the formal organization of the Education Society should be effected. The immediate control of the institution was to be in the hands of a board of trustees elected by the society, it was to be on the "manual labor" plan, and it was by unanimous choice located at Franklin.

It was for years a "Manual Labor Institute" in fact as well as in name. In the language of Rev. T. C. Townsend, once agent for the institution, "I have known young men tie up their clothes in a handkerchief, walk through the mud one hundred miles, and when they reached the college they would borrow of President Chandler one dollar and twenty-five cents to buy them an axe, and work their way to an education. These boys are now the men that tell upon the interests of society throughout the West."

The first building was a frame, 26 by 38 feet, one story. It was used for chapel, recitations, and on Sundays for church service. It was built in 1836. In 1844 a three-story brick, 42 by 84 feet, was put up. In 1854 another brick, the copy of the first, was erected. The campus contains about twelve acres.

The first principal was Rev. A. T. Tilton, a man of large heart, great energy, and good taste. He was succeeded by Hon. W. J. Robinson, who conducted the school somewhat more than one year. In 1844, Rev. G. C. Chandler, pastor of the First church, Indianapolis, was called to the presidency, and the name was changed to Franklin College. He was a man of vast energy and great faith, and served the college zealously for eight years. The most that he and the professors could do barely enabled the board to meet current expenses. The work of instruction, however, went on, and the State was reaping the beneficial results.

The only respectable effort for endowment was made during the last years of Dr. Chandler's presidency. The plan was to raise \$60,000; \$10,000 was to be expended in canceling debts and meeting incidental expenses, the remainder was to be invested as a permanent fund. And the plan partially succeeded. The amount was subscribed. Unfortunately for the cause of education in the State, scholarships were issued as a reward to those who had made the subscriptions; hence while income as *interest* was assured, income as *tuition fees* was defeated. Almost every student in those days used a scholarship.

In the mean time Dr. Chandler resigned, and

Dr. Silas Bailey, late president of Granville College, was called to the presidency. He gathered about him an able faculty, and all would have gone well if the \$60,000 had been collected, but it was not. The president labored with fidelity and marked ability till failing health compelled him to resign, and the war took the young men away from the pursuit of learning to the dangers and duties of the battle-field.

There was a suspension from 1864 to 1869. In 1869 the board again opened the institution. Rev. W. T. Stott was appointed acting president. In 1870, Rev. H. L. Wayland, D.D., was elected president. The endowment was small, the expenses rapidly outran the income, and in 1872 there was another suspension; the property of the college was taken for the debts and the organization dissolved. Immediately the citizens of Johnson County and other friends of the college proposed another kind of organization,—a joint-stock association,—over \$50,000 was raised, and in the fall of 1872 instruction was begun, with Rev. W. T. Stott, D.D., as president.

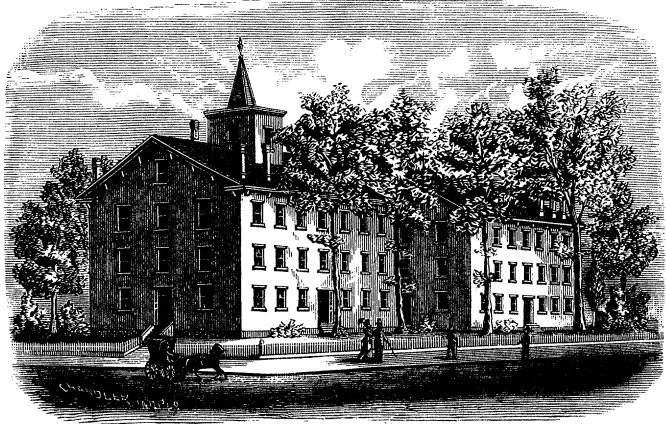
The institution being now on a better financial foundation has bright hopes. Up to this time nearly \$100,000 has been raised in cash, cash subscriptions, and real estate. The following is the treasurer's statement: Buildings, grounds, and equipments, \$40,000; production endowment, \$60,531; real estate, \$10,652; beneficiary fund, \$1250; Centennial Hall fund, \$471; total, \$112,904.

Of those giving the larger amounts, James Forsythe, Grafton Johnson, and William Lowe gave each \$5000, in cash; Elbert Slink and J. L. Allen gave \$5000 each, part cash and part in real estate. There are seven instructors, including the two teachers in painting and music. Another tutor will probably be added this year. Both sexes have had the advantages of the college since 1869. The standard of scholarship has been decidedly advanced. Rev. W. N. Wyeth is at present the financial agent.

The best men of the State have during all these years worked and prayed for the college; many of them died without seeing it in a prosperous state, but their prayers are being answered. Over 2000 young men and young women have been under the instruction of the college, and are now out in this and other States. An era of solid prosperity is at

last dawning for Franklin College. Jubilee year will be celebrated in 1884.

Frear, George, D.D., son of the Rev. William Frear, was born in Eaton, Wyoming Co., Pa., June 21, 1831, and united with the Eaton church in February, 1849. He graduated from the University at Lewisburg in 1856, and from the theological department, before its removal to Upland, Delaware Co., Pa., in 1858. He was ordained in Reading in 1858.



FRANKLIN COLLEGE, INDIANA.

His first pastorate in the city of Reading was eminently profitable to both church and congregation. After several years of labor he resigned, and accepted the call of the Norristown Baptist church, and after two years of service, during which a handsome church was built, he was summoned to take the very important position he now holds, as pastor of the Lewisburg church, under the shadow of the university where he received his training for the work of the ministry.

Freeman, The, the oldest weekly newspaper of the English Baptists, was started in January, 1855, and has therefore had a continuous existence of more than a quarter of a century. Its beginning was due to the zeal of a few earnest Yorkshire and Lancashire Baptists, among whom Benjamin Evans, D.D., Revs. Francis Clowes, W. F. Burchell, Mr. John Heaton, and Mr. William Heaton were prominent in the inception and management of the paper, which was first published at Leeds, Yorkshire. Soon afterwards, having commended itself to the confidence and support of the denomination and won the approval of the Associations, the proprietors transferred the publishing office to London, the editorial department being then in charge of the Rev. F. Clowes, formerly classical tutor at Horton College. From the start the conductors of the paper declared it to be their object to foster an

earnest denominational spirit among the Baptists, but proclaimed neutrality on the doctrinal and ecclesiastical differences by which they were divided into Particular and General, and Strict and Open-Communion Baptists. To both aims the paper has been faithful, and although the original proprietors are now merged into the Freeman Newspaper Company, it is still favored with the support of Baptists generally. Its price has been gradually lowered from fourpence halfpenny to the present popular price of one penny (two cents a week). It is understood to be under the direction of an editorial junta, of which Joseph Angus, D.D., president of Regent's Park College, is chief. For several years the late Rev. Edward Leach, who died April, 1880, was the laborious and faithful sub-editor. *The Freeman* may be obtained from the publishers, Yates & Alexander, 21 Castle Street, Holborn, London.

Freeman, Rev. Allen B., was born in New York in 1808, and converted at the age of about twelve years. He seems to have been licensed to preach by a church in Ohio, but returning to New York in 1827 or 1828, entered at the Hamilton Literary and Theological Institution, graduating in 1833, being ordained at Hamilton, with two or three others, immediately after his graduation. Having been offered an appointment as missionary of the American Baptist Home Mission Society, to be stationed at Chicago, he accepted, and proceeded immediately to his field of labor. His brief but active and useful ministry was not confined to Chicago. Previous to the organization of what is now the First Baptist church of that city, he had already formed one at the place now called Hadley. The first baptism in Lake Michigan was by him, occurring in April, 1834. A house was soon built at Chicago under his leadership, being adapted both for school and church purposes. At the end of November, 1834, Mr. Freeman went to Bristol to organize a church there, baptizing on the occasion, in Fox River, a young man afterwards a useful Illinois missionary and pastor, Rev. D. Matlock. His horse falling upon the return, the exposure of a long journey on foot brought on a fever, of which he died Dec. 15, 1834, greatly lamented. His name and memory are most affectionately cherished in Chicago and Northern Illinois.

Freeman, Joseph, D.D., was born in Colerain, Mass., Sept. 1, 1802. He pursued his education in Bethany College, and studied one year at Newton. He was ordained at Ludlow, Vt., June 11, 1826, where he was pastor for some time, as also in Concord, N. H. He was pastor of the church in Cavendish, Vt., four years; at Saxton's River four years; at Newport, N. H., three years. His other settlements were at New Hampton, N. H., again for a short time at Cavendish, Vt., Ball-

ston Spa, N. Y., and Vergennes, Vt. His labors were owned of God to the joy of many souls.

Freeman, Rev. J. T., a prominent Baptist minister in Mississippi, and president of the Mississippi Baptist Convention, was born in Virginia in 1822; educated in Randolph Macon College, Va., and in Tennessee State Agricultural College; settled in Mississippi in 1846, and commenced the publication of a political paper; not long afterwards was converted and began to preach; in 1854-55 was pastor at Clinton, Miss. In 1857 was elected president of the State Convention, and appointed editor of the *Mississippi Baptist*, published at Jackson, until the war, during which he was pastor at Lexington and Durant; in 1865 removed to Corinth, where he was pastor nine years; is at present pastor at Starkville and West Point.

Freeman, Rev. Ralph, was born a slave in Anson Co., N. C. Showing fine gifts as a preacher, his white brethren bought his freedom, ordained him, and sent him forth to preach the gospel, which he did with great power in several counties. He was reckoned so good a preacher that he was often called on to attend the funeral services of white persons, and on several occasions was appointed to preach on the Sabbath at Associations. Rev. James Magee was his warm friend, and traveled and preached much with him. Such was their attachment for each other that they agreed that the survivor should preach the funeral sermon of the one who died first. Mr. Magee moved to the West and died first. On his death-bed he bequeathed to his colored brother his riding-horse, overcoat, Bible and fifty dollars, and requested his family to send for Mr. Freeman to attend his funeral. He went to Tennessee and buried Mr. Magee, and the large congregation which he addressed made him a present of fifty dollars. He lived to a good old age and died respected by all.

Freeman, Judge Thomas J., was born in Gibson Co., Tenn., four miles south of Trenton, the county-seat, July 19, 1827. In youth he had a ready memory, a great love for books, and he read extensively. At fifteen years of age he made a profession of religion, and joined Spring Hill Baptist church. He then commenced reading all kinds of theological works that came in his way, old books such as his father's library afforded, or could be had from neighbors. He read "Wesley on Original Sin," doctrinal tracts, "Fuller's Reply to Priestley," and other works of their character. When a young man, he was once reading in "Blair's Rhetoric" the chapter on "Eloquence of the Pulpit, Bar, and Forum," and his destiny was fixed. He decided to be a lawyer. This was in his seventeenth year. In March, before he was eighteen, he commenced the study of law. He followed this pursuit at home in the country, some-

times by the light of a splint-wood fire. While doing so he occasionally taught school. In January, 1848, he went to Trenton, and studied in the office of Mr. Raines. At twenty-one years of age he was licensed by Judge Calvin Jones, chancellor of his district, and Hon. W. B. Turly, one of the judges of the Supreme Court, and he opened an office at Trenton, with faint prospects of success. He studied closely, and read, he supposes, nearly every standard author in the language. His special taste, however, has been for metaphysical study and philosophic theology, the science, so to speak, of religion. He believes in the gospel of Jesus, and does not hesitate to avow it. At twenty-five years of age he ran against Mr. Etheridge for Congress, and greatly reduced his majority.

As a lawyer Judge Freeman stood very high. Under the new constitution, in 1870, he was elected judge of the Supreme Court, and after his first term he was re-elected, and he still holds this position with great honor and ability. In protracted meetings he is very efficient, leading in prayers and exhortations, and giving instructions and spiritual advice to inquirers. He is now, and has been for a number of years, an active member of the Trenton church, of which Rev. Dr. M. Hillsman is the pastor.

Free Mission Society, American Baptist.—

This organization was an outgrowth of the more radical anti-slavery feeling among Baptists in the United States and their missionaries in Burmah.

In 1840, a convention of earnest men formed in New York a "Foreign Provisional Missionary Committee," which continued until May, 1843, when they took a wider range at a meeting held in Tremont Temple, Boston. They had sought to procure two changes in the organization now known as the "American Baptist Missionary Union." One was a pronounced severance from all slavery influence, and the other was a more strict recognition of church representation and control in the work of missions. They failed to gain either point. Seventeen of the number withdrew, and after earnest prayer signed the following declaration, drawn up by William Henry Brisbane, who had previously manumitted a large number of slaves inherited by him in South Carolina:

"We, whose names are undersigned, solemnly pledge ourselves to God and one another to unite in the support of a Baptist Missionary Society, with a constitution yet to be adopted, that shall be distinctly and thoroughly separated from all connection with the known avails of slavery in the support of any of its benevolent purposes."

Upon this platform a constitution was adopted and officers chosen. About the same time the Southern Baptists seceded from the national Baptist foreign mission organization, and formed the "Southern Baptist Convention."

The Free-Missionists went on with their work for over twenty-seven years. They established a mission in Hayti, and also in Japan. They sent nine missionaries to Hayti, and they had eleven in Burmah, some of whom had previously been in the service of the Missionary Union; they sent three to Africa, two to Japan, eighteen to the home field west of the Alleghany Mountains, and about thirty to the South, mostly during and shortly after the war.

In some departments of mental and moral progress the managers of the American Baptist Free Mission Society were emphatically pioneers. They aided English Baptists in sustaining the Dawn Institute, in Canada, composed of fugitives from the South. They founded the college at McGrawville, Cortland Co., N. Y., which was opened to students irrespective of color or sex. After the war, they aided in establishing Leland University, at New Orleans, largely endowed by H. Chamberlin and wife, of Brooklyn, N. Y.

The society was served by cultured and forcible writers, as Kazlitt Arvine, Cyrus Pitt Grosvenor, Warham Walker, John Duer, deceased, and Nathan Brown among the living.

While in active operation, the society raised and expended from \$3000 to \$22,000 per year. Its supporters were found among Baptists wherever the English language was read or spoken.

There were some differences between the Missionary Union and the society as to life-memberships, and also as to the relations between those dispensing the funds in trust and those at work on mission fields. Some preferred one and some the other medium. In the course of time this friction became less, and their relations became measurably adjusted.

The war rendered needless the existence of the society, and at a meeting in Laight Street chapel, New York, May, 1872, it was voted to suspend its operations, except so far as was necessary to execute trusts and perpetuate legacies. The Hayti mission was transferred to the "Consolidated Baptist Missionary Convention," and the Japan mission to the Union, which also cared for the Burman field.

The last president of the society, Albert L. Post, visited Great Britain in its behalf in 1865-66, and is commissioned to prepare its memorial volume, to which, when issued, the reader is referred for a more complete record. Most of its members were among the foremost promoters of temperance; they opposed secret societies, and the use of such titles as "Rev.," "D.D.," etc., among Christian brethren; and they advocated higher recognitions of woman's work and wages. But these were rather incidental and personal matters, not included in the original definition of the specific object of the society.

Free-Will.—*Man is perfectly free to sin.* This statement is undeniable. When he becomes a drunkard it is to please himself; and when he is covetous to meanness, or dishonesty, when he is guilty of licentious acts, when he provokes God by his blasphemies, and when with wicked hands he slays his neighbor, he commits these crimes to gratify himself. And the same doctrine is true with reference to all his transgressions. No man on trial in court would venture to urge, as an excuse for his criminal acts, that he was compelled to commit them, unless indeed physical force was used; and if he offered such a plea every judge and jury in the world would regard this false pretense as an aggravation of his guilt. Satan can only tempt men to sin, he cannot coerce them to commit it. He possesses a great intellect, vast experience, unwearied perseverance, and hosts of agents; nevertheless, if men resist the devil he will flee from them. Every man's consciousness tells him that he sins because of his own personal wishes, and not because of outside force. Haman planned to murder Mordecai, not for Satan's pleasure but his own; Ananias and his wife kept back part of the price, not to gratify the prince of darkness, but to satisfy their own covetous hearts. The testimony of human consciousness proves that men sin because they themselves resolve upon it. And if we cannot believe our consciousness upon this question we cannot believe it about anything. We must reject its utterances when it tells us that we are living, or walking, or speaking, or working. To reject the evidence of our consciousness about our sins coming solely from ourselves, would compel us to discard belief in all our experiences. Either then our sins are our own, or we can believe nothing, and our consciousness is but a constant instrument of deception. From the fall of our first parents in Eden down to the last record of guilt in the Scriptures, God invariably assumes the responsibility of men for their sins; and in a great many instances he asserts it; and this responsibility rests upon their freedom to sin.

Man has lost his liberty to serve God. Paul says, Eph. ii. 1, "You hath he quickened who were dead in trespasses and sins." The death of which he speaks is a moral death; it represents men without Christ as destitute of all power to turn to Jesus. When a man is "dead drunk" he cannot reason, he cannot walk, he is stupid and helpless. So the unsaved are under the curse of sinful intoxication, and they are dead to all the claims of God, and to all the charms of a loving Saviour; and left to themselves, they would never seek or find salvation. The Saviour says, John vi. 44, "No man can come to me, except the Father who hath sent me draw him." There is a lack of moral ability in every human heart to come to Jesus till the drawings of grace lift

the man from his helplessness and slavery and place him at the feet of Jesus. The impenitent man might be compared to Samson when his hair was shorn; the great Israelite was robbed of his eyes, thrust into prison, bound with fetters of brass, and he did grind in the prison: and the only power he had was to inflict death; for when the Philistines were feasting in the temple of Dagon, Samson seized two of the pillars and the house fell, killing himself and three thousand of his enemies. The unregenerate man has lost his moral eyesight, he is in the prison of unbelief, he is chained by sinful habits, he is grinding this world's grist, and he has only strength to destroy his own soul and the souls of others. The Philadelphia Confession of Faith, in Article IX., says truly, "Man in a state of innocency had freedom and power, to will and to do that which was good, and well pleasing to God. . . . Man by his fall into a state of sin hath wholly lost all his ability of will, to any spiritual good accompanying salvation, so as a natural man, being altogether averse from that good, and dead in sin, is not able by his own strength to convert himself, or to prepare himself thereunto."

The *falsified will of an unsaved man is made free* to serve God by the Holy Spirit. When the Comforter smote the heart of persecuting Saul his opposition to Christ instantly perished, and his earnest cry was, "Lord, what wilt thou have me to do?" An iron paralysis held the will of Paul in its resistless power, so that he was approvingly helpless to exercise any faculty of his soul for God until the Comforter made his heart the temple of Jehovah, and began to "work in him both to *will* and to do of his good pleasure." It is through this blessed working that God's "people are willing in the day of his power" to render obedience or to make painful sacrifices. The will of man, so free to sin, so powerless to decide for Christ's service, is strengthened and sanctified by the Spirit in conversion, and receives his assistance ever afterwards to steadfastly steer the soul for a heavenly port.

Men are conscious that they are free to sin, and when they are brought into the liberty wherewith Christ makes his people free, they are conscious that God's Spirit has given them deliverance from the bondage of unbelief, and they are conscious that their renewed hearts willingly love and serve the Saviour.

Free-Will Baptists, or (as some of them choose to be called) Free Baptists, are found chiefly in the northern portion of our country, particularly in New England, and extend into the British provinces. They now (1880) count 77,641 members, 1446 churches, 1280 ordained ministers, 162 licensed preachers, 2 colleges with theological departments, and 6 lesser schools. They have a weekly paper, *The Morning Star*, and a book-publishing house.

The denomination originated in 1780. Its founder was Benjamin Randall, of New Castle, afterwards of New Dunham, N. H., who was converted under Whitefield, and who at first united with "the standing order,"—Congregationalists,—then with the regular Baptists, till disfellowshipped for rejecting certain Calvinistic sentiments. He finally, June 28, 1780, organized the church at New Dunham. The denomination began with the simple name of Baptists, soon derisively styled "Free-Willers," but they shortly adopted the name Free-Will Baptists, as this best designated their marked peculiarity. They are Trinitarian, Arminian, evangelical; holding to immersion but practising open communion; in church government independent,—that is, strictly congregational; yet, for advice and helpfulness, having quarterly meetings of churches, yearly meetings of quarterly meetings, and a General or Triennial Conference of yearly meetings. They emphasize a free salvation and the freedom of the will, and reject the doctrine of the final perseverance of the saints.

From the New Dunham church, as a mother, their churches have sprung, though they have received additions from other quarters; notably from the Free-Communion Baptists of Central New York, who joined *en masse* in 1841; from the declining Six-Principle Baptists of Rhode Island; and from some churches once styled New Lights, or Separatists. Recently accessions have been received from churches at the South and West holding similar views. The early preachers were not as a rule educated men, but a great change has taken place in this particular. The leading ministers, now deceased, have been Benjamin Randall, John Burrell, John Colby, Daniel Marks, Martin Cheney, Elias Hutchins, Ebenezer Knowlton, George T. Day. Meanwhile gifted women have received recognition in the pulpit.

The General Conference was formed in 1827. The Free-Will Baptist Foreign Mission Society was organized in 1833, and has a vigorous mission in India, to which Rev. Jeremiah Phillips devoted his life (dying in 1879), and now reporting six stations and a training-school for native preachers. In 1834 was formed their Home Mission Society, in which the leader has been the venerable Rev. Silas Curtis, of Concord, N. H., and this society has done efficient work among the colored people of the South. An Education Society was organized in 1840, and has happily fostered learning in the denomination, so that it now claims Hillsdale College, Mich., and Bates College, Me., with theological schools attached; also schools at Pittsfield, Me., New Hampton, N. H., Rio Grande, O., Ridgeville, Ind., Milton Junction, Iowa, and Stover Normal School, at Harper's Ferry, W. Va., for colored students. Their periodical, *The Morning Star*, was

started in 1826, published at Dover, N. H. William Burr was its originator, and for many years its able editor. It is issued by the publishing house of the denomination and managed by a board of thirteen corporators. Rev. J. M. Brewster, of Providence, R. I., is the author of the "History of the Free Baptists of Rhode Island and Vicinity," in an address delivered May 19, 1880, and published in the Centennial Minutes; also of the "History of the Missions of the Free-Will Baptists," published during their centennial year. The author is now one of the leading ministers and writers of the denomination, and to him we are indebted for the material of this sketch. The "History of the Free-Will Baptists for First Half-Century" was written by Rev. J. D. Stewart, and published in 1861. A volume entitled "Christian Theology," giving views from the denominational stand-point, was issued by Rev. John J. Butler in 1862.

French, George R., in his seventy-ninth year, but still active and useful, was born in Fall River, Mass., Jan. 24, 1802; lived in Darien, Ga., in 1819, and settled in Wilmington, N. C., in 1822; was baptized in 1827 by Rev. James McDaniel; was the leading spirit in building the first Baptist meeting-house of Wilmington, and next to Rev. John L. Prichard, is entitled to the largest measure of credit in the erection of the present edifice, very much the handsomest church edifice in the State. Mr. French is a very successful business man; has been director and president of the Bank of Wilmington, director in the Bank of Cape Fear, in Wilmington Gas Company, and other corporations. For many years he has been a trustee of Wake Forest College, and one of the vice-presidents of the American Sunday-School Union.

French, Rev. James, was born April 1, 1815, at North Hampton, N. H.; son of Rev. Jonathan French, D.D., Congregational minister in that town over fifty years, and grandson of Rev. Jonathan French, of Andover, Mass. He is a descendant in the eighth generation from John Alden and Priscilla Mullens of "Mayflower" fame. His mother was Rebecca Farrar, the only sister of Prof. John Farrar, of Harvard University. He went West as a teacher in 1835, became a Baptist from conviction while preparing for the ministry in the Presbyterian Church, was baptized by Rev. John L. Moore at Springfield, O., and ordained at Lima, O. He labored as missionary of the American Baptist Home Mission Society in Ohio and Indiana, then returned to New England, and was settled as pastor at Exeter, N. H., and afterwards at Holyoke, Mass., in which last-mentioned place the first Baptist house of worship was built during his pastorate. He has since for nearly twenty-five years been connected with the Baptist denominational mission societies in the capacity of financial agent or dis-

tract secretary. During the last ten years he has labored more as superintendent of our Baptist missions on the frontier, with a field a portion of his time extending from the Mississippi River to the



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Pacific Ocean. In connection with this work he had charge of a valuable tract of land known as the "Potter legacy," in and around Denver, from which he realized during the last year of his labors West, for both our Foreign and Home Mission Societies, some \$45,000. He was called to superintend the Philadelphia Baptist City Mission, which call he accepted, and entered upon his new missionary work in Philadelphia on the 1st of August, 1880.

French, Judge Richard, a distinguished lawyer and statesman, was born in Madison Co., Ky., June 23, 1792. He was the son of James French, a prominent citizen among the first settlers of Kentucky. Richard French was educated at Mount Sterling, Montgomery Co., Ky. At an early age he established himself in the practice of law at Winchester. In 1820 he was a member of the Legislature, and again in 1822. In 1828 he was appointed circuit judge of his district, and served in that capacity till 1835, when he resigned, and was elected to a seat in Congress, where he served three terms. In 1840 he was the unsuccessful candidate for governor. After this he served two terms in Congress. In 1850 he removed to Covington, and engaged in the practice of medicine, but his health failing soon afterwards, he moved to the country, where he died, in Kenton Co., Ky., May 1, 1854.

Judge French was a man of great purity and in-

tegrity. He united with a Baptist church near his residence, and was baptized in 1847, by his early law partner, the distinguished Dr. Dillard. He left three sons, who are members of Baptist churches, two of whom are prominent lawyers in Winchester, and have served as judges of the County Court.

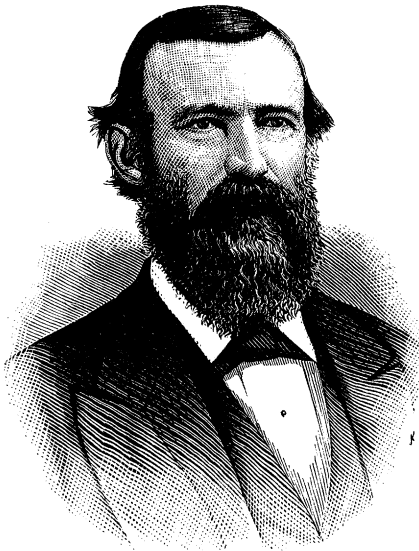
Frey, Rev. James, Sr., was born in Mifflin Co., Pa., Jan. 10, 1793. In 1822 he removed to Ohio. He was baptized in May, 1823. He was ordained to the work of the ministry by the Beulah church, in Muskingum Co., O. His field of labor, until 1863, was in Central Ohio, doing principally pioneer work and preaching to feeble churches. In 1863 he removed to Iowa, and settled near Sigourney, where he spent his declining years, preaching, as opportunity opened, until the close of his life. He died Jan. 3, 1880.

Frey, Rev. James, Jr., son of Rev. James Frey, Sr., was born in Clay, Knox Co., O., April 20, 1827. He was baptized in August, 1845. After completing his education he was ordained in the Hope-well church, Muskingum Co., O., in April, 1851. His first pastorate was with the Tomaka church, commencing in April, 1851, and closing in August, 1856. He then came to Iowa and settled in Sigourney. He has been identified with the Baptists of Iowa almost from their first settlement in the State. Few pastors remain in it who were there at the commencement of his ministry. He is still pastor at Sigourney.

Friley, Rev. William C., State evangelist and corresponding secretary of Louisiana Baptist Convention, was born in Mississippi in 1845; graduated at Mississippi College in 1871; was pastor at Yazoo City, Miss., three years; became pastor at Trenton, La., in 1876, and the year following organized a church at Monroe, on the opposite side of Ouachita River. These two churches greatly prospered under his ministry, and they surrendered him reluctantly to his present work. His labors as an evangelist have been eminently successful.

Fristoe, Prof. Edward T., LL.D., son of Joseph and Martha Fristoe, was born in Rappahannock Co., Va., Dec. 16, 1829. He received his early training at a school in the neighborhood, and at the age of seventeen entered the Virginia Military Institute, from which he graduated in 1846 with the highest honors. He was for ten years principal of an academy at Surrey Court-House, Va. In 1852 he entered the University of Virginia, and graduated in all the academic schools in three years, receiving the degree of Master of Arts in 1855. While at the university he excelled especially in mathematics and the natural sciences. During his residence there he was baptized by Dr. J. A. Broadus, and united with the Charlottesville church. In 1855, while yet a student, he was

elected to the chair of Mathematics in the Columbian College, Washington, D. C., which position he held with great acceptance until 1860, when he resigned to accept the chair of Mathematics and As-



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tronomy in the State University of Missouri. While there the war broke out, and Prof. Fristoe was offered several high positions in the Confederate provisional army of Missouri, which, however, for the time being he declined. In 1862 he left the university, and was appointed assistant adjutant-general in the Confederate army of South Missouri. In 1863 he was elected major of a battalion, and soon after appointed a colonel of cavalry. In 1864 he joined Gen. Price in his march from the Arkansas to the Missouri River. After the close of the war, in 1865, he was elected to the chair of Chemistry in the Columbian College, which position he still holds. In 1871 he was elected to the chair of Chemistry in the National Medical College of the Columbian University; and in 1872 he was chosen lecturer on Chemistry in the National College of Pharmacy, Washington, D. C. In 1872 he received the degree of LL.D. from William Jewell College, Mo., and in 1874 the degree of Ph.D. (Doctor of Pharmacy) from the National College of Pharmacy. Prof. Fristoe, owing to his pressing labors, has not published anything except a few occasional addresses before different societies. He is an active member of the First Baptist church, Washington, and one of its deacons.

Fristoe, Rev. William, was born in Stafford Co., Va., about the year 1742. He was baptized

by the Rev. David Thomas at the age of twenty-one, and being apt to teach, he was soon ordained by the Chapawamsick church, of which he was called to act as pastor, after he had obtained a license from the legal authorities. His labors in the church were very successful, and large numbers were added to its membership. He also traveled extensively through Virginia, and was instrumental in forming several new churches. He attended the Buckmarsh church regularly once a month, although it was seventy miles distant from his home. Besides Chapawamsick, he supplied several churches regularly,—Brentown, Hartwood, Grove, and Rockhill. In 1787 he removed to Shenandoah County, and became pastor of the Broad Run church, in Fauquier County, which position he held until the year before his death. His influence was large among his fellow-ministers, and his practical sagacity and experience made him prominent at all public meetings, and particularly at the Kettocton Association, the first formed in Virginia. Mr. Fristoe was very skillful in discussions, which were often forced upon our pioneer ministers in Virginia, and impressive in preaching.

He was thoroughly familiar with the Scriptures, as were all the ministers of that time; his language was plain, strong, and nervous, and his manner solemn, always speaking as one having authority. Some of the most prominent preachers of Virginia acknowledged him as their spiritual father,—Lunsford, Mason, and Hickerson receiving the tidings of peace from his lips. Mr. Fristoe was interested in missions, although the spirit of the times was generally indifferent or hostile to their prosecution, urging collections at different Associations for foreign and domestic missions. In 1809 he published a small work, entitled "The History of the Kettocton Baptist Association," which, in addition to the main object, refers to the history of the denomination throughout Virginia, and especially to the persecutions they suffered, and the sentiments for which they were distinguished. The work contains many interesting facts. He died Aug. 14, 1828, in his eighty-sixth year, having been laboriously and successfully engaged in the work of the ministry for more than sixty years. One who knew him well has said, "He was, perhaps, excelled by no man in the State in point of Biblical knowledge, and for pious walk and unblemished character."

Frost, Adoniram Judson, D.D., was born in Parishville, N. Y., Sept. 12, 1837; converted and baptized at eighteen; entered the St. Lawrence Academy at Potsdam at twenty; at twenty-four was licensed to preach; took the full college and theological courses at Hamilton, and graduated with high honor in 1867. He was pastor at Syracuse, N. Y., Bay City, Mich., and of the University Place church, Chicago, Ill. In 1876 he removed to

California; was three years pastor at San José, and in 1879 took charge of the First church at Sacramento. In 1878 California College conferred upon him the degree of D.D. Dr. Frost has a commanding presence and genial countenance; has a rich voice and magnetic eloquence: he instantly fastens the attention of his hearers, whether as preacher or presiding officer. His broad sympathies give him great influence over men; his independence inspires courage. His mind is vigorous, analytical, strong. He investigates his subject with resolution, pursues it to the end with fidelity, and forces conviction. His ministry is marked with great success in winning souls and strengthening churches. He has much influence among his brethren in all the churches of California, and is one of their most influential counselors and officers in Associational, educational, Sunday-school, and missionary organizations.

Frost, Rev. James Madison, a devoted and learned minister of Jesus, was born of pious Baptist parents, in Jessamine Co., Ky., Sept. 2, 1813. In his eighth year his parents removed to Washington Co., Mo., where he grew up to manhood. Here he was baptized by Joseph King, and joined Cartois Baptist church, Sept. 11, 1831. Was licensed to preach July, 1832, and ordained December, 1833. Feeling the insufficiency of his education, he entered Shurtleff College in 1834. Here he remained three years in the literary and theological departments. Two of his classmates were the learned Dr. Samuel Baker, now of Kentucky, and Rev. Noah Flood, late of Missouri. On leaving college, Mr. Frost accepted the pastorate of Potosi church, Washington Co., Mo. In September, 1838, he returned to Kentucky, where he took charge of Mount Vernon church, in Woodford County. In 1840 he became pastor of the church at Frankfort. His health failing, he removed to Georgetown in 1843, and became financial agent of the Baptist General Association of Kentucky. In 1846 he took charge of the First church, in Covington. After this he was at different periods pastor at Georgetown, Cave Run, New Liberty, Harrodsburg, Madison Street church, in Covington, and South Elkhorn, all in Kentucky. He died in Lexington, Ky., May 24, 1876. Few men were ever more sincerely lamented. His son, Rev. J. M. Frost, Jr., now of Virginia, is a brilliant preacher and author.

Fryer, Rev. R., a native of Bulloch Co., Ga., was born in 1800, and died in the beginning of 1879; was baptized in 1824 in Bryan Co., Ga. He was at once impressed that he should preach, but he rebelled, and moved away to South Georgia to avoid it. Reaching his destination, to his surprise the report had gone before him that he was a minister, and he continued his journey to the Territory

of Florida. He located in what is now Hamilton County, and there commenced preaching, and was ordained in 1833. In an area of a hundred miles he labored zealously and successfully till he removed to South Florida, in 1870.

Mr. Fryer was in the unhappy controversy between the missionary and anti-missionary Baptists that occurred about the time of his ordination, and he was excluded for his missionary sentiments. He was a man of liberal views, and in full sympathy will all progressive measures of his denomination. He had great influence, for his mind was strong, his life blameless, and his heart large.

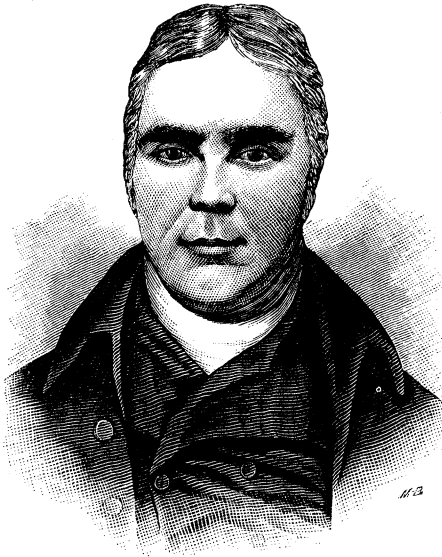
Fryer, Rev. R. C., was born in Alabama in 1821, baptized in 1837, became an active and zealous laborer, and on removing to California, was ordained pastor of El Monte church in 1854. Subsequently he was pastor at Santa Anna, and is now pastor at Spadra. He is a ready and effective preacher, and his home is one of the most hospitable and influential in Southern California. Yielding to the earnest persuasion of friends, he entered the State Legislature in 1869, and served in that body with distinguished ability and Christian fidelity.

