

He has been instrumental in the conversion of several, and has attended forty-four funerals, mostly in Enfield. He was married April 18, 1869, to Miss Sarah A. Seekins. They have one child living. He has been on the board of selectmen seven years.

**Cusick, Rev. Wilford**, died in Blanche, O., Sept. 12, 1862, aged 53 years. He was connected with the church at that place before his ordination, which took place about 1849, and remained with it a faithful, helpful laborer until called above. His loss was deeply felt by the community. He was a successful physician and advocate of moral reform.

**Cutler, Rev. Gilbert B.**, son of Alvin and Ruth A. (Thomas) Cutler, was born at East Machias, Me., May 31,



Rev. G. B. Cutler.

1848. He studied two years in Washington Academy in his native place and then entered upon a seafaring life and rose to mate. He was wrecked in the Indian Ocean. Going to Michigan to visit friends, he was engaged in ship-

ping pursuits upon the great lakes. In April, 1874, he married Miss Julia A. King, of Michigan, and now has five children. Converted in July, 1875, he was licensed in August, 1877, and in Feb., 1878, was ordained at New Haven, Mich., by a council appointed by the Oxford Q. M. He has been pastor of the Newbury and North Branch churches, Mich., two years; Lynn, Mich., church, one year; Fremont and Burnside churches, one year; New Haven church, Mich., three years. He enjoyed fifteen extensive revivals, in which over four hundred professed conversion and two churches were organized. He was clerk and treasurer of Oxford Q. M. two years, of Sanilac Q. M. one year. In 1885 he became pastor of the church at Georgiaville, R. I., where good work has been done and an excellent parsonage has been built and paid for.

**Cutler, Rev. W. H.**, a native of New York, died in Amity, Pa., July 24, 1878, aged 46 years. He was for five years pastor of the Waterford, Pa., church, receiving ordination the first year. He was a faithful, active man, and the churches of the Washington Q. M. were strengthened by his labors.

**Cutting, Rev. William H.**, was born in Andover, Me., in 1826. His parents were Ebenezer and Eliza (Marston) Cutting. He became a Christian at the age of fifteen. He received his theological education at Bates Theological School, was licensed to preach in 1843, and ordained by the Christian denomination in 1850. He was a minister in that body till 1860. He has had nine pastorates, labored in as many as fifteen revivals, and baptized 100 converts. He is now pastor of the church at Melvin Village, N. H. In 1851 he was married to Miss Sarah E. Pulcifer. They have three children living. He was a representative in the Legislature of Maine in 1873.

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**Damon, Rev. Gershom H.**, son of Arad and Lydia Damon, was born in Chesterfield, Mass., May 18, 1829. He was first married to Cynthia A. Finch,

and afterwards to Isabella M. Richards. To them were born seven children, three of whom are now living. He attended Gauga Seminary and Hillsdale College,

but did not complete the course. He was converted in 1843 and ordained in 1856. His pastorates have been with the Hinckley, Royalton, Liverpool, Kipton, and Spencer churches in Ohio, and were attended with good results. He has held several important county offices in Medina County, O., which has for several years been his home.

**Dana, Rev. Simeon**, was born in Lebanon, N. H., in the year 1776. At the age of twenty-two he went to New Hampton as school teacher and physician, where he was converted under the labors of Rev. Winthrop Young. He there commenced the practice of medicine, which he continued to the close of his long and useful life, in 1853. About the year 1800, the first New Hampton church was organized and a house erected for public worship. Dr. Dana was ordained and installed pastor of the church, which position he retained during life, his labors being shared alternately by Rev. Josiah Magoon and Rev. Thomas Perkins, while each in turn supplied the churches in adjoining towns. He may be said to have been "in labors abundant." Besides serving as pastor, and being the "beloved physician" for a circuit of many miles around, he was often called to serve the town as one of its selectmen; but however he was engaged, the gospel of Christ was the theme on which he most delighted to dwell.

Soon after going to New Hampton, he married Miss Jane Bean, of Sandwich. A family of ten children blessed their union. His eldest son, J. A. Dana, M. D., a skillful and highly esteemed physician for nearly half a century, died at Ashland in 1882.

Rev. E. L. Magoon says, Elder Simeon Dana, better known as "Doctor," was most happily adapted to "allure to brighter worlds and lead the way." Habitually on horseback day and night, his heart the home of every joy, and saddle-bags replete with *materia medica* for human ills, he was a welcome almoner in every habitation, ministering with like facility to body and soul. Skillful as a physician and unperturbed as a Christian, he entered serenely at the gates of life, believing that—

"Death is another life, we bow our heads  
At going out, we think, and enter straight  
Another golden chamber of the King's,  
Larger than this we leave, and lovelier."

