

FREE BAPTIST CYCLOPÆDIA.

A

Abbee, Rev. Benjamin T., son of Daniel and Esther (Nunn) Abbee, was born in 1828, in Kent Co., Ont., and married Eliza Hillard in 1852. He was converted in 1838; received license in 1880, and was ordained in 1883. He has charge of three churches, Canboro, Pigeon River, and Berne, all in the Sanilac Q. M., Mich.

Abbey, Rev. Mason H., son of Hezekiah and Anna (Goodell) Abbey, was

River woods, strength came to his frail body. When eleven years of age, he was converted and received into the Presbyterian church with his parents; but six years later, being revived under the preaching of Rev. Wm. Nutting, and studying independently the subject of baptism, he united with the Free Communion Baptist church of Norway. He was educated at Clinton Seminary, and, after serving as a licentiate about three years, was ordained in September, 1843, Revs. H. Whitcher, S. Hart, S. B. Padden and R. Way serving on the council. A month later he married Maryetta C. Scood, and their two daughters graduated, one at Whitestown Seminary and the other at Hillsdale College.

Bro. Abbey was pastor of the churches at Harrisburg, Attica, Varysburgh, Warsaw, Boston, Depauville, Three Mile Bay, Philadelphia, and Lowville, all in New York, some of the time caring for two of them, and organizing the two last named. He also preached for short periods at several other places. In 1864 he served six months in Norfolk, Va., and vicinity, as missionary among the Freedmen; and thereafter, for fifteen years, he devoted his time to evangelistic work. In this, as in pastoral work, his labors were blessed, and the conversions during his ministry aggregate five thousand. He refused to baptize in churches with pastors, so that comparatively few, only about one thousand, were baptized by himself. In 1884, he became pastor of the church at Port Allegheny, Pa., and after so long experience,



Rev. M. H. Abbey.

born in Westminster, Vt., Aug. 9, 1821. Five years later the family settled in Lewis Co., N. Y., and here, in the Black

with "eye not dim, nor natural strength abated," he reaffirms the word that "He who desireth the office of a bishop, desireth a good work."

Abbot, Rev. George J., was born in Jackson, Me., in 1830, and died in Oakland, Me., of heart disease, Nov. 3, 1883, aged 53 years. His father was a successful teacher. This afforded the son an opportunity for mental training, of which he made good use. He was fitted to teach when quite young, and was likewise successful in this calling. He was baptized by Rev. D. Waterman, under whose labors he was converted about 1852, and joined the church in South Jackson. In June 1856, he was licensed by the Unity Q. M. Soon after this he went to the Theological School at New Hampton, N. H., where he was highly esteemed by his teachers and fellow students. He was ordained in June, 1858, during a session of the Q. M. at Unity. His pastorates were in South Montville, Wayne, Dover, Me., Gonic, Bristol, Hampton, N. H., and Apponaug, R. I. He had been pastor but a few months at Oakland, Me., when his sudden death occurred, yet he had greatly endeared himself to the church and people. Rev. E. Knowlton, who knew him in his first pastorate at South Montville, said of him that he was one of the best spirited men he had ever known, and for a young man his sermons were both spiritual and instructive.

Abbott, Rev. A. G., a native of Pennsylvania, died at German, N. Y., Feb. 12, 1877. He entered the ministry with the Methodists at an early age, but later moved to Chenango Co., N. Y., and spent the last twenty years of his ministry with the Free Baptists of the McDonough Q. M. His faith in God survived many afflictions. He was an earnest, thoughtful preacher, and his wise counsels had a wide influence among his brethren by whom he was venerated.

Abbott, Rev. William, died in Skowhegan, Me., July 16, 1877, aged about 85 years. He became a Christian when about 26, was baptized by Rev. S. Hutchins and united with the church in New Portland. He was a faithful minister for over fifty years and instrumental in bring-

ing many to Christ. He was a strong advocate of education and reforms. He won the affection of his brethren.

Adams, Rev. David H., was born in Tunbridge, Vt., Aug. 25, 1835. His parents were George W. and Eliza M. (Haskell) Adams. He was converted when 16 years of age under the labors of Rev. G. Sanborn, by whom he was baptized at Tunbridge, July 4, 1852. He prepared for college, mainly, at Royalton Academy, from which he graduated in 1856. He also graduated from Middlebury College, Vermont, in 1860. After teaching two years, he entered the New Hampton Biblical School, New Hampshire, graduating in 1864, and received license to preach the same year, Sept. 3. He was ordained March 12, 1865, by the Huntington Q. M., at Huntington, Vt. Revs. E. B. Fuller, R. M. Minard, D. S. Frost, and S. W. Cowell were the council. His first pastorate was at Underhill Centre, Vt., where he remained six years, and received thirty-seven into the church. After a year at Waterbury Centre, he was pastor for three years of the church at Lyndon Centre, where he received seventeen members, ten by baptism. Jan. 1, 1875, he settled at Farmington, N. H., for four years; and, after two years at New Market, returned to Farmington for three years, and forty-seven were added to the church during that time. He was then pastor at St. Johnsbury, Vt., nearly three years, and received over thirty into the church. Since Jan. 18, 1887, he has been pastor of the church at Franklin Falls, N. H. He was a trustee, and, for a time, treasurer, of the Green Mountain Seminary, Vermont. He also taught at Lyndon Centre. Aug. 17, 1865, he married Miss Harriet S. Morey.

Adams, Rev. John Quincy, son of John and Henrietta Adams, was born in Bowdoinham, Me., Jan. 19, 1848. He remained on the farm where he was born, till 22 years of age. After two terms at other schools, he entered Nichols Latin School, Lewiston, Me., in 1871, and fitted for college. He graduated from Bates College in 1878, and from the Divinity School in 1881. He was converted April 28, 1867, when 19 years old, and June 9 was baptized by Rev. Elisha Purington,

his pastor. A year before his conversion an impression came to him in a definite form, calling him to the ministry. It followed him six months and then so completely left him that he could not recall the impression. Nine months after the same call came with redoubled power and as if spoken: "Woe unto you if you preach not the gospel." In April before his graduation, he accepted a call to South Parsonfield, Me. Upon graduation he was married, Aug. 10, 1881, to Miss Minnie L. Jones, of Lewiston, Me., and entered upon his pastorate. During his three years there, the church was harmonized and the meeting house repaired at an expense of \$700. He then accepted a call to Dover, Me., but the ill-health of his wife prevented him from settling there. He resided at Lewiston and supplied the Kennebunk and Kennebunk Port church for one year. After a sickness of eight months, he entered upon his present pastorate of the West Buxton church, Me., October, 1885. He has there baptized eight and received nine into the church. In 1883, he was a delegate to the General Conference from the Maine Western Y. M. In 1885 and '86 he was corresponding secretary of the Maine Missionary Society, and has delivered addresses at its annual meetings.

Advocates of Christian Fidelity, The, is an organization for work and consecration among the young Christians of our denomination. For many years various organizations have existed in the more progressive of our churches, but with a diversity of names, and with no co-operation or intercommunication. Miss S. A. Perkins, editor of the *Little Star*, in 1887, by permission of the Corporators of the Printing Establishment, set apart one column in the *Little Star* for the young people's societies. Even before this the need of co-operation among the various societies had been felt. The societies connected with the three churches in Lowell, Mass., had met in council in June, 1886. They decided to unite their common interests, and appointed a committee to draft a constitution and by-laws. Accordingly, the constitution of the Advocates of Christian Fidelity was reported by the

committee in July, at the Massachusetts Association. Rev. E. N. Farnald presented the merits of the new organization in October, to General Conference.

The voice which the young people's societies found in the *Little Star* led to increased interest. New societies were everywhere springing up. A call was issued for a general convention of the young people to meet at Ocean Park, August 13, 1888, and on that day sixty societies were reported. The organization of the United Society was completed. The name and constitution of the Lowell Society was adopted. Rev. J. B. Jordan was elected President; Miss S. A. Perkins, Gen. Sec. and Treas.; Deacon J. H. Caverly, Rec. Sec., and one person for each state as Vice-president. Rev. E. B. Stiles and wife were adopted as missionaries to India, to be supported by the societies. In January, 1889, the Printing Establishment issued *Our Day-spring* (q. v.) as the organ of the A. C. F. This periodical for May 25, 1889, enrolled 106 societies in fourteen states and Nova Scotia.

Ainsworth, Rev. Ephraim, was ordained in 1802, and labored in Vermont.

Alabama.—About the year 1834, Rev. Ellis Gore, who held views not in harmony with those of the Baptist denomination, was, with the Mt. Moriah church of which he was pastor, disowned by that people. He organized also the Macedonia church after a time, and the bullet holes in its pulpit evince the fierceness of the opposition encountered. From this source sprang the Mt. Moriah Association and other associations in north-western Alabama and northeastern Mississippi.