Fuller, Rev. Andrew, was born in Wicken, Cambridgeshire, England, Feb. 6, 1754. When about fourteen years of age he first became the subject of religious exercises. This question arose in his mind, What is faith? He could not answer it, but he satisfied himself that it did not require an immediate response, and that he would learn in the future what it was. Nevertheless he was not as indifferent about his soul as in former times, and occasionally he was very unhappy. Once, with some boys in a blacksmith's shop, while they were singing foolish songs, the words addressed to Elijah seemed to pierce his soul,—What doest thou here, Elijah? And he arose and left his companions.

He was considerably affected at times by reading Bunyan's "Grace Abounding to the Chief of Sinners" and his "Pilgrim's Progress," and once he was led to weep bitterly in reading Ralph Erskine's "Gospel Catechism for Young Christians." A little later he was deceived by an imaginary conversion, which gave him great joy for a short time. But the joy departed and his sins returned, and for months they exercised dominion over him; then his convictions came back and filled his soul with misery continually; he saw that God would be perfectly just in sending him to the regions of despair. At this time Job's words came to him, and soon created the same resolution in him, "Though he slay me yet will I trust him;" and the words of Esther intensified his purpose, "'If I perish, I perish,' but I must go to Jesus;" and driven by his sins, and attracted by the redeeming

power of the Lamb, he trusted Christ for the full salvation of his soul, and soon his guilt and fears were removed.

In March, 1770, he saw two young persons bap-



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tized. He had never witnessed an immersion before, and it made such an impression upon him that he wept like a child, and he went away fully convinced that what he saw was the solemn appointment of the royal Saviour, disobedience to which would be rebellion in him. One month after this baptism he was immersed himself into the membership of the church of Soham.

In the spring of 1775 he was ordained pastor of the church of Soham. His income was miserably small, compelling him to resort to some secular pursuits to support his family. In October, 1782, he removed to Kettering, in Northamptonshire, where he spent the rest of his life. It gave him the greatest distress to leave the church of Soham, and nothing but a firm persuasion that he was following the will of God would have ever led him to Kettering.

A pamphlet published by Jonathan Edwards on the importance of general union in prayer for the revival of true religion, led to a series of prayer-meetings among the ministers of "The Northamptonshire Association" for this special purpose. Resolutions were passed by the Association at Nottingham, and at subsequent meetings held elsewhere, recommending that the first Monday evening of every month should be set apart for prayer for the extension of the gospel. It is with some

reason believed that these prayer-meetings started that missionary tidal-wave that soon rolled over England and America, the surging waters from which reached India, and many other sections of the heathen world. At a meeting held in Kettering on the 2d of October, 1792, the Baptist Missionary Society was formed, and the first collection for its treasury, amounting to £13 2s. 6d., was taken up. Mr. Fuller was appointed its first secretary, and while others nobly aided, Andrew Fuller was substantially the society till he reached the realms of glory. Speaking of the mission to India, he says, "Our undertaking at its commencement really appeared to me to be somewhat like a few men who were deliberating about the importance of penetrating a deep mine which had never been explored. We had no one to guide us, and while we were thus deliberating, Carey, as it were, said, 'Well, I will go down if you will hold the rope.' But before he went down he, as it seemed to me, took an oath from each of us at the mouth of the pit to this effect, 'that while we lived we should never let go the rope.'" And Mr. Fuller held it fast till his hand fell powerless in death. He traveled all over England very many times, pleading for foreign missions; five times he journeyed through Scotland on the same errand of love; and he visited Ireland once to advocate the cause of the perishing. The noblest cause that stirred up Christian hearts, the cause that brought the Saviour himself from the heavens, found in Andrew Fuller its grandest champion, and to him more than to any other human being was the first foreign missionary society of modern times indebted for its protection in infancy, and the nurturing influences that gave it the strength of a vigorous organization.

His literary reputation spread all over his own country, and his name, long before his death, was as familiar in England and America as a household word. All denominations read his writings with profound interest, and they place the highest value upon them still. His "Calvinistic and Socinian Systems Examined and Compared, as to their Moral Tendency," and "The Gospel its own Witness; or, the Holy and Divine Harmony of the Christian Religion Contrasted with the Immorality and Absurdity of Deism," are works worthy of the greatest theologian of any age, and long since they have placed their author beside Dr. John Owen, Dr. John Gill, and John Howe, as one of the first expounders of the Bible of the Anglo-Saxon race. "The Franklin of theology," as he has been called. Mr. Fuller was a voluminous writer; and his works have passed through several editions. Though a staunch Baptist on the communion question, in 1798 Princeton College conferred on him the honorary degree of D.D., which he declined. Yale College, under the presidency of Timothy Dwight, followed the

example of Princeton in 1805, with a similar declination from Mr. Fuller.

His death, on May 7, 1815, excited a profound sensation, and occasioned general grief. Throngs attended his funeral,—Episcopalian, Congregational, and other ministers vied with Baptist pastors in doing honor to his memory. His church erected a beautiful monument, which commemorates in glowing words their exalted appreciation of his great worth.

Mr. Fuller was "tall, broad-shouldered, and firmly set. The hair was parted in the middle, the brow square and of fair height, the eyes deeply set, overhung with large bushy eyebrows. The whole face had a massive expression."

He had great decision of character; he was usually very clear in his views of any subject that had occupied his attention. He was a natural warrior, ready to assail the foes of truth in every direction, but this characteristic was restrained and regulated by a heart filled with supreme love to Jesus, and by generous affections.

His style was clear as a sunbeam, with little effort at ornament. His arguments were commonly as forcible as the blow of a sledge-hammer, when delivered with all the power of a strong and practised hand. He was one of the few Englishmen that knew how to use the Scottish custom of expository preaching, and in this mode of applying the Word of God to men Mr. Fuller attained great distinction.

In general his theology is Calvinistic. His treatment of several of "the doctrines of grace" is such as to afford no comfort to the disciples of James Arminius. His views of the atonement, however, were innovations to the English Baptists of his day, which stirred up vigorous opposition. Dr. Gill was the theological teacher of one section of his denomination, and Mr. Fuller of the other. Mr. Fuller's doctrine of the great sacrifice is generally received by English and American Baptists, though there are still some among us who regard Dr. Gill, in the main, as approaching nearer to Paul's representation of the nature of Christ's glorious propitiation than the profound theologian of Kettering. These brethren agree with Mr. Fuller in using every Christian effort to bring sinners to Jesus, and to spread the gospel throughout the whole earth.

Fuller's views of substitution and imputation have had a far wider influence in the Presbyterian and Congregational denominations than the kindred opinions of Richard Baxter, of Kidderminster, conspicuous as their author and his doctrines have been for more than two centuries.

Andrew Fuller was one of nature's noblemen, and he was a blameless Christian; his life was eminently useful, and his death was full of peace.

Fuller, Rev. B. S., was born at Fitchburg,

Mass., Sept. 3, 1806. He was the son of Joseph and Eunice Dodge Fuller. His mother was the sister of Daniel Dodge, who was the warm friend of Luther Rice, and a co-worker with him.

He was converted in his seventeenth year, and received into the church at Holden, Mass., of which Elder Walker was then pastor. From the time of his union with the church he was active and zealous. Soon after his conversion he removed to Boston, and labored in the South Boston Sunday-school, which only numbered about eighty at the commencement, but at the close of his labors had increased to three hundred.

The providence of God prepared the way for his removal to Florida, by afflicting him severely with asthma, and thus rendered it necessary for him to seek a milder climate. He came to Florida in 1837, but did not bring his family till he had remained two years, and became satisfied to live in the State.

While Florida was yet a Territory, he was licensed to preach by the Concord Baptist church, in what is now Madison County. This was done Jan. 15, 1843. He was at once requested to become pastor of the Hickstow church, and was ordained the 29th of the same month he was licensed. Alexander Moseley, Thomas Lang, R. J. Mays, and W. B. Cooper composed the Presbytery that ordained him. He was several years pastor of the church at Madison Court-House, and served several churches in the county contiguous; Monticello, the county town of Jefferson County, was his last pastorate.

Elder Fuller served the Florida Association efficiently as missionary and colporteur, and was agent for the Southern Baptist Publication Society, at Charleston, S. C. As pastor, missionary, and agent, he was active and faithful, and, as was truly said by the writer of an obituary notice of him, "He sympathized with every laudable effort to advance the cause of Christ." He possessed good natural endowments; was a great reader and student, and consequently was a strong man in the gospel and a popular preacher.

Though coming to the State an invalid, with not much prospect of recovery, and but little idea of preaching, his life was prolonged to nearly the "threescore and ten" allotted to man. The illness that terminated his life was protracted and painful, but it was borne with much submission, till death came to his relief, April 20, 1870, at his home in Monticello.

By a consistent life, and by earnestly speaking the truth in love, he did a good work for Christ and his beloved denomination in what is properly termed Middle Florida.

Fuller, Rev. Cyrenus M., was born in Grafton, Vt., March 24, 1791. His early childhood and youth were spent in the home of his parents, who were Congregationalists, and he received his early

religious education in connection with them. From childhood he had serious impressions, and believed he would be converted and preach the gospel. In 1810 he obtained an assured hope in Christ, and in 1813 he was baptized and united with the Baptist church in Grafton, Vt. He was licensed to preach in 1814, and ordained in 1818 by the Baptist church in Dorset, Vt. Previous to his ordination he made his first journey with horse and carriage to Boston, and preached for Dr. Baldwin, and on his return he preached for Dr. Stephen Gano in the first Baptist church of Providence, R. I. He was pastor at Dorset ten years, supplying occasionally the churches in Middletown and Arlington, Vt. In 1826 he made a tour among the churches of Vermont and New York to collect funds for Hamilton Literary and Theological Institution, then in an embarrassed state. In 1827 he settled as pastor of the Baptist church in Elbridge, N. Y., remaining twelve years, and then removed to Pike, N. Y., where he continued pastor of the Baptist church four years. In 1843 he entered the service of the American Baptist Home Mission Society, and held this position until 1861. He traveled as financial agent in twenty-six States of the Union, and extensively in the British possessions,—in all about 120,000 miles. He came to Wisconsin in 1858, where he died in Darien, at the home of his son-in-law, Rev. E. L. Harris, June 6, 1865. His ministry was pre-eminently useful. While a settled pastor he baptized about 1000 persons into the churches. During his extensive travels in the service of the Home Mission Society, extending throughout eighteen years, his labors were very valuable to that society as well as to the thousands of churches which he visited. He did much in bringing the work of home missions prominently before the Baptist denomination. He was highly esteemed among the ministers and churches, not only for his works' sake, but also for his personal virtues and purity of character.

Fuller, Richard, D.D., was born in Beaufort, S. C., in April, 1804. His early education was conducted by the Rev. Dr. Brantly, father of the Rev. Dr. W. T. Brantly, now of Baltimore. In 1820 he entered Harvard University, Mass., and in his class, consisting of more than eighty, stood among the first for proficiency in his studies, for general culture, and for skill in debate. In consequence of ill health he was obliged to leave Harvard while still in the Junior year. On his return to Beaufort he entered upon a course of legal studies, and after being admitted to the bar, he became, by his talents, diligence, and force of character, one of the most accomplished and successful lawyers in the State. While thus in the full flush of professional distinction, Beaufort was visited by the celebrated revivalist, the Rev. Daniel Barker. During the meetings held at that time, and which were of

remarkable interest and power, some of the most prominent and intellectual individuals of the place were brought to a consecration of themselves to the cause of Christ, among whom were Stephen Elli-



RICHARD FULLER, D.D.

ott, afterwards bishop of Georgia, and Richard Fuller. He had been up to this time a member of the Episcopal church. He felt it to be his duty to give himself entirely to the work of the Christian ministry, and in connection with the Baptist denomination. He had been previously immersed by the rector of the Episcopal church; but dating his real conversion from the influences of this revival season, and thoroughly convinced that believers' baptism only was Scriptural, he was rebaptized by the Rev. Mr. Wyer, then pastor of the Baptist church in Savannah, Ga. He at once entered, with all the glow and vigor of a new spiritual life, upon the congenial work of preaching the gospel. He was soon chosen pastor of the church in Beaufort, where he labored for some fifteen years, during which time the church was greatly strengthened in membership, character, and influence. Through his efforts, also, a handsome new church edifice was built. While in Beaufort he engaged in a memorable controversy with Bishop England, of Charleston, S. C., on the Scriptural principles and claims of the Roman Catholic hierarchy, and won, from all who read the able and polished arguments, the reputation of a thoroughly equipped and skillful controversialist. Then came that still more memorable dialectic contest between himself and the Rev. Dr. Wayland on the subject

of slavery, in the conduct of which, whatever may be thought of the claims of the friends of either to a decided victory in the issue of the argument, there was such a uniform display of courtesy, kindness, and Christian manliness as is rarely witnessed in the discussion of such exciting questions. In the midst of these labors Dr. Fuller, in consequence of ill health, was obliged to suspend his pastoral labors, and, guided by the advice of his physician and friends, he, in the year 1836, made a visit to Europe. On his return he gave himself, with increased zeal and energy, to the one great work of his life,—preaching the gospel. His reputation had now become national, and many prominent churches in different parts of the country were anxious to secure his services. In 1846 he received and accepted a call to become pastor in Baltimore, where the remainder of his life was spent in pastoral duties. One of the conditions of his removing to Baltimore was that a new church edifice should be built, and accordingly a house of worship was erected on Paca and Saratoga Streets, where thronged congregations listened for so many years to his eloquent and impressive preaching, and where such large numbers were added to the church. After years of eminent success here, and partially in consequence of the very large number of members, a new enterprise was started, which resulted in the building of the beautiful house of worship at Eutaw Place, and the establishment of a strong church there. The same eminent success characterized his labors in this new field that had crowned his efforts in the old, and here, still apostle-like, doing "this one thing," he closed his useful life. Thorough Baptist as Dr. Fuller was in every fibre of his nature, his influence for good was felt through the entire Christian community, and his labors were abundant in all departments of Christian beneficence. No pastor in the denomination was more highly esteemed by the representative men of other churches than he, and none was more frequently urged to lend the influence of his name and counsel to those larger and more comprehensive benevolent organizations which embrace within their scope great communities and groups of churches. Though a slave-holder like Whitefield, he was a devoted master, as he lived among servants for whose religious and physical welfare he made the most ample provision, and who were strongly attached to him. Dr. Fuller died in Baltimore, Oct. 20, 1876, in the triumph of that faith which he had so earnestly and unremittingly preached through a remarkable and blessed ministry.

Dr. Fuller as a preacher had but few peers. Gifted with a rare, manly, and commanding presence; free in every movement from those restraints fatal to the orator, which necessarily arise from the

use of manuscript; with a legal acumen that discriminated between the delicate shades of correlated yet of pregnant truths; with an imagination that embodied in forms of living beauty the personages, and places, and deeds of the far-off times and lands of the Saviour's earthly labors; and a voice whose tones could thrill the soul with heroic resolutions or melt it into tender pity,—he has taken his place among the few great pulpit orators whose names are embalmed in the memories of men. As a writer, too, Dr. Fuller had his excellencies. His style was tintured by the influences of the past rather than by those of the present. The tendency of eminent living clergymen is to a scientific instead of a classical style,—scientific in form, in phraseology, and in illustration; whereas the style of Dr. Fuller's writings was saturated with the classic spirit, as seen in the well-balanced structure of his sentences, as well as in the affluence of his illustrations and allusions. The ennobling thoughts of the old Greek and Roman poets, historians, and orators, rather than the uncongenial dogmas of the present guiding lights of the scientific world, pulsate through all his sentences; and he has left us, in some of the latest articles he penned, examples of that chaste, symmetrical, and statue-like style of which Everett and Legare were such masters, but which is rapidly fading into an accomplishment peculiar to the past.

Fuller, R. W., D.D., was born in Beaufort, S. C., Nov. 27, 1824, and died in Atlanta, Ga., June 10, 1880. He was a nephew of Dr. Richard Fuller, from whom he received his theological training, at Beaufort, S. C. He came to Georgia to assume charge of the First Baptist church of Atlanta, but failing health caused his resignation. Consumption had fastened its fangs upon his vital organs. For years he acted as the successful agent for the Georgia Baptist Orphans' Home, and for Mercer University. But feebleness finally forced him to retire from all labor, and he gradually declined until the summer of 1880, when he peacefully fell asleep in Jesus.

Dr. Fuller was an exceedingly amiable and companionable man, full of humor and genial pleasantry. He had a superior education, a trained intellect, and strong mental powers. There was perhaps no abler preacher in the State, aside from mere delivery. His language was very choice; his thoughts were vigorous and clearly expressed; his logic good, and his spirit most devout. His piety was undoubted, and he commanded not only the respect and esteem, but the love of all.

Fuller, Rev. S. J., an aged, but still active minister in Logan Co., Ark., was born in Georgia in 1816; in 1849 he settled in Claiborne Parish, La., where he began to preach shortly afterwards. He labored in Louisiana fifteen or sixteen years, pre-

siding seven or eight years as moderator of Concord (Louisiana) Association. He then removed to Arkansas, and after three years settled in his present field, where he has since labored. He soon gathered churches around him, and organized them into an Association, which he named Concord, of which he was moderator until compelled by the infirmities of age to decline re-election. He has accomplished great good as a pioneer.

Fulton, Rev. John, was born in Henderson, Jefferson Co., N. Y. When seventeen years of age he was baptized by Rev. Jacob Knapp. He graduated at Hamilton in 1843. He was ordained at Rensselaerville, Albany Co., N. Y., in 1844, and remained there three years. He served the church in Leesville, Schoharie Co., four years, and the First Cazenovia church nearly nine years. In 1859 he came to Iowa, under appointment of the American Baptist Home Mission Society, to the pastorate of the church at Independence, Buchanan Co., just organized with eleven members. He built the first Baptist meeting-house in the county, and the first erected by Baptists on the direct line from Dubuque to the Rocky Mountains. He remained on this field ten years, during which he built three meeting-houses,—one at Independence, one at Quasqueton, and one at Winthrop; and he secured a lot and made arrangements for the fourth at Jessup. From Independence he went to Belvidere, Ill., and remained there as pastor for eight years. Then he returned to Iowa as pastor at Winterset, still untiring in his labors. Since Jan. 1, 1880, he has been the pastor of the Olivet church, Cedar Rapids. He has been greatly blessed in working for the Master.

Fulton, Rev. John I., was born in Nova Scotia, Sept. 23, 1798; came to New York in 1802; was converted early in life and joined the church of North-East, Dutchess Co.; entered Hamilton in 1822; in 1824 was ordained pastor of Sherburne. He was pastor subsequently in Vernon, Mendon, and Stillwater, N. Y., and in several places in Michigan. He died in Tecumseh, Mich., Nov. 10, 1867. He was an able preacher and an exemplary Christian; one of his sons, Justin D. Fulton, D.D., is known throughout the United States.

Fulton, Justin D., D.D., was born in Sherburne, N. Y., March 1, 1828. He graduated at Rochester University in 1851, and pursued a theological course in the Rochester Seminary until June, 1853. At this date he was invited to St. Louis to edit the *Gospel Banner*, a paper devoted to the advocacy of Bible revision, and meantime to serve as pastor of one of the city churches, to which work he was ordained. In the fall of 1855 he resigned both of these positions, and took charge of the Baptist church at Sandusky, O., which was greatly prospered under his ministry. In 1859 he was solicited by two brethren, of whom George Dawson, of the

Albany *Evening Journal*, was one, to assist in founding a new church. He accepted the call, and the result was the Tabernacle church of Albany, which soon became a power in that city. In 1863, Mr. Fulton became pastor of the Tremont Temple, Boston. His work here was so prosperous that in a short time the spacious edifice was filled with attentive congregations. Here he labored for nine years, and built up a church of 1000 members, and one of the largest congregations in America. In 1872 he removed to the Hanson Place Baptist church, in Brooklyn. In 1876 the remnant of the Clinton Avenue church, of the same city, which had been struggling under financial embarrassments, invited Dr. Fulton to become their pastor. Members from other churches united with this interest, and a new church was formed, called the Centennial Baptist church. Here he still labors with his usual success, and the small band has increased manifold. Dr. Fulton is a prolific writer; the following works have proceeded from his pen: "The Roman Catholic Element in American History," "Rome in America," "The Way Out," "Show your Colors," "Woman as God Made Her," and "Life of Timothy Gilbert." The University of Rochester conferred the degree of D.D. upon Mr. Fulton in 1871. Dr. Fulton has great and varied ability, and unbounded energy.

Fuqua, Rev. J. B., was born Feb. 8, 1822, in Fluvanna Co., Va. He was converted when eighteen years of age, and ordained in Buckland Baptist church, Tenn., in December, 1851. He died Dec. 12, 1877. Was pastor at Cape Girardeau, Mo.; at Concord, and at Brush Creek. He was a missionary in the St. Louis Association for some time. He had a good mind and fair attainments. He was firm, cheerful, candid, cordial, and was very useful as a minister.

Furman, J. C., D.D., was born in Charleston, S. C., Dec. 5, 1809. He was educated at the Charleston College. In 1828 he was baptized by Dr. Manly. He then renounced the study of medicine for the ministry of the Word. He rendered efficient service in the great revivals in Edgefield, Beaufort, and Robertsville. During these meetings R. Furman, D.D., George Kempton, D.D., and Richard Fuller, D.D., were converted.

For several years he was pastor at Society Hill, one of the most refined communities in the State. At the earnest request of the Second church in Charleston he accepted a call as its pastor. But as the church at Society Hill resolved to renew their call annually, he felt it his duty to return to them.

In 1843 he entered upon a professorship in Furman Theological Institution, then offered to him a second time. In concert with Profs. Mims and Edwards he elaborated a plan for a broader system of education, which resulted in the establishment

of the Furman University, of which he has long been president. He was for many years moderator of the Baptist State Convention.

During his whole connection with the university



J. C. FURMAN, D.D.

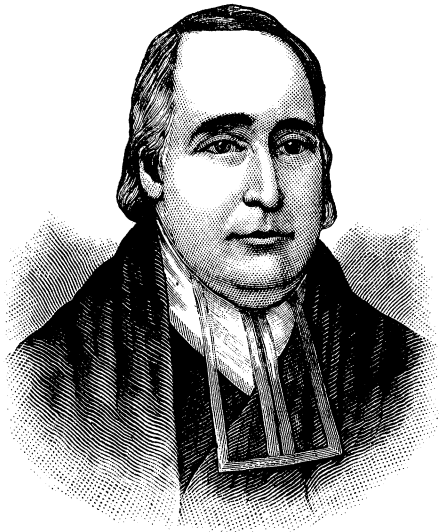
he has never neglected the ministry. He was pastor of the Greenville church at one time for two years, and at another for three and a half. Each resignation was tendered because he thought the church needed the entire time of a pastor. He is a son of Dr. Richard Furman, of Revolutionary fame. He has a fine intellect, broad culture, fervent piety, the love of all that know him, and a life fruitful in good works and influences.

Furman, Richard, Sr., D.D., was born in New York in 1755. His father removed to South Carolina while his son was an infant. Before he could hold the family Bible he would lay it on a stool and ask to be taught to read it, and as soon as he acquired the art, reading it was his chief delight. His education was almost entirely at home. When about seven years old he memorized, merely by reading, most of the First Book of the "Iliad," which he retained perfectly in middle life. In a short period at school having learned the rudiments of Latin grammar, he became quite a proficient in that language, and acquired a respectable knowledge of Greek and Hebrew.

He was baptized in his sixteenth year, and at once he began the work of instructing his father's servants. He also took an active part in what would now be called a Bible-class, and presently began to speak more publicly of the way of life.

Crowds flocked to hear the boy preacher, and his precocious intellect and profound piety produced a deep impression on those who heard him. In his nineteenth year he was ordained as pastor of the High Hills church. The sheriff once refused to allow him to preach in the court-house at Camden because he was not a minister of the Established (Episcopal) Church. Having preached in the open air, the court-house was ever after freely offered him. About the beginning of the Revolution a meeting of ministers and laymen of different denominations met at High Hills to concert measures to remove the odious discrimination restricting all offices to members of the Establishment. Here as everywhere the Baptists have led in the contest for religious freedom. So conspicuous was Dr. Furman from the commencement of the war, that Lord Cornwallis offered a large reward for his apprehension. He spent a part of the time of the war in Virginia, where Patrick Henry and family were regular attendants on his ministry. Mr. Henry presented him with a work on rhetoric and Ward's "Oratory," which are heir-looms of the family. After the war he returned to his church at High Hills. He was one of the most active and influential patriots throughout the Revolutionary war.

In 1787 he became pastor of the First church in Charleston. He found it enfeebled by the war. He



RICHARD FURMAN, SR., D.D.

left it, after thirty-seven years, strong and united. Never was minister more loved and venerated, not merely by his church, but by the whole city.

He was unanimously elected the first president

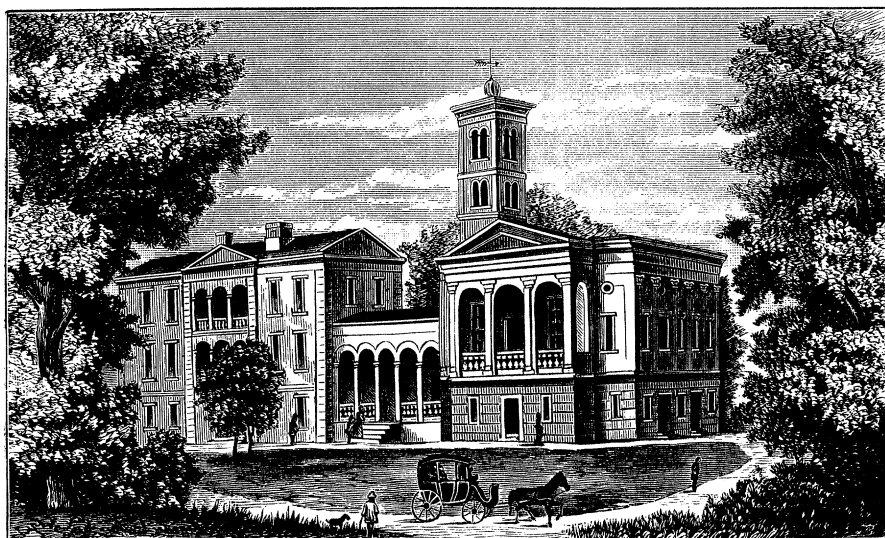
of the Triennial Convention in 1814. At this meeting he earnestly advocated the formation of an institution at Washington to educate young men for the ministry. At this time he gave a powerful impulse to the convictions from which have sprung Furman University, in South Carolina, Mercer, in Georgia, Hamilton, in New York, and finally the Southern Baptist Theological Seminary.

He was a member of the convention that formed the first constitution of South Carolina, and he strongly opposed the provision excluding ministers from certain offices. He was also president of the Baptist State Convention for several years.

He closed his long and eminently useful life in

Furman University, which has now (1880) been in operation about thirty years in Greenville, S. C., was founded by the Baptists of the State. It is the expansion of a seminary which had previously existed elsewhere, and which, under the name of Furman Theological Institution, was designed for the education of ministers. Embracing a theological, a collegiate, and an academical department, and contemplating a subsequent department of law, the establishment was chartered with its present title.

When it became expedient to provide a theological institution for the South, the Baptists of South Carolina made the largest offer for its set-



FURMAN UNIVERSITY.

August, 1825. Probably no minister of any denomination has ever exerted a wider, more varied, or more beneficent influence.

Furman, Samuel, D.D.—"In this very name we are taught to honor the deceased, although we may have been strangers to his face on earth. Dr. Furman's life was long and faithful. God allowed his sun to travel from horizon to horizon. He died only when his work was done. He was a man of broad learning, deep piety, and of unparalleled reverence for his Master. His memory lies embalmed in the hearts of many who knew him, far and near. For almost two years before Brother Furman's death he was confined to his bed, and during a part of this time his suffering was great. He fell asleep peacefully on the 19th of March, 1877. His remains now rest in the grave-yard connected with the Sumter church."

tlement within their borders, proposing to give \$100,000 to the enterprise, on the condition of an equal sum being raised by the other Southern States together. Their proposal was accepted, and this necessitated the withdrawal of the theological funds of the university and the closing of this department. Just before the war arrangements were on foot for opening the law department, Hon. B. F. Perry and C. J. Elford, Esq., having been appointed as lecturers. This purpose was put into abeyance by the war; the collegiate classes were broken up, and instruction was given only to such as were too young to bear arms.

When the havoc of war was over, amid all the discouragements arising from the fearful destruction of capital, the confused arrangements of social life, the loss of employment, and the difficulty of getting from one place to another, railroads having

been broken up, and mules and horses and conveyances destroyed, it was yet determined to keep within the reach of the young people the advantages of education. A few earnest-minded men convening at the time of the regular meeting of the Baptist Convention of the State, encouraged the professors to open the doors and resume the work of instruction. This was accordingly done.

The university owns a valuable site of about forty acres within the limits of the city of Greenville, one of the most beautiful locations for a seminary of learning to be seen anywhere, proverbial for its healthfulness, on the skirt of the mountains, accessible by different railroads. Its buildings are not spacious, but ample for all present purposes. They are from the design of a gifted architect, and are in exceedingly good taste. The students board in the families of the city, and thus are saved from the vitiating influences to which young men thronging together in "commons" and in college dormitories are more or less exposed.

Furman University has had a history for more than a quarter of a century without a rebellion, or an approach to rebellion. The students have achieved an honorable reputation for good order and gentlemanly deportment. Their coming is welcomed by the citizens of Greenville, and their departure regretted.

The support of the institution has been derived in part from vested funds, but mainly from tuition. The investments bearing interest were almost wholly destroyed by the war. Since that time bonds payable in a short series of years were procured; they entitled the bondsmen to the privilege of tuition. Then it was proposed to raise a permanent endowment of \$200,000, the interest only to be used in supporting the professors, with free tuition for ten years. This was to be done by procuring bonds to be paid in five annual installments with interest. The bonds were procured, but unpropitious agricultural seasons, the fall in the price of cotton, and the general stringency in money matters up to a recent period, have made payments very slow. As a consequence the number of instructors, which ought to be six or seven, is only five. The vacancy occasioned by the death of Dr. Reynolds, Professor of Roman and English Literature, has not been filled, his duties being divided between two other professors.

The course of studies is equal to that commonly pursued in colleges of the best reputation. Graduation is awarded to success in closely written examinations.

The faculty are Rev. J. C. Furman, D.D., Chairman, and Professor of Intellectual and Moral Philosophy, Logic, and Rhetoric; C. H. Judson, Professor of Mathematics and Mechanical Philosophy; D. T. Smith, Professor of Ancient Languages;

J. M. Harris, Professor of Natural Philosophy and Chemistry. There were eighty-six students in 1879-80.

Fyfe, Robert A., D.D., was born at St. André, near Montreal, Canada, Oct. 20, 1816. He was oc-



ROBERT A. FYFE, D.D.

cupied with business avocations from his youth until the twentieth year of his age. His hopeful conversion occurred at about this time, when, under the impulse of his new love to Christ, he resolved to obtain an education and enter upon the work of the Christian ministry. He entered Madison University with the intention of taking the full course of study in that institution, but ill health compelled him to leave. His subsequent studies were pursued at the Worcester Academy, and at the Newton Theological Institution, where he graduated in the class of 1842, and at once he was ordained at Brookline, Mass., Aug. 25, 1842, entering immediately on his ministerial labors, as pastor of the Baptist church in Perth, Canada. Here he remained until the close of 1843, when he took charge of the Montreal Baptist College for one year, the arrangement being a temporary one. He then became pastor of the March Street church in Toronto, Canada, where he remained until 1848, when he returned to the church in Perth, and was its pastor for one year. From Perth he went to Warren, R. I., and was the pastor of the church in that place for four years. The next two years he was pastor in Milwaukee, Wis., and the next five years—1855-60—he had charge of the Bond Street church, Toronto, at the end of which time he ac-

cepted an appointment as principal of the Literary Institute at Woodstock, Canada. It was an arduous undertaking, and it was only by the exercise of patience and rare executive abilities that the enterprise was carried on until it reached results which rewarded the labor and the sacrifice of its friends. "Never was man more devoted to his work; never was work done by a truer *man*. He has laid the Baptists of the British provinces under vast obligation, and his memorial can never perish while veneration and gratitude live in human hearts."

But it was not merely what Dr. Fyfe did as the head of an important institution of learning that made his influence to be so extensively felt in the provinces. Home and foreign missions, and the cause of ministerial education, found in him a warm friend. Everything connected with the prosperity of the denomination he so much loved was an object of interest to him. From the midst of his labors he was suddenly called to his reward. After an illness of but a day or two he died at Woodstock, Sept. 4, 1878.

G.

Gadsby, Rev. William, was born in Attleborough, England, in January, 1773. In early life he was remarkable for "frolic and mischief," and he was the undisputed leader of his companions. He found the Saviour's pardoning love before he was eighteen years of age, when in raptures of joy he could say, "He loved *me*, he gave himself for *me*." His first attempt to address the throne of grace in a prayer-meeting made him "tremble from head to foot," and feel so miserably ashamed of himself that he concluded he would never pray in public again. He was brought up among the Congregationalists, whose fellowship he left, and was baptized at Coventry in 1793. Mr. Gadsby was ordained at Desford, July 30, 1800. His first settlement was at Hinckley, where he remained till 1805, when he removed to Manchester. In that city he continued till his death, Jan. 27, 1844.

Mr. Gadsby was one of the most remarkable preachers of the first half of the nineteenth century. His pulpit eccentricities exceeded those of Rowland Hill, and his fame was as well known in his own country. He had a more original and powerful mind than Hill, and his genius was of the same order. Under his sermons very remarkable conversions occurred, and a great many of them. Numbers of persons entered his meeting-house with enmity to him and his doctrines, and went away rejoicing in his Master and full of affection for himself.

He believed that the children of God were not under the law, as a rule of life, but under the precepts of the gospel; for this he was branded as an Antinomian, as if the commandments of Christ did not embrace all that was moral in the law. He continually denounced "free-will," and in its stead he upheld sovereign grace. At a meeting of Dis-

senting ministers in Manchester during his pastorate there, it was resolved that the best method to further the gospel was "to preach in a way that the people could not discern whether they preached free-will or free-grace." When Mr. Gadsby heard the decision from a minister who was present, he quickly informed him that Satan was president of that meeting. He was an eloquent advocate of eternal and personal election, and the ultimate triumph of all the chosen of God, notwithstanding their own weaknesses, the world's attractions, and Satan's malicious cunning. He would say of the Saviour's loving scheme, "it is an everlasting gospel, proceeding from everlasting love, and ending in everlasting glory." The themes of his ministry were "the deceit, depravity, and helplessness of human nature; the first work of divine quickening in the cries, desires, and sensations of the living soul; the rich glories of eternal love and grace in the covenant purposes of God the Father, the mediatorial glories of the God-man, the inseparable union of the church with him, and her completeness in him, having all fullness treasured up there, and the effectual operations and sweet anointings of the Holy Ghost in the heart." He was a rigid Baptist. He stated to a Pedobaptist congregation to which he occasionally preached at their solicitation when he visited London, that "he was a Baptist to the backbone, and backbone and all." He had no sympathy with open communion, or with any other innovation upon the Saviour's doctrines and institutions.