**Dana, Rev. William**, was born in Lebanon, N. H. He was ordained in 1804, and labored in New Hampshire.

**Danforth, Clarissa H.**, was born in Weathersfield, Vt., about 1792. She entered Colby's meetings in 1815, a vain, thoughtless young lady. Her spiritual helper passed on to preach in the settlement of Ohio, but he left in the newly awakened Miss Danforth a power for righteousness. Meetings were appointed in which she took the principal part. She was of good family and well educated; she had extraordinary talent and undoubted piety. Tall in person, dignified in appearance, easy in manners, she had all the elements of a noble woman. As a speaker her language was ready and simple, her gestures appropriate, her voice penetrated to the corners of the largest house. She held hundreds with fixed attention for an hour, to listen to the claims of her heavenly Master. Revivals attended her labors wherever she went. She rendered efficient help among the churches of her native state, as evangelist. Soon western Massachusetts felt her power, and New Hampshire was stirred. In 1818, after Yearly Meeting, she spent three or four weeks in Strafford and Rockingham Counties, N. H., where great interest was awakened. In October, 1818, she preached her first sermon in Rhode Island, at Burrillville. Most of her time, for years, was spent in the state, and her efforts resulted in many revivals, and the organization of several churches. All denominations flocked to hear her preach, and listened with deep emotion. In 1819 the great revival began in Smithfield, and continued with power for sixteen months. Miss Danforth assisted Joseph White, the pastor, in organizing, as a result of the revival, the first church in Smithfield at Greenville.

In December, 1820, she returned to Vermont, and preached to large congregations, in most of the churches with marked success, especially in her native place, where a hundred were converted. In June, 1821, she stopped at the New

Hampshire Y. M. at Weare, on her way to Rhode Island. About 1822 she married Mr. Richmond, of Pomfret, Conn. They soon moved to western New York, after which she preached but occasionally.

**Daniels, Rev. Amos**, a native of Hartford, Conn., died in Vestal, N. Y., April 29, 1873, aged 86 years. He married Miss Alvana Fox, in Fabius, N. Y., in October, 1806, a few weeks after his conversion, and labored with the Methodists as a licensed preacher. Because of his views on baptism they did not ordain him, and he united with the Free Baptists, receiving ordination at the August session of the Owego Q. M., in 1822. He was pastor of the Virgil and Dryden church twenty-five years, reorganized the Dryden church and was its pastor twelve years; organized the Fabius church and was its pastor several years, and was also pastor at Jackson, East Troy and other points. He labored extensively in the Susquehanna Y. M. as an evangelist, and witnessed many revivals during his ministry. Honoring his profession in all things, he was active until the end, having preached frequently through the winter and accepted the pastorate of the West Windsor church just before his death. His was a long life and full of usefulness.

**Darling, Rev. Jacob W.**, was born in Gloucester (now Burrillville), Rhode Island, Nov. 22, 1800, and being converted twenty years later united with the church in that town. He began to hold meetings immediately, and was ordained by the Rhode Island Q. M. in 1824. He held a revival in Floyd and Webster, N. Y., in 1823, and, preaching in Spafford with John Gould, organized the first church in town. The larger part of his life was spent in the Susquehanna Y. M. Possessing a fine memory, he devoted much time to reading, and his sermons gave proof of study. In character he possessed a combination of modesty, wisdom and benevolence. He was active in the work, and it is said traveled more than 3,000 miles on foot before he was able to purchase a horse. He represented the Susquehanna Y. M. in the General Conferences of 1841 and 1850.

Having filled his days with usefulness, he passed from this life, after a short illness, at Eleroy, Ill., April 3, 1868. In April, 1826, he married Miss Mary H.



Rev. J. W. Darling.

Buffington, who now resides at Sioux Falls, S. Dakota. Their seven children, now living, occupy worthy positions.

**Darling, Rev. James H.**, son of Rev. Jacob W. Darling, was born in Spafford, N. Y., Dec. 2, 1828. He studied at Cortland Academy, Homer, N. Y., and at the Biblical School at Whitestown. His life was consecrated to God in 1848, and the same year license to preach was granted. He was ordained by Rev. R. Ide and others, Sept. 20, 1853. After ministering to the Spafford and Summerhill churches, N. Y., he moved to Michigan, where the remainder of his ministry, except three years at Prairie Centre and Homer, Ill., has been spent. He has ministered to the Sumnerville, Paw Paw, Waverly, Oshtemo, Gliddenburg, Arlington, Gobleville, Porter and Ortonville churches, enjoying revivals in them all. He has organized three churches and baptized over one hundred converts. March 26, 1851, he was married to Mary M. French, and now has two children, three having died.

**Darling, Rev. Thomas J.**, a native of New York, died Jan. 6, 1881, aged 73

years. He moved with his parents to Wright's Corners, Ind., married Julia A. Martin in 1829, received license from the Miami Q. M. Oct. 18, 1839, and was ordained at the Second Creek church, Aug. 20, 1841. He preached to churches in the vicinity of his home, was earnest in exhortation, fervent in prayer, zealous in preaching and hence useful in his calling.

**Darte, Rev. Freeman**, a native of Salisbury, N. Y., died in Yorkshire, N. Y., Jan. 22, 1883, aged 79 years. He consecrated his life to Christ in 1832, was licensed to preach about 1837 and ordained about 1842. He was a faithful minister, laboring with good acceptance in many churches of the Erie and Cattaraugus Q. M.'s.