THE MT. MORIAH ASSOCIATION was organized in 1851, and now contains twelve churches, viz.: Mt. Moriah, Shiloh, Holly Springs, and Friendship, in Pickens County; Macedonia, Mt. Pleasant, Mt. Harmony, Shady Grove, Mt. Zion, and Unity, in Lamar County; Tabernacle, in Tuscaloosa County, and Antioch, in Fayette County. The total membership, in 1888, is 675. The ministers are Rev's W. H. McGee, J. R. Robertson, W. Springfield, J. H. Jordan, D. G. W. Hollis, E. M. Vail, W. R. Latham, J. H.

Hinton, I. T. Neighbors, and J. E. McGee. The reports show that the churches of this association are receiving many additions yearly.

While visiting friends in northeastern Mississippi, Eld. Gore organized churches which became the UNION GROVE ASSOCIATION. This is now comprised in the TUPELO ASSOCIATION, which sprung up later from a similar source and was organized in 1884. It is located in the vicinity of Tupelo, Miss. (the northeastern part of the state), and has a membership of about five hundred.

About 1865, Rev's T. Maloy and T. W. Springfield joined with Bro. Gore in the work in Alabama, and churches were multiplied in Pickens, Lamar, Marion, and other counties, until it became necessary to divide the Mt. Moriah Association.

THE VERNON ASSOCIATION, situated north of the Mt. Moriah, was thus formed in 1880. In 1888 it contained twenty churches, viz.: Vernon, Center Point, Springfield, Union Chapel, Liberty, Pilgrim's Rest, Piney Grove, New Hope, New Center Point, Barnesville, New Pleasant Ridge, New Pleasant Grove, Mt. Willing, Poplar Springs, Free Water, Macedonia, Fairview, Gavel Hill, Shady Grove, and Pleasant Grove. The pastors are, Rev's T. W. Springfield, T. C. Reese, D. G. W. Hollis, J. A. Brown, J. J. Wesley, J. W. Taylor, J. R. Holladay, G. C. Elliott, L. L. Nickols, and R. C. Flipo. The total membership is 682.

The Vernon Association increased so rapidly that in 1887 the JASPER ASSOCIATION was organized from the northeastern portion of its churches. The churches in 1887 were ten in number, viz.: Mt. Olive, Beech Grove, Blue Springs, Bethlehem, Mt. Pleasant, Cedar Grove, Pleasant Hill, Oak Grove, Mt. Joy, and Bethel. The pastors were, R. H. Tomlin, G. C. Elliott, T. R. Hulsey and W. A. Nelson. The total membership was 390; now (1888) it is 459.

These four Associations have a vigorous growth; and, though without a central organization, they are bound together by their common faith and interests. Although independent in their origin, they agree substantially with other Free-will Baptists in their doctrine and polity.

THE FLINT RIVER ASSOCIATION, in the extreme northwest part of the state, and others associated with it, arose from influences started in Tennessee. See *Tennessee*.

THE SOUTHEASTERN ASSOCIATION and the STATE LINE ASSOCIATION had their origin in the Chattahoochee Association, Georgia. See *Georgia*.

Albee, Rev. Isaac, died in Anson, Me., Feb. 27, 1861, aged 94 years, 5 months. He was born in Wiscasset, Me., Sept. 20, 1766, and was converted in Anson in June, 1795, and baptized by Rev. Edward Locke. In August following, he and others were organized by Locke into the Anson church. Here, Oct. 19, 1812, he was ordained deacon, with authority to administer the ordinances. He was a father in Israel, and a friend to all benevolent enterprises. His house was the ministers' home. His wife, a year younger than himself, survived him.

Albee, Rev. Samuel, of Wiscasset, Me., died Dec. 17, 1833, in his 64th year. He is represented as a faithful minister. He enjoyed great consolation in his death.

Alden, Rev. Simeon, was ordained in 1829, and labored in Canada East.

Aldrich, Rev. Abel, was converted in Rhode Island, his native state, under the labors of Elder Colby, and later was connected with the Spafford Q. M. (N. Y.), where he was ordained. He soon moved to the West, and united with the Methodists, reuniting with the Free Baptists about 1856. He was a good man, emotional in his preaching. He died in Hadley, Mich., Nov. 24, 1865, aged 67 years.

Aldrich, Rev. Adon, was a minister in the Ontario Q. M., N. Y. In 1827 he went into Chenango County, where he preached, and soon established the Norwich and New Berlin churches.

Aldrich, Rev. O. E., son of Adolphus, was born in Orleans County, N. Y., in 1827. He studied at Brooklyn Academy, and four years at Geauga Seminary, O., where he was a classmate of President Garfield. Granville College, O., conferred upon him the degree

of Master of Arts. He commenced the Christian life in 1843; received license in 1848, and the year following was ordained. He has ministered to the churches at Spencer, LaGrange, Troy, and Pittsfield, O., and at Clay, Pleasant Hill, Central City, Delhi, Olin, and Welton, Ia.; and, for the sake of a mild climate, is at present residing in Piedmont, Kas., devoting a part of his time to ministerial work. He has baptized about 400 converts during his ministry; has assisted in building four houses of worship, and served seven years as Superintendent of Public Instruction, in Jones County, Ia. He was married to Emma A. Post in 1850, and has two children, three having died.

Aldrich, Rev. Schuyler, son of George, was born in Ontario, Can., April 26, 1822. He was brought to Christ in 1839, and studied at Oberlin College, O., receiving ordination May 23, 1847. His ministry was with the Mecca, Henrietta, Pittsfield, and Macedonia churches, O., and with the Buffalo, Bethany, Phoenix, Elmira, and Poland churches, N. Y. Several revivals resulted from his labors, and about 200 converts were baptized by him. About 1880, he made his home in Buffalo, N. Y. His devotion to the cause of education is evinced by a gift of \$10,000 to Hillsdale College, to be used in endowing a theological professorship.

Alger, Rev. Horace B., a native of Genesee County, N. Y., consecrated his heart to God in early youth. When about 23 years of age, he felt called to mission work in the West, and took up his abode with the Switzerland Q. M., Ind., where he was ordained March 1, 1845, and continued to labor, with great success, until 1857, when he moved to Illinois, within the bounds of the Walnut Creek Q. M. He was active for God until strength and life failed. He died in Wethersfield, Ill., Jan. 13, 1864, aged 43 years. He baptized 215 persons, and filled his years full of devoted service.

Allen, Rev. Ebenezer, died in Dixmont, Me., May 14, 1881, aged 86 years. He was born in Gilmanton, N. H., Dec. 30, 1794. He was converted at the age of 12. He wanted to tell his father and

ask him if he was willing that he should be a Christian. It was a great cross. He went to the barnyard and prayed for strength. **When he arose, he saw his** parents standing at the corner of the house; they had been listening to his prayer. He went in with his parents, when his mother said, "Eben, you need not go out to pray, you can pray in the house. Your father and I are willing." Much relieved, he immediately knelt down by his father's side and began to pray for his parents. He said, "O Lord, there are none too old, none too young to serve thee." His father immediately began to weep and to pray for mercy. He was a soldier in the war of 1812. During this time he felt called to the ministry. In 1814, he left the army, and till 1816 he was in great distress of mind about his call to the ministry. Then he was baptized by Elder John Buzzell, and soon began to hold meetings in Ossipee, N. H. A goodly number were converted. In 1817 he was married, and soon after, a church was organized with which they united. In 1822, they removed to Tamworth and were members of the First church there four years. He preached in Tamworth and Albany, and saw many converted. In 1826, he received license to preach. Soon after, he moved to Belfast. There his labors resulted in conversions. A church was organized. In 1828 he was ordained, and became pastor of the Belfast church. He helped organize the Prospect Q. M., and was its clerk several years. In 1832, he moved to East Dixmont. He here started a Sunday-school which resulted in an extensive revival. He was pastor of the church in that place till his death. He helped to organize the Penobscot Y. M., and was seven years its clerk. He was three times elected delegate to General Conference. He was a good man and loved by his people. His wife and daughters passed on before him, leaving him entirely alone, but God raised up friends who tenderly cared for him in his last days.

Allen, Rev. Ira, son of William and C. A. (Rockwood) Allen, was born in Ohio in 1822. He was married to Rosannah Lewis in 1846, and has five

children. He was converted in 1840; moved to Michigan in 1852; received license in 1862 and ordination three years later. He has served the Du Plain church as pastor the last twenty-four years; and, in the same time, he has organized four churches elsewhere, to one of which he ministered eight years. He has assisted in numerous revival meetings and baptized about one hundred converts.

Allen, Rev. John, was one of the early Free Communion Baptists, a member of the old Black River church in Stephentown, N. Y., and its pastor about three years. About ninety were received to this church by baptism during this pastorate, among them the late Rev. I. B. Coleman. His early death, Dec. 21, 1829, at the age of 40 years, was a great loss to the cause and brought sadness to many hearts.