He was bold as a lion, and he was meek as a little child. He led a life of holiness towards God, his enemies themselves being judges. He had a heart full of sympathy for the poor and the unfortunate, to whom his death was a great calamity.

He was an earnest friend of Sunday-schools, and in connection with his own church he was instrumental in establishing a school which flourished, and in securing a separate building for its accommodation. His labors were herculean; he preached three times on the Lord's day at home, and often six times in the week in other places; he traveled 60,000 miles, a considerable part of it on foot, to proclaim the unsearchable riches, and in four counties alone he was instrumental, directly and indirectly, in the erection of forty houses of worship. He kept distinct from the Regular Baptists in England, though his faith was substantially the creed of Dr. Gill.

He met with an accident in 1840, in alluding to which the *Manchester Times* says, "Any cessation of the activity of such a man is a public calamity. His preaching, though marked by some eccentricities, is of a high order, combining all the fervor of a deep devotion with the exercise of a vigorous, acute, and original intellect; and his active practical benevolence, manifesting itself not only by the relief of the distressed around him, but by his ardent desire to promote good legislation, and thus to advance the happiness of the whole human family, has endeared him alike to the sincere Christian, the philanthropist, and the reformer of political abuses. In any station he would have been a remarkable man."

Mr. Gadsby was the author of twenty-two works, some of which have been widely circulated.

Gage, Rev. Moses Dwight, was born Jan. 4, 1828, at New Woodstock, N. Y.; baptized at fourteen, and licensed in 1856; was educated at Alfred Academy and Rochester University. He became pastor, and was ordained at Bedford, Ind., in 1860, and in 1861 served the Pendleton and Muncie churches. From 1862 he was three years chaplain of the 12th Ind. Vol. Regiment, under Grant and Sherman, and wrote a history of the campaigns. In 1865 he became pastor at Franklin, Ind., for two years, helping to revive the college there. In 1867 became pastor for four years at Junction City, Kan., and built a \$5000 church edifice. In 1873 he moved to California, and was three years pastor at Marysville, when he located at Camptonville as pastor and teacher. He is an able preacher, a fine scholar, and a popular educator; has written extensively for the religious and educational press, and served in various official positions in Baptist Associations and Conventions.

Gair, Rev. Thomas, was born in Boston, Feb. 5, 1755. He was baptized July 28, 1771. He was a graduate of Brown University in the class of 1777. He was ordained a few months before his graduation as pastor of the church in Medfield, Mass., where he remained until November, 1787, when he was called to the pastorate of the Second

Baptist church in Boston. His ministry was successful, and its results were felt long after his decease. He died April 27, 1790. One of his sons, Samuel Stillman Gair, Esq., was connected with the famous house of the Baring Brothers, bankers, England.

Gale, Rev. Amory, was born in Royalston, Mass., Aug. 24, 1815. At the age of sixteen he experienced a hope in Christ. He was early called of God to the work of preaching the gospel.



REV. AMORY GALE.

His preparatory studies were pursued at Worcester Academy, from which he graduated in 1839.

He graduated from Brown University in 1843, and from Newton Theological Seminary in 1846. Under his labors while a student at Brown University an extensive revival was experienced in Royalston. His first settlement after graduating was at Ware, Mass. Here he was ordained Nov. 11, 1846. In the spring of 1857 he received a commission from the American Baptist Home Mission Society to visit the West, and settled with the First Baptist church of Minneapolis. He succeeded Rev. T. R. Cressey as general missionary for the State, July 1, 1858. For fifteen years he toiled in his missionary work, and reaped a glorious harvest. The Rev. Lyman Palmer collated many facts concerning Brother Gale's labors, from which we select the following: "Sermons, 5000; family calls, 16,000; books sold or donated, 25,000 volumes; miles traveled, 100,000,—more than 50,000 miles of his missionary journeyings were with Indian ponies, in a buggy or a sleigh." Large churches were anxious for his ser-

vices, but his reply was, "The men are fewer who will take fields to be worked up, so I will take a new field." He had a strong physical frame, but it was the constraining love of Jesus that wrought within him an indomitable energy to grapple with and overcome great difficulties. He did not stop to look at obstacles, but to inquire for needed work. For years he suffered very much with asthma, and often slept leaning against the wall of his room. He had as true a missionary spirit as ever dwelt in a human heart. He organized Sunday-schools all over Minnesota. At the time of his death there were one hundred and sixty-nine Baptist churches in that State, more than one-half of which he had assisted in forming. His name will long remain a household word in Minnesota.

In the summer of 1874 he sailed for Europe. While abroad he visited the principal places of interest in Great Britain, many of the continental cities, Greece, Constantinople, and Palestine. At Jaffa, prostrated by Syrian fever, he was taken to the hospital, where he died, Nov. 25, 1874. During his travels a number of highly interesting letters from his pen were published in the *Watchman and Reflector*, of Boston. The death of no citizen of Minnesota ever occasioned more profound sadness. He was buried in the "American Protestant Cemetery," near the city of Jaffa.

At the annual meeting of the State Convention, held in St. Paul, October, 1875, the following resolutions were unanimously passed:

"WHEREAS, Rev. Amory Gale has fallen during the past year, having died at Jaffa, in Syria, just as he had fulfilled a long-cherished desire to make a tour of the Holy Land; and our brother beloved was one of the originators, and for fifteen years was the *efficient, self-sacrificing, hard-working*, and successful missionary of this Convention, and of the Home Mission Society; and there is one heart-throb of anguish among brethren and sisters throughout our entire State, especially among our Scandinavian and German brethren, to whom our brother was especially endeared by his great interest in their welfare; therefore,

"Resolved, That we express not only our deep grief for the loss we have sustained in the sudden and unexpected death of Brother Gale, but also our high appreciation of his many virtues, and of his unparalleled labors in severe pioneer work, which have been so effective in placing our denominational interests where they are in Minnesota to-day.

"Resolved, That we tender our sympathy to the family of our brother in their severe affliction."

Gale, Daniel B., was born in 1816, in Salisbury, N. H. He was educated at New Hampton Academy. He removed to St. Louis, Mo., and commenced business in 1837. He died Nov. 16, 1875. His widow has given expression to her love for him by the

donation of a costly organ to the Second Baptist church of St. Louis, called the "Gale Organ."

Daniel B. Gale made a profession of religion in 1857, and was baptized by Rev. J. B. Jeter, D.D., into the fellowship of the Second Baptist church of St. Louis. He was an efficient and highly esteemed member of this community till his death. His firm became one of the most prosperous in St. Louis, with a very honorable reputation. He was a member of the common council, and a trustee of his church. His great modesty kept him from accepting offices that were pressed upon him. The community had the greatest confidence in him. His labors and benevolence were rarely surpassed. His memory will ever be tenderly cherished in St. Louis.

Gale, Rev. John, Ph.D., was born in London, England, May 26, 1680. His father, a distinguished citizen of London, gave him every facility for acquiring the best education. To this end he sent him to Leyden, in Holland, where he graduated with honor in the nineteenth year of his age.

On his return to England he pursued his studies with great diligence, especially in ancient literature, heathen and Christian, with which his acquaintance became very extensive.

The Rev. Dr. William Wall, an Episcopalian, wrote the "History of Infant Baptism," and received the thanks of both houses of Convocation for the work; and some years later, when he published a defense of his book, the degree of Doctor of Divinity from the University of Oxford. Dr. Wall's history is one of the ablest defenses of immersion as the Scripture mode of baptism that had appeared till that time; but its main design is to establish the authority of infant baptism. "This," as Crosby says, "Dr. Gale answered, before he was twenty-seven years of age, with so solid a judgment, such extensive learning, and so great moderation, that it gained him the esteem and affection not only of Baptists, but of all men of candor and learning on the opposite side." Dr. Whitby and Mr. Whiston both commend Dr. Gale's learned labors. And Lord Chancellor King, Dr. Hoadley, bishop of Bangor, and Dr. Bradford, bishop of Rochester, became his friends. He began to preach regularly in his thirty-fifth year, and he was favored with large and cultured audiences. He planned before his death to write an exposition of the New Testament, and a translation of the Septuagint; but a slow fever seized him in his forty-first year, and in about three weeks carried him to the grave. Dr. Gale's opinions on the Deity of Christ and on some other vital parts of the Christian system were not orthodox; though it is somewhat difficult to state his exact positions. His works, additional to his reply to Wall, were published in four octavo volumes after his death.

Gallaher, Rev. Henry M., LL.D.—Dr. Gallaher was born at Castlebar, Ireland, Sept. 11, 1833. He came to the United States in 1850. He was graduated from Shurtleff College, and the theological department connected with it. On leaving college he accepted the pastorate of the Vermont Street Baptist church of Quincy, Ill.

In 1864 he was called to the First Baptist church of Brooklyn, N. Y., which he served with marked success for several years. He then entered on an important field in Elizabeth, N. J., from which he went to New Haven, Conn., and in 1879 he accepted the call of the Hanson Place Baptist church, Brooklyn, N. Y.

Wherever he has been a pastor his congregations were large, often overflowing the commodious houses of worship where they were assembled. As a preacher and a lecturer he is equally popular. His Irish wit, his fervent zeal for Christ and his cause, his keen power of analysis, and the gathered results of industrious research in all the fields of learning give him an extraordinary influence over his audiences.

He generally writes his sermons, and closely follows the line of thought marked out, but he is not confined to his notes. He moves rapidly about his pulpit or platform, and some of the most brilliant passages in his discourses are not in his manuscripts. At New Haven, his meeting-house was generally thronged by the students of Yale College and other young men, many of whom were added to his church.

His warm heart makes him eminently social and attractive.

Galusha, Rev. Elon, a son of Gov. Galusha, of Vermont, began his ministry early in life, in spiring brilliant hopes, and fulfilling the expectations of his friends. He labored many years at Whitesborough, near Utica, N. Y., afterwards in Utica, and subsequently in Rochester, Perry, and Lockport. He was president of the Baptist Missionary Convention of New York, and he acted as agent for several local and national institutions. For years he was one of the best-known men in the State. He possessed a rich imagination, glowing enthusiasm, and, when his sympathies were thoroughly enlisted, pure eloquence. Few men could carry a large congregation with such overwhelming power as Mr. Galusha. He was one of the most unselfish and devout of Christians. He was a father and a leader in Israel, whose memory has a blessed fragrance. He died at Lockport, N. Y., Jan. 6, 1856.

Galusha, Gov. Jonas, was born in Norwalk, Conn., Feb. 11, 1753, and came to Shaftsbury, Vt., in 1775. From 1777 to 1780 he was captain of a militia company. In the famous battle of Bennington he led two companies. He was a repre-

sentative from Shaftsbury in the Legislature of Vermont in 1800. He was councillor from October, 1793, until October, 1799, and again from October, 1801, to October, 1806. From 1781 to 1787 he was sheriff of Bennington County. He was judge of the County Court from 1795 until 1798, and again from 1801 until 1807; judge of the Supreme Court in 1807 and 1808. He was governor of Vermont from 1809 to 1813, and again from 1815 until 1820. In 1808, 1820, and 1824, he was an elector of President and Vice-President, and a member of the constitutional conventions of 1814 and 1822, of both of which he was the president. His services in public life covered a period of forty years.

Gov. Galusha, although not a member of the church, was a Baptist in sentiment, and took an interest in the affairs of the denomination in the State of Vermont. "He maintained family worship in all its forms, was known to observe private devotions, was an habitual attendant upon public worship and at social meetings, and frequently took an active part in the latter. When nearly seventy-nine years of age, he attended a protracted meeting at Manchester, and took an active part in its exercises; as a result of which he was aroused to a sense of the duty of making a public profession of religion, and announced his intention to do so, but was prevented by a stroke of paralysis, which he experienced soon after, and from which he never recovered. His children were well trained, and all of them who survived childhood became professors of religion; one of them, Elon, an eminent minister in the Baptist denomination." Gov. Galusha died at Shaftsbury, Vt., Sept. 24, 1834.

Galusha, Hon. Truman, was born in Shaftsbury, Vt., in October, 1786, and was the eldest son of Gov. Jonas Galusha. He was baptized by Rev. Caleb Blood, and united with the church in Shaftsbury. Subsequently he removed to Jericho, Vt. He held various offices of honor in his native State, among them that of associate judge of Chittenden County Court. As a Baptist layman he was highly respected in Vermont, where he did much to promote the interests of his denomination. He died at Jericho, Vt., June 13, 1859.

Gambrel, Rev. James B., editor of the *Mississippi Baptist Record*, and pastor at Clinton, Miss., was born in South Carolina in 1841, but was reared in Mississippi; held the rank of captain in the Confederate army; began to preach in 1867; after serving country churches two years he became pastor at West Point, Miss.; in 1872 became pastor at Oxford, Miss., and while supplying the church attended the University of Mississippi, which is located at this place. He sustained this relation five years, during which the church was much strengthened. Having acquired considerable reputation as a writer, he was chosen as editor of the

Mississippi *Baptist Record*, a position which he fills with ability.

Gammell, Rev. William, was born in Boston, Jan. 9, 1786. His early religious associations were with the Federal Street Unitarian church, which became so famous on account of the ministry in it of the celebrated Rev. Dr. William E. Channing. Of this church the parents of Mr. Gammell were members. Having experienced conversion, in the evangelical sense of that word, he was baptized in 1805 by Rev. Dr. Stillman, and united with the First Baptist church in Boston. He was educated in the schools of his native city, and studied theology under the direction of Rev. William Williams, of Wrentham, Mass. While devoting his attention to divinity, he was invited to supply the pulpit of the church in Bellingham, Mass., which gave him a call, and he was ordained as pastor in 1809. In 1810 he removed to Medfield, Mass. In this place there grew up under his ministry a flourishing church, which was gathered not only from Medfield, but from the adjoining towns. To it he ministered for thirteen years, and then resigned in August, 1823, and removed to Newport, R. I., and became the pastor of the Second Baptist church. Here his ministry was eminently successful, a large congregation was drawn to the house of worship by his attractive eloquence and his zeal for the honor of his Master. In the midst of his great usefulness and popularity he died suddenly of apoplexy, May 30, 1827, in the forty-second year of his age. He received the honorary degree of A.M. from Brown University in 1817, and in 1820 was elected a member of the corporation. "He was," says his son, Prof. W. Gammell, "a highly acceptable preacher, and an earnest friend of every object connected with the extension of Christianity."

Gammell, William, LL.D., was born in Medfield (where his father was the pastor of the Baptist church), Feb. 10, 1812. He entered Brown University in 1827, and graduated in 1831. The class numbered only thirteen, but several of its members arrived at considerable distinction in their different callings in life. Among them were Hon. F. W. Bird, Rev. Drs. Hoppin and Waterman, and David King, M.D. For three years Mr. Gammell was tutor in Brown University. In 1835 he was chosen Professor of Rhetoric and English Literature, and held the office for fifteen years, when he was transferred to the chair of History and Political Economy. His term of service in the college, which covered a period of thirty-three years, came to an end in 1864. He commenced his college life as a Freshman under Dr. Wayland, and was associated with him as a student or an instructor during his whole administration, which closed in 1855. He was also professor nine years under President Sears.

During this long period Prof. Gammell conducted the studies of the two departments in which he was the professor with great ability and success, leaving the impress of his fine taste and rare skill in the elegant use of the English language on hundreds of young men, who, both consciously and unconsciously, were influenced by his instructions and his personal example. Prof. Gammell was not only a college professor, conducting the ordinary routine of hearing recitations and doing his part in maintaining discipline, but he found time to prepare a large amount of matter for the press. Sparks's "Biography" is indebted to him for lives of Roger Williams and Gov. Samuel Ward. He wrote a "History of Baptist Missions," which is a standard authority in matters of which it treats to this day. He was for some time one of the editors of the *Christian Review*, and the writer of many articles which have been given to the world through various channels.

Since his resignation in 1864, Prof. Gammell has resided in Providence and Newport, devoting his time and thoughts to the administration of his business affairs and to the oversight of charitable and educational institutions with which he is connected.

Gandy, D. R., a prominent Baptist layman in Sabine Association, La.; was sheriff of Sabine Parish many years, and in 1853 served one term in the Legislature of the State; born in Georgia in 1811; died in Louisiana in 1867.

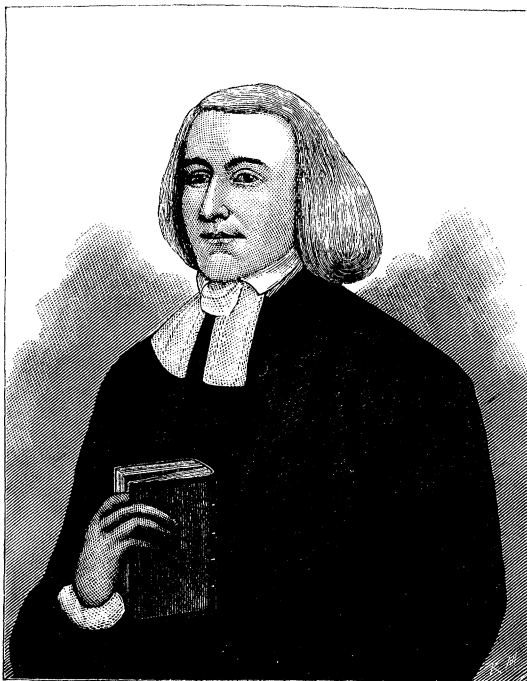
Gano, Rev. John, was born in Hopewell, N. J., July 22, 1727. His family was of French origin, and its name Gerneaux. Mr. Gano's father was a pious Presbyterian, and he felt inclined to follow in his father's religious footsteps, but an examination of the subject of baptism led him to take the Saviour's immersion in the Jordan as his model and to unite with the Baptist church of Hopewell. With a new heart, a Scriptural creed, and a call from Christ to preach the gospel, he was ordained May 29, 1754, and became pastor of the Scotch Plains church. He removed to the South after a two years' settlement at Scotch Plains, where he remained till 1760. In June, 1762, the First Baptist church of New York was constituted, its members having received letters for this purpose from the parent church at Scotch Plains. Immediately after their organization they called Mr. Gano to be their pastor. He accepted the invitation, and held the position for twenty-six eventful years. His ministry was greatly blessed in New York, and the church that commenced its ecclesiastical life with twenty-seven members soon became a power in the future Empire City.

Mr. Gano was deeply interested in the Revolutionary struggle, and when fighting began he entered the army as chaplain to Gen. Clinton's New

York brigade, and performed services which rendered him dear to the officers and men with whom he was associated. Nor did he ever shun the scene of danger, though his duties were entirely peaceful. Headley, in his "Chaplains and Clergy of the Revolution," says, "In the fierce conflict on Chatterton's Hill, Mr. Gano was continually under fire, and his cool and quiet courage in thus fearlessly exposing himself was afterwards commented on in the most

spirit, that "Baptist chaplains were the most prominent and useful in the army"?

On the return of Mr. Gano to New York at the close of the war he could only find thirty-seven members of his church; these he gathered together again, and the Lord soon gave him and his people a gracious revival, which imparted strength and hope to his discouraged church. In May, 1788, he removed to Kentucky, and became pastor of the



REV. JOHN GANO.

glowing terms by the officers who stood near him." In speaking of his conduct on that occasion, he said, "My station in time of action I knew to be among the surgeons, but in this battle I somehow got in the front of the regiment, yet I durst not quit my place for fear of dampening the spirits of the soldiers, or of bringing on myself an imputation of cowardice." Headley states that when he "saw more than half the army flying from the sound of cannon, others abandoning their pieces without firing a shot, and a brave band of six hundred maintaining a conflict with the whole British army, filled with chivalrous and patriotic sympathy for the valiant men that refused to run, he could not resist the strong desire to share their perils, and he eagerly pushed forward to the front." Any wonder that Washington should say of chaplains like Mr. Gano, and there were other Baptists of his

Town Fork church, near Lexington. He died in 1804.

Mr. Gano was the brother-in-law of Dr. Manning, the first president of Brown University, whose ordination sermon he preached. He was one of the earliest and most influential friends of Rhode Island College. He went everywhere to further Baptist interests. He had a fund of energy greater than most men, and an intellect which could grasp any subject. He was regarded in his day as "a star of the first magnitude," "a prince among the hosts of Israel," "a burning and a shining light, and many rejoiced in his light." One of his sons, Dr. Stephen Gano, was for thirty-six years the beloved pastor of the First Baptist church, Providence, R. I.

Gano, Rev. Stephen, M.D., was born Dec. 25, 1762, in the city of New York. His father at the time of his birth was the pastor of the Gold Street

Baptist church. He was a nephew of Rev. James Manning, and the purpose of his parents was to send him to the Rhode Island College, of which his uncle was the president, but so great were the distractions caused by the Revolutionary war that they were obliged to sacrifice their wishes in this respect. He was placed under the care of his maternal uncle, Dr. Stiles, and educated with special reference to the medical profession. Having completed his studies, and being desirous of entering the army, he was appointed a surgeon at the age of nineteen, and for two years was in the public service. The title of doctor which he received in his youthful days he bore in after years, and was called "Doctor" Gano. While occupied with his practice as a physician in Tappan, now Orangetown, N. Y., he became a subject of God's converting grace. At once he seems to have felt it to be his duty to give himself to the work of the Christian ministry, and was ordained on the 2d of August, 1786. After spending some time preaching in the vicinity of his native city he received, in 1792, a unanimous invitation to become the pastor of the First Baptist church in Providence, R. I. His ministry here was a long and remarkably successful one, from which he did not cease until three months before his death. His sickness was a distressing one, but he bore his pains with patience, and died in the triumphs of faith on the 18th of August, 1828. For thirty-six years he had been a power for good in the community in which he had lived for so long a time, and when he passed away devout men bore him to the grave, and his memory is still cherished with loving regard in the church he served with such rare devotion to their interests.

Dr. Gano was one of the most interesting and instructive preachers of the times in which he lived. "He possessed," says his son-in-law, the late Rev. Dr. Henry Jackson, "many qualities to render his preaching both attractive and impressive. He had a fine commanding figure, being more than six feet in stature, and every way well proportioned. His voice was full, sonorous, and altogether agreeable. His manner was perfectly artless and unstudied. He had great command of language, and could speak with fluency and appropriateness with little or no premeditation. His discourses were eminently experimental, and were adapted to every Christian, while they abounded in appeals to the careless and the ungodly." His confidence in the efficacy of prayer was remarkable, and his views of firmly trusting in the leadings of God's providence singularly clear and strong.

The Hon. James Tallmadge, LL.D., who was a relative of his second wife, and resided in his family while pursuing his studies in Brown University, thus speaks of Dr. Gano in a letter which may be found in Sprague's "Annals":

"Dr. Gano was admitted on all hands to hold a high rank among the ministers of his denomination. He devoted himself with great assiduity to the duties of his profession. Wednesday and Saturday he gave to the work of preparation for the duties of the Sabbath and other appointed services. It was his custom in studying his sermons to note on a small piece of paper his text and the general divisions of his discourse, with reference to passages of Scripture and other illustrations of his subject. This memorandum, placed in the book before him, was a sufficient guide to his thoughts, and it enabled him to speak with great promptness and fluency.

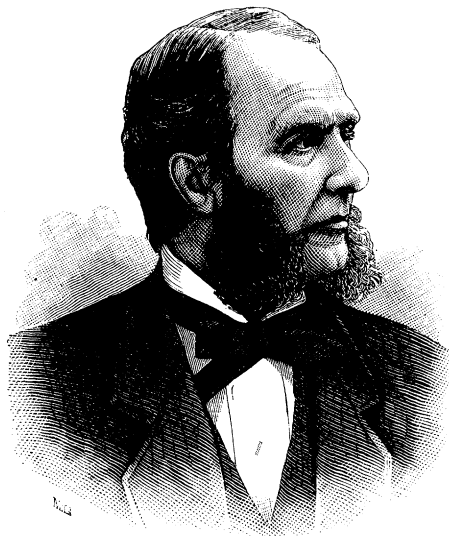
"His personal appearance was prepossessing, his voice manly, his articulation distinct, and his diction clear and impressive. His preaching was in turn doctrinal, practical, and experimental. His exhortations were often exceedingly earnest and pathetic, and, in the application of his discourse, it was not uncommon for a portion of his audience to be melted into tears.

"The administration of the ordinance of baptism in connection with the singing of a hymn at the water, according to the usage of the Baptist Church, afforded a fine opportunity for the display of his powers. His eloquence on these occasions was often greatly admired. He was a favorite among his friends, and had a high standing both as a man and as a minister in his denomination."

Gardner, Rev. Benjamin West, was born in Providence, R. I., July 4, 1822; graduated at Brown University in 1850, and at the Newton Theological Institution in 1853. He was ordained pastor of the church at Sheldonville, Mass., in September of the same year, and remained there two years. For three years he preached in Mansfield, Mass., and for nine years at West Dedham. The drafts made upon a constitution, never strong, were too great, and he was obliged to leave the pastoral office. North Marshfield was his home for the last five years of his life. He died July 6, 1874. He was a faithful, conscientious minister of Christ.

Gardner, George W., D.D., was born in Pomfret, Vt., Oct. 8, 1828. At the early age of fourteen he was baptized into the fellowship of the Baptist church in Canaan, N. H., by Rev. George W. Cutting. He was prepared for college at the academy in Thetford, Vt., and graduated at Dartmouth College in the class of 1852. For one year he was principal of the academy in Ludlow, Vt., and then took charge of the New London Institution, of which he was the principal for eight years. During this period over one thousand different students were connected with the school, and about one hundred and fifty young men were prepared for college under his immediate instruction. He was ordained as a minister of the gospel in September, 1858. In November, 1861, he was installed

as pastor of the First Baptist church in Charlestown, Mass., where he remained eleven years. In September, 1872, he entered upon his duties as corresponding secretary of the American Baptist Mis-



GEORGE W. GARDNER, D.D.

sionary Union, of the Executive Committee of whose board he had been a member for the five years previous. He acted as corresponding secretary of the Union for four years, when the two secretaryships hitherto existing were merged into one, and Dr. Gardner retired and accepted a call to the pastorate of the First Baptist church in Cleveland, O. His connection with the church commenced in October, 1876, and continued between one and two years.

While residing in New Hampshire, Dr. Gardner was prominently connected with educational work in that State, and was a member of the State Board of Education for two years. In 1870 he made an extensive tour of Europe and the Holy Land. During the years 1873-76 he was the editor of the *Missionary Magazine*. He has contributed to the pages of the *Baptist Quarterly*, published several missionary tracts, and was the Sunday-school editor of the *Watchman and Reflector* for 1871 and 1872. He has published several sermons in pamphlet form, and has been a contributor to the religious papers.

Dr. Gardner, in February, 1881, was elected to the presidency of Central University, Iowa. Dartmouth College conferred upon him the degree of Doctor of Divinity in 1867.

Gardner, Rev. Solomon, a pioneer in Bradley

Co., Ark., was born in Mississippi in 1824; came to Arkansas in 1844; served with distinction in 1st Miss. Regiment in the war with Mexico; began to preach in 1859; has at different times supplied most of the churches of his region; served with ability one term in the Arkansas Legislature at a most critical period; was commissary of the 9th Ark. Regiment in the Confederate army.

Gardner, William W., D.D., a pastor, educator, and author, was born in Barren Co., Ky., Oct. 1, 1818. In his eighteenth year he commenced the study of medicine. In 1838 he united with a Baptist church, and the following year entered Georgetown College, where he graduated in 1843. In 1844 he was ordained to the pastorate of the Baptist church at Shelbyville, Ky. In 1847 he took charge of the church at Maysville, Ky., where he remained until 1851, when he became agent of the Baptist General Association of Kentucky. At the close of the year he became pastor of the church at Mayslick. From 1857 to 1869 he was pastor of the church at Russellville, and Professor of Theology in Bethel College. At the latter date he resigned the charge of the church, and gave his time to the duties of his professorship. When the Southern Baptist Theological Seminary was removed from Greenville, S. C., to Louisville, Ky., the theological department of Bethel and Georgetown Colleges was abolished, and Dr. Gardner resumed the pastoral office at Glasgow, Ky. He has recently removed to Russellville, where he now resides.

Dr. Gardner has manifested especial excellence as a teacher of New Testament theology, and has published several books and pamphlets, among which is a volume on church communion, which has met with much favor.

Garlick, Joseph R., D.D., was born in King William Co., Va., Dec. 30, 1825. His early training was at the neighboring schools. In 1840 he entered the Virginia Baptist Seminary (now Richmond College), and remained there till the fall of 1841, when he matriculated at the Columbian College, and graduated in 1843. Being not quite eighteen years of age at this time, he engaged in teaching until January, 1849, when, having been ordained the year previous, he was elected pastor of the Hampton Baptist church, Va., remaining there four years. For two years he was connected with the Chowan Female Institute, Murfreesborough, N. C. He removed thence, in 1855, to Brunting, King and Queen Co., and established the Rappahannock Female Institute, over which he presided for fourteen years, and for ten years of that time was also pastor of St. Stephen's Baptist church, in that county. His present field is the Leigh Street church, Richmond, where he has labored for nearly nine years. This church num-

bers nearly 900 members, and is probably the largest white church in the South. It is a rigorous and busy hive of earnest Christian workers. Dr. Gari-lick received the degree of A.M. in course from the Columbian College in 1846, and the honorary degree of D.D. from Richmond College. He is also president of the State Mission of the Baptist General Association of Virginia. He removed from Richmond to King and Queen Co., Va., where he is now preaching.

Garnett, Judge James, was born of pious Baptist parents in Adair Co., Ky., July 8, 1834. After attending the common school of his neighborhood, he finished his education at a private academy conducted by Mr. Saunders. At the age of eighteen he was employed in the office of the county clerk of Adair, where he remained three years, industriously devoting his leisure hours to reading law. He completed his studies in the law-office of Judge T. E. Bramlette, and in November, 1856, was admitted to the bar in his native county. In August, 1871, he was elected to a seat in the Legislature of Kentucky, and served in one regular and one extra session of that body. In 1874 he was elected judge of the sixth judicial district of Kentucky, which position he has filled with ability until the present time. Judge Garnett was baptized into the fellowship of the Baptist Church at Columbia, Ky., in 1857, by Rev. H. McDonald, D.D., now of Richmond, Va.

Garrard, Gov. James, an eminent statesman, and a man of great purity of life and character, was born in Stafford Co., Va., Jan. 14, 1749. He entered the service of the colonies as a militia officer early in their struggle with the mother-country. He was called from the head of his command in the army to a seat in the Virginia Legislature, where he was a zealous and influential advocate of the passage of the famous bill for the establishment of religious liberty. He was among the early settlers of Kentucky, where he was a leading member of nearly all the political conventions of that district, including the one which formed the first constitution of the State. In early life he united with the Baptists in Virginia, at a time when they endured fierce persecution. After his settlement in Kentucky he was ordained to the ministry. In 1791, pending the convention which formed the first constitution of Kentucky, a committee, composed of James Garrard, Ambrose Dudley, and Augustine Eustin, reported to Elkhorn Association a memorial and remonstrance in favor of excluding slavery from the Commonwealth by constitutional enactment. After serving several times in the Kentucky Legislature, Mr. Garrard was elected governor of the Commonwealth in 1796, which office he held by re-election eight successive years. Kentucky has never had a

citizen that stood higher in popular estimation than Gov. Garrard. He died at his residence in Bourbon Co., Ky., Jan. 9, 1822.

Garrard, Rev. John, was brought up, converted, and ordained in Pennsylvania, and he settled in Virginia in 1754 to preach Jesus. His labors were specially given to Berkeley and Loudon Counties. He assisted in the formation of the Ketoc-ton Association, and his great love for souls was rewarded by the conversion of large numbers. He was one of those heaven-honored preachers whose memory should be precious to the Baptist denomination throughout all time. His brethren in the ministry gave him the most prominent place in their meetings, and his example and spirit were universally commended. He lived to be a very old man, and died about 1784.

Garrard, Rev. John, sometimes written Gerard, was among the first preachers that settled in Kentucky. Where he came from is unknown. On the 18th of June, 1781, at the constitution of Severn Valley church, in Hardin Co., Ky., he was installed in the pastoral office of that body, and was consequently the first minister of any church in the Mississippi Valley. In May, 1782, he was captured by Indians, and never heard of afterwards.

Garrett, Rev. Hosea, was born in Laurens District, S. C., Nov. 26, 1800; ordained to the ministry in 1834. His first pastorate was in 1836. Removed to Texas in February, 1842, and settled in Washington County, near Independence, and has resided in the same county ever since. Preached to some of the most important churches. He has been always regarded as a remarkably sound and logical preacher. One of its original founders, he has been for nearly thirty-five years devoted to the maintenance of Baylor University, contributing liberally of his time and means for that object, acting as agent at one time, and as president of the trustees nearly all the time up to the present moment. As a preacher he is plain and perspicuous. In judgment and conservative policy he is the Nestor of Texas Baptists. He is well known as an officer of the State and Southern Conventions.

Garrett, Judge Oliver Hazard Perry, was born May 29, 1816, in Laurens District, S. C., and was educated in the district in which he was born. In December, 1833, he professed religion, and was baptized by Rev. Jonathan Dewees into the fellowship of the Warrior Creek Baptist church; removing to Texas, he was ordained, in 1844, a deacon of Providence Baptist church, Washington County, Rev. Wm. M. Tryon, Rev. R. E. B. Baylor, and Rev. Hosea Garrett acting as the Presbytery. He has continued in the office till this time. He served as clerk of Providence church from 1848 to 1868. In October, 1856, at Cold Springs, Walker County, he was elected clerk of the Union Association, and

he is still clerk. In October, 1859, at Waco, he was elected recording secretary of the Texas Baptist State Convention, and continues still in the office. He has been a director of the Convention



JUDGE OLIVER HAZARD PERRY GARRETT.

since 1850, and a trustee of Baylor Female College from the date of its charter. In the mean time he has been an active farmer, a successful land surveyor, and he has served one or two terms as chief judge of the county. Few Baptists in Texas have been in labors so steady and abundant. He is now an active deacon of Brenham church, ready for every good word and work. Two sons are at the bar, and one a student at Louisville for the ministry, all Baptists, and his two daughters are Baptists and married to Baptists.

Garrott, Col. Isham W., was born in Wake Co., N. C., in 1816; educated at Chapel Hill; came to Alabama and settled in Greenville; moved to Marion in 1840; baptized in 1846; a distinguished lawyer; twice represented Perry County in the State Legislature; a Presidential elector in 1860; colonel of the 20th Ala. Regiment; killed at Vicksburg, June 17, 1863. His convictions were strong. He avowed them fearlessly and carried them out honestly. He was remarkable for his industry, uprightness, temperance, and courage; a consistent member of the church; liberal in the support of his church and of every worthy enterprise; unostentatiously kind to the poor; a warm friend of education; a trustee of Howard College at the time of his death and for many years previous.

Gartside, Deacon Benjamin, was born in Eng-

land, May 26, 1794. His parents were members of the Baptist church of Ogden. Like his father he became a manufacturer in his native land. He came to this country in 1831. He first settled at Blockley, then at Manayunk, and finally, in 1852, at Chester, Pa. He has been greatly prospered in his business, and in his financial transactions he has an unsullied reputation.

He was baptized in 1839, and united with the Blockley church. When the First Baptist church of Chester was organized, in 1869, he became one of its constituent members. He gave more than half the money needed to pay for the erection of the new meeting-house, and he presented the parsonage as a free gift to the church. In his relations with the people of God he has always been the warm friend of the pastor. He began in early life to give to the Saviour's cause, and this spirit has grown with his means and years; he is a large-hearted benefactor of every department of our denominational work.

He is characterized by deep humility, sincere piety, an exalted sense of business integrity, and an abiding interest in the triumph of the Redeemer's kingdom.