**Davis, Rev. Amos**, died at Bakersfield, Vt., July 19, 1841, in the 46th year of his age. He experienced religion in early life among the Methodists, and united with the Free Baptist church at Fairfield in the earliest history of the Enosburg Q. M. He was ordained at South Fairfield and rendered effectual service in building up the Q. M.

**Davis, Rev. Andrew J.**, son of James E., and Zilpha W. (Bennett) Davis, was born in Webster, Monroe County, N. Y., Oct. 30, 1829. Miss Ellen E. Jenkins became his wife Sept. 28, 1858. Educated at Smithville, R. I., Whites-town, N. Y., and New Hampton, N. H., he was licensed to preach at Manchester, N. H., in 1851, and ordained three years later. He has held the following pastorates, viz.: Nashua, N. H., one year; Olneyville, R. I., six months, as supply; New Market, N. H. seven years; Springvale, Me., three and one-half years; Concord, N. H., one year; Lansing, Mich., seven years; Minneapolis, Minn., three and one-half years; and he has also been a missionary in Michigan and in the Minnesota Southern Y. M. At present, while residing at Hillsdale, Mich., he has the care of the Pittsford church. He has baptized over two hundred persons. While a resident of New Hampshire, he was school commissioner for two years. In Michigan he has been chaplain in the State Legislature from 1868 to 1874. In 1880 he was

delegate to the General Conference held at Weir's, N. H. Two brothers, Joseph B. and S. H. Davis, are in the Free Baptist ministry.

**Davis, Rev. Charles E.**, son of Elbridge G. and Esther A. (Crandal) Davis, was born in West Bethel, Me., Jan. 9, 1855. He was converted in the fall of 1872. He spent parts of three years at New Hampton in study; was licensed in November, 1878; ordained Dec. 14, 1880, by Rev's C. W. Griffin, J. Erskine, and David Calley. He was pastor of the church at Moultonborough, N. H., two years; West Corinth, Vt., one year; Second Corinth, two years; enjoyed a revival interest at Woodstock, N. H.; is in 1887 pastor at East Orange, Vt., and also at West Topsham, Vt.

**Davis, Rev. David**, son of W. and Abbey (Hall) Davis, was born March 12, 1857. He was recently licensed to preach but has no regular pastorate. His home is in Raleigh, Ky. His father was for many years a devoted laborer in the Lord's vineyard.

**Davis, Rev. George W.**, born in Greenbrier County, Va., Jan. 12, 1830, was converted in June, 1856, and united with the church in Burns, Ill. He was licensed the following March, and in October entered Hillsdale College, where he remained more than two years, and was ordained April 26, 1860. Consumptive tendencies appearing, he returned to Illinois, where he fell asleep in Jesus May 5, 1861. He was a young man of deep piety and good talents.

**Davis, Rev. H. B.**, died in his native town, Caldwell, N. Y., July 4, 1879, aged 60 years. He commenced preaching in 1847. His labors were mostly with the Caldwell and other churches of the Lake George Q. M., except two years at Ashfield, Mass., where he was ordained, Sept. 13, 1857, by a council of the Rensselaer Q. M. He was well received as a minister and quite successful.

**Davis, Rev. Isaac G.**, died in Fayette, Wis., Dec. 23, 1862, aged 43 years. He was born in Stanstead, Que., converted at the age of seventeen in a meeting conducted by his brother Jarius, and ordained at Huntington, Vt., in 1840. He attended the Biblical School for a time, preached

in Portsmouth and Deerfield, N. H., made missionary tours in New Brunswick and Nova Scotia, and in 1848 entered upon missionary labors in Illinois and Wisconsin. In 1855 he took charge of the Fayette church, remaining with it, with the exception of one year at Warren, Ill., until his death. Brother Davis was a man of good ability, unassuming, a friend of every good cause, and was loved by all. His sermons were forcible and pathetic, delivered with the eloquence of honesty and earnestness. He had done much good, and left the inestimable treasure of a good example to the world.

**Davis, Rev. James**, ordained in 1828, labored in Maine.

**Davis, Rev. Jarius E.**, was born in Stanstead, Que., Feb. 13, 1813. At the age of nineteen he was converted and joined the church in his native place. The following year he was licensed by the Enosburg Q. M., and soon extended his labors to Ohio, where he was ordained by the Ashtabula Q. M. in 1834. After a few months in Michigan, he remained in Ohio until 1836, when he returned to Vermont and conducted revivals the following winter, witnessing the conversion of nearly two hundred. In the summer of 1837 he returned to Ohio, and for two years gave his time to revivals, mostly in Huron, Medina, Portage and Ashtabula Counties, accompanied a portion of the time by Rev. R. Dunn. Health failing, he returned to Vermont, and soon was able to take up the work again. In 1842 he became pastor at Pittsfield, N. H., and later at Gardiner, Me., and Lawrence, Mass. Upon closing his labors there in 1849, he married Miss Sophia Judkins, and went to Wisconsin, where about twenty years of his ministry were spent—two or three years in York and Belleville, and most of the remainder with the churches in Evansville and Johnstown. His last pastorate was at North Reading, Mich., where he died Dec. 2, 1870. His daughter, M. Myrtilla Davis, was at that time a student in Hillsdale College, and later a teacher in the School of Oratory, Boston, Mass. Brother Davis was a man of deep sympathy and strong affections, much attached to friends and the church. Pathetic in preaching, and yet systematic

in the arrangement of his discourses, he was especially useful in revivals. He was a member of the General Conference of 1859, at Lowell, being one of the delegates to represent the great and growing interests of the Wisconsin Y. M.