Allen, Rev. John J., son of Rev. John Allen, was born in Stephentown, N. Y., April 20, 1822. He was married



Rev. J. J. Allen.

to Alma J. Wheeler of Clinton, N. Y., July 13, 1853. He gave his heart to God in 1831, and was educated at Whitestown Seminary and Biblical School. He began to preach in 1849 and was ordained in September, 1853.

After two years at German Flats, he engaged in evangelistic work one year, and was then at Addison two years, and Scriba four years, holding meetings, meanwhile, at Mine Creek, Beach's Island and Cheever's Mills, where he saw many conversions. In 1859 he went to Depauville, where, with the exception of two years (1875-77.) at Byron, he has since resided, and served as pastor when health would permit. During his ministry he has baptized about three hundred converts. The past twenty years he has served as Clerk and Treasurer of the Jefferson Q. M.; and he has been a delegate to the General Conference.

Allen, Rev. Jonas, of Madison, O., died Sept. 29, 1864, aged 86 years. He was born in Royalton, Mass., and was baptized by Elder A. Buzzell, in 1809. At the close of the war of 1812 he began to preach, having his first revival in Charleston, Vt., where a church was organized, and he was ordained in 1824. Soon after, churches were organized at East Charleston and at Brighton as a result of his labors. About 1837 he moved to Madison, O., where he continued to preach until more than three-score and ten. He was devoted to every good work, enjoying the work of the ministry and awaiting in confidence for the rest prepared.

Allen, Rev. Reuben, son of James Allen, was born in Gilmanton, N. H., Sept. 4, 1795. After a boyhood of more than usual thoughtfulness, having enjoyed religious privileges, in October, 1811, while apprenticed to a blacksmith, he experienced a radical change of heart. At the age of 19 he began holding meetings. After a severe struggle back from death's door, he yielded to the Lord his life and began revival meetings at Northfield, where thirty-five were converted. In 1818 he went to Vermont, where he preached alternately at Wheelock and Cabot. His labors were blessed; he was ordained; fifty persons were baptized and two churches organized. Early in 1820 he traveled more, preaching in Burlington, St. Albans, and other towns about the lake. In 1821 he visited Rhode Island, reaching Burrillville on horseback, Oct. 13, on the very day of

the organization of the Rhode Island Q. M. The next day he preached the sermon at the ordination of Daniel Green, the first Free Baptist ordination which took place in the state. He spent that winter visiting among Vermont churches. Early in 1822 he returned to Rhode Island and formed a circuit of about eighty miles, embracing for Sabbath appointments, Pawtucket, Rehoboth, Taunton, Blackstone, and Chepachet. He passed over this circuit once in five weeks, sometimes attending meetings daily in intermediate places. Revivals everywhere attended his labors and churches were organized in the last three places. May 5, 1824, he married Phebe Leonard, of Taunton, and the next December became settled pastor of the Pawtucket church, keeping the care of other churches as well. Without materially changing the sphere of his work, he located at Taunton, in January, 1826. In 1829 he moved to Greenville, to take charge of the church there, and on alternate Sabbaths at Chepachet. He resigned the latter charge a year later and gave the time to North Scituate, where a church was soon organized. And for twelve years he divided his time thus between Greenville and North Scituate. Eighty were added to the Greenville church; the church gathered at North Scituate increased to 300. In the fall of 1841 he resigned his charge at Greenville, and moving to North Scituate gave all his energies to that church for four years. The Smithville Seminary there was in successful operation and the church increased to over 400 members, nearly 100 being baptized in one day. In 1845, he resigned the pulpit, and though residing there, labored extensively in other places. He gathered and organized a church in Coventry. In 1852 he had a short pastorate at North Scituate. For five years before his death feeble health and failing powers confined him largely to his home. He died with scarcely any premonition, May 30, 1872, aged nearly 78 years. He did excellent pioneer work among our early churches in Rhode Island. He baptized 1400 converts, attended over 1600 funerals, solemnized about 650 marriages. As a preacher, he was bold,

earnest, scriptural. With a constitution by nature robust, whatever he did he did with his might. He represented Rhode Island in the Second General Conference at Sandwich, N. H., in October, 1828. The Fourth General Conference was entertained in October, 1830, by the church of which he was pastor at Greenville. His first wife, Alice A. G. Sanborn, of Northfield, N. H., lived but a short time. His second wife, the mother of his family, died in 1864. His funeral was attended by 500 from all the neighboring towns and Providence. His companions in the work spoke on the occasion. Rev. Mowry Phillips preached the sermon.

Allensworth, F., is a licensed preacher of the Mound City, Q. M., Ill., 35 years of age and connected with the Grand Chain church.

Alsbury, Rev. W. B., son of John Alsbury, was born in Quincy, Ill., Feb. 14, 1860. He turned to God in 1883, received license to preach in 1886 and was ordained two years later. His ministry has resulted in the organization of a church and the baptism of twenty-five converts.

Altman, Rev. L. C., son of John and Martha (Stone) Altman, was born in 1826 and resides at Prospect, Williamsburg County, S. C. He was married in 1848 and has six children. After serving for a time as a deacon, he has recently taken up ministerial work.

Ames, Rev. Moses, died in South Dover, Me., Sept. 30, 1860, in his 48th year. He was born in Sullivan, Hancock County, Me., Dec. 8, 1812. At the age of 4, the family moved to Bradford, where after twelve years his parents were reclaimed, and he had the conviction strongly forced home upon his heart that he was a sinner. In the spring of 1834, through a protracted meeting, he and others were converted, and in July following he began preaching. He had been baptized by Rev. Nathaniel Harvey, uniting with the church in Bradford. The destitute churches in the Sebec Q. M. were objects of his labor. He was licensed by the Quarterly Meeting September, 1838, and labored in Garland and Danville. Sept. 22, 1839, he was or-

dained. In May 1838, he began his ministry at Corinth. In 1840 he saw from his preaching a great revival at Garland, and in a short time baptized over twenty. His work in Bradford was blessed. In 1841 he saw revivals both in the Wellington and in the Springfield Q. M's. In October he was present at the eleventh General Conference at Topsham. He moved his family to Corinth in December, where for some months he had preached half the time. In January 1842, in a revival at Hunting's Mills, in Corinth, twenty-three were added to the church. A revival attended him in Garland, where he preached part of the time. During the summer he baptized there forty-six, and in 1845 moved there. He attended the thirteenth General Conference, in Sutton, Vt., in October 1847, as a delegate from the Penobscot Y. M. The next year he moved to Veazie for a pastorate of two years. Here a church was organized. In November 1850, he began his labors with the Dover and Foxcroft church, where his strength failed him. During the last year of his ministry seventy were added to the church. He was a man highly gifted in natural talent; he possessed good business ability. His devotion to the ministry cost him his health. He was a gifted speaker and drew multitudes after him. When his health failed through consumption, he retired to his quiet home at South Dover.

Anderson, Mrs. Anna Stone, was born in Burlington, Otsego County, N. Y., Aug. 26, 1813. Her parents were John D. and Philura (Williams) Matteson, her mother being a descendant of Roger Williams. She was married to Joshua B. Stone, Feb. 5, 1840, and, several years after his death, on Dec. 22, 1869, to Lewis B. Anderson. She received a good education and in early life engaged in teaching. She was converted when eighteen years of age, and, after a few years with the Baptists, united with the Free Baptists in Columbus, N. Y. She received license to preach about 1839, and for years engaged actively in ministerial work. While pastor, she exchanged with other ministers for the administration of the ordinances. Though successful as a pastor, her chief labors

were as an evangelist. Her work was mostly in Madison, Chenango and Cortland counties, N. Y., though extending also as far as Pennsylvania and Rhode



Mrs. Anna Stone Anderson.

Island. Sometimes alone, sometimes with other ministers, she called sinners to repentance, the conversions under her labors numbering several hundreds. Her voice was clear and full, not boisterous; her manner in the pulpit was deliberate and dignified; her style hortatory yet with method, and her appeals often thrilling. In advanced age, with her four living children occupying honorable positions in society and in the church, she awaits her call to the heavenly rest.

Anderson, Rev. Dexter B., son of Chas. and P. (Morrell) Anderson, was born at Pierpont, N. Y., Sept. 23, 1827. Aug. 18, 1853, he married Harriet E. Clark of Potsdam, N. Y. She was a native of Vermont and died in November 1883, in the full assurance of faith. Bro. Anderson studied at Canton and Potsdam, N. Y., and at Beloit, Wis., and practiced medicine twenty years, less three years in the army. He was converted in 1845, and ordained in 1859. Since about 1877 he has given himself fully to the work of the ministry in Minnesota and Iowa, where he has gathered churches and been devoted in the work.