Gaston, Rev. R., was born in England, Oct. 23, 1841, and came to America with his parents at the age of ten years. At seventeen years of age he entered the City Flouring Mills of Des Moines, Iowa, and continued in that business for five years. During this time he was converted, and united with the First Baptist church of Des Moines. In 1864 he entered Shurtleff College to prepare himself for the ministry. He graduated at the Baptist Union Theological Seminary of Chicago in 1871. He was settled at Winterset, Iowa. He afterwards took charge of the church at Waterloo, Iowa, where he still preaches. During this pastorate of six years many have been baptized. The church has grown numerically, financially, and spiritually, and is now one of the largest Baptist churches in the State. They are at present engaged in the erection of a church edifice, which when completed will be one of the finest in Iowa.

Gates, Rev. Alfred, was born in Granville, N. Y., Sept. 22, 1803; became a teacher; studied for the ministry at Hamilton Literary and Theological Institution, New York; ordained in Willimantic, Conn., in 1831; settled with the Baptist church in Preston, Conn., and with various churches, always with favor and success; something of an evangelist; ardent promoter of domestic, home, and foreign missions; died at Lake's Pond, Montville, Conn., Jan. 30, 1875, aged seventy-three years; a man very useful, and universally beloved.

Gates, Rev. George E., was born at Malvern Square, Annapolis Co., Nova Scotia. He graduated from Acadia College in 1873, and soon after

was ordained as pastor at Liverpool, Nova Scotia, where he usefully labored until his acceptance of the pastorate of the Baptist church at Moncton, New Brunswick, June, 1880.

Gates, Rev. Oliver W., was born Feb. 24, 1830, at Preston, New London Co., Conn.; converted at the age of twelve; baptized into the Preston church, Rev. N. E. Shailer pastor; conducted religious meetings when eighteen; soon after licensed to preach; entered Literary Institution, Suffield, Conn., in 1849; was a student four years, a teacher one; joined the Junior class of Madison University in 1854; graduated in 1856; was assistant teacher in Hamilton Female Seminary; spent one year in Theological Seminary, meanwhile supplying the Baptist church at Whitesborough, N. Y.; ordained Sept. 2, 1857, at Greeneville, Norwich, Conn.; pastor at Greeneville three years; supply at Hanson Place, Brooklyn, N. Y., one year; settled at Norwalk, Conn., as pastor, in 1861; remained there until 1873; removed that year to San Diego Cal., and served the San Diego church seven years. During his Norwalk ministry, spent part of one winter at Jacksonville, Fla., and assisted the church there. Mr. Gates has written several papers for the *Missionary Magazine*, sermons and a variety of articles in religious papers, "Glimpses of San Diego," a poem; "The Independence of Baptist Churches," "The Test; or, Have I the Spirit of Missions?"

At Norwalk was a member of the Board of Education, and for some years was secretary of the Norwalk and vicinity Bible Society. He is one of the most devout, earnest, and universally beloved of all the Baptist ministers on the Pacific coast. His wife is a highly gifted lady, thoroughly consecrated to Christ, and has charge of the Point Loma Seminary for young ladies, of which she is the founder.

Gaulden, Rev. C. S., pastor at Thomasville, Ga., was born in Liberty County, May 1, 1812, and was educated at Franklin College, now the State University, Athens. He professed faith, and was baptized by Rev. James Shannon, in 1826. He studied law and practised the profession twenty years, then was ordained, and began to preach about 1845, at Lumpkin. In 1859 he moved to Brooks County, organized the Baptist church at Quitman, and was its first pastor. He is now pastor at Thomasville, where he resides. Tall, and spare in form, earnest and straightforward in preaching, and rather vehement in manner, Mr. Gaulden is a man of influence and usefulness. For seven years he has been the moderator of the Mercer Association. He is a sound Baptist in doctrines and piety.

Gaunt, Mrs. Elizabeth, lived in London, England, in the dark days of wicked King James II.

Mrs. Gaunt was a member of a Baptist church, and a lady of great benevolence. She was accustomed to visit the jails, and to relieve the wants of the victims of persecution of every oppressed denomination. Her reputation for generous acts was the cause of her martyrdom. The cruel king was greatly enraged that rebels against his authority should meet with a protecting roof and a little food from any of his subjects; and he resolved to be more severe to those who showed kindness to his outlawed enemies than to the traitors themselves. A rebel named Burton, hearing of the charitable deeds of Mrs. Gaunt, sought and found shelter and food in her house; but, learning the anger of the king against those who treated his enemies with humanity, with a depth of baseness seldom exhibited by the most abandoned of our race, he went and denounced Mrs. Gaunt to the authorities. She was seized and tried, and without the required number of witnesses was illegally condemned, and cruelly burned to death. She placed the straw around her at the stake so that she would be speedily reduced to ashes, and she behaved so gently, and yet so courageously, that "all the spectators were melted into tears." According to Bishop Burnet, she said to the spectators "that charity was a part of her religion, as well as faith. This, at worst, was the feeding of an enemy; so she hoped she had her reward with him for whose sake she did this service, how unworthy soever the person was that made so ill a return for it. She rejoiced that God had honored her to be the first that suffered by fire in this reign; and that her suffering was a martyrdom for that religion which was all love." She perished at Tyburn, Oct. 23, 1685. No doubt her holy blood was one of the powerful causes which summoned down the vengeance of heaven on the guilty king, and which sent him from his throne and country a crownless and cowardly fugitive. A writer familiar with the character of Mrs. Gaunt says, "She stood most deservedly entitled to an eternal monument of honor in the hearts of all sincere lovers of the Reformed religion. All true Christians, though in some things differing in persuasion from her, found in her a universal charity and sincere friendship, as is well known to many here, and also to a multitude of the Scotch nation, ministers and others, who, for conscience' sake, were thrust into exile by the rage of bishops. She dedicated herself with unwearied industry to provide for their support, and therein I do incline to think she outstripped every individual, if not the whole body of Protestants, in this great city [London]. Hereby she was exposed to the implacable fury of the bloody Papists, and of those blind tools who co-operated to promote their accursed designs; and so there appeared little difficulty to procure a jury, as there were well-

prepared judges, to make her a sacrifice, as a traitor, to holy church."

Treacherous Burton must have set a high estimate upon the value of his life, when he was ready to offer this noble woman as a burned sacrifice for it. But long since in the eternal world he has learned that the preservation of the most precious life on earth is not worth one wicked act.

Gear, Rev. H. L., son of Rev. Hiram Gear, was born at Marietta, O., Dec. 1, 1842; graduated from Marietta College in 1862, and remained one year after as tutor; July 6, 1863, married Miss Cornelia, daughter of Judge P. Van Clief, of California; removed to California and practised law seven years in partnership with Judge Van Clief. In 1870 returned to Marietta, where he entered into law partnership with Hon. T. W. Ewart. In August, 1872, was ordained as pastor of the Newport and Valley churches. In July, 1875, became pastor of the church at Norwalk, O., and in February, 1876, was chosen corresponding secretary and superintendent of missions by the Ohio Baptist State Convention, which position he still holds.

Mr. Gear has published in the *Journal and Messenger* an extended reply to Dale's "Classic Baptism." The Publication Society has issued a treatise from his pen on "The Relation of Baptism to the Lord's Supper." He has also published various articles, sermons, and addresses. He is a thoughtful and earnest man, and is much esteemed for his work's sake.

General Baptists. See ENGLISH BAPTISTS.

Georgetown College, located at Georgetown, Scott Co., Ky., is the fifth Baptist university, in order of time, on the Western continent, and the first west of the Alleghanies and south of the Potomac. It was chartered by the Kentucky Legislature in 1829. On the 2d of September of that year Dr. Wm. Stoughton was elected to its presidency, but died before he reached Georgetown. In June of the next year Dr. Joel S. Bacon was elected president. The "Disciples" had just seceded from the Baptists in Kentucky, and were making a most determined and persistent effort to get possession of the college. After being perplexed and annoyed by lawsuits two years, Dr. Bacon resigned. The presidential chair remained vacant about four years, when, in 1836, Rev. B. F. Farnsworth was appointed to the position, but the controversy about the property, or rather the prerogatives of the college, still continued, and he resigned within a few months. In 1838, Rev. Rockwood Giddings was elected president, and within one year secured to the Baptists the peaceable possession of their college and a subscription of \$80,000 towards an endowment, when he died. In 1840, Rev. Howard Malcom, D.D., was elected president, and served ten years, during which period the college was

prosperous. He was succeeded by Rev. Dr. J. L. Reynold, who conducted the institution two years and resigned. Rev. D. R. Campbell, D.D., LL.D., became president in 1853. Under his management the college was prosperous in a high degree until the breaking out of the civil war, when its operations were again seriously embarrassed. In 1865, Dr. Campbell died, and was succeeded by Rev. Dr. N. M. Crawford. He presided over it for five years, when he resigned, and, in 1871, Rev. B. Manly, D.D., was chosen president. The course of the college was even and harmonious during his eight years' administration. In June, 1880, Dr. Manly having resigned, Rev. R. M. Dudley, D.D., was elected president. The college grounds and buildings are valued at \$75,000, and its invested funds at \$80,000. Since the college was established over 2000 students have been matriculated, and more than 200 of these have become ministers of the gospel.

Georgia Baptist, The, a weekly newspaper, published at Augusta, Ga., as the organ of the colored Baptists of Georgia, and under the auspices of the Missionary Baptist Convention (colored) of Georgia. It advocates Baptist principles, ministerial education, Sunday-schools, missions at home and abroad, and the temperance cause. It was commenced in 1880, and is a handsome four-page paper, ably edited by Rev. W. J. White, of Augusta, Ga.

Its existence manifests great zeal and intelligence among the colored Baptists in Georgia. Its editor is its business manager, and he says editorially, and it deserves to go on record, "We have tried to so manage the pecuniary part of the business as to have no failure, and we feel safe in saying that we consider the life of the *Georgia Baptist* now assured. We have bought and paid for the outfit of our office, and have as good material as there is in any printing-office in the State. We have a colored printer to superintend the work on our paper, and we have young colored men as compositors."

Georgia, Baptist Banner of, is a weekly paper published at Cumming, J. M. Wood and J. J. Morris, editors and proprietors. It was originated by the latter in the fall of 1876, and he became its chief editor in January, 1880. During its existence it has secured a good circulation. It is a paper of pronounced Baptist views, and reaches a large population of Baptists in Northeast Georgia.

Georgia Baptist Convention, History of.—In the year 1800 the Georgia Association met at Sardis, Wilkes Co., and adopted a resolution appointing a meeting at Powelton, in May, 1801, to consult in regard to mission work. The meeting was held, and the Association was advised to form a missionary society. This was approved by the Association, which appointed another meeting in

May, 1802, for consultation as to the proper steps to be taken. That meeting also recommended a General Committee to be appointed, to consist of three members of each Association. This was approved by the Associations of the State, and delegates were sent in May, 1803, and they elected a committee. The delegates appointed by the Georgia, Savannah, Hephzibah, and Sarepta Associations met again at Powelton, and chose a General Committee of twelve, as follows: Jesse Mercer, Henry Holcombe, Lewis C. Davis, James Matthews, A. Marshall, Charles O. Screven, Thomas Rhodes, Benjamin Brooks, Benjamin Moseley, Stephen Gafford, Joseph Clay, and Thomas Polhill. Henry Holcombe was made president, Jesse Mercer vice-president, T. Polhill secretary, and B. S. Screven treasurer, and a constitution was adopted. This committee continued for ten years, and was highly useful. It was the germ of the Georgia Baptist Convention. During its existence, besides encouraging mission work, it established and, in 1806, opened Mount Enon Academy, fourteen miles southwest of Augusta, mainly through the exertions of Henry Holcombe, sustained ably by Judge Clay, Jesse Mercer, and Joel Early, Sr., a committee appointed to act as agents by the General Committee. It passed out of existence in 1813, during the war, but was in a manner revived, through the influence and action of the Savannah Association. That Association organized a missionary society, called "The Savannah Baptist Society for Foreign Missions," under the form of a standing committee for missions in 1813, and, in 1814, sent a messenger bearing the constitution and a circular of this society to the Georgia Association, which met at Powelton, October 8. Jesse Mercer presented and read the circular and constitution, and the result was the formation, next year, 1815, of a strong missionary society in the Georgia Association, with a large amount in its treasury, and the name of "Mission Board of the Georgia Association" was given in 1816. The Ocmulgee and Ebenezer Associations followed the example of the Georgia, and in 1820 the three Associations united to send a missionary among the Creek Indians. A mission was established among the Cherokee Indians in North Georgia also, and a flourishing church was constituted and maintained there. In 1820, Dr. Adiel Sherwood offered a resolution in the Sarepta Association, through Charles J. Jenkins, the clerk, recommending to the Associations of the State the formation of a "General Baptist Association." Delegates appointed by the Georgia and Ocmulgee Associations met at Powelton, Hancock Co., and on the 27th of June, 1822, adopted a constitution drafted and supported by Wm. T. Brantly, the elder. Thus was formed and constituted the General Baptist Association of Georgia, which name,

in 1828, was changed to "Baptist Convention of the State of Georgia." Its specific objects are:

"1. To unite the influence and pious intelligence of Georgia Baptists, and thereby to facilitate their union and co-operation. 2. To form and encourage plans for the revival of experimental and practical religion in the State and elsewhere. 3. To aid in giving effect to useful plans of the several Associations. 4. To afford an opportunity to those who may conscientiously think it their duty to form a fund for the education of pious young men, who may be called by the Spirit and their churches to the Christian ministry. 5. And to promote pious, useful education in the Baptist denomination."

The Convention had many difficulties to contend with at first, and for years the opposition to it was exceedingly bitter, but it gradually gained strength and efficiency, and so increased the number of its constituents, that at present it embraces thirty-seven Associations, besides various mission societies. As a mission body it sent delegates to the Triennial Convention, until the division in 1845. Since that time it has always been represented in the Southern Baptist Convention, and has been a liberal supporter of the mission work engaged in by its two boards. It has fostered education strongly, and has made the instruction of pious young men called to the ministry one of its leading objects. By the liberality of its early founders Mercer University has been established and sustained, and several high schools under its auspices are conferring great benefits upon the young of both sexes.

Georgia Baptist Seminary, The, for young ladies, is situated in the town of Gainesville, Hall Co., Ga. This institution arose from a desire on the part of the friends of education to establish a large female university in Georgia. The matter was broached in the Georgia Baptist Convention, and a committee of twenty was appointed to choose a location for it. In 1877, when the Convention met at Gainesville, as that town offered \$25,000 to aid the enterprise, it was selected as the home of the institution. Work was commenced on July 4, 1878, and on the 11th of September following the school was opened with flattering prospects. During the first year of its existence it had in attendance 94 pupils, and during the second year 125. It has a full corps of experienced and popular teachers, and is presided over by Rev. Wm. C. Wilkes, an able educator.

Georgia Baptists, History of.—It is a historical fact that Baptists, whose descendants now dwell in Georgia, came over in the same ship with Oglethorpe, when he settled the province in 1733. Among the earliest settlers were Wm. Calvert, Wm. Slack, Thomas Walker, William Dunham, and a

gentleman named Polhill, a well-known Baptist name in Georgia at the present time. These probably united with some of the converts of Nicholas Bedgewood and formed a branch of the Charleston Baptist church at Whitefield's Orphan House, nine miles below Savannah. Nicholas Bedgewood, an Englishman, came over with Whitefield about 1751, and was put in charge of the Orphan House. He was converted to Baptist sentiments in 1757, and joined the church at Charleston, being baptized by Rev. Oliver Hart, the pastor. Two years after this he was ordained, and in 1763 he baptized several converts among the officers and inmates of the Orphan House. Among these was Benjamin Stirk, who became a minister and settled at Newington, eighteen miles above Savannah, in 1767. He preached in his own house, and at Tuckasuking, about forty miles north of Savannah, where he constituted a branch of the church at Euhaw, S. C., with which he had connected himself, there being no Baptist church in Georgia. He died in 1770. The following year Edmund Botsford, from England, converted in Charleston, and a licentiate of the Baptist church there, sent out as a domestic missionary, came over from Euhaw, S. C., at the call of the Tuckasuking brethren. He began in June, 1771, a ministerial career of most zealous usefulness in Georgia, which continued without intermission for eight years. Ordained in 1773, he preached all over the country from Augusta to Savannah, baptized 148 persons, organized the Botsford church twenty-five or thirty miles below Augusta, and laid the foundations of future churches. Having embraced the American cause in the Revolutionary struggle, he fled first to South Carolina and then to Virginia, when, in the spring of 1779, Georgia was conquered by the British. This was the second source from which Baptist principles found an entrance into the State; a third was still farther northward.

In January, 1771, Rev. Daniel Marshall, an ordained Baptist minister of great piety, zeal, and ability, originally from Connecticut, moved into Georgia from South Carolina with his family, and settled on Kiokee Creek, about twenty miles northwest of Augusta. In the spring of 1772 he organized the Kiokee church there, the first Baptist church constituted in Georgia. Botsford church, formed the following year by Edmund Botsford, was the second. Daniel Marshall continued pastor of the Kiokee church until his death, in 1784, being succeeded by his son, Abraham Marshall, who was succeeded in turn by his son, Jabez P. Marshall, in 1819.

In 1784 the first Baptist Association, known as the Georgia, was formed in the State, probably at Kiokee church. At that time there were but six or eight Baptist churches in Georgia, and it is prob-

able that the following were the original constituent churches of the body: Kiokee, Red Creek (now Abilene), Little Brier Creek, Fishing Creek, and Upton's Creek. To these were added next year Phillip's Mills and Whatley's Mills (now Bethesda). The principal ministers at that time were Abraham Marshall, Silas Mercer, Sanders Walker, Peter Smith, Lovelace Savidge, William Franklin, and Alexander Scott. The growth of the Association, which at that time embraced the whole denomination, was very rapid. In 1788 the churches numbered 31; in 1790 they numbered 32, with 2877 members, and 20 ministers, 17 of whom were ordained; and in 1792 the number of churches had increased to 56, scattered over a wide scope of country, some of them being in South Carolina. In 1794 the churches which were in the southern part of the Association were dismissed to form the Hephzibah Association, the second formed in the State. About this time the churches in South Carolina were dismissed also. In 1798 other churches obtained letters of dismissal, and formed, in 1799, the Sarepta Association. Notwithstanding all these withdrawals, the Georgia Association still contained 52 churches in 1810, when all south of the Oconee petitioned to be dismissed. These were constituted into the Ocmulgee Association, the third formed directly from the Georgia. The Savannah River Association had been organized in 1803; there were now five Associations in the State.

The early ministers of the denomination, impelled by a burning desire to preach the gospel, went everywhere proclaiming the Word, and the Lord blessed their work greatly. Again and again great and general revivals of religion swept over the State in consequence of their faithful preaching. In 1802 not less than 3345 new converts were added to the four Baptist Associations of the State. In 1812-13 over 1200 were baptized in the Sarepta Association alone, and a great blessing descended upon the entire State. In 1827 a memorable and most remarkable revival of religion commenced in Eatonton under the preaching of Adiel Sherwood, and resulted in the addition of not less than 15,000 or 20,000 to the Georgia Baptist churches. More than 5000 baptisms were reported that year in three Associations,—the Georgia, the Ocmulgee, and the Flint River. After a sermon preached in the open air by Dr. Adiel Sherwood at Antioch church, in Morgan County, during which the Holy Spirit gave him uncommon liberty, 4000 persons came forward for prayer, and for fifteen years afterwards persons who joined the Antioch and other churches referred to that sermon and time as the cause and date of their conversion.

A new and, in general, a more cultivated class of ministers, and, perhaps, not one whit behind the former generation in zeal and piety, next appeared;

and from that day to the present, the ministers, as a class, having better opportunities for education, have kept pace with the advancing intelligence of the age. Many of the Georgia Baptists, in their associational and conventional action, have manifested an ardent desire to promote the cause of missions in the world, and of education in the denomination.

Their organization for mission work extends back to the beginning of the century, while their efforts to promote education have resulted in the establishment and maintenance of one first-class university, two large high schools for young men, six colleges for young ladies, all of high grade, and one high school for the young of both sexes. These institutions have real estate and endowments worth at least \$480,000. They have unflinchingly, and from the earliest period, shown themselves opposed to all union of church and state, the friends of entire religious liberty and of human rights. It was owing to a protest of the Georgia Association, in 1785, presented by Silas Mercer and Peter Smith, that the State Legislature repealed a law, then recently enacted, "giving two pence per pound to the minister chosen by any thirty families, for his support, to be paid out of the State treasury." At that time the Baptist denomination was largely in the ascendancy in point of numbers in the State; its ministers were the most numerous, and, consequently, the largest amount of the State grant would have come to them.

It was owing to a petition drawn up by Dr. H. H. Tucker, and presented to the State Legislature, in 1863, signed by a number of distinguished Baptists, that the following section in the new code was immediately repealed: "It shall be unlawful for any church, society, or other body, or any persons, to grant any license or other authority to any slave, or free person of color, to preach or exhort, or otherwise officiate in church matters." The principal plea made was that the section was a violation of religious liberty, to which the Baptists of the State would never submit.

At its session in 1864, the Georgia Association adopted the following resolution unanimously; it is condemnatory of the practice of separating husband and wife, which sometimes occurred during the slavery era:

"Resolved, That it is the firm belief and conviction of this body that the institution of marriage was ordained by Almighty God for the benefit of the whole human race, without respect to color; that it ought to be maintained in its original purity among all classes of people in all countries and in all ages till the end of time; and that, consequently, the law of Georgia, in its failure to recognize and protect this relationship between our slaves, is essentially defective, and ought to be amended."

This resolution, also, was drawn up and offered by Dr. Henry H. Tucker.

In 1794, in the Georgia Association, which met at Powell's Creek meeting-house (now Powelton), Hancock Co., a memorial to the Legislature, that a law be made to prevent the future importation of slaves, was presented, read, and approved, and ordered to be signed by the moderator and clerk. Henry Graybill and James Sims were appointed to present the memorial to the Assembly. Abraham Marshall was moderator, and Peter Smith clerk.

In general, when a course of action has been decided, the Baptists of Georgia are harmonious. In regard to church order they are very strict, and in doctrine they are strongly Calvinistic.

The progress and growth of the denomination will perhaps be best exhibited by the following statistical table, which, though only approximately correct, is rather *under* than *over* the true figures:

Year.	Churches.	Ministers.	Members.	Associations.
1788.....	32	31	2,877	1
1790.....	42	72	3,211	1
1794.....	75	92	4,800	5
1812.....	163	109	14,761	5
1824.....	264	145	18,108	10
1829.....	356	200	28,268	16
1832.....	509	225	38,382	18
1835.....	583	298	41,810	22
1840.....	672	319	48,302	43
1845.....	771	464	56,388	46
1851.....	847	613	65,231	59
1860.....	996	786	84,022	65
1870.....	1218	831	115,198	70
1880.....	2663	1553	219,726	83

Of these, there are 27 Associations with 912 churches, 700 ministers, and 98,000 church members, who are colored Baptists. Of the remainder, about 10,000 are anti-mission, leaving the approximate number of white Baptists friendly to missions 112,000.

According to its report the State Mission Board of the Georgia Baptist Convention employed, during the last Convention year, twenty-four missionaries, for all or a part of the year, four of whom were colored. The present year it is employing about the same number, of whom five are colored. The Rehoboth Association sustains J. S. Morrow, white, as a missionary in the Indian Territory, and he has the guidance and supervision of many churches which have pastors.

Georgia, Cherokee Baptist Convention of.—On the 23d of November, 1854, a number of brethren appointed by the Middle Cherokee and Coosa Baptist Associations met at Cassville, Ga., to form an organization to take charge of the Cherokee Baptist College at Cassville. There were present John Crawford, J. W. Lewis, A. W. Buford, A. R. Wright, and Z. Edwards from the Middle Cherokee Association, and E. Dyer, W. Newton, J. M. Wood, C. H. Stillwell, W. S. Battle, and S. W. Cochran, from the Coosa Association. G. W. Tumlin from the Tallapoosa Association, and N. M. Crawford, J. S. Murray, Wm. Martin, J. D.

Collins, T. G. Barron, J. H. Rice, H. S. Crawford, and M. J. Crawford, were also present, and were invited to take seats and assist in the deliberations. Rev. John W. Lewis was elected moderator, and C. H. Stillwell clerk. On motion of C. H. Stillwell, "A Convention, to be known as the Cherokee Georgia Baptist Convention," was organized, and a constitution was prepared and adopted.

The principles upon which the Convention was constituted were those "exhibited in the Scriptures, and generally received by the Baptist denomination of Georgia;" the specific objects were declared to be, "1. To unite the friends of education, and to combine their efforts for the establishment and promotion of institutions of learning, where the young of both sexes may be thoroughly educated on the cheapest practicable terms. 2. To foster and cherish the spirit of missions, and to facilitate missionary operations in any or every laudable way." These objects were afterwards enlarged, and were made to include the distribution of the Bible and other good books, and the education of indigent young ministers and orphans.

There was no money basis to the representation, and Associations, churches, and societies approving and co-operating, might send messengers. The Convention grew to be a strong and useful body, very earnest in the advocacy and support of its measures, but was broken up entirely by the war. In sentiment it was what has been denominated as "landmark," generally. The following are the names of those who have officiated as president during its existence: J. W. Lewis, J. M. Wood, Edwin Dyer, and Hon. Mark A. Cooper.

Among the instrumentalities which this Convention put in operation for the promotion of its operations was a paper called *The Landmark Banner and Cherokee Baptist*, which it determined to publish at its session in Dalton, in the spring of 1859.

Rev. Jesse M. Wood was selected for editor, and the first number was issued at Rome, in October, 1859. The paper was published in Rome until June, 1860, when it was removed to Atlanta, and the "Franklin Publishing House" was formed. Soon after, Rev. H. C. Homady was added to the editorial staff, A. S. Worrell becoming also the book editor. The paper had the service of much talent, and made itself felt in the denomination, being outspoken and very decided in some of its views. The war coming on, serious financial embarrassments occurred. The publishing house was sold to J. J. Toon, and the paper passed into other hands, and finally suspended, crushed out of existence by the exigencies of war. Before it expired its name was changed to *The Banner and Baptist*.

Georgia, Colored Baptists of.—In a work of this sort the distinction between white and colored Baptists must be preserved, since their organiza-

tion, history, and operations are at present entirely distinct.

Previous to and during the war the colored Baptists were generally members of the white Baptist churches, although in many instances they had separate houses of worship, and sometimes their churches were independent. Their training, discipline, and religious worship were supervised by the white Baptists, who regarded them strictly as members of their churches. They assisted in their conferences, sustained their pastors in whole or in part, and aided by advice in troublesome cases of discipline. In many country churches a part of the building was assigned to the colored brethren, or else a time for their special services was given to them, when the pastor of the white church preached to them. No white pastor ever presumed to ignore or neglect the colored members. The Associations nearly always appointed missionaries to the colored people, and in the State Conventions their religious wants were sacredly regarded. The result was that at the conclusion of the war there was all over the South an immense number of colored Baptists, many of whom were organized into churches. These statements would hold good in regard to the Methodists of the South. There was no ecclesiastical separation of the races until after the close of the war. The colored Baptists were then "dismissed" from the white churches, generally in a formal and regular manner, at their own request, and they formed themselves into churches, being always advised and assisted when necessary by their white brethren. They were also aided by them largely in the formation of their Associations and Conventions, and in many cases the white ministers held Institutes for the instruction of colored ministers. The consequence in Georgia has been that the best feeling exists between the white and colored Baptists. The latter are organized very much after the manner of the white Baptists, and they have exhibited a zeal and intelligence in the highest degree commendable. All this, however, is largely to be attributed to the training received from the white Baptists, and to the good feeling and pleasant relations existing religiously between the two races. That the white Baptists have not done more for their colored brethren since the war has been solely because of inability on account of the generally impoverished condition of the country.

ORGANIZATION.

The colored Baptists of Georgia are formed into 28 Associations, which contain 875 churches, with a membership of more than 108,000. At least half of these churches maintain Sunday-schools. The Associations send delegates each year to a State Convention organized on missionary principles, called "The Missionary Baptist Convention of

Georgia," the main object of which is to organize and establish churches and Sunday-schools throughout the State and to promote theological education, as may be seen by the following:

"It shall be the object of this Convention—

"1. To employ missionaries to travel through the waste places of our State and gather the people and preach the gospel to them, and aid them in every way possible, and especially in organizing both churches and Sunday-schools.

"2. To establish a theological institute for the purpose of educating young men and those who are preaching the gospel and have the ministry in view, or any of our brothers' sons that sustain a good moral character, and to procure immediately some central place in Georgia for the establishment of the same."

Auxiliary to and a part of this State Convention is the "Missionary Baptist Sunday-School Convention," which is actually a separate body, though composed of the members of the State Convention, and governed by the same rules. It is well officered and is a very efficient body, and it is doing a good work in establishing Sunday-schools. Its last report embraces over 200 schools, containing nearly 1000 teachers and 14,000 scholars, which raised during the year \$321.61.

The school at Atlanta for the education of colored ministers is doing a noble work for a large number of students, and through them for the numerous churches to which they shall minister.

Georgia Female College, which is situated in Madison, Morgan Co., Ga., 104 miles from Augusta and 67 from Atlanta, was incorporated by an act of the Legislature of Georgia on the 25th of January, 1850. At that time it was known as "Madison Collegiate Institute," but soon afterwards the board of trustees, by a legislative amendment, changed the name to "Georgia Female College." The institution was founded under the auspices of the Baptists, and the men mainly instrumental in establishing it were residents of Madison. George Y. Browne was called to the care of the institute in 1850, and assumed the presidency of the college in 1851, afterwards ably and successfully conducting its operations for ten consecutive years. In 1861 he removed to Alabama, but in 1870 returned to Madison and again accepted the presidency, which declining health compelled him to resign in 1878. As an instructor Geo. Y. Browne had no superior and but few equals, and those who enjoyed the benefit of his instruction received no superficial education.

Besides Mr. Browne, other distinguished men have as its presidents done honor to the institution. Notably among them may be named Rev. I. R. Branham, D.D., whose cultivated mind and heart left an indelible impress on all who came under his

charge. Prof. A. S. Towns, of South Carolina, was also president for a brief period, and gave perfect satisfaction to his patrons. R. T. Asbury, late president of Monroe Female College, now has charge of this noble institution, having lately assumed the position. He has a widely extended reputation as a thorough and successful teacher, and is aided by an able corps of assistants. The main college building is a large and well-arranged brick edifice, situated in a beautiful grove, and presenting an attractive appearance. The college has a fine philosophical apparatus. The president of the board of trustees is Col. John B. Walker, a distinguished Baptist layman, who aided so largely in establishing the institution. The secretary and treasurer of the college is Rev. Samuel A. Burney, son of T. J. Burney, the former secretary and treasurer, who was also one of the warmest friends of the college. Perhaps no female college in the State has sent out more well-educated young ladies than this one.

German Baptist Publication Society.—This society was organized by the German Baptists in the United States and Ontario at the Triennial Conference held at Wilmot, Ontario, in 1866. It owed its origin to a deep conviction that the press should be more extensively used in disseminating Baptist principles among the Germans in this land. For some years previous to this there had been published a monthly paper, first under the editorship of Rev. K. A. Fleischmann, and subsequently under that of Rev. A. Henrich. This paper was adopted by the new society, and Rev. P. W. Bickel was appointed its editor and at the same time secretary of the society. The society progressed slowly for five years, when, through the activity of Rev. P. W. Bickel, a capital was raised for the more extensive prosecution of the work. Mr. J. T. Burghardt, a member of the German church at Louisville, Ky., proved himself a noble helper at the right time. He offered to give to the society a cash donation of \$2000 on condition that the German churches would make up an equal sum. The condition was fully complied with. These donations were used in the year 1872 in buying a piece of property in Cleveland, O. A house was erected, types, presses, and machinery were bought, books, tracts, and papers explaining and defending our principles were published and spread broadcast over the land. These publications have given material help in spreading Baptist principles among the Germans and in increasing the membership. In 1874 *Der Sendbote*, the weekly periodical of the society, was enlarged to eight pages. The first accommodations becoming too small, in 1878 a large three-story building was erected at the corner of Jayne Avenue and Dayton Street (on a lot donated to the society by the Cleveland Baptist Union),

where the business is now carried on, and where every facility is had for doing first-class work.

The society is sending forth its publications into many lands. Its weekly and Sunday-school papers circulate not only in this country, but also, to some extent at least, in Germany, Russia, and Australia, and even in South Africa, wherever in these lands German emigrants are found.

The regular publications of the society are *Der Sendbote*, a weekly paper, and three monthlies, *Der Muntere Saemann* (The Cheerful Sower), a child's paper, *Die Sonntagsfreude* (Sabbath Joy), a lesson paper, and *Der Wegweiser* (The Guide), a monthly tract for general distribution. There are also issued from time to time books and pamphlets for the use of the German Baptist churches.

In 1878, Rev. P. W. Bickel, D.D., having been sent by the American Baptist Publication Society to organize and conduct a Publication Society at Hamburg, Germany, Rev. J. C. Haselhuhn was elected to fill his place, and is now the chief executive officer.

German Baptists in America.—Rev. K. A. Fleischmann was sent by George Müller, of Bristol, England, to preach the gospel to the Germans in America. There existed at the time great religious destitution among the Germans in the New World. Mr. Fleischmann commenced his labors in Newark, N. J., where, in October, 1839, the first German converts were baptized. The believers whom he baptized were united in an organization for mutual edification, yet it seems that a regular Baptist church was not formed there until 1849, when this body of believers fully accepted the principles of the Regular Baptists, and united with the East New Jersey Baptist Association. Leaving Newark, N. J., Mr. Fleischmann labored successfully in the city of Reading, Pa., and especially in Lycoming Co., Pa., and then removed to Philadelphia, where through his zealous efforts a church of baptized believers was founded in May, 1843. This church was received into the Philadelphia Association in 1848. Subsequent to the formation of the church in Philadelphia, regular German Baptist churches were formed under the labor of godly men in New York in 1846, in Rochester, N. Y., in 1848, in Buffalo in 1849, in St. Louis, Mo., in 1850, in Chicago, Ill., in 1850, and in Bridgeport, Ont., in 1851.

In 1851 the number of missionaries and churches had so far increased that a Conference of pastors and churches was formed at Philadelphia, Pa. The ministers who attended this first Conference were J. Eschmann, K. A. Fleischmann, A. Henrich, A. Rauschenbusch, and A. von Puttkammer. A few delegates also were in attendance. Letters were sent by several missionaries who could not be present. It was indeed a day of small things, but foundations were laid in faith for the work of the future.

A hymn-book for the churches was projected and subsequently published by the American Baptist Publication Society. It was felt that a periodical was needed for the diffusion of Baptist principles among the Germans, and for the successful advancement of the missionary enterprise in the churches, and Rev. K. A. Fleischmann was appointed to edit a monthly paper for that purpose. Providentially, in the same year a way was opened by which young and older men in the churches, who felt themselves called to enter the harvest-field, could obtain the necessary preparation. A German department had been formed in connection with the Rochester Theological Seminary. The next annual meeting of the Conference, held in Rochester in 1852, proved that encouraging progress had been made in every direction.