**Davis, Rev. John**, was born in Plais-tow, N. H., Sept. 1, 1802, and died in South Boston Nov. 10, 1885. On his seventh birthday his mother died, and that day he promised her that he would be a Christian. He began to fulfill this promise at the age of sixteen at Haverhill, where his parents then lived. At the age of eighteen he held meetings in Benton, Warren and elsewhere with success. About this time he was baptized and united with the Christian church at South Piermont, where his parents belonged. Soon after he received license, and continued to hold meetings in school-houses and kitchens in the newly settled country with good results. At the age of twenty-four he was married and obtained a helper in gospel work. He afterward moved to South Benton, where he preached two years. He here met Free Baptists and identified himself with them. He joined the Lisbon church at North Benton, was licensed by the Sandwich Q. M., and ordained soon after at Bethlehem, where he moved in January, 1830. Rev. Jonathan Woodman was on the council. During his pastorate of eight years at Bethlehem the church was more than doubled. He moved to South Wheelock, Vt., where he lived seven years, and preached also at North Danville, Lyndon and Glover. The next twenty-one years he was in New Hampshire, and preached at New Hampton, Tamworth, Haverhill, Bath, Benton, Warren, and Piermont. Revivals attended him. He was next at Corinth and Tunbridge, Vt., four years. Then after preaching for the Second Belmont and East Alton churches, N. H., for a short time he located at East Tilton with his son-in-law, where he worked with his hands and preached occasionally till the death of his wife in 1880. He then lived with another son-in-law at West Camp-ton a few years, and finally at South Boston, where he died. He was buried at East Tilton.

**Davis, Rev. John M., Ph. D.**, son of William and Samantha (Chase) Davis, was born Nov. 16, 1846, at Harrisonville, O. He is a graduate of the Ohio University. His conversion took place in 1860, and he was ordained in 1872. From 1874 to 1878 he was acting president of Ridgeville College. In 1879 he was called to the professorship of Latin in Rio Grande College, and, in 1887, after he had performed the duties of the office for two years, he was elected president of that institution. In 1886 the



Rev. J. M. Davis, Ph. D.

University of Wooster, O., conferred upon him the honorary degree of Ph. D. His thesis for this degree—*The Ethical End of Life*—evinced scholarly attainments. In addition to his teaching, he has filled the office of pastor both at Ridgeville, and at Rio Grande, and has baptized sixty converts. He represented the Ohio River Y. M. in the General Conference held at Minneapolis in 1883. He was married to J. Ellen Boyd in June 1876, and this union has been blessed with four children, three now living.

**Davis, Rev. Joseph**, of Effingham, N. H., died Dec. 14, 1843, aged 51 years. He was born at Madbury, N. H., in 1792. In 1810 he was converted, and four years later, having married, he removed to Effingham, where in 1819 he was baptized

and united with the Free Baptist church, of Parsonfield, Me. He was ordained July 4, 1824, and the next year a church in his place was organized. He was modest and shrinking, yet at times God enabled him to rise above his fears, when his arguments became forcible and his appeals pathetic, and souls were saved.

**Davis, Rev. Joseph Bennett**, was born in Wallkill, Orange County, N. Y., Sept. 24, 1812. His parents were James E. and Zilpha W. (Bennett) Davis. At the age of seventeen he had not heard a dozen sermons or prayers, but June 15, 1829, he was converted and united with the Free Baptist church in North Penfield, N. Y. He was baptized in Lake Ontario July 4 by Rev. Hiram Whitcher. Six months before his majority he began to hold meetings and some were converted. On his way to Ohio he conducted protracted meetings in Hamburg, Eden, Ellington, Otto, and Little Valley. There was a good work in all these places, and in the first, Hamburg, about four hundred were converted, and the church increased from seventeen to one hundred and sixty members. President Finney advised him not to take a regular course of study, but to attend the course of lectures; accordingly he remained a year at Oberlin for that purpose. He was licensed by the Penfield church June 21, and by the Penfield Q. M. Sept. 10, 1833. While at Oberlin and during two years he labored in some protracted meetings with Presbyterian churches along with other ministers, and many were converted at Charlestown, Ravenna Village, and Chester Cross Roads. In 1836 he returned from Ohio, and preached at Otto, Attica, Little Valley and Bethany. About three hundred were converted. He was ordained as an evangelist at Varysburgh, N. Y., June 22, 1836. This year he and Rev. David Marks held a protracted meeting six weeks in Rochester.