Anderson, Rev. R. E., son of Elijah and Susannah (Williams) Anderson, was born in Norwich, Mass., in 1809. In the year 1831 he married Rachel Hunt. The common school and "sober contact with the world in Christian service" formed the basis of his education. In 1848 he was ordained by the Wesleyan Methodists and afterwards joined the Free Baptists. Among his later pastorates were Wellsburgh, Pa., and Conneaut, and Chester, Ohio. In his fifty years of service he has baptized 2,000 persons. He has been President of the Wesleyan Methodist Conference and delegate to the General Conference. He was delegate to the National Free-soil Convention in 1852. In the contest against intemperance and slavery he has been a persistent worker. His residence now is at Utica, Venango County, Pa.

Andrew, Rev. Ralza E., son of B. F. and Abbie A. (Sanborn) Andrew, was born in Orange, N. H., Aug. 10, 1861, and graduated from the New Hampton Institution in the class of 1883. He was converted at the age of 14; and, while studying law, he gave heed to the divine call and commenced preaching at Sherburne, N. Y., in August, 1884. He was soon ordained, and in November was married to Miss Clara A. Fernald of his native state. The pastorate at Sherburne was a pleasant and prosperous one, as has been also his pastorate at Dale, entered upon in April, 1886, the blessing of the Lord attending his labors.

Andrews, Rev. Otis, son of Lucius and Olive (Gilmore) Andrews, was born at Livermore, Me., March 14, 1817. He studied in the common schools, and was converted Jan. 1, 1836. Licensed in 1838, he was ordained by the Bowdoin Q. M., in 1843. He has held the pastorates at Hartford, seven years; Sumner five years; Canton, Bath, Lisbon, Mounmouth, New Sharon and Abbot, enjoying much revival interest. He has seen many hundreds converted; has married over 100 couples and attended 200 funerals. He married Nov. 26, 1840, Sarah C. Lincoln, and has five children living.

Andrews, Rev. Winthrop, son of Charles and Dolly (Bradstreet) Andrews,

was born at Essex, Mass., in 1819. He studied at Pleasant Ridge, Me., where his father had moved. Early impressed by a Christian mother, he was converted in 1842. Licensed in 1853, he was ordained in 1856 by the Unity Q. M. He has had charge of two churches and assisted in organizing three churches. He is the pastor of the Dix Mountain church, Me. He married in 1846 E. W. Andrews, and has five children living.

Andrus, Rev. Amos C. was born in Barkhamsted, Conn., in 1802. He received ordination in New York in 1825 and represented the Holland Purchase Y. M. in the General Conference of 1832. Subsequently he went to the West, under the auspices of the Home Mission Society; and, in 1842, had organized the church at Newberry, Ill. Two years later he was in the Fox River Q. M., Ill.

Andrus, Rev. L. L., son of Ruel and — (Brown) Andrus, was born in Vermont, Oct. 12, 1822. He was married to Miss Hannah White Feb. 22, 1844, and has four children. His life was consecrated to God in 1842. License to preach was granted in 1853, and he was ordained in June 1858 by a council of the Norfolk County Q. M., Ontario, Can. He ministered to the Black Creek church two years, to the Oak Grove church two years, to the Round Plains church three years, and, moving to Michigan, to the Birch Run church, 1864-68, to the Reese church, organized by himself, 1868-74, to the Gilford church 1874-84, and then resumed the work at Reese. He has engaged in evangelistic work, organizing five churches and baptizing in all about 200 converts.

Angell, Prof. Thomas L., of Bates College, Lewiston, Me., was born at Greenville, R. I., Nov. 10, 1837. His parents were Pardon and Mary Ann (Angell) Angell. When 3 years old he began to attend the common school of Greenville, and continued in this school several years with the loss of only one term. December 1855, he went to Thetford, Vt., and remained two terms. The next two years he was at the Wesleyan Academy, Wilbraham, Mass., fitting for college. He entered Brown University in 1858, and graduated in 1862. The fol-

lowing winter he taught the school in Greenville. In November, 1863, he entered the Theological School at E. Windsor, Conn. The next spring he taught school in Greenville again, and in the fall of 1864, became an assistant of Rev. B. F. Hayes in Lapham Institute. He was for three years Principal of that



Prof. Thomas L. Angell

school, until the summer of 1868. In January 1869, he entered upon the Professorship of Modern Languages in Bates College. After the close of the college year, he spent a year in Europe in study. In early years he had marked religious impressions through parental instruction and the powerful influence of the devout teacher of the Greenville school. He was baptized by Rev. James McKenzie. He preaches more or less along with his work in the college. His first sermon was preached in the F. B. Church of Harrison, Me., Jan. 5, 1873. July 31, 1862, he married Miss Emily Brown of Providence, R. I. His only daughter, Miss F. Angell, entered Bates College in 1886, at the age of 18.

Anniversaries, The, are held in October of each year for presenting reports from all the Benevolent Societies. The Foreign Mission Society was organized in 1833, the Home Mission Society in 1834, and the Sunday-school Union

in 1836. On the organization of the Education Society in 1840, the annual reports of these benevolent enterprises had assumed deep interest. In 1841 the reports were given in connection with the eleventh General Conference convened at Topsham, Me. The session of General Conference now became triennial. The next year anniversary services were held at Buxton, Me., for listening to the reports from the societies. In 1843 the anniversaries were held at Great Falls, N. H. It was a meeting of deep interest and the Anti-Slavery Society was organized. In 1844 the anniversaries were again held in connection with General Conference.

The anniversaries have thus been held triennially in connection with General Conference, and the intervening two years somewhere in New England. The act of formal organization of the convention took place at Lawrence, Mass., Oct. 13, 1858.

The anniversaries have been held at the following times and places :

1841, Topsham, Me.; 1842, Buxton, Me.; 1843, Great Falls, N. H.; 1844, Plainfield, N. Y.; 1845, Lowell, Mass.; 1846, Buxton, Me.; 1847, Sutton, Vt.; 1848, Gilford, N. H.; 1849, Great Falls, N. H.; 1850, Providence, R. I.; 1851, West Lebanon, Me.; 1852, Portland, Me.; 1853, Fairport, N. Y.; 1854, Saco, Me.; 1855, Dover, N. H.; 1856, Maineville, O.; 1857, Providence, R. I.; 1858, Lawrence, Mass.; 1859, Lowell, Mass.; 1860, Saco, Me.; 1861, Sutton, Vt.; 1862, Hillsdale, Mich.; 1863, Lowell, Mass.; 1864, Providence, R. I.; 1865, Lewiston, Me.; 1866, Lawrence, Mass.; 1867, Dover, N. H.; 1868, Buffalo, N. Y.; 1869, Lowell, Mass.; 1870, Augusta, Me.; 1871, Hillsdale, Mich.; 1872, Haverhill, Mass.; 1873, Farmington, N. H.; 1874, Providence, R. I.; 1875, Manchester, N. H.; 1876, Saco, Me.; 1877, Fairport, N. Y.; 1878, Lyndon, Vt.; 1879, Olneyville, R. I.; 1880, Boston, Mass.; 1881, Lawrence, Mass.; 1882, Great Falls, N. H.; 1883, Minneapolis, Minn.; 1884, Lewiston, Me.; 1885, Providence, R. I.; 1886, Marion, O.; 1887, Portland, Me.; 1888, Laconia, N. H.

Anthony, Rev. Abram, was ordained in 182— and labored in Maine.

Anthony, Rev. Alfred Williams, son of Dea. Lewis W. and Britannia F. (Waterman) Anthony, was born in Providence, R. I., Jan. 13, 1860. He became a Christian at the age of 14. He prepared for college at Mowry and Goff's School, Providence, and graduated from Brown University, in 1883. He also graduated from Bates Theological School, Lewiston, Me., in 1885; was ordained Aug. 30, and settled at Bangor, Sept. 27. Up to January, 1887, he had baptized forty-three persons. He was recording secretary of the Foreign Mission Society, 1886-87, and was a member of General Conference in 1886. He was elected trustee of Me. Cent. Institute this same year. In 1887 he was elected to a professorship in Bates Theological School. He was married, Sept. 15, 1885, to Miss Harriet W. Angell.

Anthony, Dea. Lewis Williams, of Providence, R. I., was born in North Providence, Sept. 19, 1825. His parents were James and Sarah P. (Williams)



Dea. L. W. Anthony.