In 1859 the number of the churches had so far increased that the Conference was divided into the Eastern and the Western, comprising the Eastern and Western States, each Conference restricting its special missionary work to its immediate field. Great help in the extension of the work came from three causes,—the services which the German theological department at Rochester rendered in furnishing men qualified to be pastors, the timely and continued aid and co-operation of the American Baptist Home Mission Society and kindred organizations, and the providential guidance through which such men of talent, zeal, and piety as Rev. A. Rauschenbusch, A. von Puttkammer, A. Henrich, H. Schneider, and a number of others, were led to accept Scriptural views concerning baptism. Thus faithful men, some of whom had been very useful long before they became Baptists, were called into this work, and doors of extensive usefulness were opened to them.

The denomination continued to spread, especially in the Western States, whither the tide of German immigration was moving. Since the separate organization of the Western Conference its work has extended into the States of Illinois, Indiana, Iowa, Kansas, Kentucky, Michigan, Minnesota, Missouri, Nebraska, Ohio, Wisconsin, Oregon, and Texas; and that of the Eastern Conference, though not embracing so large a territory, has been constantly growing.

It was soon felt that the interests of the German cause would be greatly aided by a Triennial Conference, embracing both Annual Conferences and all the churches. The first meeting of the Triennial Conference was held in September, 1865, with the church at Wilmot, Ontario. Rev. K. A. Fleischmann presided, and Revs. J. C. Haselhuhn and J. S. Gubelmann were appointed secretaries. A German Publication Society was formed, the religious periodical of the churches changed into a weekly paper, and placed under the editorship of Rev. P. W. Bickel.

When the first Conference met in Philadelphia, Pa., in 1851, there were in all 8 churches, 8 pastors, and 405 members. In 1880 there were 4 Conferences, or Associations, 130 churches, 115 pastors, and 9020 members. Counting those who were converted through the labors of German missionaries and who may now be members of English-speaking churches, the number of German Baptists must exceed 10,000. Considering the special difficulties in their way the growth of the German Baptists has been steady and cheering.

Much religious activity is manifested in the German churches. The Sunday-school work is actively carried on. The churches sustain a number of students preparing for the ministry in the theological school at Rochester, N. Y. They have also founded an academy. Their efficient Publication Society is disseminating Baptist literature in many forms. The German churches contributed in one year for the support of the gospel, and for benevolent purposes, \$79,518.44, which is over \$9 per member; for home missions alone they gave \$3580.60, which is nearly 44 cents per member.

In doctrine and practice the German churches in this country are in accord with their English-speaking brethren; they generally belong to English Associations; their peculiar union as Conferences being simply for the effective prosecution of their special work.

German Baptists, or Brethren.—The German Baptists first became a distinct body of believers, separate from the corrupt elements by which they were surrounded, about the year 1708, near Schwartzenau, Germany.

They do not pretend to trace their line of succession up to the Apostles. They hold rather to the succession of the faith, practices, and rites of the Apostolic Church. They believe that the true religious succession consists not in personal contact, but in association with Jesus Christ, and in obedience to him in word and doctrine.

After their separate permanent organization they increased very rapidly. But they did not long enjoy prosperity, for the hand of persecution was lifted against them, and they were driven, some to Holland and Friesland, and many, in 1719–1729, to America. They established their first church in the United States at Germantown, Pa., from which the denomination has spread over the Middle, most of the Southern, and all of the Western States.

From 8, that composed the first congregation, there have now arisen 100,000 followers of Christ, with about 2000 ministers, 26 Annual District, and one General Annual Conference, which is composed of representatives chosen by the District Conferences. They control three excellent seminaries, which are now doing efficient educational work. Successful home and foreign missions have been

established. The increase of the church of late years has been very rapid.

They have four weekly papers, one monthly magazine, and one weekly paper designed for the young, and intended to meet the demand of their rapidly-increasing Sunday-schools.

They believe in one true and living God, the Creator of the intelligent hosts of earth and heaven, of the universe visible and invisible, the omnipotent and omniscient sustainer and benefactor of all things.

They believe that Jesus Christ is the Son of the living God; that he was and will continue to be co-existent with the Father; that he is divine in his attributes; that he came to this world the incarnation of God; that he laid down his life for us, was buried, and rose again; that he ascended to the Father, where he is now the advocate of his people; that it is alone through his meritorious death and triumphant resurrection that his people have redemption and eternal life; that he will again personally come to this earth to gather his elect together.

They believe that the Holy Spirit is a divine personage, co-eternal in existence with the Father and the Son; that he was sent into the world to convince it of sin, of righteousness, and of judgment; that he is the guide, the enlightener, and the comforter of the people of God. They believe that these three divine persons, the Father, the Son, and the Holy Spirit, are one God, eternal and omnipotent.

They believe that the New Testament is the word and the will of God revealed through Jesus Christ, and by the inspiration of the Spirit through the holy Apostles; that the Old Testament is inspired, and the Scriptures are the only infallible rule of faith and practice to which the followers of Christ can look, and that they should strictly adhere both in letter and in spirit to their teachings.

They do not practise infant baptism. They believe that only persons who are competent to exercise intelligent, saving faith in Christ, and who repent of sin, are proper subjects of baptism. In baptism they are immersionists exclusively. They baptize into the name of the Father, and of the Son, and of the Holy Ghost, not by one action, but by three, thus constituting a triple immersion. During the observance of the rite the candidate kneels and is dipped face forward, the imposition of hands and prayer occurring while the candidate still kneels in the water.

They celebrate the communion of the bread and cup, commemorative of the death of Christ, in the evening, accompanied by the ancient love-feast. During this observance they eat as one family at the Lord's table, thus exhibiting a fraternal band of Christian believers.

Associated with the communion and Agapæ, they practise the washing of one another's feet as a Christian ordinance, and as a reason for such practice they refer to Jno. xiii. 1-17.

In connection with feet-washing, or while surrounding the table, they extend the hand of fellowship and salute one another with the holy kiss.—2 Cor. xiii. 12; 1 Pet. v. 14.

They also when called upon pray over their sick, anointing them with oil in the name of the Lord.—James v. 14, 15.

They hold very sacred the non-resistant principles of the Apostolic Church. They do not go to war, will not bear arms, nor even learn the art of war. Neither do they swear the civil or any other oath before magistrates or in courts of justice. They are noted for their modesty in apparel, plainness of speech, and distinguished hospitality.

Their church polity is not entirely Congregational. When differences arise in matters of expediency which cannot be disposed of satisfactorily by the individual community, they are referred to the Annual Conference for advice or adjudication. Thus they live together in communities, simple and harmless, adjusting their misunderstandings not by civil law, but by the gospel rule.—Matt. xviii. 15-17.

Germany, Baptists in.—The First Baptist church in Germany in modern times was constituted in Hamburg in 1834. Mr. J. G. Oncken, born Jan. 26, 1800, in the town of Varel, grand duchy of Oldenburg, Germany, came to England in his youth, and was there converted. Manifesting talent, he was sent back as a missionary to his native land in 1823, by a society in Great Britain which had been formed with special reference to the evangelization of the Continent. He labored zealously and effectively, preaching the gospel on the shores of the German Ocean, in the cities of Hamburg and Bremen, and in East Friesland. Everywhere open doors were set before him, and many were converted.

While Mr. Oncken was regularly and successfully preaching in Hamburg, the question of believer's baptism seems first to have occupied his attention. Without any influence from without, simply as a result of earnest study of the Scriptures, the conviction gradually grew upon him that the immersion of believers was the only Scriptural baptism. A strong impulse in this direction, however, was given him by his intercourse with a Baptist brother from America, Capt. Tubbs, a member of the old Sansom Street church, in Philadelphia, who was for some time an inmate of Mr. Oncken's family, and through whom communication between Mr. Oncken and the Baptists in America began.

On the 22d day of April, 1834, in the dead of night, Mr. Oncken and six others were baptized by

Dr. Barnas Sears, then of the Hamilton Literary and Theological Institution, in the river Elbe, near Hamburg. On the following day the brethren were organized into a church. Mr. Oncken was soon after this set apart by solemn prayer and the laying on of hands to the work of the gospel ministry. In a chamber of Mr. Oncken's former residence, No. 7 Englische Planke, may be seen the spot where the Baptist church in Hamburg was organized, and where Mr. Oncken was set apart as its pastor. Here was laid the foundation of a work which, under the blessing of God, has extended through Germany and adjacent countries.

The baptism of Mr. Oncken and the founding of a Baptist church created a great sensation. The earnest preacher had suffered persecution before he became a Baptist, while yet in connection with the Independents, but now persecution rose to its height. The constant growth of the little church exasperated the clergy and the authorities. It was decided that this could no longer be tolerated. On a weekday evening police-officers came into the meeting and drove the members into the street, amidst the jubilant shouts of the populace. Mr. Oncken was arrested and conveyed to prison, where he was subjected to the treatment received by the lowest prisoners. After a few days he was tried, convicted, and sentenced to an imprisonment of four weeks. On other occasions he was fined, and, as his conscience did not permit him to pay them, his goods were seized and sold. Driven out from their place of meeting, the church secured another, where God wrought marvelously in their behalf. Through the great fire in 1842, and their generosity in offering an asylum to the destitute, the power of the persecutor was greatly weakened.

The work thus begun amidst strong persecution was destined soon to spread into other cities of Germany. The numerous connections Mr. Oncken had formed at the beginning of his evangelistic activities in 1823, and also as an agent of the Edinburgh Bible Society, naturally made his change of views a matter of conversation and consideration in different places. Here and there small bands of believers were formed who accepted these views as Scriptural, and gradually these bands grew into large and influential churches. The first instance of this nature was the organization of the church in Berlin, Prussia, in 1837. In 1830, Mr. Oncken had made the acquaintance, in Berlin, of Mr. G. W. Lehmann, a steel engraver. The subsequent baptism of Mr. Oncken led Mr. Lehmann to a prayerful and protracted consideration of the subject. As a result, in spite of much opposition and of the severe self-denial which such a step would cost, Lehmann and a few others felt that it was their duty to be baptized. On the 13th day of May, 1837, the first modern baptism in Prussia took place near Berlin. At three

o'clock in the morning of that day a little group of believers passed out of the Stralauer gate to the Rummelsberger Lake, where, after fervent prayer, Mr. Lehmann, his wife, and four others were immersed by Mr. Oncken, at the very time when the first rays of the rising sun gilded the skies. On the following day Mr. Oncken preached a powerful sermon from John xiv. 16. In the afternoon of that day the little church of six members was constituted. Mr. G. W. Lehmann was appointed pastor. He assumed this office, and supported himself until 1838, when he received aid from the American Baptist Missionary Union. In 1840, Mr. Lehmann was formally ordained, and

organized in Copenhagen, but this beginning of the work in Denmark was made under severe trials. Rev. Peter Moenster, the pastor, was sentenced to ten weeks' imprisonment for preaching and administering baptism, and then banished. The same pastor, with his brother, Rev. Adolph Moenster, was afterwards confined in prison for an entire year. In the beginning of 1845 there were 17 preachers and assistants, 26 churches, and nearly 1500 members. Before 1849 the churches were formed into Associations; these Associations were united in a Triennial Conference, the first meeting of which was held in Hamburg in January, 1849.



MISSION CHAPEL, HAMBURG.

from that time the Saviour's kingdom began to prosper.

In the year following the organization of the church in Berlin, two other churches were founded, one in Oldenburg with 13 members, and one in Stuttgart, the capital of Württemberg, with 23 members. It seems providential that in each church formed there was one among their own number capable of preaching the gospel.

We cannot follow minutely the progress of the Baptists in Hesse, Bavaria, Pomerania, Hanover, and Southern Germany. Though gradual, and amidst continual and often fierce opposition from the state church and the authorities, it was a constant and blessed triumph. In 1839 a church was

In 1851 there were 32 churches in the German mission, including 14 in Prussia, 5 in Denmark, and 2 in Switzerland. On the 23d of April, 1859, the church in Hamburg celebrated its twenty-fifth anniversary. "The original seven had grown to seven thousand, and stretched across the German states from the North Sea to Russia, from the Baltic well-nigh to Russia." At the eighth Triennial Conference, held in July, 1870, the German Baptists were reported "to have entered all quarters of the globe." They now possess churches or mission stations in most of the German states, in Switzerland, Holland, Denmark, Russia, Poland, Bulgaria, Turkey, Austria, and South Africa. In addition to this the denomination in Sweden owes its origin in part to

the German mission. As early as 1841 the brethren in Germany reported a colporteur laboring in Norway, and in 1851 a church in Sweden with 58 members. In 1854 two brethren from Sweden were baptized in Hamburg and empowered to administer baptism to others. Besides, a large number of German Baptists have emigrated to America, and helped to increase the membership of the German churches here.

It will thus be seen that the German work from the beginning has been eminently of a missionary character, and that it has shared to a large extent the fostering care of American Baptists. The prospects for the future are encouraging. Divisions which some years ago seemed destined to retard growth have been healed. Pressing needs are gradually being supplied. One of these is a theological seminary for the adequate training of the ministry. Such an institution has just been founded, and steps are being taken to place it upon a permanent financial basis. Another is the preparation and spread of sound Baptist literature. For this purpose a Publication Society has been formed, the American Baptist Publication Society furnishing an able manager and editor in the person of Rev. P. W. Bickel, D.D. Doors are opening far and wide, and if men and means can be furnished the successes achieved promise to be but the small beginnings of a work of wonderful extent and power.

At the close of 1879 there were in Germany 16,602 members, and the gospel was preached at 1173 preaching stations. Adding the membership in Austria, Denmark, Switzerland, Poland, Russia, Turkey, South Africa,—countries to which German Baptists have gone, and whose churches are included in the German Baptist "Bund," or Union,—the total number cannot now be much less than 27,000. The increase is certainly cheering. It has been observed that since the first church was formed in Hamburg, every year but four has witnessed the organization of new churches. And yet the work is but begun. Millions upon millions have not yet been reached. Should not the abundant blessings of the past induce Baptists to aid in spreading the gospel throughout the whole of Germany?

Gessler, Rev. Theodore A. K., A.M., was born in Philadelphia, Oct. 16, 1841. He passed through the lower grades of the public schools and the High School. Subsequently he studied law. He was baptized in his native city by Rev. Benj. Griffith, D.D. Under a conviction of duty he abandoned the study of law, and entered Lewisburg University to prepare for the ministry, and was graduated in 1864. His first pastorate was at West Farms, N. Y., which continued four years, during which the church was greatly strengthened and a new house of worship built and paid for. From this charge he went to

Elizabeth, N. J., and accepted a call from the First Baptist church. He remained on that field twelve years, during which large accessions were made to the church, and a handsome and commodious house of worship was built, costing about \$60,000.

In 1874 he was chosen president of the New Jersey Sunday-School Union, which office he held until his removal from the State.

On the 1st of January, 1880, he entered upon the pastorate of the Central Baptist church of Brooklyn. Mr. Gessler is a zealous worker in the church, an interesting speaker, clear-headed, warm-hearted, eminently social, and has had unvarying success in all his settlements.

Gibson, Rev. J. G., of Crawfordville, Ga., an able and influential Baptist minister, was born March 29, 1832, in Morgan Co., Ala., where he lived for fifteen years. He removed to Oglethorpe Co., Ga., in 1847. He was converted, and united with Millstone church in 1850. He studied law in Lexington, and when the late civil war commenced he was clerk of the Inferior and Superior Courts, and also acting ordinary for his county, but resigned to enter the artillery service as lieutenant, in which he continued until the war closed. He served chiefly in Florida, and was for a time provost-marshal and commandant of the post at Tallahassee. After the war he was elected judge of the County Court, and held the position two years, but resigned that he might devote himself exclusively to the ministry. He was ordained in 1865, since which time he has served Millstone, Salem, Lexington, Crawford, and other churches in Oglethorpe County. Mr. Gibson is a man of marked ability and great strength of character. He is also well read, and a persevering student. Perhaps no minister in Georgia is more beloved by his churches, or more honored by the community in which he lives. There are few, if any, better preachers in the State; he is logical, earnest, and eloquent. An excellent organizer, he has trained all his churches in systematic benevolence, until they have attained a high degree of liberality, never failing to a full performance of duty, not merely in regard to church services, but in all those grand benevolent enterprises in which the denomination is interested.

Giddings, Rev. Rockwood, was born in New Hampshire, Aug. 8, 1812. He joined a Baptist church in his youth, and exhibited remarkable consecration from that time until his death. After a thorough preparatory course of instruction he entered Waterville College, graduating in 1833. He hesitated as to whether God had called him to preach the gospel. He removed to Virginia and commenced the study of medicine, and afterwards located in Warsaw, Ky. Here he had just completed his medical studies when he was impressed with a desire to preach the gospel, and accepted or-

dination in 1835. He became pastor of the Baptist church in Shelbyville, Ky. His success was almost marvelous. In the fall of 1838 he was made president of Georgetown College, which at that time was without a faculty or an endowment. He speedily organized the institution, with a full corps of professors, and gathered into it a number of students. He then exerted himself to raise an endowment, and in eight months he secured \$80,000 in unconditional notes; he then attempted to secure half that amount in cash, and traveled long journeys, preaching everywhere as he went. But the constant strain was too much for his delicate constitution, and while preaching, he sank down in the pulpit, from which he was carried to Shelbyville, where he died on the 29th of October, 1839.

Gidney, Angus M., was born in New Brunswick, May 4, 1803; converted and baptized in Annapolis Co., Nova Scotia. He is a literary man and a poet; was for many years editor of a secular paper in Yarmouth and Bridgetown. Mr. *Gidney* was recently sergeant-at-arms in the House of Assembly in Nova Scotia.

Gifford, Andrew, D.D., was born in Bristol, England, Aug. 17, 1700. He was converted in his boyhood, and baptized in his fifteenth year. At the academy where he was educated there were some students who became noted men afterwards; and among these was Dr. Secker, who became archbishop of Canterbury.

Mr. *Gifford*, perhaps about his twenty-fifth year, became assistant minister to the Rev. George Eaton, of Nottingham. He subsequently sustained for two years the same relation to the Rev. Bernard Foskett, of Bristol. On Feb. 5, 1729, he became pastor of the church meeting in Little Wild Street, London. There was a division in Mr. *Gifford's* community in 1736, which led to the formation of a new church by the pastor and a majority of the members. Mr. *Gifford* and his friends erected a new meeting-house in Eagle Street, Red Lion Square, which was dedicated Feb. 20, 1737. During the ministry of Mr. *Gifford* this house was twice enlarged to accommodate the ever-increasing congregations.

Mr. *Gifford* early became celebrated for his acquaintance with and appreciation of ancient manuscripts and coins. His collection of rare coins was the most valuable in Great Britain; it attracted the attention of George II., who purchased it for his own cabinet. He became a recognized authority of national reputation upon subjects of this character. He was, of course, a member of the Antiquarian Society.

During a visit to Edinburgh he was honored with the freedom of that ancient city. In 1754 the degree of Doctor of Divinity was conferred upon him by Marischal College, Aberdeen. In 1757 he was

appointed assistant librarian of the British Museum. His personal friends, Lord Chancellor Hardwicke, Archbishop Herring, Speaker Onslow, and Sir Richard Ellys, procured him this important position. He did not permit the duties of his place in the Museum to interfere with his pastoral labors. He had in his new station the best opportunity conceivable for increasing his vast knowledge, and adding to the list of his distinguished friends. The Marquis of Lothian, the Earl of Halifax, Lord Dartmouth, Lord Buchan, and others of the nobility were occasionally seen in the congregation of Dr. *Gifford*.

He was a zealous Baptist, and he permitted no aristocratic associations to turn him from the teachings of the New Testament. He was a firm Calvinist, and on all proper occasions proclaimed the doctrines of grace. He was a warm friend of George Whitefield and the Countess of Huntingdon, and gloried in seeing souls brought to Jesus. He died June 19, 1784.

Dr. *Gifford* bequeathed his library, pictures, and manuscripts, with a vast collection of curiosities, to the Bristol Baptist College. In the library and museum of that institution these valuable gifts are still to be seen; and no doubt they will long continue to impart instruction to the living, and to increase veneration for the learned and saintly donor, whose pictures and bequests claim their admiration.

Gifford, Rev. John, was at one time a major in the army of Charles I., king of England. In the unsettled condition of the times, while in the military service, he became restless, and he attempted to create an insurrection in the county of Kent. For this act of rebellion he was seized, and, after a summary trial, condemned to death. But he escaped from prison and fled to Bedford, where in safety he followed the medical profession; and in that town he persecuted godly persons with great fierceness.

By the power of Jehovah the heart of the major was broken, and he accepted Jesus as his Redeemer. He was immersed on a profession of his faith, and immediately began to preach. Converts were made by the Spirit's blessing upon his ministrations, whom he formed into a church about 1650. Of this church he became pastor, and he continued its under-shepherd till 1671, when he departed this life.

The "three or four poor women" of Bedford whose conversation about their sins and their Saviour first aroused John Bunyan to see the nature and blessedness of true religion were members of Mr. *Gifford's* church. Their pastor, by his sermons and pious counsels, was very useful in leading Bunyan to the Saviour, and it was by Mr. *Gifford* that he was immersed in 1655, when he united with

the church at Bedford. On the 12th of December, 1671, just after Mr. Gifford's death, and while Bunyan was still in prison, he was elected Mr. Gifford's successor.

Gilbert, Hon. Joseph B., son of Capt. Joseph Gilbert, was born in Middletown, Conn., Oct. 10, 1787; converted about 1805, and united with a Baptist church; trained as a merchant with his father; in 1811 commenced business in Hartford, and united with First Baptist church; in 1817 was chosen deacon; held various public offices; elected to the State senate; for several years State treasurer; a long time treasurer of Connecticut Baptist State Convention; trustee of Connecticut Literary Institution; of sterling integrity, sound judgment, firmness of faith, humility of deportment, and marked hospitality; died June 2, 1857, in his seventieth year, leaving an honored name.

Gilbert, Rev. S. B., the pastor of the Baptist church at Normal, Ill., was born at Windsor, Broome Co., N. Y., Jan. 5, 1819, and was baptized at fifteen years of age into the fellowship of the church at Shelby, Orleans Co., N. Y., by his father, Rev. Samuel Gilbert, one of the pioneer ministers of Southeastern New York. He was ordained pastor of the Junius and Tyre Baptist church, Seneca Co., in 1846. His subsequent pastorates have been at Clyde, N. Y., Marshall, Mich., Mendota, El Paso, Freeport, and Normal, Ill. His removal to Illinois took place in 1855, when he settled at Mendota, then a small railway town on the newly-opened Chicago, Burlington and Quincy road. Here he remained fourteen years, the church which was in due time organized, growing to a membership of 200, and a second house of worship being under way as he left for another field. Mr. Gilbert is noted among his brethren for his thoughtful, judicious sermons, his excellent judgment, his steadiness of purpose, and genial, brotherly spirit.

Giles, Rev. John Eustace, for several years one of the most distinguished preachers among the English Baptists, was the son of the Rev. W. Giles, and was born at Dartmouth, April 20, 1805, where his father was pastor of the Baptist church. He was educated at the well-known school of the Rev. James Hinton, at Oxford, and in his twentieth year he was baptized and admitted into the church at Chatham, of which his father was then pastor. In 1825 he was entered as a student at Bristol College, and whilst there gave promise of eminent usefulness. His first settlement as pastor was at Salter's Hall chapel, London, where he remained six years. He accepted a pressing call from the church at South Parade, Leeds, in 1836, and during the next ten years he became a prominent leader in public and denominational affairs. In company with Dr. Acworth he visited Hamburg on behalf of Mr. Oncken and the persecuted Baptists of that

city, and at a later period he was associated with the Rev. Henry Dowson as a deputation to the king of Denmark to plead for the Baptists of that country. In both cases the results were gratifying, although persecution for conscience' sake had not wholly ceased. In the Anti-Corn-Law struggle Mr. Giles played a prominent part, and during his residence in Leeds he was immensely popular. After his removal from Leeds he labored at Bristol for a short period, then for fifteen years at Sheffield; from thence he removed to Rathmines, Dublin, and finally settled as pastor of the church at Clapham Common, London, which position he held for thirteen years, until his death, June 24, 1875, aged seventy. His pulpit talents during his ministry at Leeds, in the prime of life, were of the highest order. Although he wrote much, he published nothing except occasional lectures and sermons. His baptismal hymn is a general favorite, and is found probably in every modern collection of hymns used by Baptists throughout the world, having been translated into several languages. It is perhaps not universally known that Mr. Giles was the author. No one can question that it has the ring of true poetry as well as of sound Baptist sentiments:

"Hast thou said, exalted Jesus,
Take thy cross and follow me?
Shall the word with terror seize us?
Shall we from the burden flee?
Lord, I'll take it,
And, rejoicing, follow thee."

Gill, John, D.D., was born at Kettering, Northamptonshire, England, Nov. 23, 1697. His father, Edward Gill, was a Baptist in the membership of a union church composed of Presbyterians, Congregationalists, and Baptists, in which, beside a Pedobaptist pastor, Mr. William Wallis, a Baptist was a teaching elder, with authority to immerse adults. As Isaac Backus found this system a cause of controversy and strife in New England, so it proved in Kettering, and Edward Gill, William Wallis, and their friends found it necessary to withdraw and form a Particular Baptist church. Edward Gill was elected one of the deacons. To the end of his life he obtained a good report for "grace, piety, and holy conversation."

His son John early showed uncommon talents, and quickly surpassed those of his own age, and many much older, in acquiring knowledge. Before he was eleven years of age, under the instruction of an Episcopal clergyman, who had charge of the grammar-school of which he was a pupil, he had read the principal Latin classics, and had made such progress in Greek that he became an object of wonder and admiration to several ministers who were familiar with his attainments. The bookseller's shop in the town was only open on the market-day, and by the favor of the proprietor John

Gill was continually found there on that day consulting various authors. This remarkable studiousness attended him throughout life. His teacher commenced the practice of requiring the children



JOHN GILL, D.D.

of Dissenters to attend prayers in the Episcopal church on week-days along with the youths that belonged to the Church of England. The law probably gave him authority to exhibit his mean bigotry in this way. But Dissenting parents properly resented this pious effort of the clerical teacher, and withdrew their children from his care. Deprived of an instructor, he studied with even increased industry, and soon became a proficient in logic, rhetoric, natural and moral philosophy, and Latin, Greek, and Hebrew. In Latin he read the hoarded treasures of ancient and modern divinity until he was conversant with all the great writers of Western Christendom.

When he was about twelve years of age, a sermon preached by Mr. Wallis, his father's pastor, on the words, "And the Lord God called unto Adam, and said unto him, Where art thou?" made a solemn impression upon his mind; his sins and the wrath of God alarmed him; and for some time he was in the deepest distress. But the Saviour drew near and showed him his wounds and dying throes, and everlasting love, and by grace he was enabled to trust him, and to find liberty and justification. On the 1st of November, 1716, he was baptized in a neighboring river, and received into the fellowship of the church of Kettering.

Almost immediately after, by the advice of friends, he began to preach, first at Higham Ferrers, and afterwards at Kettering. The Lord blessed these ministrations to the conversion of a considerable number of persons, and high hopes were cherished about the future usefulness of Mr. Gill.

He was elected pastor of the church at Horsleydown, Southwark, London, and ordained to the gospel ministry in its meeting-house March 22, 1720. Of this church the celebrated Benjamin Keach had been pastor, whose son Elias founded the oldest church now existing in Pennsylvania, the mother of all the Baptist churches in Philadelphia. Difficulties which met him on entering upon his pastoral life in London soon disappeared, his meeting-house was thronged with people, conversions were numerous, and for over fifty-one years he was a power in London, and a religious authority all over Great Britain and America.

In comparatively early life he began to collect Hebrew works, the two Talmuds, the Targums, and everything bearing on the Old Testament and its times, and it is within bounds to say that no man in the eighteenth century was as well versed in the literature and customs of the ancient Jews as John Gill. He has sometimes been called the Dr. John Lightfoot of the Baptists. This compliment, in the estimation of some persons, flatters Dr. Lightfoot more than Dr. Gill, great an authority as Dr. Lightfoot undoubtedly was on all questions of Hebrew learning. In 1748, Dr. Gill received his diploma of Doctor of Divinity from Aberdeen, in which his attainments are described "as extraordinary proficiency in sacred literature, the Oriental tongues, and Jewish antiquities."

His "Dissertation Concerning the Antiquity of the Hebrew Language, Letters, Vowel Points, and Accents," has been described as "a masterly effort, of profound research, which would have shown Dr. Gill to have been a prodigy of reading and literature had he never published a syllable on any other subject."

His "Body of Divinity," published in 1769, is a work without which no theological library is complete. His grand old doctrines of grace, taken unadulterated from the Divine fountain, presented in the phraseology and with the illustrations of an intellectual giant, and commended by a wealth of sanctified Biblical learning only once in several ages permitted to mortals, sweep all opposition before them, and leave no place for the blighted harvests, the seed of which was planted by James Arminius in modern times. In this work eternal and personal election to a holy life, particular redemption from all guilt, resistless grace in regeneration, final preservation from sin and the Wicked one, till the believer enters paradise, and the other doctrines of

the Christian system, are expounded and defended by one of the greatest teachers in Israel ever called to the work of instruction by the Spirit of Jehovah.

Dr. Gill's commentary is the most valuable exposition of the Old and New Testaments ever published. In codices of the Scriptures, recently discovered, there are some more authoritative readings than those known in Gill's day; and light has been cast upon the inspired records by explorations in the East, lately undertaken, and still in progress. But except in these features, Gill's commentary has the largest amount of valuable information ever presented to Christians, in the form of "Annotations on the Bible." The work was republished in Philadelphia by a Presbyterian elder in 1811; and in Ireland by an Episcopal clergyman some years ago. His other writings are numerous and of great merit. His works are still in demand at large prices on both sides of the Atlantic.

He was among the first contributors to Rhode Island College, now Brown University; and in his will he bequeathed a complete set of his works and fifty-two folio volumes of the fathers to that institution. Dr. Manning stated at the time that "this was by far the greatest donation the little library of the college had as yet received." The works are still in the library at Providence.

Dr. Gill died in possession of perfect consciousness, and in the full enjoyment of the Saviour's love, Oct. 14, 1771. His death occasioned great sorrow, especially among the friends of truth throughout this country and Great Britain, and many funeral sermons were preached to commemorate his great worth.

Dr. Gill was of middle stature, neither tall nor short, he was well proportioned, a little inclined to corpulency, his countenance was fresh and healthful, and he enjoyed a serene cheerfulness which continued with him almost to the last.

He was one of the purest men that ever lived; the sovereign grace for which he so nobly waged war was his own refuge and strength, and it gave him a life-long victory over all outward and internal evils.

He was a man of great humility, though flattered by large numbers. He could honestly say, "By the grace of God I am what I am;" he felt the truth of this apostolic experience, and glorified sovereign grace.

He knew more of the Bible than any one with whose writings we are acquainted. "Dr. Gill," says John Ryland, "leads into an ocean of divinity by a system of doctrinal and practical religion, and by a judicious and learned exposition of the Old and New Testaments."

The profound and pious Episcopalian, Toplady, who was frequently at a week-night lecture of Dr. Gill's, the author of the hymn,—

"Rock of Ages, shelter me,
Let me hide myself in thee."

says of the doctor, "So far as the doctrines of the gospel are concerned, Gill never besieged an error which he did not force from its strongholds; nor did he ever encounter an adversary to truth whom he did not baffle and subdue. His doctrinal and practical writings will live and be admired, and be a standing blessing to posterity, when their opposers are forgotten, or only remembered by the refutations he has given them. *While true religion and sound learning have a single friend remaining in the British Empire, the works and name of Gill will be precious and revered.*"

Gill, Rev. Thomas A., the son of John S. Gill, of Philadelphia, Pa., was born in that city Feb. 8, 1840. After the usual preparatory training, he entered the Philadelphia High School, and was graduated in his sixteenth year. Soon after this, he entered successively for short intervals the offices of Francis Wharton and Wm. Henry Rawle, distinguished lawyers of his native city. On leaving the service of the latter, the next few years were spent with his father, whose purpose was to associate his eldest son with him in his business.

During this period—in his nineteenth year—he was converted under the ministrations of the Rev. Dr. Cathcart, and was baptized into the fellowship of the Second Baptist church, Philadelphia. In April, 1861, as the result of personal conviction, and the judgment of the church, he entered the university at Lewisburg to prepare for the gospel ministry. The late war being then in active progress, his collegiate course was interrupted by two short terms of service in response to the exigencies growing out of the invasion of Pennsylvania by the army of Gen. Lee, and the subsequent burning of Chambersburg. Graduating in the university at the close of the war, he entered the Theological Seminary at the same place, and completed the prescribed course in July, 1867. In July of the ensuing year he was called to the pastoral charge of the First Baptist church, Germantown, Philadelphia, and in October following ordained to the Christian ministry. Resigning his pastorate in impaired health in August, 1871, he sought the same month the benefits of a tour abroad, traveling extensively in Europe, Egypt, and the Holy Land. Reluctant, after his return, in 1872, to re-enter the pastorate, from considerations of health, he was at length nominated by President Grant as a chaplain of the navy, and confirmed by the Senate, Dec. 22, 1874. In the following year, April 8, he was married to Marie Antoinette, the daughter of the Rev. Dr. E. H. Nevin, of Philadelphia. On the death of his wife, in May, 1878, at Vallejo, Cal., while chaplain of the naval station there, he returned to the East, and was attached to the flag-ship "Ten-

nessee," of the Atlantic Squadron, where he has been officiating as chaplain up to the present date. Mr. Gill possesses scholarly attainments, deep piety, a vigorous intellect, an unblemished reputation, and the warm regards of all that know him.

Gillette, A. D., D.D., was born in Cambridge, Washington Co., N. Y., Sept. 8, 1807; educated at Hamilton and Union College, Schenectady; ordained in Schenectady; pastor of the Sansom Street church (Dr. Staughton's), Philadelphia, for four years; founded the Eleventh Baptist church in the same city in 1839, and, under God, made it a large and prosperous community. He has been pastor of Calvary church, New York, the First church of Washington, D. C., the Gethsemane church of Brooklyn, and the church of Sing Sing, N. Y. He edited the "Minutes of the Philadelphia Association from 1707 to 1807," a work of great labor and of unusual value. He has baptized about 2000 persons. In 1856 he received the degree of Doctor of Divinity. Dr. Gillette is one of the most brotherly men the writer ever met; his friends are legion. He has been one of the most useful men in the Baptist denomination; his graceful manners, unselfish disposition, and cultured mind gave him access in Philadelphia, New York, and Washington to the best society. The denomination lamented the stroke of paralysis which re-



A. D. GILLETTE, D.D.

cently threatened his life in Saratoga. Dr. Gillette has always basked in the sunshine of Christianity, leaving its imaginary dark clouds to gloomy minds.

Gilmore, Gov. Joseph A., was born in Weston,

Vt., June 10, 1818. Like many enterprising young men, he was not satisfied to remain in the quiet rural district where he spent his childhood, but sought a wider field of activity. In early life he



GOV. JOSEPH A. GILMORE.

went to Boston, and there for a number of years was engaged in mercantile pursuits. It was while he was thus occupied that he was brought under the influence of the ministry of Rev. Baron Stow, D.D., and became a hopeful Christian, and joined the Baldwin Place church, of which Dr. Stow was the pastor. After remaining several years in Boston, he moved to Concord, N. H., and for some time was engaged in the same business which he had pursued in the former city. Subsequently he became interested in railroads, for which he seems to have had special tastes. He was superintendent of the Concord, Manchester and Lawrence road, and afterwards of others leading out of Concord. He was chosen a member of the State senate in 1858, and in 1859 was elected president of the senate. In 1863 he became governor of New Hampshire, and held the office two years. Gov. Gilmore was a man of great energy of character, combining therewith the most tender domestic affections. He took a deep interest in the prosperity of the First Baptist church in Concord, of which Rev. Dr. C. W. Flanders was the pastor, and did what he could to promote its welfare. Prof. J. H. Gilmore, of Rochester University, is a son of the subject of this sketch. Gov. Gilmore died April 17, 1867.