He was married to Marilla H. Jenkins, of Attica, Feb. 25, 1838. They have four sons and three daughters, the latter teachers. The Rev. W. F. Davis is his son. He supplied the Varysburgh, Attica, and Bethany churches for over a year, and in October, 1840, moved to New England. He became pastor of the

Washington Street church, Dover, N. H., but his health permitted him to remain only a year. During this time the church left the school-house and dedicated a house of worship. The membership of twenty-six was doubled. From October, 1841, till Sept. 1, 1843, he was pastor of the Portsmouth church. There were added to the church 125 members, and the old South meeting-house was re-modeled. He then went to Roxbury, Mass., where over one hundred members were added, and a large church built.

His health failed, and he visited his parents and spent six months among the poor of Portsmouth. After nearly a year he was called to the Roger Williams church, Providence, R. I. During this pastorate—from May 1, 1847, to May 1, 1850—the church was in a continual revival, and 150 members were added. He was next pastor of the church in Manchester, N. H. During his five years there over three hundred were added to the church, making a membership of 600. The Sunday-school also numbered 600. His last pastorate was in Lowell, Mass., with the Paige Street church. About three hundred were added to the church, making 600 members; three or four persons were licensed to preach, and the Sunday-school was increased to 700 members. He ceased from pastoral labor because of ill health, but has since supplied in Manchester a year, in Pittsfield, N. H., two years, and in Haverhill, Mass., two years. During his pastoral labors he made over six thousand visits and calls, and attended about two thousand funerals. Since 1881 he has lived at Hyde Park, Mass.

Davis, Rev. J. Burnham, son of Jacob and Anna Davis, was born at Nottingham, N. H., Oct. 6, 1830. He studied at the New Hampton Institution, and at Andover. In 1854 he was converted, and in June, 1861, was ordained and settled at Lawrence, Mass. May 28 he married Miss Mary A. Perkins. His subsequent pastorates have been at Carolina Mills, R. I., two years; Charlestown, Mass., three years; Great Falls, N. H., three years; Lynn, Mass.; West Buxton, four years, Pittsfield, and Farmington, Me.; Meredith Village and Rochester, N. H.

He has had revivals in nearly all these places. During his pastorate at Lawrence \$3,000 of an oppressive debt was raised during war times. While forty of his congregation went to the front, yet over one hundred were added to the membership. At Carolina Mills the church was reorganized and equipped for service. At Charlestown seventy-five were added, and at West Buxton about one hundred. The church organized at Lynn of thirty-three members more than doubled in the year of service. His pastorate at Meredith Village began in February, 1882, and in May his eldest son died after a lingering illness. At Pittsfield he baptized many of the students, and while at Farmington his labors were blessed at Farmington Falls, East Wilton and Temple. He settled at Rochester, June 1, 1885.

During this faithful ministry he has baptized between four hundred and five hundred persons, organized two churches, married 228 couples, and attended more than eight hundred funerals. He has also served on the boards of the Mission Societies and of the Education Society.

Davis, Mrs. Mary A., was born in Centre Harbor, N. H., April 11, 1836. Her



Mrs. J. Burnham Davis.

father was Benjamin Perkins, for many years a ruling elder of the Free Baptist

church of that town. Her mother was Mary Drake, of New Hampton, N. H., a lineal descendant of Sir Francis Drake, of England. Mrs. Davis was a student, 1851-52, in the New Hampshire Conference Seminary at Northfield, and was converted during her first year there. She entered New Hampton Institution in 1853, graduating in 1859. She was preceptress of West Lebanon Academy 1859-61. She married Rev. J. Burnham Davis, of Lawrence, Mass., May 28, 1861, and proved a helpmeet indeed. In earlier years she was a contributor to magazines and other periodicals, under the name of "May Day." She had two children: only one survives, Herbert B. Davis, Bates College, class of '90. Mrs. Davis was one of the board of managers of the Free Baptist Woman's Missionary Society from its organization to 1886. She has been president of the same society since 1886.

**Davis, Rev. Kinsman R.**, a brother of Rev. J. E. Davis, assisted in gathering the La Fayette Q. M. (Wis.), with which he was connected at its organization, about 1850. His ministry was chiefly spent in Wisconsin, a part of the time in the Rock and Dane Q. M., until about 1869, when he moved to Nebraska, where he has since been connected with the Salem church.

**Davis, Silas A.**, an elder brother of Jarius E. Davis, was born in the Province of Quebec, Can. At an early day he moved to Conneaut, O., where he united with the Freewill Baptists and became leader of the choir, clerk of the Q. M., and later, clerk of the Ohio and Pennsylvania Y. M. Later he moved to Fayette, Wis., where he became an active and leading worker. He was clerk of the Wisconsin Y. M., and favored all the progressive enterprises of the denomination.

**Davis, Rev. S. H.**, now of Perry, Mich., was born June 3, 1816, in Wallkill, N. Y., where his parents, James E. and Zilpha W. (Bennett) Davis, resided. He was married Nov. 5, 1839, to Miss Jerusha Vaughn, and now has seven children, the youngest daughter having died. He commenced the Christian life in February, 1836, and soon began to preach, receiving license in August, 1837.