Anthony. When he was 10 years old his father died; his mother died when he was 19. He was educated at Fruit Hill Classical School. In 1841, when in his sixteenth year, he was converted, and in September of that year joined the church at Centerdale. In April, 1858, he joined the Roger Williams church in

Providence, R. I., and in November, 1865, was chosen a deacon of that church. He became a member of the Executive Committee of the Home Mission Society in October, 1871, and has been president of the society since 1879. He was chosen a corporator of the printing establishment in 1873. At the Centennial General Conference at Weirs, N. H., he was assistant moderator. He has been a liberal benefactor of the benevolent enterprises of the denomination. He is a trustee of Storer College, and Anthony Hall, of that institution, toward which he gave \$5,000, is named for him. He was a member of the Providence City Government in 1872-73. He is a member of the firm of Greene, Anthony & Co., Providence, dealers in boots and shoes, and is a director of the Traders' National Bank, and of the Nicholson File Co., of the same city. He is also a director of the Kansas Investment Co., Topeka, Kan., of the Smith & Anthony Stove Co., and the Suffolk Manufacturing Co., Boston, Mass. He was married Sept. 15, 1847, to Britannia Franklin Waterman. Of eight children three are living. Rev. A. W. Anthony, professor-elect of Bates College, Lewiston, Me., is his son. His daughter, Miss Kate Anthony, has shown fine taste in her contributions to periodicals.

Anti-Slavery Society, The Free-will Baptist, was organized at Sugar Hill, Lisbon, N. H., June 8, 1843. This formal organization had been preceded by ten years of healthy discussion and unequivocal action. In 1830 Garrison had uttered his clarion call: "Immediate emancipation is the right of the slave and the duty of the master," and in December, 1833, the American Anti-slavery Society was organized. For once only did the *Morning Star* speak in doubtful tones. It soon took a bold and unflinching position on the side of freedom. In June, 1834, the N. H. Y. M. indorsed its position. The same year Rev. John Chaney gave notice that he would introduce anti-slavery resolutions at the next session of the Farmington Q. M., and Rev. Silas Curtis went forty miles to defend them. The resolutions were adopted with only one or two dissenting votes.

In March, 1835, a resolution was adopted by the Rockingham Q. M., and in June the speeches before the New Hampshire Anti-slavery Society were reported in the *Morning Star*. Ten days later at the meeting of the Y. M. in Lisbon, while the first missionary-elect was ordained to bear the gospel to our darker-hued brothers in the jungles of India, those in the cotton and rice fields of our own country were not forgotten. A strong resolution was introduced with outspoken words by David Marks and seconded by Jonathan Woodman. Similar resolutions, recommending the duty of immediate emancipation, were also adopted by the denomination in Maine, Vermont, Rhode Island and New York, and the denomination was fully committed at the General Conference in Byron, N. Y., the following October. Surprised and thankful at the unanimity of the denomination on this important question, the General Conference adopted the following: "Resolved, That we have abundant cause for gratitude to God, that as a denomination, we are so generally united in our views on this distracting subject of slavery." At this time there followed those awful scenes of violence and bloodshed throughout the nation. Garrison was mobbed in the streets of Boston. From presidential chair to the office of every secular paper, all the strong voices of the nation were upholding the accursed institution. In 1836 the Printing Establishment had been twice refused an act of incorporation because the *Star* was out-spoken on the subject of abolition. Fifteen thousand dollars were due for our publications and many refused payment unless a different policy was adopted. For two years the subscription list of the *Star* was constantly decreasing. A crisis had come and a special meeting of the trustees was called. For a day and night they considered the question with an interest equaled only by the consequences that hung upon its decision. At daybreak the vote was unanimous with but one exception for the *Star* to continue its unequivocal utterance for the abolition of slavery. Not till 1846 had the political position of the state changed, largely through Free Baptist influence, so that a charter was granted.

For several years the act of incorporation was refused the Home Mission Society, lest, as was then said, it would sent forth "missionaries to preach abolition." In 1837 General Conference "Resolved, That slavery, as it exists in this country, is a system of tyranny; of tyranny more cruel and wicked than the oppression and wrong practiced by any other civilized nation in the known world." At the General Conference at Conneaut, Ohio, in 1839, four clergymen and as many churches from New Hampshire sent a communication complaining of the anti-slavery action of the Rockingham Q. M. and the political character of the *Morning Star*. But the conference was unanimous in its position on the subject. Dr. Wm. M. Howsley's request for ordination they refused because of his slavery sentiments, though he gave the assurance that by his acceptance at least 20,000 members would be secured to the denomination from Free Communion Baptists in the South. The Free Communion Baptists of North and South Carolina, already in fellowship, were stricken from the list and for the future not counted in the statistics of the denomination. It was a bold step at that early day for a denomination to thus cut itself off from all connection with slavery. Conference in 1841 stigmatized the attempts to support slavery from the Bible as "moral treason against God's word," and in 1845 declared that the Christian's duty was at the ballot-box. At the anniversaries in 1842 a committee was appointed to draft a constitution, and in June, 1843, at the New Hampshire yearly meeting, the Freewill Baptist Anti-slavery Society was organized with Jonathan Woodman as president. For twenty-five years this society did valiant service in keeping the slavery question fresh before the people. The reports of the secretary, and the addresses at the anniversaries usually awakened a thrilling interest. At General Conference in Providence, in 1850, they "deliberately and calmly" defied the enactment of the highest legislative authority in the nation. Conference resolved that in spite of fines and imprisonments imposed by Congress in connection with the Fugitive Slave law: "We will do all that

we can, consistently with the claims of the Bible, to prevent the recapture of the fugitive, and to aid him in his efforts to escape from his rapacious claimants." This report was discussed for nearly four hours by men from eight or ten different states and unanimously adopted. "When the war broke out and during its progress fifty-eight of our able-bodied ministers and 210 of our ministers' sons volunteered in their country's defense. Ninety-nine hundredths of all others, by patriotic preaching, praying and sympathy with the soldiers in the field and their disconsolate families at home, did good service in the Union cause." In 1863 Emancipation came, and the Home Mission Board at once established mission schools among the freedmen. In 1868 the society dissolved, as slavery was no more. The untold benefit to the great cause of freedom by the early attitude of the denomination only the great judgment-day will determine. Oliver Johnson, in his life of William Lloyd Garrison, says (p. 81), "It gives me great pleasure to mention one Christian denomination, somewhat numerous in parts of New England, as well as in other states, that deserves to be excepted from the censures I have been compelled so bestow upon the rest. I allude to the Freewill Baptists, who, from the beginning, refused to receive slave-holders into communion, and most of whom were prompt to espouse the doctrine of immediate emancipation. The *Morning Star*, the organ of the denomination, did much to inform public sentiment on the subject of slavery, especially in New Hampshire, where it had a large circulation. The constituency of this church was mainly among the common people, where its influence was chiefly felt. Its leaders refused to follow the example of other churches in countenancing slavery, and for this reason incurred much censure and some persecution. It is not too much to say that it was more through the influence of the *Morning Star* than from any other cause that the power of the pro-slavery Democracy in New Hampshire was first broken, and John P. Hale elected to the Senate of the United States. That the Freewill Baptists were in all respects consistent and as earnest

as they should have been in their testimony against slavery, it would be too much to affirm; but compared with the churches around them, they were as light in the midst of darkness. If all other Christian denominations had come up to their level, the chains of the slaves might have been broken by moral power." "The anti-slavery record of the Freewill Baptists," says Theodore Weld, "is a trail of light."

The officers of the society have been :

<i>Yrs.</i>	<i>President.</i>	<i>Cor. Sec.</i>
1843	J. Woodman.	E. C. Dame.
'44	D. Waterman.	I. Noyes.
'45	R. Dunn.	J. Fullonton.
'46	J. Chaney.	A. K. Moulton.
'47	"	"
'48	E. Fisk.	"
'49	S. Curtis.	J. Fullonton.
'50	"	I. D. Stewart.
'51	"	"
'52	"	D. S. Frost
'53	M. W. Burlingame.	J. J. Butler.
'54	"	D. P. Harriman.
'55	"	"
'56	"	"
'57	C. O. Libby.	G. H. Ball.
'58	W. H. Littlefield.	D. P. Cilley.
'59	J. L. Sinclair.	D. W. C. Durgin.
'60	"	"
'61	"	"
'62	G. T. Day.	P. S. Burbank.
'63	O. B. Cheney.	W. H. Bowen.
'64	O. T. Moulton.	"
'65	"	"
'66	"	"
'67	S. P. Morrill.	A. D. Smith.

The Recording Secretaries have been : G. P. Ramsey, 1843-44; D. P. Cilley, 1845-58; and D. W. C. Durgin in 1859 one year, when the office was abolished. The Treasurers have been : Wm. Burr, 1843-66, and A. D. Smith, 1867.