Gilmore, Prof. Joseph Henry, was born in Boston, Mass., April 29, 1834; was graduated at

Phillips Academy, Andover, 1852, at Brown University in 1858, and at Newton Theological Seminary in 1861. During 1861-62 he was instructor in Hebrew at Newton, and pastor of the Fisherville, N. H., Baptist church. He served as private secretary to Gov. Gilmore, of New Hampshire, and as editor of the Concord *Daily Monitor* in 1864-65. The next two years he was pastor of the Second church of Rochester, N. Y., and during the latter year acting Professor of Hebrew in Rochester Theological Seminary. Jan. 1, 1867, he entered upon the professorship of Logic, Rhetoric, and English, which chair he still fills with great ability.

Prof. Gilmore is a scholarly writer. For the last ten years he has been a frequent editorial contributor to the *Examiner and Chronicle*. He has published an admirable treatise, entitled "The Art of Expression," intended as an elementary textbook on rhetoric. He has written some excellent poems, among which we mention "Little Mary" and "He Leadeth Me"; a part of the latter we give below :

"He leadeth me! Oh, blessed thought!
Oh, words with heavenly comfort fraught!
Whate'er I do, where'er I be,
Still 'tis God's hand that leadeth me.

"Sometimes mid scenes of deepest gloom,
Sometimes where Eden's bowers bloom,
By waters still o'er troubled sea,
Still 'tis his hand that leadeth me."

Gist, Hon. Joseph, was born in Union District, S. C., on the 12th of January, 1775. He was admitted to the bar in 1799, and attained such distinction in the profession that "his services were often sought by both parties to a dispute. An incident of two men of wealth and standing, in adjoining districts, after a hard ride meeting at his gate, to employ him in an important case, is remembered by his brother." "His influence with the juries was almost irresistible, and was very great with the judges."

He represented his district in the Legislature for eighteen years, and was then elected to Congress, of which he was a member for six years, after which he voluntarily retired on account of ill health.

The office of judge, which at that time was a very high honor, was once within his reach, but he declined in favor of David Johnson, then but little known, but afterwards one of the most honorable judges that ever occupied the bench in South Carolina. It is gratifying to claim such a man as an humble, pious Baptist.

Goddard, Rev. Josiah, was born in Wendell, Mass., Oct. 27, 1813, became a hopeful Christian in 1826, and was baptized in May, 1831. He graduated at Brown University in 1835, and at the Newton Theological Institution in 1838. Having been

accepted as a missionary by the Board of the Missionary Union, he sailed, the December after he graduated at Newton, for the East, and landed at Singapore in June, 1839, and proceeded to the place of his destination, Bangkok, Siam, arriving there Oct. 16, 1840. He was to direct his special attention to the Chinese of that city, of whom there were many thousands. In 1842 he had so far made himself master of the language that he was able to take the pastoral charge of the church which had been gathered by Dr. Dean, where he was prospered in the work of preaching the gospel to the heathen. He also finished the translation of the Gospel of John, and it was printed. He prepared for the press some Christian tracts and an English and Chinese vocabulary. In 1848 he had a severe attack of bleeding at the lungs, and for some time his life was despaired of, but a change of climate, by his removal to Ningpo, arrested the progress of the disease, and he was able to resume his work. To do this he was obliged to learn an entirely new dialect of the Chinese language in order to be understood by the natives of Ningpo. For several years he was busily occupied with his missionary labors, and the Lord owned these efforts in the conversion of the heathen and the building up of his cause in the city where he had made his home. His work and life came to an end Sept. 4, 1854.

Dr. Dean accords to Mr. Goddard traits of character which rank him among the ablest of our missionaries. "His native endowments were superior; his education had been extended and thorough; his study of the Chinese language had been patient and successful; his knowledge of the sacred languages and literature was accurate and familiar, and he brought to his work a large share of common sense and sound judgment, and a warm heart and high-toned Christian principles."

Goforth, N. B., D.D., president of Carson College, was born in Sevier Co., Tenn., May 20, 1829. He made a profession of religion and joined the Baptist church at Boyd's Creek, Sevier County. He soon felt it to be his duty to preach the gospel and devote his life to the service of Christ as a minister, and in order to prepare himself properly for this work he entered Maryville College in 1851, and graduated in 1855.

In 1857 he was ordained to the work of the gospel ministry by a Presbytery consisting of Elders Wm. Ellis, Wm. Ballien, and W. M. Burnett. In 1855 he was elected to a professorship in Mossy Creek, now Carson, Baptist College, and was elected president of the same in 1859, but formally resigned that position in 1866, and was re-elected in 1870, continuing to serve in that capacity to the present time. His life for the most part has been devoted to teaching, believing that he can be more useful in this way than in any other department of

labor, and he feels and his brethren know that God has greatly blessed his work. Dr. Goforth is regarded as one of our best educators, as well as one of the ablest ministers in Tennessee.

Going, Rev. Eliab.—At McHenry, Ill., Feb. 28, 1869, died one of that group of brothers to which belonged Jonathan Going, D.D., so well known in connection with the organization of home missions in this country, and as the founder of Granville College, now Denison University, Rev. Ezra Going, of Ohio, Rev. James Going, of Michigan, with Eliab Going, the subject of the present notice. Eliab Going was born in Reading, Vt., Dec. 5, 1790. His active life was spent chiefly in Western New York as missionary and pastor; for two or three years he was a missionary among the Seneca Indians. He came to Illinois in 1856 or 1857, residing with his children in McHenry County, and preaching occasionally, as opportunity served. Mr. Going's wife died only two days before himself, and they were buried at the same time and in the same grave. "Lovely and pleasant in their lives, in their death they were not divided."

Going, Jonathan, D.D., eldest son of Jonathan and Sarah K. Going, was born in Reading, Vt., March 7, 1786. In 1803 he entered the academy at New Salem, Mass., at which place and also at Middleborough, Mass., he prepared for college. In 1805 he entered Brown University, and during his Freshman year was converted to God and baptized into the fellowship of the First church, Providence, by the pastor, Rev. Stephen Gano, April 6, 1806. During his college course he was a most faithful and active Christian. After his graduation, in 1809, he spent a season in studying theology with Dr. Messer, the president of the university.

Returning to Vermont, he was ordained in May, 1811, pastor of the Baptist church at Cavendish. In December, 1815, he removed to Worcester, Mass., and remained pastor of the church in that city until 1832, a period of over sixteen years. This pastorate was one of the most successful and influential of that day. Sunday-schools, foreign missions, ministerial education, and reform movements had in Dr. Going a pronounced and able friend and advocate. During the later years of his ministry at Worcester he became profoundly interested in home missions, and in 1831 obtained leave of absence from his church to visit the Baptist churches in the Western States. May 25 of that year he attended the meeting of the Ohio State Convention at Lancaster, and gave great aid in the formation of the Ohio Baptist Education Society and the founding of Granville College.

As the result of this visit, Dr. Going was in 1832 made corresponding secretary of the Home Mission Society, a position which he held with signal ability and unwearied industry for five years.

Much of the present prosperity and usefulness of the Home Mission Society is due to his wise plans and arduous toils.

In the autumn of 1837, Dr. Going accepted the presidency of Granville College, O., and removed from Brooklyn to the West. In this position he remained to the entire satisfaction of all the friends of the college until his death, which occurred Nov. 9, 1844. While in Ohio his influence was felt in every good work. He was profoundly interested in the growth of the denomination throughout the State, and gave much time and strength to securing funds for the education of young men. His death was regarded as the greatest loss that had befallen Ohio Baptists, and to this day his name and work are held in grateful remembrance.

Goodale, Rev. Hervey, was born in West Roy-alston, Mass., in 1822. He graduated at Georgetown College, Ky., in 1848. His heart was set upon being a foreign missionary, and he received an appointment from the Southern Board of Foreign Missions, and was ordained in 1848 with a view to going out as a missionary to China. Before his purpose could be carried into execution circumstances occurred which led to a change in his plans, and he decided to accept an appointment to Central Africa. With two others, fellow-laborers, he sailed from Providence, R. I., Dec. 17, 1849. On reaching the shores of Africa, he was seized with a fever early in March, 1850, and died on the 13th of April, at Sama, about ninety miles from Monrovia. Thus prematurely, as we judge, was cut off a young Christian hero in the bright hope of doing some service for his Lord on the coasts of dark heathen Africa.

Goodhue, Rev. Joseph Addison, was born at New Boston, N. H., about the year 1828. He was a graduate of Dartmouth College in the class of 1848, and of the Newton Theological Institution in the class of 1852. He was ordained as a minister of the Baptist denomination in October, 1852, and was pastor of the Central Baptist church, Norwich, Conn., for two years. He resigned his position to enter upon the duties of Professor of Languages in the Connecticut Literary Institution, where he remained only one year, and then accepted a call to South Boston, Mass. Here he remained two years, and then took charge of the church at Farmingham Centre, where he remained three years. He went from Farmingham to North Cambridge, Mass., from which in two years he removed to Westborough, Mass., where he was pastor three years. For a short time he was pastor of the churches in Shelburne Falls and Danversport. Mr. Goodhue was the author of a volume bearing the title "The Crucible," designed, like Edwards's immortal work "On the Affections," to furnish tests which would distinguish true from false conversion. It called forth

considerable criticism at the time of its publication. He died at Hyde Park, Mass., Dec. 1, 1873.

Goodman, Edward, senior proprietor of the *Standard*, at Chicago, is a native of England, having been born at Clipstone, Northamptonshire, May 10, 1830. His education was directed with a view to the business of a druggist, and he became quite early in life connected with the establishment of Mr. Clark, one of the principal merchants in that line in Leicester. There he attended Robert Hall's church, at that time under the pastoral care of Rev. J. P. Mursell, Mr. Hall's successor. In 1846, at the age of sixteen, he was baptized by Mr. Mursell, and united with the Harvey Lane church. In June, 1852, Mr. Goodman left England for the United States, arriving in Chicago July 11, of that year. In August of the following year he took an agency for the *Christian Times*, now the *Standard*, visiting the churches in Illinois, Wisconsin, and Iowa with a view to introduce the paper. Some four years later, Jan. 15, 1857, he became one of its proprietors in association with Rev. Leroy Church. The changes which have since taken place in the proprietorship of the paper are noted elsewhere. It must suffice to say here that to the careful and wise business management of Mr. Goodman the *Standard* is greatly indebted for its financial success, especially in surviving the disasters and business reverses which have visited the city where it is published, and to his excellent taste for the neat and orderly style in which from week to week it is made to appear. Since 1863, Mr. Goodman has served as treasurer of the Baptist Theological Union, having the seminary under its care. In this office he has performed a vast amount of valuable though uncompensated service, the accounts of the seminary being invariably found in the best condition, and much complication and difficulty thereby saved. In 1854 he became a member of the First Baptist church, and eight years later, in 1862, was elected a deacon, an office which he still holds.

Goodman, Thomas, father of Edward Goodman, Esq., of the *Standard*, died at Chicago, in his son's family, Oct. 15, 1872, at the age of eighty-three years, during sixty of which he had been a consistent Christian and a useful member of Christ's church. He was born at Clipstone, England, Jan. 16, 1789. He was in his earlier life intimately acquainted with Andrew Fuller, Robert Hall, and William Carey. During twenty-five years he served as deacon of the church in Clipstone, and to the end of his life delighted in nothing so much as in what concerned the progress of Christ's cause.

Goodspeed, Edgar Johnson, D.D., was born at Johnsbury, Warren Co., N. Y., in 1833. He was the son of parents who, during a long life, have been examples of intelligent and earnest piety, and

of fidelity to Baptist truth. The son of whom we now speak, one of four, all of whom are filling positions of usefulness, was converted early in life, and very soon after was led to consider the subject of personal duty with reference to the Christian ministry. He was encouraged to the necessary self-surrender by his mother. Entering the University of Rochester at the opening of that institution, in 1849, he graduated in 1853, winning during his course the character of one of the best scholars and most promising intellects then in the university. Entering the theological seminary at Rochester immediately, he graduated in 1856.

Dr. Goodspeed's first pastorate was at Poughkeepsie, N. Y.,—a successful one of two years. He was then called to Janesville, Wis., to the pastorate which Dr. Galusha Anderson had just left. There he remained seven years,—seven faithful years. In 1865 he was called to the Second Baptist church, Chicago. There he began a pastorate of eleven years' duration, which may justly be called a remarkable one. While gifted with unusual pulpit attractiveness, Mr. Goodspeed showed himself peculiarly suited to pastoral work in a large city. He was also fortunate in the supporters and co-workers whom he found in his church. The number had grown to some 1200 at the conclusion of his pastorate, while in every department of Christian enterprise the church had made its mark in an unusual degree. Dr. Goodspeed's health failing, he resigned his charge in 1876, and after one year of rest accepted, in 1877, the pastorate of the Central church, Syracuse, N. Y. There he remained until 1879, when he was tendered by the Home Mission Society the position of president of Benedict Institute, at Columbia, S. C. This place he still holds, his fine culture, teaching ability, and genial spirit eminently adapting him for it.

Dr. Goodspeed has written "The Life of Jesus for Young People," and various other works, the sale of which has been very large. The University of Rochester conferred upon him the degree of Doctor of Divinity.

Goodspeed, Rev. Thomas Wakefield, a younger brother of Dr. Goodspeed, was born at Glen's Falls, N. Y., in 1843. His early conversion, like that of his brother, illustrated the certainty with which pious parents may look for the prompt fruitage of the seed of Christian family influence and training. Deciding to prepare for the ministry, he studied first at the University of Chicago, graduating, however, at Rochester in 1863, and at the seminary there in 1866. His first ministerial service was with the North Baptist church, Chicago, to which he was called while still a seminary student at Rochester. In 1866, however, he accepted the call of the Vermont Street Baptist church, Quincy, Ill., an admirable church, between whom

and its young pastor there grew up a deep and strong mutual attachment; so that when, in 1872, after an unusually successful service of six years, he felt it his duty to accept the call of the Second church in Chicago to become associate pastor with his brother, whose health had begun to fail, the sundering of the tie was an occasion of great mutual sorrow. Coming to Chicago at the date last named, Mr. Goodspeed continued in joint service with his brother until 1876, when the latter finding a change of residence and labor imperative, both pastors resigned. The secretaryship of the Baptist Theological Union, having in charge the Theological Seminary at Chicago, being now vacant, Mr. Goodspeed was called to this post, which he continues to hold; in 1879, that of financial secretary and treasurer of the Northwestern Baptist Education Society being associated with it. During Mr. Goodspeed's financial administration important progress has been made in placing the seminary upon a more secure financial basis, the removal to Morgan Fork having materially contributed to that end.

Good Works.—In the Catholic Church some of the saints, it is supposed, performed more acts of obedience and charity than God demanded; these, for that reason, were called works of supererogation, and it was imagined that the grand aggregate of such good works constituted a treasury of merits, which the popes, as heads of the church, could transfer by indulgences to those whose guilty lives created a demand for them. Among Mohammedans, it is taught that on the day of judgment the good works of a true believer will be placed in one scale and his sins in another, and if the former outweigh the latter the man will be saved. Among the Burmese, the chief business of a pious man is to acquire merit; for this object he gives alms, attends to religious duties, and subjects himself to much self-denial.

Without reference to motives, almsgiving, patriotism, patience, kindness to the sick, and the worship of God seem good works; but to be sure of their real character we must know that they come from worthy motives. There can be no doubt about the excellency of the works that spring from affection to Jesus; he says, "If ye love me keep my commandments." If, because we cherish him in our hearts, we hearken to his teachings, obey his precepts, and bear the fruits of "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance," then are we led by the Spirit of God. The Christian's controlling motive should ever be supreme love to the Lord Jesus. This will give the royal stamp of divine approbation to his works.

Good works are necessary to prove the new birth of a believer, and his freedom from the dominion of iniquity. "Every branch in me that beareth

not fruit," says Jesus, "he taketh away, and every branch that beareth fruit he purgeth it, that it may bring forth more fruit." The heavenly husbandman, when he saw that the barren fig-tree in his vineyard was fruitless for the third year, said, "Cut it down, why cumbereth it the ground?"

The good works of a Christian have no part in his justification, "Therefore, we conclude," says Paul, "that a man is justified by faith without the deeds of the law." This inspired conclusion of the great apostle is infallible. "It is not by works of righteousness which we have done, but according to his mercy He saves us." The sufferings of Jesus are the Christian's justification,—his complete salvation. There can be no works of supererogation,—works beyond what God demands; where much is given much will be required; Jesus claims the love of our whole heart, and soul, and strength, and mind. We ought to be living sacrifices, lying every moment upon his altar, and wholly consecrated to him. We owe him this, and no work or woe of ours can ever exceed his constant claims.

Goodyear, C. B.—In the death of Mr. Goodyear, at Chicago, in 1875, the Baptist Theological Seminary in that city lost one of its most devoted and generous supporters. He had been for several years a resident of Chicago, and as a member of the Board of Trade had pursued a successful business career. In the Second church, where he held his membership, he was known as a man who regarded his gains in business as lent to him from the Lord for the uses of his cause. The annual report of the seminary for 1875 says of him, in his relations with that institution, "In providing for its endowment, in the erection of its buildings, in meeting its necessities, no one showed a more earnest zeal or ardent devotion than Mr. Goodyear." He was for some years president of the Theological Union, having the seminary under its care, and at his death was a member of the board of trustees.

Gordon, Adoniram Judson, D.D., was born in New Hampton, N. H., and graduated at Brown University in the class of 1860. He took the full course of theology at the Newton Theological Institution, and graduated in the class of 1863. He was ordained June 29, 1863, and became pastor of the church at Jamaica Plains, near Boston, Mass., where he remained six years, and then removed to Boston, where, since 1869, he has been the pastor of the Clarendon Street church, formerly Rowe Street, being the immediate successor of Rev. Dr. Baron Stow. Dr. Gordon was one of the compilers of the "Service of Song." He is also the author of one or two books of a devotional character, which have been favorably received by the religious public.

Dr. Gordon is a trustee of Brown University, and

received from that institution, in 1877, the honorary degree of Doctor of Divinity.

Though a comparatively young man, Dr. Gordon exerts a wide influence in Boston, and his name is favorably and deservedly known throughout the denomination in this country.

Gordon, Rev. Charles M., president of Meridian Female College., Miss., is a native of Mississippi, where he was born in 1839; educated at Mississippi College; began to preach in 1860; was chaplain of 36th Miss. Regiment in the Confederate army. After filling several important pastorates, and among them one at Natchez, Miss., he was called to Meridian in 1875. In connection with his pastorate he took charge of the female college, but at the end of two years gave up the church, and has since devoted himself to the college, preaching occasionally in the surrounding country.

Gorman, Rev. Samuel, is a native of Magnolia, Stark Co., O., where he was born in 1816. He passed his early youth in and near the place of his birth. He was converted when quite young, and united with the Baptist Church. Educated at Denison University (Granville College), Ohio, and at the Baptist Theological Institute, at Covington, Ky.; ordained at Keen, Coshocton Co., O., in 1842, where he began his ministry. He was subsequently pastor at Jefferson, Urbana, Muddy Creek, and Dayton, O. At each of these places he built meeting-houses, and at Urbana and Dayton gathered and organized churches. In June, 1852, he was commissioned by the American Baptist Home Mission Society to take charge of the home mission work of that society in New Mexico. He established missions at Laguna, both among the Indians and the Spaniards. Here he erected two chapels and a building for school purposes, and continued his missionary labors nearly seven years. At the end of which he took charge of the mission at Santa Fé, the capital of the Territory, leaving the gathered churches and mission work at Laguna in the care of native helpers, whom he had prepared for the work. At Santa Fé he preached to English-speaking congregations in the morning, and to Indians or Spaniards in the afternoon. Mr. Gorman remained here until 1861, when, upon the outbreak of the late war, the country was taken possession of by Confederate troops, and the mission broken up. The time given to this mission labor was ten years. Upon his return home he settled as pastor of the Baptist church in Canton, O., the seat of his native county. He remained here seven years, adding a large number to the membership of the church, and securing \$17,000 to build a meeting-house. He labored one year in the service of Denison University, in raising its endowment, and then came to Wisconsin. He has had pastorates at Sparta more than four years, Monroe

one year, Columbus four years, and Manston, his present home and field of labor, one year. He has been a laborious minister of the gospel, and has maintained throughout his long ministry of forty years a reputation unspotted and a life full of good works. At the age of sixty-four years he is in the active work of the ministry, and held in high esteem by his brethren.

Gosnold, Rev. John, was born in England in 1625. He received his education in the University of Cambridge, and became a clergyman of the Established Church. In the time of the Parliamentary wars he made the Bible his only guide to truth, and consequently he became a Baptist. He was chosen pastor of a church at Barbican, in London, where he soon had a congregation of nearly 3000, many of whom were persons of large means, and frequently seven or eight of them were Episcopal clergymen. He was a man of ability, learning, and piety; he was honored by the friendship of many distinguished persons, especially by that of Tillotson, archbishop of Canterbury. He was compelled to hide in times of persecution to escape the hands of Christ's enemies. He baptized the celebrated Israelite, Du Veil, who joined the Baptists from the Episcopal ministry. Mr. Gosnold belonged to the General Baptists, but he associated much with the Particular denomination. He was beloved by all good men, and he regarded with affectionate interest every child of Jesus. He was the author of two works.

Gotch, F. W., LL.D., president of Bristol Baptist College, England, was born at Kettering, Northamptonshire, in 1808. After the usual course of study for the ministry at Bristol College, he proceeded to Trinity College, Dublin, in 1832, and graduated M.A. His first charge was Boxmoor, Hertfordshire, where he remained several years. He then became lecturer in philosophy at Stepney College, London, and in 1846 accepted a professorship at Bristol as colleague of the Rev. Thos. S. Crisp. On the failure of Mr. Crisp's health, in 1861, he took charge of the institution, and some years later was elected president. Dr. Gotch's eminent scholarship was recognized by Trinity College, Dublin, in 1859, when he received the degree of LL.D. He was also elected examiner in Hebrew and New Testament Greek for several years successively by the faculty of the London University. When the Convocation of the Church of England resolved to invite the co-operation of learned men of various denominations in the revision of the authorized version of the Bible, Dr. Gotch was selected as a prominent representative of the learning and scholarship of the Baptists. In this important work he has labored from the beginning with enthusiastic devotion, and his rare gifts and acquirements have won universal respect.

He received the highest honor in the gift of his brethren by his election to the chair of the Baptist Union in 1868.

Goucher, Rev. John E., was born at Malvern Square, Annapolis Co., Nova Scotia; studied at Acadia College; ordained at Upper Gagetown, New Brunswick; and he has been pastor of the Port Medway and the North church, Halifax. He is now pastor at Truro, Nova Scotia. Mr. Goucher's ministry is devotedly earnest and useful.

Gould, A. A., M.D., was born at New Ipswich, N. H., in 1805, and received his collegiate education at Harvard University, where he graduated in the class of 1825. He also graduated from the medical school of Harvard, the degree of M.D. having been conferred on him in 1830. He devoted a life of more than thirty years to the practice of his profession, and stood high among the best physicians of Boston. He won also an enduring reputation as a laborer in different fields of natural science. We are told that when "Sir Charles Lyell visited this country in order to pursue his celebrated geological investigations, as soon as he touched the shore the first man from whom he sought aid as an 'expert' and co-worker was Dr. Gould, whose contributions to natural history, and at that time especially to conchology, furnished the light that was needed to mark out the programme of the explorer. From the years of his student life to the day of his departure his industry was incessant, sustained with manly vigor and scholarly enthusiasm." For a series of years he was vice-president of the Natural History Society, a member of the American Academy of Arts, of the American Philosophical Society, and of other kindred bodies. At the time of his death he filled one of the most honorable positions which a Massachusetts physician can occupy, that of president of the Massachusetts Medical Society.

Dr. Gould was a faithful and consistent member of the Rowe Street Baptist church, in Boston, during all his professional career. His death occurred Sept. 15, 1866.

Gould, Prof. Ezra Palmer, was born in Boston, Mass., Feb. 27, 1841. He graduated at Harvard University in the class of 1861, and at the Newton Theological Institution in the class of 1868. He was ordained in September, 1868. For three years he was assistant professor of Biblical Literature and Interpretation at Newton, and has been Professor of Biblical Literature and Interpretation (New Testament) since 1871. Prof. Gould has prepared articles for reviews on subjects pertaining to his department of study, and has been a frequent contributor to the columns of the weekly religious press.

Gould, Thomas, was famous in the annals of the early Baptists in Eastern Massachusetts for

the persecutions he endured on account of his sentiments. He, like thousands in our own day not connected with Baptist churches, questioned the divine authority of infant baptism. Cotton Mather speaks of a "multitude of holy, watchful, faithful, and heavenly people among the first settlers of New England, who had scruples as to infant baptism." Mr. Gould was a man of very modest pretensions, a private member of a small country church, who declined to present his newborn child at the baptismal font, for which a crusade was opened against him by the whole Pedobaptist community, which in the end enlisted all the logic, the stratagems, and bigotry of the entire body of the clergy, and brought a long train of legal enactments from the secular powers.

Mr. Gould was a member of the Congregational church in Charlestown under the pastoral care of Rev. Mr. Sims, and this is his story: "On a first day, in the afternoon, one told me I must stop, for the church would speak with me. They called me out, and Master Sims told the church that this brother did withhold his child from baptism, and that they had sent to him to come down on such a day to speak with them, and if he could not come on that day to set a day when he would be at home; but he, refusing to come, would appoint no time; when we writ to him to take his own time and send us word." I replied that "there was no such word in the letter, for me to appoint the day; but what time of that day I should come." "Master" Sims told him he lied, but on reading the letter sent to him, it was found, somewhat to the confusion of "Master" Sims, that he was right. "They called me forth to know why I would not bring my child to baptism? My answer was, I did not see any rule of Christ for it, for that ordinance belongs to such as can make profession of their faith, as the Scripture doth plainly hold forth." No better answer could be given by the most learned divine. A meeting was appointed to be held the next week at "Mr. Russell's" to take further action on the matter. There seems to have been a four or five hours' hot discussion, when, as Mr. Gould tells us, "one of the company stood up and said, 'I will give you one plain place of Scripture where children were baptized.' I told him that would put an end to the controversy. 'That place is in the 2d of Acts, 39th and 40th verses.' After he had read the Scripture, Mr. Sims told me that promise belonged to infants, for the Scripture saith, 'The promise is to you, and your children, and to all that are afar off,' and he said no more; to it I replied, 'Even as many as the Lord our God shall call.' Mr. Sims replied that I spoke blasphemously in adding to the Scriptures. I said, 'Pray do not condemn me, for if I am deceived my eyes deceive me.' He replied again I added to the Scripture,

which was blasphemy. I looked into my Bible, read the words again, and said it was so. He replied the same words the third time before the church. Mr. Russell stood up and told him it was so as I had read it. 'Ay, it may be so in your Bible,' saith Mr. Sims. Mr. Russell answered, 'Yea, in yours, too, if you will look into it.' Then he said he was mistaken, for he thought on another place; so after many words we broke up for that time."

For seven years this sort of controversy was kept up. All the powers of church and state seem to have been thrown into commotion because the child of a modest yet conscientious member of the church was not brought to the baptismal font. The very existence of the churches of the "standing order," it was believed, was imperiled by such wanton neglect. Well did Mr. Gould write, "If eight or nine poor Anabaptists, as they call them, should be the destruction of their churches, their foundation must be sandy indeed." Out of this persecution sprang the First Baptist church in Boston. Its members for years endured obloquy and shame. They were fined, and some of them sentenced to be banished, and because they would not go into exile they were imprisoned more than a year. It was in vain that some of the first men of the colony, like Gov. Leverett, Lieut.-Gov. Willoughby, and others opposed these persecuting measures. The English Dissenters at home protested against this harsh dealing as opposed to the very fundamental principles of religious toleration. But their protests availed nothing with the Boston Puritans. The sufferings of the martyrs of religious liberty continued for many years. Mr. Gould died in October, 1675. He had not lived and suffered in vain. The principles which he held, and for holding which he endured so much, are everywhere accepted, and the revolution which he started has secured wonderful victories for the cause of religious freedom not only in the old Bay State, but over the whole country.

Gove, Elijah, was born in Charleston, Montgomery Co., N. Y., in May, 1802. His father, who was a farmer, having become helpless through paralysis, important responsibilities devolved upon the son while yet very young. A mortgage upon the farm, large for that time, he paid off before he came of age. Leaving home without a trade or profession, we find him in a short time proprietor and captain of a boat on the Erie Canal. "On a trip from Albany to Rochester in 1824, he had a lady passenger who, two years later, became his wife." Soon after his marriage he removed to Ohio. Not yet having become a Christian, and ambitious to acquire a fortune, he became a distiller, engaging in this business at Mendosa, Ill., where at the end of seven years he had accumulated some thirty or

forty thousand dollars. At the earnest solicitation of his wife he gave up this business, and in 1847 removed to Quincy. There, at the age of forty-seven, he became a Christian, uniting with the



ELIJAH GOVE.

Baptist church. He was one of those to whom the beautiful city which now became his home was most indebted for its early and rapid growth, and for the solid basis upon which its prosperity was made to rest. He became also greatly interested in church building, and gave large amounts towards enterprises of this kind in different Western States.

Mr. Gove's membership was at first with the First Baptist church in Quincy. In 1856 he went with others to constitute the Vermont Street Baptist church in that city, and was one of the few who erected its handsome house of worship. He remained a member here until his death, in 1874. Between the years 1856 and 1874 he gave about \$18,000 to this church and its pastors. His gifts otherwise were very large. The first of all his many donations to various causes was made to Shurtleff College, while still living at Mendosa. To this institution, between the years 1849 and 1873, his gifts aggregated \$59,285; including the legacy in his will, the whole amount given was about \$75,000. In the twenty-five years from his conversion till his death, the sum of his gifts to various special objects was not far from \$110,000, all in money. It has been said of him that "he gave more for the cause of Christian education than any other Baptist the West ever had." In this spirit of large benevolence his wife fully sympathized. She still

lives in Quincy, a noble, generous, Christian woman.

Gow, Rev. George B., was born in Waterville, Me., and graduated at the college in that place in 1852. He went through the Newton course of theological study, graduating in the class of 1858. He was ordained September, 1858, and was the pastor of the church in Ayer, Mass., three years. He then became principal of the New London Institution, holding the position for three years, when he accepted a call to the pastorate of the church in Gloucester, Mass., where he remained three years. His next call came in 1867, from Worcester, Mass., where he continued for five years. Then he accepted an appointment as agent to raise a larger endowment for the Worcester Academy. In 1874 he became pastor of the church in Millbury, Mass., which relation he now sustains to the church.

Grace, Rev. William C., was born in Tippah Co., Miss., Jan. 19, 1844. He professed religion in the summer of 1857. In the month of September, 1865, he was baptized into the fellowship of the Pleasant Hill Baptist church, Miss. He subsequently united with the Flat Rock church, where he was licensed to preach the gospel.

He spent the next three years of his life as principal of Yorkville Academy. He was ordained by the Bethel church, Gibson Co., Tenn., Revs. M. Hillsman and R. A. Coleman constituting the Presbytery. In 1871 he was pastor of Spring Hill and Newbern churches. In 1875 he took charge of Humboldt and Pleasant Plains churches; having served the previous year with great success as financial secretary of the Executive Board of the West Tennessee Baptist Convention.

He is now pastor of the church at Sweet Water, East Tenn., one of the most important points in the State. He is a devoted Christian and a good preacher. May he long live to honor the Master!

Grafton, Rev. B. C., was born in Newport, R. I., Sept. 28, 1785. From the time of his hopeful conversion to the close of his life he was a cheerful, earnest Christian. Having formed an intimate acquaintance with Rev. Dr. Gano, of Providence, when he was not far from eighteen years of age, and engaged in active business in that city, he was wont to accompany that good man in his missionary tours, assisting him as occasion was given by offering prayer or speaking a word of exhortation to the people. By degrees he came to feel that perhaps he could serve his Master in the work of the Christian ministry. He studied for a time with Rev. Dr. Chapin, in Danvers, Mass., and subsequently with Rev. Dr. Benedict, in Pawtucket, R. I., and was ordained in Providence in August, 1818. He was called to the pastorate of the church in West Cambridge, Mass., and remained in this place for four years and a half, when he removed

to Plymouth, Mass., and was pastor of the church in this old Pilgrim town for six and a half years. His next settlements were Leepport, Taunton, Mass., Wichford, R. I., Rowley, Mass., Stonington, Conn., Somerset and Medford, Mass. He spent the closing years of his life in Cambridgeport, Mass., where he died Jan. 12, 1858, in the seventy-third year of his age. Mr. Grafton was a useful, happy Christian minister, and formed many warm friendships in the places where he labored.

Grafton, Rev. Joseph, was born in Newport, R. I., June 9, 1757. His father, who had followed the seas for several years, on giving up the command of a vessel, removed to Providence and engaged in the business of sail-making, and at the age of fourteen Joseph began his apprenticeship with his father. Becoming a Christian, he united with the Congregational church in Providence, although nothing would satisfy him as baptism but immersion. Subsequently he became impressed with a conviction that it was his duty to preach the gospel. He was led through a severe discipline of sorrow before he finally yielded to the pressure of the duty which was laid on him. In the year 1787, finding his views were in harmony with those of the Baptists, he connected himself with the First Baptist church in Providence. Having received a call from the Baptist church in Newton, Mass., he was ordained as pastor of that church June 18, 1788, and continued to sustain the relation for almost fifty years. His labors were abundantly blessed, several revivals occurring during his ministry. Five hundred and fifty-four persons were received into the church during his connection with it.

Mr. Grafton was one of the best-known and honored ministers of his denomination in all the region where he labored so long as a servant of Christ. He was full of wit. To this day many anecdotes are related of him, showing what a vein of humor there was in him. Prof. Gammell, recalling the scenes of his own early childhood, when his father was the pastor of the Medfield church, remarks of him, in speaking of the little circle of excellent Christian ministers who were wont to meet at the parsonage, "No single form, after that of my own father, comes back to my memory with a distinctness so marked and life-like as that of my father's venerated friend, Rev. Joseph Grafton, of Newton. He was next to Rev. William Williams, of Wrentham, the oldest of them all; but he was, without exception, the sprightliest and wittiest in his conversation, and on this account the most interesting visitor in the estimation of the children. In dress he was extremely neat, and in person somewhat below the average stature; but of a firm, compact frame, and unusually flexible, easy, and quick in all his movements. His eye was dark and very expressive, and in its quick flashes, whether

in the pulpit or at the fireside, there beamed forth a deep, spiritual intelligence and sincerity; while the tones of his musical and well-modulated voice did not fail to rivet the attention of all who heard him speak, whether in public or in private." He was an able minister of other days. He died Sept. 16, 1836.

Graham, Major W. A., the third son of Ex-Gov. Graham, was born in Hillsborough, N. C., Dec. 26, 1836; attended Chapel Hill for a term, but graduated at Princeton, N. J., in 1859; was baptized by Rev. L. Thorne in 1856; entered the army as first lieutenant; was wounded as captain at Gettysburg, and became assistant adjutant-general of North Carolina, with the rank of major. He was in the State senate in 1874-76-78, receiving every vote cast, and came within one vote of being chosen lieutenant-governor of the State. He was president of the Baptist State Convention in 1878, and is now the moderator of the South Fork Association.