He was pastor at Warsaw, N. Y., at Varysburgh where about ninety were converted, and at Middlebury, where he was ordained in August, 1842. About two years later he settled in Michigan and labored as one of the pioneers in establishing the denomination in that state. He preached at Leoni, Jackson, Rives, Onondaga and Aurelius in the Michigan Centre Q. M., and saw revivals at each place, as also at Chester, of the Grand River Q. M., and Salem, of the Oakland Q. M. After preaching also with the Commerce church, he labored at Lexington, Lenox where the work was greatly blessed, Bruce, Oxford and Hadley, in the Oxford Q. M., when, moving to his present home, he continued his work with the Perry, Bath, Lansing and Du Plain churches, now of the Lansing Q. M.

**Davis, Rev. T. G.**, son of Thomas G. Davis, was born in Corinth, Vt., Sept. 7, 1800. His mother, a sister of Elder Benjamin Randall, died at New Durham, N. H., in December, 1811, aged 45 years. When about six years of age, he trusted in Christ for forgiveness, but he made no public profession until 1816, when he was baptized by Rev. S. Burbank. About 1821 he commenced teaching and followed that employment some twenty years. He was married to Eliza Williams of Atkinson, Me., Dec. 25, 1827. They became members of the church at Bangor, Me., soon after its organization. He was licensed by the Exeter Q. M. in 1838, and ordained three years later. His early labors were in Herman and adjacent towns, including one and a half years with the Bangor church. Moving to Mendota, Ill., in 1854, he assisted in gathering and establishing the church there, and labored zealously for the Master in that vicinity. In 1871 he moved to Nebraska, where he preached as health would permit until his death, April 27, 1887.

**Davis, Rev. Wm. F.**, is the son of Rev. Joseph B. Davis. After graduating from Harvard College he was a sub-master in the Boston Latin School two years. He then refused the offer of \$3,000 per year to continue in that position, and accepted the pastorate of the Olneyville



church, Rhode Island. After two years he resigned and became a missionary in the North End, Boston. He continued this work two or three years and then became a missionary in the lumber woods of Michigan. He spent the winters there and the summers in preaching on Boston Common. May 21, 1885, he and six others were fined \$10 each for preaching on the Common without a permit from the committee. The mayor of Boston was a Roman Catholic, and the chairman of the said committee was a wholesale and retail rumseller. On the 28th of May Mr. Davis was fined \$30 for the second offense. In October, 1887, he was sentenced to pay a fine of \$350 for preaching on the Common, or lie in jail one year. He chose to go to jail, and served out his time. Mr. Davis uses "thou" and "thee" in his public addresses, and prefers to be known by the broad appellation of Christian rather than to be designated by any denominational name. It has been well said that "the whole atmosphere of his speech convinces you at once that he is not seeking notoriety, that he is a man of high culture, deep religious nature, and of unflinching conscientiousness." He is the author of "Saint Indefatigable" (see *Amarancy P. Sarle*), a biography published in 1883.

**Davidson, Rev. Wm. M.**, was ordained in 1822, and labored in Vermont and Massachusetts.

**Davison, Rev. Frank E.**, son of Francis F. and Mariah B. (Davis) Davison, was born in Wentworth, N. H., Aug. 5, 1853. He studied in the public schools at Manchester, N. H., in the Seminary at Tilton, and the Institution at New Hampton. June 3, 1874, he was ordained by the Belknap Q. M. in session at Franklin Falls. His pastorates have been: Franklin Falls, two years; East Andover, one year; Pittsfield, one year; Pawtucket, R. I., three years; Biddeford, Me., five years; and St. Johnsbury, Vt., from 1887. He is state missionary in Vermont in 1889. Dec. 25, 1873, he married Nettie S. Judson, of Manchester, N. H., and two children live to bless their home.

**Davison, Rev. M. N.**, son of Asa and Thankful Davison, was born at Stafford, Conn., May 5, 1815. He studied at Dra-

cut Academy, and at the Biblical School at Whitestown, N. Y. Converted in August, 1835, he was licensed June 10, 1848, and ordained by the Western Rhode Island Q. M. at Pascoag, Dec. 14, 1848. His pastorates were Pascoag, R. I., and Fitchburg, Mass. For the last twenty years he has preached only occasionally. He married March 27, 1849, Harriet N. Taft (deceased), and June 27, 1861, Susan E. Smith, and has two children living.

**Day, Rev. George Tiffany D. D.** (Hamilton College, in 1852), son of Benjamin and Cynthia Day, was born at Concord (now Day), Saratoga County, N. Y., Dec. 8, 1822. As he was one of fifteen children his parents could render but little assistance in procuring for him



Rev. G. T. Day.

educational advantages. He spent his sixth birthday in the cotton factory, and sometimes in after years he would work in the factory before and after his attendance at school.

His parents were Congregationalists and gave great care to the religious instruction of their children. When but five years old he was sprinkled by Rev. Thomas Williams. When a little over three years old, his parents moved to Scituate, R. I., and in less than two years to Hebronville, Mass.