Apperson, Rev. David J., was born Jan. 11, 1810, in Clark County, Ga. His parents, James and Elizabeth, were from Mecklenburgh County, Va. Both grandfathers were soldiers in the Revolutionary army. Bro. A. united with the Baptist church in 1827, and was a participant in the early efforts to promote liberal views in Georgia. In 1841 he received license to preach, and three years later, was ordained. He ministered to the Corinth and New Prospect churches thirty years, and served the Friendship, Shiloh, Bluff

Spring, Bethany, Galilee and Silver Run churches for briefer periods. He also traveled as a home missionary. In 1850 he was elected moderator of the Chattahoochee Association, and was continued in that position until 1881, a sufficient evidence of the esteem of the brethren. He has baptized 1007 converts. Now he is in feeble health, passing an honored old age with his family at Poin-dexter, Ga.

Appleby, Rev. Samuel, of York, Me., was ordained at the Elders' Conference in Somersworth, N. H., Aug. 23, 1805. He had been preaching for some time with good success. He was baptized by Rev. Abijah Watson, and united with the denomination. Afterwards they repaired to a beautiful field where the ordination services were performed. After a ministry in Maine and New Hampshire, his connection with the denomination was severed.

Aray, Rev. Harvey, of Ypsilanti, Mich., was a promising young colored preacher, who began preaching in 1831, and was ordained (just before his death,) Nov. 21, 1835.

Arkansas. There are eight organizations in this state, but full reports of their work are not available.

THE OLD MT. ZION ASSOCIATION was reported early in the present decade, when it contained 202 members in seven churches, viz.: Big Fork, Fellowship, Mt. Zion, Oak Grove, Pleasant Grove, Sugar Creek, and Willow Spring. It is located in the northwest part of the state, in Washington, Benton, and Madison counties. The Highland church was added as early as 1885, and the Jerusalem church in September, 1886. In 1883, the Oak Grove and Pleasant Hill churches were dismissed to form the Western Mt. Zion Q. M. The present membership is 258.

THE WESTERN MT. ZION Q. M. was organized in October, 1883, with the Oak Grove church in Benton County, and the Pleasant Hill church in McDonald County, Mo. The churches added to these, in the report for 1887, are Golden Hollow, Honey Creek, Pleasant Grove, Semple, Sulphur Springs,

and Wire Springs. The present membership is about 300.

THE UNION ASSOCIATION was reported as early as 1883, when it had a membership of 507, in ten churches, viz.: Big Spring, Center Point, King's River, Liberty, Mt. Pleasant, Mt. Zion, Mulberry Hall, New Bethel, Union, and Walnut Grove. It now reports 874 members. This Association is located in Carroll, Boone, Newton and Madison counties, east of the Old Mt. Zion Association, with which it keeps up a friendly correspondence by letter.

THE NEW HOPE, Q. M., located in the vicinity of White County, was reported in 1880, with four churches and seventy members. It is said now to have seven churches and two hundred members.

THE POLK BAYOU ASSOCIATION is also reported as having 422 members; the **HAMBURG ASSOCIATION** with 121 members; and the **MULBERRY ASSOCIATION** with about 400 members. The **NEW MT. ZION ASSOCIATION** is also mentioned. These imperfect statements are all that present information permits us to give.

Arminian, or "General Baptists," in the United States, flourished long before the days of Benjamin Randall. In the English Reformation in the days of Henry VIII. Anabaptists became numerous in England. They suffered severe persecution. They were divided into "General and Particular" says Benedict (Ed. 1813, vol. 1, p. 189) "since soon after the Reformation. It will be difficult and indeed unnecessary, to pay a strict regard to these distinctions throughout the following sketch. Both parties have had their share of sufferings, and among them both we find a number of very worthy and distinguished characters." The first Baptist church that was formed in the British empire was organized in London in 1633 (Knowles' Memoir of Roger Williams, p. 166). The first in America and second in the British empire was formed at Providence, R. I., in March, 1639. Benedict says, "The candidates for communion nominated and appointed Ezekiel Holliman, a man of gifts and piety, to baptize Roger Williams, who, in return, baptized Mr.

Holliman and the other ten. This church was soon joined by twelve other persons, who came to this new settlement and abode in harmony and peace. Mr. Holliman was chosen assistant to Mr. Williams. This church, according to Chandler, held particular redemption, but *soon after deviated to general redemption. * * * and so continued for the most part more than a hundred years.* From the commencement of Dr. Manning's ministry [in 1771] they have been verging back to their first principles, and now very little of the Arminian leaven is found among them." (Benedict, vol. 1, pp. 475, 486.) It is certain that the church founded of the old members in Johnston by Rev. Samuel Winsor, Jr., on the rupture with Dr. Manning, was of the Six Principle Baptist order. The Johnston church was still fellowshipped by the General Meeting or Association. The first Baptist church in Newport, R. I., which was the second organized in America, contained members who believed in a general atonement. Eighteen of these withdrew and formed a church of the Six Principle order. "In 1729 the yearly meeting of General or Six Principle Baptist churches consisted of the union of twelve churches and about eighteen ordained ministers, there being at the time but four Calvinistic Baptist churches in New England, viz. : one in Boston, Mass., one in Swansea, Mass., one in Newport, R. I., one in Westerly, R. I." (Freewill Baptist Quarterly, vol. 3, p. 424.) Of the fifty-eight Baptist churches in the United States in 1750 Benedict significantly says, "Some were of the Arminian cast." (Vol. 1, p. 273.) According to him the first church founded in New York city amid persecutions was of the General Baptist order. Rev. Wm. Wickenden, of Providence, R. I., preached there before 1669, and was imprisoned for four months. In 1712 Rev. Valentine Wightman of Groton, Conn., accepted an invitation to preach in New York City at the home of Nicholas Eyres, and after two years baptized seven men and five women, by night, to avoid a mob that had been troublesome. In September, 1724, he formed them into a church and ordained Mr. Eyres as their preacher. A house of worship on Golden

Hill was built in 1728. Eight years later, having lost their house on account of debt incurred in building, the church become extinct. In 1762 the first Calvinistic Baptist church was organized, and soon became a large and flourishing body. From independent English sources and from churches already mentioned a long line of Arminian Baptist churches early sprang up from New York to South Carolina. The Cohansey church in New Jersey was constituted in 1690. Its original members were from Ireland. Three years before its organization Rev. Timothy Brooks, with a few brethren, moved from Swansea, Mass., but they did not unite on account of the Calvinistic predestination of their Cohansey brethren. Rev. Valentine Wightman, founder of the General Baptist church in New York City, effected a union in 1710 on "terms of bearance and forbearance." In Maryland the first Baptist church was the General Baptist church at Chestnut Ridge, organized by Rev. Henry Loveall, from Newport, R. I., of fifty-seven converts in 1742. The Roman Catholics in power in the commonwealth granted them legal protection. In 1794 John Healey and others of the General Baptist church of Friar Lane, Leicester, England, migrated to America and in February, 1795 the company of nineteen persons settled in Baltimore. In June, 1797, a church was formed and the same year a brick meeting-house was built. The church, after many reverses, united with the Baltimore Calvinistic Baptist Association in 1807. Letters received from Virginia induced the Baptists in London, Eng., to ordain Robert Nordin in May, 1714. He soon sailed for Virginia and gathered a church in Burley, Isle of Wight County. He continued the pastor of this church till his death, in 1725. In 1727 Richard Jones, a preacher from England, settled with this church and became its pastor. In 1829 the church had forty members. The same year there was reported a church in Surry County of thirty members, which was organized according to Knight in 1725. Both churches sent a letter to the Philadelphia Calvinistic Baptist Association in December, 1756. In 1743 members of

the Chestnut Ridge church, Maryland, settled at Opeckon Creek. Their minister, Rev. Henry Loveall, soon following them, baptized fifteen persons and organized a church on the General Baptist plan. In 1751 the church applied to the Philadelphia Association for help. Three brethren went to them and reorganized them on the Calvinistic plan. The name was changed to Mill Creek. In North Carolina there were individual Baptists as early as 1695. The first church was planted in the northeastern part of the state in 1727 at Perquimans (now Shiloh) on the Chowan river, by Rev. Paul Palmer, of Maryland; Joseph Parker, probably one of his disciples, began to preach in the same region. The Kehukee church in Halifax County was organized in 1742 by emigrants from Berkley, Va., with Rev. Wm. Sojourner as pastor. Burkitt and Read say that it was constituted by persons "received and baptized on the Freewill plan." The Tosniot church in Edgecomb County, was one of the oldest General Baptist churches in the country. Asplund's Register gives the organization of the Camden County church as late as 1757. The Meherrin church in Hertford County was organized early. The Reedy Creek church, in Warren County, was organized from converts gathered by Dr. Josiah Hart, who began his ministry there "about the year 1750." A few years before this several families from the Burley church, Virginia, had migrated there and had made many proselytes. By 1752, sixteen churches, all of General Baptist sentiments, were flourishing in the state. In the summer of 1754 Rev. John Gano was sent out by the Philadelphia Association "with general and indefinite instructions to travel in the Southern States," etc. Under these instructions he visited these General Baptist churches. In the fall of 1755 a committee from the same association visited the Freewill Baptist churches in North Carolina and waged there proselyting war upon their weaker brethren, their superior organization, wealth, refinement and culture, making the scattered churches of the Arminian type no match for them. Mr. Edwards, quoted by Dr. Benedict, thus