Grammar, Rev. G. A., a missionary of the Arkansas Baptist Convention, living at Lonoke, Ark., was born in Mississippi in 1844; ordained in 1867; besides supplying a number of country churches he was pastor at Yazoo City, and supplied the Vicksburg church during 1878, passing through the terrible epidemic of that year, and losing most of his family by yellow fever; came to Arkansas in 1880 and engaged in his present work.

Grand River College is located at Edinburgh, in North Missouri. It has good grounds and buildings and is out of debt. Prof. T. H. Storts is principal; 131 students were enrolled the past year. P. McCullum is the financial agent. The school has flattering prospects and an important position in the State.

Granger, Abraham H., D.D., was born in Suffield, Conn., in 1815, and graduated at Waterville College in the class of 1839. He took the full course of theological study at Newton, and graduated in the class of 1843. He was ordained in November, 1843, as pastor of the church in Warren, Me., where he remained until called to take charge of the Fourth church in Providence, R. I., in 1854. He continued in this relation until 1876, when he resigned, and has since resided in Franklin, Mass. Dr. Granger is a trustee of Brown University and of Colby University. He received from the latter institution the degree of Doctor of Divinity in 1864.

Granger, James N., D.D., was born in Canandaigua, N. Y., in August, 1814. When he was seventeen years of age he received the appointment of a cadet at West Point, but before entering upon the studies of his chosen profession he became a subject of the renewing grace of the Holy Spirit, and a change in all his plans of life was immedi-

ately formed. At the age of twenty he became a member of the Hamilton Literary and Theological Institution, and graduated in 1838. He was ordained as pastor of the Baptist church in Avon, N. Y., in 1839. He accepted a call to the Washington Street church, Buffalo, after a residence of two years at Avon. His pastorate over the Buffalo church was a short one. Such was the reputation he had already gained that in October, 1842, the First Baptist church in Providence called him to be their minister. The position is one, in some respects, of peculiar difficulty, for the church has always sustained an intimate relation to Brown University, and its minister must accommodate himself to very wide extremes of character. Dr. Granger was quite equal to the demands made on him, and met them with satisfaction to his people as well as honor to himself. Ten years of persistent work were given to this important field of labor, under the exhausting toil of which his health became somewhat broken, and he decided to carry out a long-cherished purpose to spend several months abroad, and there secure needed relaxation and recreation. The Board of the American Baptist Missionary Union had decided to send a deputation to the East to look after their various mission stations, and they appointed Dr. Granger to accompany Dr. Peck, the foreign secretary, on this important journey. Eighteen months were spent in accomplishing the work which had been undertaken, and they were months of severe, unremitting toil, passed amid the heats and malaria of an Oriental climate. Dr. Granger returned to his church with the seeds of disease and death implanted in his system. He was not permitted long to labor as the faithful minister and the affectionate pastor. The disease which he had contracted in the East forbade the hope that he would rally from it. He lingered for some months, and then died Jan. 5, 1857.

Dr. Granger was one of the ablest, most pure-minded, and unselfish ministers that has ever been raised up in the Baptist denomination. He was, in the best sense of the word, a wise man. His judgments about men and measures were generally proved to be correct. He possessed, to a remarkable degree, the elements of a noble Christian character. It is a good deal to be able to declare, as his most familiar friend, Dr. Caswell, has said of his pastor, "during a period of more than fourteen years of intimate, of unreserved, and confidential intercourse I never knew him utter a sentence or do an act which, if spread before the world, would in any manner detract from the purest Christian character. His purposes were all open and generous and good. In the very nobleness of his nature he was incapable of guile. He possessed, in an eminent degree, that attribute rarer than genius, rarer than high

endowments of intellect,—an attribute almost unknown to the aspirants after worldly fame and joy,—a perfect candor and fairness of mind with respect to the claims of others.”

It seems a mystery that one with such qualities of character, and capable of doing so much good, should have been taken away in the very ripeness and maturity of his powers. Cut off, however, so early, Dr. Granger has left to the denomination he served so faithfully the rich legacy of a bright example and a beautiful Christian character.

Grant, Stillman Bailey, D.D., one of four sons of a Baptist minister, all of whom became Baptist preachers, was born in Bolton, N. Y., Oct. 26, 1819; graduated from Madison University, N. Y.; the next year was ordained as pastor of the Baptist church in Granville, N. Y., and remained three years; settled in South Adams, Mass., and in Wallingford, Conn., then in New Haven, then in New London, where he remained nine years; in 1867 became pastor of the First Baptist church in Hartford, where he remained till his death, Dec. 17, 1874; positive yet tender, decided yet charitable, clear in his views, sound in the faith of Christ; his labors crowned with much fruit.

Graves, Rev. Absalom, a minister of Boone Co., Ky., distinguished for his zeal, piety, and great success, was born in Culpeper Co., Va., Nov. 28, 1768. He received a liberal education. In his twentieth year he professed religion, and united with the Baptist church at the Rapidan meeting-house. In 1797 he removed to Boone Co., Ky., and united with Bullittsburg church. He held some civil offices, the duties of which he discharged with wisdom and fidelity. He was licensed to preach in 1810, ordained in 1812, and became the stated preacher at Bullittsburg and some other churches, laboring extensively as an evangelist. He was among the first in Kentucky to espouse the cause of foreign missions, and was a zealous co-laborer of Luther Rice in this work. He compiled a hymn-book, known as “Graves’s Hymns,” that became popular. He died Aug. 17, 1826.

Graves, Alfred C., D.D., a great-grandson of Absalom Graves, was born in Boone Co., Ky., Jan. 5, 1838. He united with Bullittsburg Baptist church in 1853. In 1855 the church “encouraged him to exercise his gift.” He was educated at Georgetown College, and finished his course in theology at the Western Baptist Theological Seminary, Ky., in 1860. He was ordained to the ministry, and took charge of the Baptist church at Harrodsburg, Ky., the same year. In 1863 he was pastor of Jefferson Street church in Louisville, also edited the *Western Recorder* several years, and supplied the pulpit of Portland Avenue church. While in Louisville, he wrote “La Rue’s Ministry of

Faith,” which passed through two editions. In 1867 he took charge of Stamping Ground church, in Scott Co., Ky. In 1871 he accepted a call to the Baptist church in Manchester, N. H. He remained there about six years. During this pastorate the church built a house of worship, at a cost of \$75,000, and received 171 members. In 1877, his health being impaired, he returned to his native State, and soon afterwards took charge of the Baptist church at Lebanon, Ky., where he now ministers.

Graves, Hon. Calvin.—The Graves family, of Caswell County, N. C., have long been distinguished for intelligence and virtue. The mother of the subject of this sketch was the daughter of Col. John Williams, who received his military appointment from the general Congress of the provinces in 1775, and afterwards was distinguished for bravery in the Revolutionary war. Mr. Graves was prepared for college by Rev. Wm. Bingham; spent but one year at Chapel Hill, and read-law with Judge Thos. Settle and Chief Justice Leonard Henderson. He was admitted to the bar in 1827, and soon entered upon a large practice. He became a public man in 1835, having been elected a delegate to the convention called to revise the constitution of the State. He was chosen as a member of the House of Commons in 1840, and soon became a leader of his party. He was Speaker of the House in 1842. He was a member of the State senate in 1846, and again in 1848, when he gave the casting vote, as Speaker, in favor of the Central Railroad, and against the wishes of his constituents, because he thought it was for the good of the State. Mr. Graves became a Baptist in 1837, and preserved a consistent Christian character through all his professional and political career. He was twice married, and died Feb. 11, 1877, in his seventy-fourth year.

Graves, Rev. Henry C., was born in Deerfield, Mass. He pursued his academic studies at Shelbourne Falls and East Hampton Academies, and was a graduate of Amherst College in the class of 1856. He studied at Newton two years, and was ordained March 9, 1858. He was pastor of the Bunker Hill church, in Charlestown, Mass., five years, when he removed to Providence, R. I., and became pastor of what was then the Brown Street Baptist church, since united with the Third, to form the Union Baptist church of Providence. This pastorate continued for eleven years. Mr. Graves removed to Fall River, Mass., in 1874, and became pastor of the Second Baptist church in that city, where he now resides. In his fields of labor the Lord has greatly blessed his ministrations.

Graves, Rev. Hiram Atwell, was born in Wendall, Mass., April 5, 1813. He was a child of remarkable precocity. Within three months from the time his parents allowed him the use of a book, he had learned to read, and when he was

four years old he had read the New Testament through. He might have been prepared for college when he was not much over twelve had he not been restrained by his parents. Soon after reaching the age of thirteen he gave good evidence of conversion, and was baptized by his father and received into the membership of the church of which he was pastor. He graduated at Middlebury College, Vt., in 1834. When twenty-three years of age he was ordained in Springfield, Mass. His pastorate was a brief one. Failing health compelled him to resign, and for the same reason he gave up his ministry in Lynn, whither he had gone on leaving Springfield. In 1842 he became the editor of the *Christian Reflector*, a Baptist weekly newspaper, published in Boston. He entered upon the duties of the office when the fortunes of the paper were at their lowest ebb. At once it was evident that an energetic man was at the helm of affairs. The moribund paper was lifted into new life. Its subscription list increased largely, and it was a power in the denomination, which made itself felt in every direction. At length it was united with the *Christian Watchman*, and under the new name of the *Watchman and Reflector* it was the most popular Baptist paper in all New England.

Such hard and constant strain on his nervous system, as he was forced to endure to bring his paper up to the point where he finally left it, thoroughly exhausted him, and he was compelled to retire from his editorial chair and seek rest and recuperation in a milder climate. Three or four years were spent in the island of Jamaica. His disease was probably held in check, but it was not subdued. Feeling satisfied that he could not recover, he returned to his native land, and after lingering a few weeks, he died at his father's house in Bristol, R. I., Nov. 3, 1850.

The fame of Mr. Graves rests upon his accomplishments as an editor. Of him, as working in this department of Christian labor, Dr. Turnbull says, "He formed the character and laid the foundation of the prosperity of the *Watchman and Reflector*, the leading Baptist journal in New England, and one of the best papers in the country. Easy, versatile, and graceful, apt, also, in a high degree, with sufficient spice of wit and vigor, always sensible and often eloquent, his leaders, short or long, were the first things caught by appreciative readers. In full sympathy with the spirit of Christianity and the progress of the age in all benevolent enterprises, he threw himself into the grand movement of the church for the salvation of the world. Our educational, missionary, and philanthropic schemes are largely indebted to his judicious, earnest advocacy."

Graves, Rev. J. M., was born in Shrewsbury, Mass., in 1794, and studied for the ministry with

Rev. Dr. Going, of Worcester. He was ordained at Royalton, Mass., where he remained several years. He was pastor also for a time of the church in Wardell, Mass. Subsequently he devoted fifteen years of his life to pastoral work in Vermont. He was pastor also of churches in East Boston and Methuen, Mass. For a time he supplied the churches at Brighton and West Newton, and was in the service of the Massachusetts Baptist State Convention. He was a faithful minister of the gospel. His death occurred at Charlestown, Mass., Jan. 15, 1870.

Graves, J. R., LL.D., was born in Chester, Vt., April 10, 1820. On his father's side he descends



J. R. GRAVES, LL.D.

from a French Huguenot, who fled to America, most of whose family perished at the revocation of the Edict of Nantes, who settled in the village of Chester, Vt. His mother was the granddaughter of a distinguished German physician and scholar named Schnell. Dr. Graves is the youngest of three children. His father died suddenly when he was but three weeks old, and although a partner in a prosperous mercantile house, the business was so managed that but little was left to the stricken widow. Young Graves was converted at fifteen, and was baptized into the fellowship of the Baptist church of North Springfield, Vt. In his nineteenth year he was elected principal of the Kingsville Academy, O., where he remained two years, when with impaired health he went for the winter to Kentucky. There he took charge of the Clear Creek Academy, near Nicholasville, Jessamine

Co. About that time he united with the Mount Freedom church, and was soon licensed to preach without his knowledge, but he would not enter the ministry, feeling himself wholly disqualified for so great a work. For four years he gave six hours to the school-room and eight to study, going over a college course without a teacher, mastering a modern language yearly, making the Bible the man of his counsel, and Paul his instructor in theology. These years of hard study and self-reliant investigation gave the peculiar character which belongs to his preaching and reasoning. From the time of his conversion he was impressed with the duty of proclaiming the gospel, and always shaped his studies with a view to the ministry as his life-work, but breathed this secret to no one. He was called to ordination by his church against his desire. The venerable Dr. Dillard, of Lexington, Ky., was the chairman of the examining Presbytery, and preached the sermon on the occasion. He came to Nashville, Tenn., July 3, 1845. In a few days he rented a building and opened the Vine Street Classical and Mathematical Academy, and shortly afterwards united with the First Baptist church. In the fall of 1845 he took charge of the Second church, on Cherry Street, now the Central Baptist church, and the following year he was elected editor of the *Tennessee Baptist*, when his public religious career, with which all are more or less familiar, commenced. It is difficult to give even a brief summary of the work accomplished and the influence exerted by a mind so active, an intellect so great, and a genius so uncommon.

When in the autumn of 1846 he took charge of the *Tennessee Baptist*, it had a circulation of only 1000, and before the breaking out of the war it had attained the largest circulation of any Baptist paper in the world, and it is doubtful if any paper ever exerted a wider denominational influence. At the same time he edited a monthly, a quarterly, and an annual, besides editing all the books that were issued from the presses of the Southwestern Publishing House. In addition he has written and published the following works: "The Desire of All Nations," "The Watchman's Reply," "The Trilemma," "The First Baptist Church in America," "The Little Iron Wheel," "The Great Iron Wheel," "The Bible Doctrine of the Middle Life," "Exposition of Modern Spiritism," which, for originality and thoroughness, has received the commendation of the first scholars of the age, "The New Hymn and Tune Book," "The Little Seraph," and last, "Old Landmarkism, What It Is." He has edited and brought before the public, American editions of very valuable works,—Robinson's "History of Baptism," Wall's "History of Infant Baptism," Orchard's "History of Foreign and English Baptists," "Stewart on Baptism," and other minor

works. But he considers that the great theological work of his life is now passing through the press, entitled "The Work of Christ in Seven Dispensations."

He originated the first Ministers' Institute. He raised without compensation the endowment of the theological chair in Union University, and without charge he established the Mary Sharpe College, Winchester, Tenn., securing the necessary funds, and he drafted its admirable curriculum.

In 1848 he originated the Southwestern Publishing House, Nashville, Tenn., for the dissemination of sound Baptist literature, and subsequently the Southern Baptist Sunday-School Union, both of which achieved great success, but were destroyed by the war. In 1870 he presented the plan of the Southern Baptist Publication Society to the Big Hatchie Association of Tennessee, by which it was approved; and in the summer of 1874 he turned over to the society \$130,000, which he had raised in cash and bonds, as an endowment; but owing to the financial crisis which succeeded, and other causes, the society has suspended.

He is a great preacher, following unusual lines of thought. He is pre-eminently doctrinal, yet Christ crucified is the soul of every sermon. He is lengthy, yet he holds the attention of his audience to the last. He insists strongly upon the form, rights, and duties of the true church, and yet he always places Christ before the church, and upon water baptism, and baptism properly administered, yet he places the blood of Christ before water. In power of illustration, in earnestness of denunciation, in force of logic, in boldness of thought, and, at times, in tenderness of soul, he has few peers. His eloquence is sometimes overwhelming. A judge in the city of Memphis, on "brief day," in lecturing the bar upon the importance of a clear statement of propositions, once remarked, "The gift is as rare as genius, but is still susceptible of cultivation. Of living ministers I know of no one who possesses it in a higher degree than Dr. Graves, of the First Baptist church, in this city. He lays down his propositions so clearly that they come with the force of axioms that need no demonstration." It is not remarkable that a man of such force of intellect has taken bold and advanced positions, coming in conflict with the opinions of many even in his own denomination. He is the acknowledged head of the great movement among Baptists known as "Old Landmarkism." With all the strong blows he has inflicted upon error he is one of the kindest of living men.

In his early ministry, Dr. Graves had many converts under his preaching. The writer was with him on one occasion in Brownsville, Tenn., in 1849, where more than seventy persons, including

the best men and women of the place, found the Saviour. His arguments, illustrations, and appeals were the most powerful he ever heard. Before he was thirty years of age over 1300 persons had professed religion in special meetings which he held.

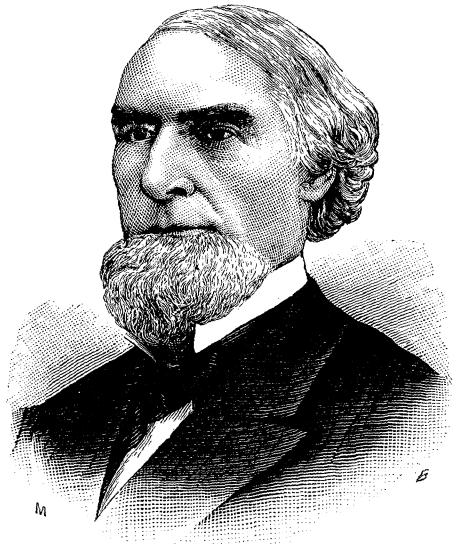
In 1853 the Domestic Mission Board of the Southern Baptist Convention were exceedingly anxious to establish a strong Baptist church in New Orleans. To secure this object they invited Dr. Fuller, of Baltimore, to go to that city as a missionary. He was the most eloquent preacher in the South, and he had no superior in the North, but he declined the request. Then they formally appointed Dr. Graves to the position with a salary of \$3000 per annum. The work to be done, the place where it was to be performed, and the extraordinary salary for that day which they offered, showed their great appreciation of his pulpit gifts. Dr. Graves has a wonderful command over his audience, holding them spell-bound for hours at a time. He is deeply in earnest, utters the strong convictions of his own mind, and carries his hearers with him as by the force of a tornado. And this is true of all classes,—teachers, doctors, lawyers, judges, statesmen. At a session of the Georgia Baptist Convention before the late war, Joseph E. Brown, then governor of Georgia, in a speech before the Convention upon the obligations of Baptists to give to the world a pure Bible literature, said, "There is one man who has done more than any fifty men now living to enable the Baptists of America to know their own history and their own principles, and to make the world know them, and that man is the brother on my right," bowing to the editor of the *Tennessee Baptist*, Dr. Graves, who was present.

As a presiding officer over deliberative bodies, Dr. Graves has often been honored, and no man more richly deserves it. Dr. Graves has had some eight or ten public discussions, to each of which he was challenged, and in every one of which his opponent felt sorry for inviting the conflict.

Dr. Graves in his peculiarities represents a section of the Baptist denomination, a conscientious and devoted portion of our great apostolic community, but in his earnest and generous zeal for our heaven-inspired principles he represents all thorough Baptists throughout the ages and the nations. In his literary efforts he has rendered immense service to the Baptist churches of America. The republication of Robinson's "History of Baptism" and Wall's "History of Infant Baptism," with his able introductions, and the other historical works which have been issued through his instrumentality, have exerted a vast influence in favor of the oldest denomination in Christendom. The fearless boldness of Dr. Graves in advocating the practices of Christ and his Apostles, his manly de-

nunciations of that ungodly charity that would tread under foot a divine ordinance to please untaught professing Christians of Pedobaptist denominations, have aided mightily in suppressing lukewarmness, and in fostering zeal for the truth among us. The *Alabama Baptist*, Dr. E. T. Winkler editor, truly says, "Extreme as the views of Dr. Graves have by many been regarded as being, there is no question that they have powerfully contributed to the correction of a false liberalism that was current in many quarters thirty years ago." Dr. S. H. Ford, in his *Christian Repository*, gives his approval to this statement, saying, "We fully indorse this just commendation of the efforts of Dr. Graves. We differ with him in some things, but we honor his heroic life-work in meeting and exposing error wherever uttered."

Graves, Samuel, D.D., son of John and Betsey (Cilley) Graves, was born in Ackworth, N. H.,



SAMUEL GRAVES, D.D.

March 15, 1820. At the age of seventeen he was apprenticed to E. & T. Fairbanks & Co., scale manufacturers, in St. Johnsbury, Vt.; but at the end of two years his strong desire for an education led to the close of his apprenticeship, and he went to Madison University, N. Y. Here he remained until 1846, completing the collegiate and theological course of study. During the two years of his divinity course, and for one year following, he served the university as tutor in Greek.

In 1848 he became pastor in Ann Arbor, Mich. During three years of service in this field he saw the church increase from 62 to 216 members. In

1851 he became Professor of Greek in Kalamazoo College, and of Systematic Theology in the Theological Seminary. During the eight years that followed he rendered excellent service and had the fullest confidence of the friends of these institutions. In 1859 he took charge of the First Baptist church in Norwich, Conn., and enjoyed a prosperous pastorate of ten years.

January 1, 1870, he entered upon his work as pastor of the Baptist church in Grand Rapids, and has held the office till now. During his ministry the church has prospered far beyond its previous experience, and a commodious and elegant house of worship has been built. In 1872 he spent seven months in Europe and the Holy Land. In 1871-72 he was president of the Baptist State Convention of Michigan. In 1879 he preached the annual sermon before the American Baptist Missionary Union. He has an eminently catholic spirit, and is greatly respected and beloved by his brethren in the ministry.

Graves, Z. C., LL.D., was born in 1816, in Chester, Vt. He is the brother of Dr. J. R. Graves, of Memphis, Tenn. In early life he was frail, and unfitted to bear hardships, and by the advice of a physician he was sent to a farm to secure health from its pure air and strengthening exercises. Here he remained until his sixteenth year, working upon the farm during the summer, and attending the winter school for three or four months each year. It was in the latter part of this year that he united with the Baptist church in North Springfield. His insatiable thirst for books led to his return home, that he might enter Chester Academy. He prosecuted its classical and mathematical course for five or six terms. From it he went to the Baptist High or Normal School, at Ludlow, where he pursued his studies until twenty-one, supporting himself by teaching district schools three or four months each winter.

The wonderful success of the winter schools which he taught during these training years, the great interest taken in their studies by his scholars, and their proficiency, marked him out as the coming teacher before he had finished his education. At the age of twenty-one he went West, and opened a private school in Ashtabula, O., where becoming known as a successful teacher, upon the resignation of his brother, J. R. Graves, he was elected principal of Kingsville Academy, situated in a neat little village on the shore of Lake Erie, midway between Ashtabula and Conneaut. Here he married Miss Adelia C. Spencer, an intellectual and accomplished lady, who has been for thirty years associated with him as matron of the Mary Sharpe 'College, and known in literary circles as the authoress of "Jephtha's Daughter," a poem of rare

excellence, and her master-piece, "Seclusaval; or, the Arts of Romanism."

As principal of this academy our young teacher achieved a success without a parallel in the history of Western schools and academies. His fame drew patronage not from surrounding counties only, but from adjoining States. Men who have become eminent as jurists and statesmen, missionaries, professors, and presidents of colleges, received their academic training under Mr. Graves in this school.

It was in 1850 that the Mary Sharpe Female College was founded in Winchester, Franklin Co., Tenn., to be what its name indicates, a college whose curriculum, with but few changes, is that of Brown University. It was intended that the graduates of this college should be able to pass an examination with the Seniors of that university, or of the University of Virginia, and this it has confessedly accomplished.

When this school was ready to be opened, the name of Z. C. Graves was placed before the trustees by his brother, J. R. Graves, through whose influence and labors mainly the college had been founded, and a correspondence opened which resulted in his election to the presidency, which position he has filled with distinguished ability for over thirty years. The high character of this institution is known North and South, and has justly won the title from scholars and educators of "The Female University of the South." Dr. Graves has made the success of this university his life-work, and his labors have been truly herculean. He attributes his iron constitution and unequalled powers of endurance in the class-room to the combined mental and physical training of his youth. He has in forty years lost but two or three days from the school-room from sickness, and fewer days from pleasure, and is now, at sixty-four, mentally and physically as active and vigorous as most men at forty. He has educated in part and graduated about four thousand young ladies at the Mary Sharpe College, who are occupying the first positions in social life, and not a few of them are among the noted teachers of the South. It is impossible to tell how much Dr. Graves has done for the higher education and elevation of woman during his long and unusually useful career as an instructor.

Dr. Graves is a man of great modesty, of a very penetrating mind, highly cultured, and beloved by all his pupils, and as widely as he is known.

Gray, Rev. Davis Dimock, was born in Windham, Wyoming Co., Pa., May 2, 1808. He was baptized and became a member of the Braintrim church, Wyoming Co., Pa., on Sept. 25, 1831. He was licensed by this church May 24, 1834, and ordained by the Bridgewater Association, acting as a council, Aug. 26, 1836. In the exercise of a long and useful ministry he has preached as supply, before or

dination, to the Jackson, New Milford, and Union churches. Since his ordination he has served as pastor of the Union, in Luzerne Co., the Jackson and New Milford, in Susquehanna Co., Honesdale, Wayne Co., Penn's Neck (now Princeton), N. J., and in November, 1849, he returned to the place of his nativity, as pastor of the Braintrim church, which he still serves. During this last pastorate he has preached over 3000 sermons. While serving the Jackson church, Rev. D. D. Gray had the pleasure of baptizing his younger brother, H. H. Gray, who also became a prominent minister among the churches of the Bridgewater and Wyoming Associations. His death occurred in 1878. The influence of both these brethren has been only for good; it tended to promote a high standard of holy living. The life of the elder is still the heritage of the militant church, the death of the younger is precious in the sight of the Lord.

Gray, Edgar Harkness, D.D., was born in Bridport, Vt., Nov. 23, 1815. Having lost his father while only nine years of age, he was placed with a neighboring farmer until he was fourteen. He was converted at the age of twelve. At fourteen he was apprenticed to the printing business in Burlington, Vt. Subsequently he removed to St. Alban's, where, after a serious illness, he decided to prepare for the ministry. He left his business, retired to his native town, and attended a select school, paying his expenses by teaching primary classes in the school. In 1834 he entered Waterville College, Me. (Colby University). After graduating he studied theology with the Rev. R. E. Pattison, D.D., the president of the college, and the Rev. S. F. Smith, D.D., then pastor of the Baptist church in Waterville. Dr. Gray's first settlement in the ministry was at Freeport, Me., where he was ordained in 1839, being then twenty-five years of age. Here he remained five years, blessed in his labors. In 1844 he removed to Shelburne Falls, Mass. Subsequently, in 1847, he was settled at Bath, Me., and then, by unanimous request, returned to Shelburne Falls in 1850. In 1863 he accepted a call to the E Street Baptist church, Washington, D. C., where his labors resulted in the general prosperity of the church. In 1863, Dr. Gray returned again to his old field of labor, Shelburne Falls, and after three years' residence there, he removed again, in 1873, to Washington, to take charge of a new interest known as the North Baptist church. Here he remained until July, 1878, when he resigned to enter upon the work of church extension in California. In 1864 the University of Rochester, N. Y., conferred upon him the honorary degree of D.D. At the commencement of the Thirty-ninth Congress, Dr. Gray was elected chaplain of the U. S. Senate, and continued in that position four years. Dr. Gray was one of the four

clergymen who officiated at the funeral of President Lincoln, and among others, conducted the services in connection with the burial of the Hon. Thaddeus Stevens, of Pa., pronouncing also a eulogy in the rotunda of the Capitol over the remains.

Grebel, Conrad. See article ANABAPTISTS.

Greece, Mission to.—The first Baptist missionaries sent to Greece were Rev. H. T. Love and Rev. C. Pasco, with their wives, who sailed from this country Oct. 24, 1836, and commenced their labors at Patras, where a school was opened in 1837, and the Scriptures and religious tracts were freely distributed among the people. Some opposition was manifested by the Holy Synod of the Greek Church, but this only stimulated the curiosity of the people to read the forbidden books. In September, 1838, a new station was established at Zante, one of the Ionian Islands. Mrs. H. E. Dickson, at one time a teacher in the Governmental Female Boarding-School in Corfu, arrived in Patras, Feb. 15, 1840, and commenced her labors as an assistant to Mr. and Mrs. Love. The health of Mr. Pasco having failed, the station at Zante was abandoned. For the same reason Mr. Love was obliged to leave Patras, and a new station was commenced at Corfu in April, 1840. The first Greek baptized by Mr. Love was Apostolos, who became his assistant. Rev. R. F. Buel and wife joined the mission June 18, 1841. Special hostility was awakened against Mr. Buel, who was falsely charged with having distributed tracts against one of the favorite saints of the people. A mob was raised, and Mr. Buel was compelled to leave Corfu. Mr. Love, in ill health, returned to the United States in the spring of 1843. Rev. A. N. Arnold and wife and Miss Waldo arrived at Corfu, Feb. 17, 1844. Together with Mrs. Dickson they labored for some time in Corfu; in 1851 they removed to Athens. Missionary work was carried on until their return to the United States in 1855. Mr. Buel soon followed them, and the mission ceased to be under the patronage of the Missionary Union until 1872, when Rev. D. Sakellarius was appointed a missionary. Mr. Sakellarius and his wife have with fidelity performed the duties which they have assumed, but the progress of evangelical religion in Greece has been slow.

Green, Rev. A. B., for many years a devoted and very successful missionary in the La Crosse and St. Croix valleys, Wis., was born in Warren, Vt., and died at Whitewater, Wis., Sept. 26, 1878, aged fifty-two years. He was converted when about thirty years old at Lakeland, Minn. He was ordained May 16, 1860, by the Baptist church at Prescott. He at once commenced with great zeal his work as a Christian minister. Before entering the ministry he practised law, and held

the office of sheriff and judge in the county where he resided. After serving several churches as pastor he entered, in 1870, upon the great work of his life, that of pioneer missionary in the St. Croix and La Crosse valleys. It would be impossible to relate in the brief space allotted for the purpose his almost superhuman labors and grand triumphs on this field. He planted churches and built meeting-houses at almost every important point. His missionary tours extended over hundreds of miles, often through dense forests and wide unsettled districts, frequently made on foot, and requiring a physical fortitude and patient self-sacrifice almost unparalleled. He died in the full triumph of faith, having literally given his life to the work of missions.

Green, Rev. David, was born in Virginia. He was converted in youth, and gave himself soon after to the work of the ministry. In his early days he was very successful in the Carolinas. He removed to Kentucky. In 1805 he visited Missouri, and in 1806 settled in it, and in the month of June of that year he organized Bethel church, the first in Missouri. He served this church as pastor till 1809, when he ceased from his labors, and entered upon his eternal reward.

Green, Rev. Moses, pastor at Beebe, Ark., was born in North Carolina in 1818, and reared in West Tennessee, began to preach in 1844, was ordained in 1850; graduated at Union University, Tenn., and shortly afterwards became pastor at Somerville, Tenn., where he remained three years; was Professor of Greek in Madison College; removed to Arkansas in 1860, and settled at Austin, where he aided in the organization of a church; Mr. Green has filled a number of important positions in the State, and traveled much as an evangelist. He has been a constant contributor to the religious press, and has gained much reputation as a writer.

Green, Rev. William R., was born Jan. 24, 1823, in Tenn., and died Jan. 25, 1879, in Knobnoster, Mo. He was ordained at Murfreesborough, Tenn., by Rev. J. H. Eaton, LL.D. He graduated in 1854. He was pastor at Clarksville and Nashville, Tenn. About twenty years of his life were spent in Missouri. Rev. N. T. Allison, who knew him well, says he was sound in doctrine and pure in conduct. He fell from a railroad bridge, an accident which caused him years of suffering, yet he patiently performed his work down to the end of life.

Greene, Rev. G. W., was born in Watauga Co., N. C., June 27, 1852; baptized in 1865; graduated at Wake Forest College in 1870; graduated at Theological Seminary at Granville, S. C., in 1875, and is now master of the Moravian Falls Academy and pastor of several churches.

Greene, Rev. Jonathan R., was born in Chester, Vt., in 1801. He united with the church in Caven-

dish, Vt., in 1831. His business prospects were very flattering. He had a pleasant home in Cavendish, and the future of his life looked most hopeful. The call of God came to him in the midst of this worldly prosperity, to leave all and devote himself to the work of preaching the gospel. After some struggles, the call was obeyed. He removed to Newport, N. H., where he put himself under the tuition of Rev. Ira Pearson. His ordination occurred at Ackworth, N. H. He was pastor of the churches in Bradford, Ackworth, Unity, and Hanover, N. H., and Hardwich, Derby, and Passumpsic, Vt. He believed in revivals, and aimed to secure them in the churches of which he was the pastor. He died at Factory Point, Manchester, Vt., Sept. 19, 1852.

Greene, Judge Roger Sherman, chief justice of the U. S. Supreme Court, Seattle, Washington



JUDGE ROGER SHERMAN GREENE.

Territory, son of Rev. David Greene, a Congregational minister, was born at Roxbury, Mass., Dec. 14, 1840. His father was one of the corresponding secretaries of the American Board of Commissioners for Foreign Missions. His mother was granddaughter of Roger Sherman, of Connecticut. In 1848 his father retired to a farm in Westborough, Mass., where the mother died in 1850. In 1851 their home was burned, and the family settled at Windsor, Vt. Young Roger studied in the common schools of Roxbury, Westborough, and Windsor, and graduated at Dartmouth College in 1859. He engaged in teaching at Windsor, and Falmouth, Mass., and New London,

Conn., studying law until he was eighteen. He settled in New York City; was clerk and student in the law-office of Evarts, Southmayd & Choate until September, 1862; admitted to the bar in May, 1862. In October, 1862, he entered the army as second lieutenant, Co. I, 3d Missouri Inf. Promoted to first lieutenant; and in August, 1863, became captain of Co. C, 51st U. S. Colored Inf., holding the position until discharged, in November, 1865, for sickness contracted in line of duty. He took part in the battles of Chickasaw Bayou, Arkansas Post, Vicksburg, Fort Blakely, and other minor conflicts; was with his regiment in every Southern and border State, except Texas. At Vicksburg he was wounded in the right arm, May 22, 1863; was judge-advocate of the district of Vicksburg in 1864-65; held the same position in the Military Division of Western Louisiana. After the war settled, in 1866, at Chicago, practising law until 1870, when he was appointed by President Grant associate justice of the Supreme Court in Washington Territory, and settled at Olympia. In 1878 he was promoted to the office of chief justice by President Hayes, and moved to Seattle. In 1866 was married to Miss Grace E. Wooster, of Connecticut, a devoted Christian. In early life he had deep religious impressions, which recurred at different periods until his conversion, in 1868. From 1863 to 1868 he was exercised on the subject of baptism. His family were Pedobaptist, his wife a Baptist, both wished to be in unison, and believed they could be, but only in the truth. He saw that it was his duty and privilege to be immersed, and in 1871 he was baptized, and joined the newly formed Baptist church at Olympia. It was an occasion of great joy, enlarged Christian experience, and peace in the Lord. He was soon chosen deacon, and in 1874 was ordained pastor, serving one year, until ill health and overwork compelled him to resign. He had been clerk and moderator of the Puget Sound and British Columbia Baptist Association, and is now its treasurer. His membership is with the Olympia church. He is an upright judge, an earnest Christian, a Baptist from deep conviction, a brother whose praise is in all the churches.