At the age of twelve his mother died and the family was scattered. He went to live with an elder brother who was engaged in manufacturing, and subsequently resided for a time in Lonsdale, R. I. During a revival there he was awakened and won from evil companions. Not feeling satisfied with the doctrines of other bodies, he went to Olneyville, and was baptized by Martin Cheney on the second Sunday in May, 1840, uniting with the church there. During a two years' residence in Maine it was whispered about that he was destined for the ministry, not without some response in his own heart. Within about a year and a half of this period he read 12,000 pages mostly by candle light. Up to this time he had been wholly employed in cotton factories, but his thirst for learning became so great that he entered Smithville Seminary at North Scituate, R. I., and with some interruptions pursued his studies there about two years, definitely deciding to enter the ministry. A winter was spent in Bristol, pursuing Latin privately and writing and delivering lectures. A part of another winter was also spent in teaching in that place.

In the spring of 1845 he entered the Biblical School at Whitestown, N. Y., and after two years' study, in which the three years' course was completed, he became pastor of the church in Grafton, Mass. In 1850 he became principal for a year of Geauga Seminary, Chester County, O., and filled the pulpit in that place. The same year he became one of the editors of the *Morning Star*. He refused a professorship in Michigan Central College, and became the successor of Martin Cheney in Olneyville, R. I., in July, 1852. In December he published the biography of Martin Cheney. Nearly every month for the first year of his pastorate converts were baptized, and in all thirty were thus added to the church. In a single year, largely through his care, nearly three hundred were added to the Sunday-school. As he had been active in securing the establishment of the *Freewill Baptist Quarterly*, so he was made, in 1852, one of the editorial council of five. After the editor, Rev. D. M. Graham, he was the principal

working force and sustainer of that efficient publication for many years. He attended the anniversaries of the denomination to advance this work. His first illness occurred in the summer of 1855. He sought for recuperation in the fall of 1856, amid the familiar scenes of Ohio.

From the days of his seminary studies at Scituate, he had taken an interest in the great question which was agitating the nation. The Olneyville pulpit now rang with noble utterances for freedom and justice in those darkest hours of the conflict, when not a few pew-holders and the powers of the place were arrayed against him. He dared answer a recognized leader in politics in a lecture of three hours in the lecture-hall of the village. The *Providence Journal* was represented in its editor, and referred to the speech next morning in terms of highest praise—the master in the pulpit was also master in the political arena. Dec. 2, 1859, on the day of John Brown's execution, he, with others, addressed a large meeting of the citizens of Providence.

Desiring a much needed rest, he resigned his pastorate at Olneyville in February, 1857, and sought the seclusion of his brother's farm in Edinburgh, N. Y., for several weeks. During the time, sportive letters to the *Morning Star*, brimming with fun, indicate the heartiness with which he entered keenly into enjoyment of nature's charms. He here received a call to the pastorate of the Roger Williams church, Providence, and after a six months' vacation, three of which he spent in Europe, he entered in October upon a relation in which he gave some of the best years of his life. He sought, as he said at one time publicly, "to be more plain in speech and kind in act." He seemed to himself but a child in grace, but he thanked God that he had an eternal summer in which to grow. Outside work was pressing upon him in widening measures of usefulness. He was prominent and influential among the pastors of the city. He made several speeches before the Legislature on the Colored School bill. As a lecturer, he was widely and favorably known. In 1859 the "Choralist," a hymn-book on which he had spent much time and labor

as chairman of the committee of compilation, was issued. Under his incessant toil, once or twice each year his health gave way, but he quickly rallied. Seeking needed change in February, 1864, he went to Virginia to labor in the Christian Commission. But the interest excited among the men, bringing sometimes a score about him for prayers, sent him home to Rhode Island little rested. After an alarming illness in the spring and summer of 1865, several hundred dollars were pledged to him by individuals at the General Conference at Lewiston, Me., in October, and he departed to seek recuperation in Europe, Sinai, and the Holy Land. His graceful pen made all the readers of the *Star* sharers in the luxuries of that trip. He attended the meeting in June, 1866, of the General Baptist Association at Loughborough, England, as delegate from our General Conference. He reached home the last of August somewhat improved in health. He was elected professor of Rhetoric and English Literature in Bates College, and in October, fifty ministers met him at the Anniversaries at Lawrence to urge upon him the College's claims.

On the death of Wm. Burr, the board of corporators of the Printing Establishment, united in asking the Roger Williams church to release him to become editor of the denominational organ. In harmony with this request he presented his resignation to the church Dec. 11, 1866, to take effect immediately. Dec. 13 he presented his farewell sermon and entered at once upon his responsible duties. Having been since 1850 a special contributor to the *Star*, and since 1863 one of the corporators, he brought to his service a ripe knowledge of the whole establishment. The paper evinced not only thrift, but also marked ability. His book notices in the *Star* showed great literary appreciation, and were widely used by the publishers themselves. By co-operation with D. Lothrop, of Boston, in all, forty-four Sunday-school books were published in connection with the Free Baptist Printing Establishment (*q. v.*). For eight hours daily he toiled at his desk in the office. In 1867 the board decided to enlarge the *Star*, and expended in securing the other half of the *Star*

building and additional facilities, \$26,000. In 1870 arrangements were made to maintain an office in New York. Under the direction of the Printing Establishment, in the summer of 1873 he visited the Q. M.'s and Y. M.'s in the West, for the closer cementing of the denomination. Sickness compelled an occasional vacation. In April, 1874, he entered on a ten weeks' tour to Nova Scotia. Twice he reluctantly refused the presidency of Hillsdale College as an escape from the routine of office work. He was anxious that the *Star* should be removed to Boston. Accordingly a committee was appointed, which reported at great length, April 15, 1874. In September it was decided that the editorial office be moved to Boston, Jan. 1, 1875.