describes the visit of Mr. Gano: "On his arrival, he sent to the ministers, requesting an interview with them, which they declined and appointed a meeting among themselves to consult what to do. Mr. Gano, hearing of it, went to their meeting and addressed them in words to this effect: 'I have desired a visit from you, which, as a brother and stranger, I had a right to expect; but as ye have refused, I give up my claim, and am come to pay you a visit,' with that he ascended into the pulpit and read for his text the following words: 'Jesus I know, and Paul I know; but who are ye?' This text he managed in such a manner as to make some afraid of him, and others ashamed of their shyness." (Vol. 2, p. 99.) The Kehukee church was gained in 1755, and Reedy Creek church was found to have ten who accepted Calvinism and was accordingly reorganized; in 1758 the Tosniot church with its three preachers accepted the Calvinistic creed. The church in Camden County also yielded. But the Perquimans and Meherrin churches guarded by Elders Joseph and William Parker and Elder Winfield held out resolutely. What was left unfinished by these Philadelphia visitors was "carried on with a very laudable zeal, by the ministers among themselves. * * * insomuch that before the year 1765, all the ministers and churches" with the few exceptions mentioned "embraced the principle of the reformation," (vol. 2, p. 100) and the same year the Kehukee Association was organized and admitted to the fellowship of the Charleston Association. Gradually Perquimans church, to which Joseph Parker ministered, was weakened; in 1848 this church bore the name Shiloh of the Chowan Association. When it yielded its Arminian views is not known. The Meherrin church was uprooted with greater difficulty. In 1773 Wm. Parker became its pastor and baptized many persons. The erection of a Calvinistic Baptist meeting-house in its vicinity and the organization there of a church of that faith, soon much reduced its numbers. After Elder Parker's sudden death in 1784, the remaining members applied to Elder Burkitt to supply them. Through his influence the de-

clining church came "under re-examination," and the result was the formation of a small Calvinistic church which joined the Kehukee Association in 1794. Thus were the Arminian churches assimilated, by their Calvinistic brethren, from New England to North Carolina. Between these points, the work was complete. With no means of intercommunication, with no religious press or correspondence by delegation, both in Rhode Island and North Carolina with some measure of organization the Six Principle or General Baptist interests have survived. In North Carolina the process of assimilation by the Calvinistic body was not thorough. We are soon confronted with a growing association of General Baptists. Their Luzen Swamp and Grinsley churches possess records reaching back to 1793. In 1827 Rev. Jesse Heath, of Cox Bridge, representing twenty ministers, as many churches with 845 members, addressed a letter of inquiry to John Buzzell of Parsonfield, Me., editor of the *Morning Star*. The reply was published in that paper, April 23. In 1828 the North Carolina brethren adopted the name Freewill Baptists. In a communication sent to the General Conference in November, 1829, the body reported thirty-three ministers, twenty-six churches and 2,000 members. From this time the Rev. Elias Hutchins began his visits among them and was cordially received by their churches. They reported for some years with the denomination, were counted in the Register in the annual statistics, and though they never formally united with the General Conference yet they sent delegates to that body. Many of them, however, were slave-holders, and the outspoken resolutions passed in General Conferences caused them to withdraw their fellowship. Their last report in 1835 showed some forty-four churches, thirty-six elders, eight licentiates and 2,900 members. The Liberty Association in Kentucky, numbering in 1830, eight churches and 214 members, and the United Baptists in Georgia numbering in 1831, sixteen churches, fourteen ministers, and 861 members opened a correspondence looking toward union. Those in Kentucky agreed in 1835 to hold

Quarterly Meetings, but the vexing question of slavery severed the correspondence. A formal vote was passed in General Conference to this effect in 1839. Since this question has ceased forever to vex God's people our relation with these Southern Arminian Baptists has been renewed; in some cases union with the denomination has been consummated, in others the relation is becoming daily more and more friendly.

The Rhode Island Six Principle Baptists still exist as a distinct organization. Their conference consisting of a dozen ministers, as many churches, with about 1,000 members, met, in 1886, with the Free Baptist Association of Rhode Island and the Christian Connection of that state in an Annual Convention known as the Narragansett Convocation of Baptist churches. The old General Baptists of Rhode Island contributed in two ways to the growth of our denomination. First, many of their ancient churches became Free Baptist. Among these are the Tiverton, organized in 1684, Johnston organized by Samuel Winsor, Jr., in 1771, Block Island 1772, Rehoboth 1777. The Roger Williams church was organized in 1830, as Six Principle Baptist. The Cranston church, at Knightville, which joined the Q. M. in 1828, was from the same body. A second method by which the General Baptist element in Rhode Island has contributed to our growth is through the accession of the Free Communion Baptists of New York. They were of General Baptist origin. Previous to 1783, emigrants from a church in Westerly, R. I., connected with the somewhat celebrated "Groton Union Conference," which was composed largely, if not wholly, of churches which sprung up as a result of the labors of Whitefield, settled in Stephentown, Rensselaer County, N. Y. They carried with them their ideas of religious doctrine and polity, and soon organized a church of which Benajah Corpe was the first pastor. Members of this first church removed to villages and towns farther west, and through their instrumentality other churches were established, holding to general atonement and open communion. In 1841, when they united formally with the denomination, they had a mem-

bership of more than 2,500, embraced in fifty-five churches extending into Pennsylvania and Canada West. They have given to the denomination such men as William Hunt, Levi G. Gardner and Jeremiah Phillips.

Armstrong, Rev. Albert A., son of Wilson and Mary (Ashton) Armstrong, was born in Cuba, N. Y., Dec. 11, 1848. He was educated at Pike Seminary and at Tenbroeck Academy, N. Y. He received license to preach in 1869, the year after his conversion, and was ordained by the Cattaraugus Q. M., June 11, 1878. His ministry has continued in Western New York. Nov. 9, 1870, he was married to Elizabeth H. Guthrie, and has four children.

Arthur, Rev. James Thornton, was born in Bloom Township, Scioto County, Ohio, April 22, 1853. His parents are Joel and Malinda (Mault) Arthur. June 15, 1873, he was married to Eliza Jane Monroe. Receiving ordination Aug. 20, 1887, he spent several months in evangelistic work in the Little Scioto Q. M. of the Ohio and Kentucky Y. M. Residing in Scioto he holds the pastorate of the Harrison church.

Ashby, Rev. David Wesley, of Thompsonville, Ill., was born to Jonathan and Eliza J. (Cottingham) Ashby, Jan. 7, 1851, in Hopkins County, Ky. He married Susan Hamilton, Feb. 11, 1875, and has three children. He experienced religion in January, 1869, received license in 1871, and was ordained April 4, 1875, his connection being with the General Baptists. About 1885 he united with the Freewill Baptists, and has since ministered to churches in the Makanda Q. M., Ill. During his ministry he has baptized more than 100 converts.

Ashcraft, Rev. Richard, was born in Hardin County, Ky., in 1803. In 1826 he moved to Vigo County, Ind., where he was converted three years later and joined the Free Baptists. Later in Illinois he was a colleague of Rev's Shaw and Fast in laying the foundation of the denomination in the state. He traveled quite extensively as an evangelist, aiding the brethren in revivals, laboring as a Free Baptist twenty-six years.

Ashley, Rev. James, a native of Canada, moved with the family to Huron County, Ohio, in 1824. Here he was converted when 15 years of age, and was married in 1838 to Miss Polly L. Magee, whose untiring industry and care was a great help to him in his work. His labors as a preacher began in 1841, in the Huron Q. M.; but most of his pastoral and evangelistic work for fourteen years was in new fields where churches were gathered and the Seneca Q. M. was organized. Here much good was accomplished and a hallowed influence left for years to come. In 1855 he removed to Cass County, Mich., where, mostly in the St. Joseph Valley Y. M., he spent the remainder of his useful life. Brother Ashley was characterized by frankness, the entire absence of all cunning, and loyalty to his convictions. But his sincerity, unselfishness, wonderful good nature and grace, rendered his boldness and most positive speeches, expressions of friendship, compelling men to love and honor him. His death occurred March 23, 1882, in his 67th year. An immense audience, employing over 180 teams, attended his funeral, attesting the universal esteem in which he was held.

Atwood, Rev. Hezekiah, son of Hezekiah and Nancy (Coffin) Atwood, was born at Livermore, Me. He studied at Farmington Academy, and served his denomination for many years in the state of Maine. He organized the church at Barker's Island, Booth Bay, Me. He has recently died. He married Mary A. Baker, and has two children, one the Rev. C. B. Atwood, of Cape Sable Island, N. S.