Greene, Rev. Samuel H., was born in Enosburg, Franklin Co., Vt., Dec. 25, 1845. In 1847 his family removed to Montgomery Centre, Vt., and he continued to reside there until 1868. He pursued with great diligence his academic studies at the seminaries in Fairfax and Brandon, Vt., and also in Norwich University. Mr. Greene for some time engaged in mercantile pursuits, and in 1867 was elected superintendent of public schools, in which capacity he served with marked efficiency and success. He united with a Baptist church in 1866, and was licensed to preach in 1868. He pursued his collegiate and theological studies at

Madison University, N. Y., graduating from college in 1873, and from the theological seminary in 1875. In the year of his graduation he was ordained as pastor of the Baptist church at Cazenovia, N. Y., where he labored with great success until December, 1879, at which time he resigned to accept the pastorate of the Calvary Baptist church, Washington, D. C. Mr. Greene is an earnest, polished, and interesting speaker, winning and holding the attention of an audience from the opening of his discourse; he is a pastor in whose visits old and young delight; and whose genial manners and gentle bearing make him a general favorite. Calvary church is growing both in numbers and strength under his faithful ministrations.

Greene, Samuel Stillman, LL.D., was born at Belchertown, Mass., May 3, 1810, and graduated



SAMUEL STILLMAN GREENE, LL.D.

at Brown University in the class of 1837. Prof. Greene has devoted his entire professional life to the cause of education in one form or another, and occupies a distinguished place among the educators of our country. He has taught in the grammar and English high schools of Boston, and has been superintendent of schools in the cities of Springfield and Providence. He was Professor of Didactics in Brown University from 1851 to 1855, when he was appointed Professor of Mathematics and Civil Engineering, and in 1864 Professor of Mechanics and Astronomy, which chair he now holds. Prof. Greene has occupied for many years a prominent place in several educational organizations, and by his pen has contributed largely to the cause

of education. He has also prepared several textbooks, his "Analysis" and Grammars having had a wide circulation all over the country. Brown University and the Worcester Academy are greatly indebted to him for the successful efforts he has made in many ways to add to their efficiency as institutions of learning.

Greene, Rev. Thomas Waterman, was born at Stamford, Conn., Feb. 10, 1837. He was a grandson of the revolutionary general, Nathaniel Greene. His father was a Congregational deacon, his mother a preceptress in the family of Rev. Dr. Wayland. In 1838 his parents settled at Metamora, Ill. Here he was converted at the age of thirteen, and was baptized in March, 1852. He graduated from Shurtleff College in 1860, and from Rochester Theological Seminary in 1863. April 21, 1864, he was ordained and became pastor of the church at Winchester, Ill. He baptized sixty converts during his three and a half years' pastorate at Winchester. Failing health compelled him to seek a more favorable climate. In 1867 he preached for a short time at Litchfield, Ill. In 1868 he settled at Lawrence, Kansas, where he remained until 1872, when he became pastor at Junction City; and in 1874 settled with the Fort Scott church. In 1875 he left Denver for California, and was invited to become president *pro tem.* of California College, and in May, 1876, he was elected its permanent president. In May, 1877, consumption had so fully got the mastery that he resigned his college work, and sought relief in the higher regions of the State at Camptonville, Cal., where he died Aug. 22, 1877. He was eminently spiritual, eloquent, conscientious, and consecrated to the work of the Lord.

Gregg, William Henry, was born Dec. 31, 1832, in Wilmington, Del.; was converted when seventeen years old, and baptized by Rev. Morgan J. Rhees, then pastor of the Second Baptist church. For a while he neglected the prayer-meetings, but returned resolving to fill his place always. His first contribution to foreign missions, which was one dollar, and nearly all he had, was made upon the presentation of the cause by Dr. Osgood. This gift did the donor more good than anything he ever bestowed afterwards. He has since been a member of the Board of the American Baptist Missionary Union.

He attributes his conversion to a faithful mother, who died when he was but thirteen years old. She was accustomed to take him to her room and pray with him. He was honored while a member of the Second Baptist church with all the offices within the gift of the church except that of deacon; remained until June, 1865, when, with the best of feeling, he, together with others, withdrew to form the Delaware Avenue church. While connected

with the latter church he was superintendent of the Sunday-school and of the mission school at McDowellville; was deacon and treasurer of the church, and chairman of its building committee until the church edifice was erected and the basement occupied. Shortly after this, feeling that his day of usefulness with that church was over, he left it. During his short connection with the Delaware Avenue church he contributed to its treasury for building and other church purposes about \$4000. Mr. Gregg was next instrumental in organizing a Sunday-school in a fire-engine house. It was soon removed to the building of the old First church, with which he and some others united, and new life was infused into the old body. Eventually the fresh element, under the leadership of the pastor, Rev. Thos. M. Eastwood, withdrew, removing to a more promising field of labor. Uniting with the members of the disbanded Elm Street church, they together formed a strong church, and now occupy the Elm Street chapel. Prior to this Mr. Gregg assisted in the formation of the Wilmington Baptist City Mission, and was the chairman of the committee on mission schools which selected and purchased the fine lot on Elm Street, and erected a chapel thereon. A Sunday-school, and then a church, were organized in the chapel, which gave place, in 1878, to the united churches under the name of the Bethany Baptist church, to which the property was transferred by the city mission. In this new interest Mr. Gregg takes a prominent part, both in the Sunday-school and church, besides contributing liberally for the extension of Christ's kingdom in our own country and in other lands.

Gregory, John M., LL.D., was born at Sand Lake, Rensselaer Co., N. Y., July 6, 1822, the son of Hon. Joseph Gregory of that place. His preparation for college, apart from such advantages as the schools of his native town afforded, was received at the Dutchess County Academy, in Poughkeepsie. Entering the Freshman Class in Union College at the age of twenty, he graduated there in 1846. Two years were spent in law study, but convictions of duty drew him into the ministry. After a brief pastorate in the East, removing to the West, he became principal of a classical school in Detroit, Mich. His marked success as an instructor soon fixed attention upon him as an educator. He was chosen Superintendent of Public Instruction for the State of Michigan. In the mean time, however, in association with President E. O. Haven, of the university at Ann Arbor, and Prof. Welch, of the Normal School, he had established the *Michigan Journal of Education*, having himself the entire editorial charge. In his capacity as State superintendent of instruction, he soon came to be recognized as one of the foremost educators in the country. His annual re-

ports were characterized by remarkable breadth of view, and by their philosophical treatment of educational questions. He served three terms, six years in all, in this office, and in 1864, declining a reelection, accepted the presidency of the Kalamazoo College. Three years later, in 1867, he was called to the presidency of the Illinois Industrial University at Champaign, then just founded. This important post he held until the present year, 1880, when he resigned it, with a view to devote himself to the carrying out of some literary plans, impracticable so long as the cares and labors of such an office were pressing upon him.

While in previous spheres Dr. Gregory's power as an organizer and instructor was conspicuous, it was especially so in the position held at Champaign. The work of the university was adjusted upon a scale of comprehensiveness and efficiency unusual even in State institutions, while his personal power as the advocate of large views in education was felt throughout the West. Dr. Gregory, while as a speaker always commanding marked attention by the vigor and directness of his thought and his lucid diction, is also an excellent writer, and has already published quite extensively, mostly addresses and essays upon education, including, also, a valuable "Hand-Book of History." No man is more welcome in Baptist pulpits than Dr. Gregory, and though his service in the pastorate was not an extended one, he has, while so active in other spheres, enjoyed the privilege of extended usefulness as a Christian minister.

Gregory, Rev. O. F., is one of South Carolina's most energetic and useful ministers. He is a native of Charleston, S. C., born March 7, 1844, and baptized in 1858. He was educated in his native city, and ordained at the call of the old First church, by Revs. E. T. Winkler, D.D., L. H. Shuck, D.D., and T. R. Gaines, in 1871.

His first pastorate was at Mount Pleasant, near Charleston. He was called to Eufaula, Ala., in 1875, and thence to Tuscaloosa, in 1879. But in 1880 Cheraw and Florence called him back to his native State, where it is earnestly hoped he may spend the rest of his life. He is truly a great and successful worker, and, what is even more important, knows how to set his people to work.

He has missed preaching but four Sabbaths since he was licensed, except when attending Conventions and Associations. He has baptized over 500 in ten years; and fourteen Baptist ministers have arisen from his churches.

He was clerk of the Charleston Association eight years, of the Baptist State Convention six, and of the Southern Baptist Convention two, which office he now fills.

Gregory, Rev. Silas B., was the youngest of a family of ten children, whose father was for sixty

years a Baptist deacon, and three of the sons entered the ministry. Silas B. was born at Sand Lake, N. Y., Oct. 28, 1827. His mother died when he was eight days old. Very early in life he was converted and baptized, and gave himself to the work of the ministry; for which he received a thorough classical and theological education, graduating at Madison University. After a successful pastorate of nine years at Little Falls, N. Y., he spent one year at Portsmouth, Va., and was pastor three years at Niles, Mich. He was then called to the chair of Theological Instructor at Wayland University, Washington, which he filled with marked ability. He resigned this position for the pastorate at Whitesborough, N. Y., where in two years he baptized sixty converts. He was a hard worker, and needing rest made the tour of Europe. On his return he was appointed by the American Baptist Home Mission Society president of Leland University, New Orleans, and proved himself eminently fitted for the position. He retired at the end of two years for the purpose of representing the society's missionary work, as secretary for New York State one year, which was followed by a year's pastorate at Lansingburgh, N. Y., where the wife of his youth (Miss Martha Huntington) died. He went to California, and after four years' arduous and successful toil as pastor of the Calvary church, Sacramento, he died May 7, 1880. He literally wore himself out in Christ's service.



URIAH GREGORY, D.D.

Gregory, Uriah, D.D., born at Sand Lake, N. Y., Oct. 4, 1823, was converted and baptized

when ten years old. In early life he completed the classical course at the Armenia Seminary, N. Y., removed to Cincinnati, continued his studies, and taught school several years. He founded the Detroit College and Commercial Institute, and conducted it several years. During this period he studied law, and was admitted to the bar. Until 1870 he continued teaching in Michigan, Ohio, and Indiana; but early convictions of duty to preach forced him to give his life to that work. He was ordained at Rives, Mich., preached there for a time, became pastor at Leslie, and baptized nearly fifty during his first year in the ministry. He then studied theology two years, graduated at Rochester, supplied the Pittsford church a year, and was pastor at West Henrietta two years, both churches having revivals under his labors. For the benefit of his wife's health he went to California in 1875, where she soon after died, greatly beloved by all. He was pastor of the Fifth church, San Francisco, two years, during which time nearly one hundred were added to it. For a short time he was connected with the *Evangel*, the Baptist paper of California; was pastor at Santa Rica one year, when he resigned to engage in Sunday-school work, and was soon after called to the presidency of California College, over whose interests, in connection with his wife, a superior teacher, he is presiding with increasing favor. In 1876 he received the honorary degree of D.D. from the Baptist college in Arkansas.

Grenell, Rev. Levi O., was born at Mount Salem, N. J., Jan. 1, 1821, and is a son of Rev. Z. Grenell. He pursued a full course at Madison University, and graduated from the theological department in 1849. He was ordained at Elbridge, N. Y., and went as a missionary to San José, Cal., in 1850. After spending several years in the work on the Pacific coast, he returned East, and ministered successfully in New York and Pennsylvania. In 1865 he settled in New Market, N. J., and has been pastor of the Princeton church for the last seven years. The University of Rochester conferred on him the honorary degree of A.M. in 1855.

Grenell, Rev. Zelotes, was born in Kortright, N. Y., April 4, 1796; was converted and baptized when fourteen; was ordained August, 1819, as pastor of the Second Wantage church, N. J. He has been pastor of several churches in New York State and city, and in New Jersey. He has preached over 12,000 sermons, and delivered many temperance addresses. For several years he has been pastor of the Third church, Paterson, N. J., where his preaching commands attention. He is the oldest Baptist pastor in the State in actual service. On his eighty-fourth birthday he was visited by a number of his friends, and was congratulated on his vigor. Father Grenell has two sons in

the ministry. He has been celebrated for the readiness with which any text or subject suggested to him falls into analytical order, so that he can preach from it in a few minutes. His brethren love to test him on this point, and rarely fail to elicit a prompt, original, full sketch.

Gressett, Rev. A., editor of the *Southern Baptist*, Meridian, Miss., was born in Mississippi in 1829; began to preach in 1858. His ministerial labors have been chiefly confined to country churches located in the counties of Lauderdale, Newton, and Kemper, Miss. He began the publication of the *Southern Baptist* in 1875.

Griffin, G. W., D.D.—This talented and cultivated brother was born in Southampton Co., Va., May 9, 1827. From early boyhood he had deep religious convictions, but did not make a profession of religion until 1843, and was baptized by Rev. Putnam Owen into the fellowship of the Black Creek Baptist church in 1844. He was ordained to the work of the gospel ministry by the Mill Swamp church, Elders G. W. Owens and J. K. Dougherty acting as the Presbytery. He immediately entered upon the pastorate of said church, which he served half his time for five years. He became the pastor of the church in Columbia, Tenn., in 1857, where he remained one year, since which time he has served churches at important places and towns with great acceptance. He is now one of the professors in the Southwestern Baptist University at Jackson. Dr. Griffin is regarded in literary circles as one of our best-educated men,—excels as a polemic, and is an able minister of the gospel, with the highest order of attainments.

Griffin, Rev. J. F., pastor at Selma, Ark., was born in Missouri in 1841. He began to preach in 1868. Since then he has labored in Arkansas, in the counties of Drew, Chicot, Ashley, Bradley, Dorsey, Desha, and Lincoln, and has baptized over 450 persons, and succeeded in erecting a beautiful house of worship at Selma.

Griffin, Rev. Richard, was born in Clinton, Conn. His first pastorate was at Granville, Mass. In 1836 he was sent by the American Baptist Home Mission Society as a missionary to Wisconsin. The Territory was then a wilderness, and Milwaukee a small village. He formed the first Baptist church in the State. He devoted the best part of his life to organizing churches and preaching the gospel in the early history of the State. His last years were marked by great suffering. He died at a ripe old age in the peace and triumph of that gospel which he had so long preached.

Griffing, William, a prominent Baptist layman in Southwestern Mississippi in the early part of the present century. He was a grandson of Rev. Samuel Swayze, the founder of the first Protestant church in the Natchez country. He was born in

the Territory after its settlement. He at first united with the Methodists, but upon investigation his views underwent a change and he became a Baptist. He took an active part in all the movements of the Baptists. Towards the close of his life he was involved in the troubles growing out of the discussion of anti-Masonry and Campbellism, and for a time withdrew from the church, but he was afterwards restored, and to the close of his long and useful life abounded in every good word and work.

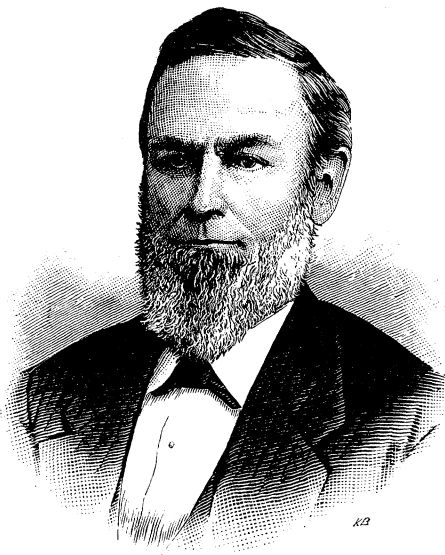
Griffith, Rev. Benjamin, was born in Wales, Oct. 16, 1688, and emigrated to America in 1710. He was baptized May 12, 1711. He was ordained pastor of the Montgomery church, Bucks Co., Pa., Oct. 23, 1725, and remained with this community till his death, which took place Oct. 5, 1768.

Mr. Griffith was an able minister, with a respectable education. He read extensively the works of the great Puritan divines, and he made considerable use of his own pen. He wrote a work in "Vindication of the Resurrection of the Same Body," an answer to "Simon Butler's Creed," and a refutation of a pamphlet called "The Divine Right of Infant Baptism." He also wrote "A Treatise of Church Discipline," which was published with the Philadelphia Confession of Faith, and which has been regarded as a work of very great merit. Mr. Griffith was among the foremost Baptist ministers in his day.

Griffith, Benjamin, D.D., was born in Juniata Co., Pa., Oct. 13, 1821; was converted in Baltimore, Md., and was baptized in November, 1839, by Rev. Stephen P. Hill, of Baltimore; graduated from Madison University, N. Y., in 1846; received the degree of Doctor of Divinity from the university at Lewisburg, Pa.; was ordained in 1846, and settled as missionary in Cumberland, Md. Here he organized a church, built a meeting-house, and enjoyed a successful pastorate of four years. In April, 1850, he settled with the New Market Street church in Philadelphia, where he remained six years. During this pastorate the name of the New Market Street church was changed to that of Fourth Baptist church of Philadelphia, and a large and attractive meeting-house was erected at the corner of Fifth and Buttonwood Streets. Here also his labors were abundantly blessed, and many were added to the church. On Oct. 17, 1854, he was married to Miss Elizabeth Crozer, daughter of the late John P. Crozer, Esq.

In May, 1858, he became corresponding secretary of the American Baptist Publication Society. To the work of this grand denominational enterprise he has given the best years and energies of his life, and his rare adaptation and varied talents still make him a tower of strength to the society. The vast and enlarging successes achieved by it are largely

due to his wonderful administrative abilities. The entire management bears the impress of his intense concentration of purpose and effort. The erection of the magnificent and unencumbered building now



BENJAMIN GRIFFITH, D.D.

occupied by the society at 1420 Chestnut Street, Philadelphia, was the result of his wise counsel, unceasing toil, and great influence.

Much of his time and labor has been given to Sunday-school work. As editor of the *Young Reaper*, one of the Sunday-school periodicals of the Publication Society, he has cheered many youthful hearts with the gospel tidings; and as a Bible-class teacher in churches with which he has been connected he has been instrumental in making others wise unto salvation. He is a gifted preacher, a wise counselor, a "faithful steward," and one of the ablest and most popular secretaries any society ever had.

Griffith, Capt. H. P., was born in Laurens District, S. C., about 1835; baptized in 1860 by Dr. J. P. Boyce, and educated at Furman University.

In 1872, at the earnest solicitation of many leading citizens, he opened a high school at Woodruff, Spartanburg Co., five miles from his native place. Several families moved in to educate their children, others boarded. The school ran up to 75 or 80 scholars, sometimes nearly 100. It continued to flourish for three years, when his health compelled him to resign.

The school at once began to decline, and at the end of the second year it would have been closed, but his health having improved he returned in

February, 1880. Prosperity came with him. The place has grown from half a dozen houses to quite a flourishing village. Families are yet moving in to educate their children, business of all kinds is improving, the whole community is flourishing, and all from the influence of the school.

He was a captain in the late war, and is yet held in high esteem by the men of his former command. He was shot through the feet in the battle of the Wilderness, and the surgeons thought he would lose one or both. But he suffers little or no inconvenience from them now. "Whatsoever the king (David) did pleased the people." David was the representative of a class, and Capt. Griffith belongs to the class who are born to "please the people."

Griffith, Rev. R. H., was born in Henrico Co., Va., Oct. 7, 1825; baptized when thirteen by Rev. Eli Ball; spent a year at Richmond College, but took his degree at Columbian College, D. C., in 1849; after teaching for several years in Pennsylvania, New Jersey, and Virginia, he came to North Carolina, as a missionary of the State Convention, and labored for five years, when he was called to Charlotte, where he was pastor for eleven years. For four years Mr. Griffith has been agent of the Southern Theological Seminary, in North Carolina and Virginia, and a good one he is. He was for years the moderator of the South Yadkin Association.

Griggs, Samuel C., the Chicago publisher, so well known by his imprint upon a large variety of widely circulated books, was born in Tolland, Conn., July 20, 1819. While he was yet a boy the family removed to Hamilton, N. Y., where, at the age of eighteen, he was converted, and was baptized by Rev. Jacob Knapp. After a three years' course at the Hamilton Seminary, he taught the academy in that village one year, but preferring a business career, purchased a book-store in the place, and began the line of trade in which he has since won such distinguished success. In 1848, Mr. Griggs removed to Chicago. That city has since been his home. Resuming the book-trade there, at first upon a moderate scale, he prosecuted it with such enterprise and tact, steadily enlarging, that his establishment became for strangers an interesting feature of the young city in its marvelous growth. In a few years his book-store had become the largest in this country. On one occasion, Mr. Anthony Trollope, the novelist, visiting the store, expressed his great surprise at its dimensions, and the completeness of the literary assortment, declaring that while he had visited numerous similar establishments in England and on the Continent, he had seen none which equaled it in the particulars named. Mr. Griggs was the first bookseller to introduce theological works in Chicago, the first also to offer the public costly imported books with rich artistic embellishments, and the

first Western publisher who succeeded in gaining for a Western book extended circulation. Three times Mr. Griggs has been burned out. On the last occasion of this kind, in 1871, the loss was so heavy, and his health had become so much impaired, that he determined to change the character of his business. He has since devoted himself to publishing exclusively, and in this line has been the means of bringing before the American public a large number of excellent books. Editions of classical works for use in colleges, prepared by such scholars as Prof. Boise, of Chicago, and Profs. Jones and D'Ooge, of Ann Arbor, have gained a wide popularity. The writings of Prof. Wm. Matthews are known and valued in every part of the land, as well as over the seas. Other authors of distinction have been glad to avail themselves of the well-known good taste as publishers, and enterprise and energy in pushing books, of the firm of S. C. Griggs & Co. The business in this form has grown to be a large one; the number of books made yearly exceeding 90,000. It is felt by literary people in the West that Mr. Griggs has rendered a great service to the cause of good literature and of culture in his section of the country; a service which is cordially appreciated and acknowledged. He is a valued and useful member of the First Baptist church, Chicago.

Grimmel, Rev. J. C., was born in the city of Marburg, Germany, May 30, 1847. His father was one of the first persons baptized by Mr. Oncken in that place, a godly man, who endured severe persecution for his faithful adherence to the truth. The example and influence of such a man must have been a blessing for the son. The father finally left his native land, and coming to America, settled with his family in Wilmington, Del., where through his efforts a German Baptist church was organized. His son was converted and baptized into the fellowship of that church Jan. 29, 1861. Early in life young Grimmel felt himself called to the work of the ministry. He pursued his studies at Rochester, N. Y., and graduated from the German department of Rochester Theological Seminary in 1866. In the year following he became pastor of the First German church, Buffalo, N. Y. In the year 1873 he accepted the pastorate of the First German church, Brooklyn, E. D. Mr. Grimmel was editor and publisher of the *Mitarbeiter*, an illustrated German monthly, from 1874 to 1879. As a preacher, Mr. Grimmel has been successful in leading many souls to Christ. He is a talented speaker, able to draw and instruct delighted hearers. In the general work, he occupies positions of trust and responsibility in the Missionary Committee of the Eastern German Baptist Conference, and in the School Committee, which has charge of the interests of theological training in the German ministry.

Grimsley, Rev. Barnet, was born in Culpeper Co., Va., Dec. 15, 1807. At nine years of age he entered school under the care of Mr. B. Wood, and remained during portions of four years. At this early age young Grimsley was remarkable for the strength of his memory, having, when about twelve years of age, at one of the school commencements, declaimed from memory alone an entire sermon on the Being and Perfections of God. Until about eighteen he assisted his father in his farm-work, devoting all his spare moments to reading and the improvement of his mind. His books were in a great measure committed to memory. At the age of twenty he chose as his life-work the occupation of milling, and with his characteristic energy he was soon at the very head of that business. In November, 1831, he was baptized by the Rev. Wm. F. Broadus, and united with the Mount Salem church. His aptness for teaching was so marked that his brethren advised him to enter the ministry, and the church, in October, 1832, licensed him to preach. In June, 1833, he was appointed by the General Association to labor in the valley of Virginia. At this point he relinquished the occupation of milling, in which he had been so successful, and entered upon his real life-work, the preaching of the gospel. He soon gathered a small band of believers, organized a church at Cedar Creek, and on Nov. 25, 1833, was ordained to the ministry and became their pastor. After two years of successful labor under the patronage of the General Baptist Association he resigned his position as missionary and became pastor of the Liberty and New Salem churches. In January of 1836 he became pastor of Bethoar and Rapidan churches, the latter of which he was obliged to resign on account of the inconvenience of meeting with them. In September of 1833 he assisted in the organization of the Salem Union Association. In 1856 he took a prominent part in the uniting of that Association with the Columbia, from which sprang the present Potomac Association. On the retiring of Dr. W. F. Broadus, in 1840, from the pastorate of Bethel church, Clarke Co., Mr. Grimsley became the pastor of it and of Long Branch church, resigning his care of Cedar Creek and Liberty. His ministry here, as elsewhere, was eminently successful, the church being greatly enlarged in numbers and strengthened in influence. In 1848, after a thirteen years' pastorate at New Salem, he resigned and took charge of Pleasant Vale, Fauquier Co., succeeding the eminent Ogilvie. In 1852, after a seventeen years' pastorate at Bethoar, and twelve at Long Branch, he resigned, and devoted all his time to Bethel and Pleasant Vale churches, still preaching, however, during the week, at Woodville. In 1854 he was called to preach to the newly-constituted church at Flint Hill, which he did during the week. In 1860

he took charge of the Mount Salem church, resigning Woodville, where he had labored for six years. In 1865 his labors were such that he was compelled to resign the care of Bethel, where he had preached to vast multitudes for a quarter of a century, and Pleasant Vale, where he had labored for seventeen years, and he became pastor of the Jeffersonton and Gourd Vine churches, which required much less physical labor in the way of horseback-riding, etc. He still serves these two churches, being abundant in labors and eminent in success.

Mr. Grimsley is one of the most remarkable men in the denomination in Virginia. As a preacher he has had but few equals. His reasoning is clear, consecutive, and closely logical; his language choice, chaste, and weighty; his descriptive power remarkably vivid; and his manner earnest and impressive. As a clear thinker and ready debater it is not too much to say that he had no equal in the local Association to which he belonged, while as a speaker on the platform or in the pulpit he had in the same field no compeer. He was the friend and advocate of all good movements, missions, Sunday-schools, temperance, education, church extension; and when the pernicious doctrine of Antinomianism rested like a blight over the valley of Virginia, Mr. Grimsley lent the strong powers of his mind, heart, and body to the destruction of the heresy. His labors, united to those of Dr. Wm. F. Broadus, revolutionized the views of thousands, not only in the churches, but also out of the churches, of the most influential families in Clarke, Fauquier, and adjacent counties, and multitudes have arisen to call him blessed. When in the vigor of life nearly one-fourth of his time was spent in horseback-riding between his home and his churches. Exposure made him seem older than he really was, and yet with the infirmities of threescore years and ten upon him he preaches the unsearchable riches of Christ with much of the vigor, impressiveness, and eloquence of his earlier days. Mr. Grimsley is perhaps the only surviving minister in Virginia of that eminent circle of Baptist preachers that gave such celebrity to the Culpeper Baptist camp-meeting gatherings, in which Ryland, Jeter, Burrows, Poindexter, Taylor, and others engaged and accomplished so much good.

Grose, Rev. Henry L., was born at Minden, Montgomery Co., N. Y., Sept. 26, 1816. He early pursued a classical course, and at the age of seventeen began the study of medicine while editing a newspaper. Being converted soon after, he was baptized at Owego, entered Oneida Institute, and was licensed to preach by the Whitesborough church, C. P. Sheldon, pastor. He was ordained at West Danby, N. Y., Jan. 7, 1841, and held pastorates at Danby, Ithaca, Coxsackie, Athens, North

East, Galway, and Mannsville, where his health failed so completely in 1860 that he resigned and purchased the *Ballston Journal*, of which he is still editor and publisher. Leaving much of his business care to his sons, he has preached as supply at Burnt Hills, Saugerties, Saratoga, Middle Grove, and once leaving his native State, was pastor for six years at Hydeville, Vt., and has been pastor of the old Stone church, Milton, since 1878. Thus for forty years has Mr. Grose been a faithful minister of Christ, and during intervals of broken health has filled many other positions of trust, and made various contributions to Baptist literature. His oldest daughter is the wife of J. A. Smith, D.D., editor of the *Standard*, of Chicago; his oldest son is engaged in printing in Chicago; two sons conduct the *Ballston Journal*; and one son, H. B. Grose, a graduate of Rochester University, is on the staff of the *Examiner*.

Groser, Rev. William, editor of the *English Baptist Magazine* from 1838 to 1856, was born Aug. 12, 1791, in London. His parents then belonged to the Eagle Street church. Some years later his father was licensed to preach by that church, and removed to Watford to take charge of the Baptist congregation there. Mr. Groser assisted his father for a long time in the management of a flourishing school. Being a diligent student he made considerable progress in his studies, and his conversion when he was about nineteen led him to devote himself to theological reading. He began to preach in 1811, and was invited to become pastor of the church at Princes Risborough in 1813. Here he labored with much usefulness until 1819, when he removed to Battle, in Sussex, and in the following year settled at Maidstone, in which pastorate he remained nineteen years, until his removal to London. He occupied himself in editing the *Baptist Magazine* and in other literary engagements. In 1848 he accepted the pastorate of the Chelsea Baptist church, from which he retired to assume the duties of secretary of the Irish Society in 1851. His laborious and useful life was ended Aug. 6, 1856. Mr. Groser's services to the denomination were enthusiastically rendered and highly esteemed. His painstaking discharge of editorial duties spoke for itself, whilst his gentleness of spirit, Christian courtesy, and many personal excellencies endeared him to a very wide circle of friends.

Gubelmann, Rev. J. S., was born in the city of Berne, Switzerland, Nov. 27, 1836. He received his early training from his grandfather, a missionary among the Pietists. In the meetings, and under the influence of the Pietists, he received lasting impressions. In 1848 he followed his parents to the United States, and lived with them in New York. The next year, at the age of thirteen, he was converted and baptized, becoming a member

of the First German Baptist church. Subsequently he lived some time in Ohio with his grandparents, his grandfather having accepted the charge of a German Reformed church in Monroe Co., O. Feel-



REV. J. S. GUBELMANN.

ing convinced that the Lord had called him to preach his gospel, on coming back to New York he was among the first German students who were sent to the theological seminary at Rochester, N. Y. Taking a full course, he graduated from the University of Rochester in 1858, and from the Rochester Theological Seminary two years later. From 1860 to 1862, Mr. Gubelmann labored successfully as pastor of the German church at Louisville, Ky.; from 1862 to 1868 he was pastor of the German church at St. Louis, Mo. During his pastorate there a new and commodious house of worship was erected, at a cost of some \$30,000, of which a large amount was immediately collected. In 1868 he took charge of the First German church in Philadelphia, Pa., where he is still laboring.

Mr. Gubelmann stands foremost among the German ministers as a preacher. His superior gifts have been recognized among American churches and ministers wherever they have become acquainted with him. He is a thorough Bible student, and while his sermons are polished and scholarly, their greatest beauty is their evangelical simplicity. His remarkable talents, combined with his amiable disposition and childlike piety, have made him everywhere very successful. Hundreds have been given him as fruits of his labors. His great longing has always been for souls. The

church at Philadelphia has been specially blessed, and a second flourishing German church, and also a mission, have been organized.

By his counsels and labors Mr. Gubelmann has rendered valuable service to the general cause, and his name will always be inseparably connected with the history of the German Baptist Mission in this country. He is one of the managers of the American Baptist Publication Society, and his standing in Philadelphia among its fifty-six Baptist pastors is highly creditable to his gifts and his grace.

Guild, Reuben Aldridge, LL.D., was born in West Dedham, Mass., May 4, 1822, and was fitted for college at the Baptist Academy in Worcester. He graduated at Brown University in 1847, and was appointed librarian of his *alma mater* in 1848, which office he now holds. During the thirty-three years of his connection with the library he has watched its growth, and in many ways contributed to it, until he has seen it transferred from its straitened quarters in Manning Hall to the elegant building recently erected for its reception by the munificence of the late Hon. John Carter Brown. Dr. Guild has found time, amid his numerous and pressing duties, to prepare and publish several works of great worth. Among them are his "Librarian's Manual," "Life, Times, and Correspondence of James Manning," and "The Early History of Brown University, a Biographical Introduction to the Writings of Roger Williams." In addition to these works, he has published an elegant edition of a full and exhaustive "History of Brown University." Few men in the Baptist denomination have rendered it such valuable services as Dr. Reuben A. Guild. As a writer of history about our distinguished men, and our first American college, he is without an equal among the living, and with very few among the dead.

Guirey, Rev. George, of French Huguenot descent, pastor of Trinity Baptist church, Oakland, Cal., was born at Princeton, Ind., Jan. 5, 1842; at the age of seven, on the death of his mother, he was placed under an Episcopalian guardian, and did not see his father afterwards until he had entered the ministry. He was baptized at sixteen, and joined the Little Union Baptist church, in Missouri. Studied at Bethel College, Ky., and was two years in Spurgeon's College, London, England. During the war he joined the Union army for the defense of Frankfort, Ky. He has spent fifteen years as pastor at West Troy, N. Y., Chelsea, Mass., Newark, N. J., and Oakland, Cal. He has been blessed with many conversions; is an extempore preacher, and impresses his hearers with a conviction that he believes what he proclaims. He is a writer of considerable vivacity, and is author of a book, entitled "Deacon Cranky," a plea for greater spirituality in Christians.

Gulley, Orrin S., was an apprentice in a printing-office in Detroit, became early a member of the church, and in it was ever faithful. When but eighteen he was the first printer of the *Michigan Christian Herald*, and either alone, or in company with Mr. Allen, he was its printer or publisher until it left Detroit, in 1862; more than twenty years of steady application and good judgment made his business yield him wealth; but, where others become haughty, he remained the plain, industrious man, using his means in generous gifts to deserving objects. He prosecuted business in the interest of those whom he employed, as well as in his own, and he is lovingly remembered by them, though sleeping in his grave. Ever pleasant, patient, and kind, the Sunday-school, the mission interests, the charities of the city, and all the denominational interests in the State, miss him as one of the best of the Lord's servants and stewards. His death occurred in 1878.

Gunn, Rev. Radford, was born in Virginia, May 13, 1797. At an early period in his life his parents removed to Georgia, and settled in Oglethorpe County. In 1820 he was converted and joined County Line church, in Oglethorpe County. His conversion was bright, clear, and joyous, "like a blaze of sunshine at midnight." With his heart overflowing with joy, he left his work and went among his neighbors, telling them what great things God had done for him. Not long afterwards he preached his first sermon from Rom. i. 15. He had a powerful memory, which enabled him to retain whatever he heard. He was ordained in 1822, and for forty years afterwards was an active, earnest, laborious preacher, very popular and influential, and in great demand as a pastor among the churches, the most prominent of which in his reach were glad to secure his services, and during his ministerial career he filled many pastorates in Oglethorpe, Taliaferro, Hancock, Warren, Lincoln, Columbia, and other counties, and always with success, for he was a most earnest and zealous worker. Those whose spiritual interests were committed to his care were daily in his prayers, his sympathies, and his affections, and he watched over their welfare tenderly, seeking to promote their happiness and usefulness.

He was a very effective and earnest preacher, his style being didactic, rather than hortatory. Unfolding his subject systematically and, frequently, with considerable logical effect, he would warm up as he proceeded, and at times would burst into an impassioned strain of oratory that would stir the feelings of his audience profoundly. His aim always was to present the truth as it is in Jesus, and his preaching was often followed by powerful effects; Christians were made to rejoice in the hope of glory, and sinners were made to weep over their

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Thou hast given a *standard* to them that fear thee; that it may be displayed because of the truth. -- *Psalms 60:4*

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Dr. J. L. M. Curry (1825-1903)

President of Howard College,

Professor of English & Philosophy at Richmond College,

Trustee of The Southern Baptist Theological Seminary and

United States Ambassador to Spain

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It is not affiliated with, or financially supported by any association, convention or particular denomination. It is financed by individual donations, foundation grants, bequeathed inheritances, annual society membership dues, but primarily by the sale of its own publications.

ISBN 1-57978-909-9



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