Atwood, Rev. Mark, son of James and Betsey (McCollister) Atwood, was born at Rochester, Vt., in November, 1820. He studied a short time at Parsonfield, Me. Converted at the age of seventeen, he was baptized by Rev. Joshua Tucker, joining the church at Warren, and was licensed two years later. He was ordained at the September session of the Enosburg Q. M. in 1840, at Franklin, Vt., and the same year baptized six. The ordaining council consisted of Rev's A. Kilborn, S. Hazeltine, M. S. Moody, Amos Davis and Raymond Austin. For

four years he traveled in Vermont, Canada and elsewhere, and saw great revivals. He frequently went with Rev. Isaac G. Davis. His pastorates are Candia, N. H.; Northwood; Salem, Mass.; Underhill, Vt.; Starksborough; Hopkinton, N. Y.; Parishville; Strafford, Vt.; Sutton; Sheffield; and North Danville, where he settled in 1884. He was employed by the Home Mission Board in Nova Scotia in 1842-43, and assisted in



Rev. Mark Atwood.

the organization of a Quarterly Meeting. During a continuous ministry of forty-six years he has helped organize several churches, baptized hundreds, and seen 3,000 hopeful conversions in the meetings he has conducted. He baptized Rev. E. W. Porter, and preached the ordination sermon of Rev. N. L. Rowell. He was delegate to the General Conference at Maineville, O., in 1856, and at Lewiston, Me., in 1865. In 1846 he married Lovina Davis, and six children gladden their hearts and hearth.

Atwood, Dea. Nehemiah, and Pamela, his wife, were married in 1819, and spent all their subsequent lives in Raccoon Township—now Rio Grande—Gallia County, O. They were converted under the labors of Rev. I. Z. Haning, and baptized Jan. 26, 1851. With the

blessing of God, they accumulated a large property, and from it they gave liberally to the church at Rio Grande, to Atwood Institute (*q. v.*) and to West Virginia College. Late in life they planned to establish a college at their home, leaving to it all their property. Dea. Atwood died in December 1869. His widow carried out their plans, founding Rio Grande College (*q. v.*). She lived to see the school established (having married Mr. H. Wood), and died in 1885. Their lives were useful, and their influence still remains.

Atwood Institute was opened at Athens, Ohio, in 1866. The buildings and grounds were the gift of Dea. Nehemiah Atwood. Rev's J. M. Kayser and L. C. Chase were at first associated in the management of the school. The former remained two years, the latter three. They were succeeded by Prof. H. B. Dodge as principal. After some years Rev. L. C. Chase was principal again two years and was followed by Prof. C. O. Clark. But the school was sold soon after to private parties. In the early years of the school, the attendance for a term reached 120, and 210 pupils were present during the year. The lack of interest in the school on the part of citizens of Albany, caused Dea. Atwood to found Rio Grande College, and the patronage of Freewill Baptists was transferred to that institution.

Augir, Rev. Franklin Page, son of Robert and Abigail (Hough) Augir, was born in Schuyler, N. Y., Oct. 14, 1818. He was educated at Western Reserve Seminary, O., Whitestown Seminary, N. Y., and Hillsdale College, Mich. He devoted his life to God in March 1834; was licensed by the Honey Creek Q. M., Wis., in 1843, and ordained by a council from the same body in April 1847. His forty years of active ministry have been spent in pastoral work in Rhode Island, Wisconsin, Illinois, Michigan, Iowa, Minnesota and Kansas, where he is now serving the Pleasant Valley church. He has engaged in numerous revivals, preached 3,575 sermons and baptized two hundred and twenty-four converts. He has been active in temperance and Sunday-school work; has served as trus-

tee of the Western Association, and is now chairman of the Executive Committee of the Southern Kansas Y. M. Sept. 19, 1847, he was married to Lavinia L.



Rev. F. P. Augir.

Bixby, and, of their seven children (five now living) four have graduated from Hillsdale College.

Augir, Rev. Orlando D., brother of Rev. F. P. Augir, was born at Springville, N. Y., Feb. 17, 1828. He accepted Christ in 1846; studied at Waukesha Academy, Wis., 1848-49, and at Hillsdale College three years; received license to preach in 1857, and ordination, Feb. 4, 1859. He has been pastor of the Butler, Quincy, and Cooks Prairie churches of the St. Joseph's Valley Y. M., Mich., and of the Merrimack, Scott and Marcellon, Burnett, New Berlin, Rochester, Wheatland, and Raymond churches of the Wisconsin Y. M. He is at present residing in Florida, and is pastor of the Crystal Lake church. In 1850 he was married to Lucy M. Munger, who died in 1879, and in 1884 to Miss Julia Holt. His four children have been students at Hillsdale College.

Augir, Ozro G., son of Rev. O. D. Augir, was born near Portage City, Wis., in 1852. His grandfathers were Free Baptist deacons. He was converted in 1866, and after a preparatory course at Rochester Seminary, was graduated from Hillsdale

College in 1877. He has been Principal of Wilton Collegiate Institute, and of West Virginia College, and has taught also elsewhere. He is Clerk of the West Virginia Association. In 1881 he married Zana M., daughter of Rev. D. Powell, and two children cheer their home.

Austin Academy. See *Strafford Academy*.

Avery, Rev. Austin W., died in Haverhill, Mass., Oct. 7, 1865, in his 27th year. He was born in Campton, N. H., Nov. 18, 1838. Brought up at the knee of a Christian mother, he was converted in childhood, and finally made a public stand for Christ during a revival, on his sixteenth birthday. After hesitation that resulted in a loss of peace, he entered New Hampton Institution to prepare for the ministry, in 1856. Two years later he was licensed to preach. Being unable to study, through ill-health, he went to Paducah, Ky., early in 1859, to visit a brother, and then made a tour through nine of the Southern States, and saw slavery as it was. He came to Dover, N. H., to supply for three months a vacant pulpit, and fifty-one requested interest in prayers. As agent of the New York City church, he went to Parishville, N. Y., to collect funds. A revival began, from which sixty were added to the church during the year. He resigned his agency, and settled at Parishville, where he was ordained at the age of 21, March 24, 1860. In January, 1861 he went to Boston to study with Rev. R. Dunn, and March 13 he became pastor of the Boston church. Through his four years' pastorate there, a great interest continued, till 186 were added to the church, 156 of them by baptism. His constitution began to give way. He entered upon a pastorate of a few months in Haverhill. In June, it was evident that his health was declining. In September, after a brief vacation which afforded no relief, he returned to seek to rid the church of a cumbersome debt. The last Sabbath he preached, the subject was presented, and \$950 was quickly raised. Within a ministry of six years he baptized 175. During the sickness that followed, the debt on the Hav-

erhill church and the pastorless Boston church weighed heavily upon his heart. During his last hours he uttered frequently, "Home," "Rest," "Glory." He was buried in his native State. Rev. I. D. Stewart preached a sermon to his memory. He married Nov. 4, 1861, Sara S., daughter of Rev. N. K. George, who survived him but a few months.

Avery, Rev. Fernald, died of consumption, in Cornith, Vt., Oct. 13, 1866, aged 31 years. He was converted in 1855, and feeling a call to the ministry, entered New Hampton in 1859; but ill-health soon compelled him to leave school. In October, 1860, he was licensed by the Cornith Q. M., and became pastor of the Williamstown Church. The next year he was ordained there. In August, 1864, he again commenced study at New Hampton, but after a year his disease became so seated in his lungs that he was obliged to leave his wife and friends, and go to his home above.

Avery, Rev. Newell Augustus, son of Edward and Hannah F. (Harding) Avery, was born in Prospect, Me., June 30, 1847. He studied at the Methodist

Seminary at Bucksport, Me., and graduated from Bates Theological School in 1880. He was converted in 1870, received license to preach in 1874, and was ordained July 4, 1875, at Islesboro, Me., by Rev. A. Clark and others of the Montville Q. M. He held one pastorate before taking the theological course, and one at Sabattusville, during the course. After graduating he settled in Epsom, N. H. He next became pastor of the Water Village and Second Ossipee churches. From this field he was called to the Manchester church in 1888. Besides special revivals, he has had continued interest in his churches, and has baptized eighty-four persons and given the hand of fellowship to over one hundred. He has been a member of the State and Quarterly Meeting Mission Boards for three years. He was married May 19, 1881, to Sarah C. Goodwin. **They have one child.**

Ayres, Rev. Alexander, died in Cal-edonia, Ill., Nov. 13, 1854, aged 40 years. He united with the Free Communion Baptist church in Virgil, N. Y., in 1830, and was ordained in 1838. He was a faithful pastor. His labors were chiefly with the churches in Chenango County, N. Y.