But tired nature was already giving way. He completely broke in health after the toil and excitement in connection with General Conference held at Roger Williams church in October, 1874. His last editorial appeared in the *Star* of Feb. 24, 1875. He died in the quiet of his sister's home in Providence, May 21, 1875. Impressive services were held in the church which had so often vibrated with his loving words, and he was laid to rest in Pocasset Cemetery at Cranston, R. I., close by the dust of Martin Cheney and others whom he loved. A fitting monument was dedicated on the spot with an appreciative discourse by Rev. J. M. Brewster, Dec. 7, 1875. His biography was ably written by Rev. W. H. Bowen, D. D. But no words can tell the sweet gentleness of the man, his lofty genius, his winning eloquence. Only eternity can measure the good he did to the denomination who will ever preserve a grateful remembrance that any such as he has graced their ranks.

He married Dec. 23, 1846, Miss Frances L. Green, of Lonsdale, who survives him with three children. A son is a reporter on the *Providence Journal*, and a daughter the wife of Professor W. Paul Curtis.

Day, Rev. Ira, was born in Burlington, N. Y., Oct. 6, 1818, and died in Fabius, July 29, 1883. He was converted when thirteen years of age, and joined the Free Baptists soon after moving to Willet, in 1856. He soon began

to preach, and ultimately became pastor of the Willet church. Three years before his death he settled with the Fabius church, which was blessed under his labors. He was a devoted Christian, giving his service and his wealth to the Lord. A gift of \$500 to the Norwich church is worthy of special notice. The Central Association, of which he was a trustee, honored him with resolutions of esteem.

**Dazey, Rev. Jonathan C.**, son of Lemuel, was born at Virgin Bay, Central America, March, 20, 1854. His early years were spent in Moultrie County, Ill. He was converted in 1859, and entered the ministry among the Separate Baptists. He united with the Free Baptists about 1884, and is pastor of several churches in the Hastings Q. M., Neb. He has organized three churches, and baptized seventy-two converts. March 20, 1873, he married Mary S. Mitchell, and resides at Edgar, Neb.

**Dean, Rev. Robert**, of Royalton, N. Y., died Jan. 7, 1877, aged 81 years. He experienced a hope in the pardoning love of God when eighteen years of age, and later was baptized by Elder Wire. He commenced preaching about 1826, and was ordained five years after. His ministry of fully fifty years was principally confined to the churches of the Monroe Q. M. (N. Y.), and was always instructive and interesting; and his daily deportment won the esteem of all who knew him. He was a noble-hearted man, and an able minister of the gospel.

**Dean, Rev. Zebulon**, of Benton, N. Y., was ordained in 1813. The Benton church soon arose from a distracted condition, and the interest extended over a territory forty miles in diameter along the western shores of Lake Seneca. This became one of the centers of our people in New York state. In July, 1819, he, with Samuel Wire, then a licensed preacher, heard that David Marks, a boy of fifteen, was in need of spiritual consolation at Junius. They came the thirty miles, encouraged the boy, and baptized him July 11. Marks was soon afterwards associated in revival meetings with Brother Dean, who encouraged the "boy preach

er" to be true to his convictions, and improve his gift. In 1829 Brother Dean attended the third General Conference, at Spafford, N. Y. He was already advanced in years. Two years later he passed from work to reward. He did not travel extensively in his ministry.

**De Bord, Rev. Jacob**, son of Joseph and Martha De Bord, was born in North Carolina, May 21, 1817. In 1837 he became a follower of Christ. The next year he was licensed by the Methodists, and later was ordained by the Freewill Baptists. He is now connected with the Johnson Q. M., Kentucky.

**Decker, Rev. Jacob**, died in Buena Vista, N. Y., Jan. 12, 1865, aged 57 years. He was a native of Spencer, N. Y., and experienced religion at Urbana in 1830. He soon began to preach and was ordained in 1835. He spent most of his ministerial life as an itinerant in southwestern New York and northern Pennsylvania, where he saw much of God's power in the quickening of professors and in the conversion of sinners. He was a man of an excellent spirit.

**Deering, Rev. Arthur**, son of Isaac and Sarah (Sawyer) Deering, was born in Maine, March 24, 1820. He began to preach when twelve years of age, preached for a time at Bath, Me., graduated from the Biblical School at Whitestown, N. Y., and was ordained at Philadelphia, N. Y., June 18, 1853. After spending some nine years in New York he returned to Maine, and preached in China, West Waterville, Richmond, Litchfield, and other places. In 1871 he moved to Pittsfield, N. H., and after three years purchased a farm in Chichester. In recent years he has preached at Columbus and Philadelphia, N. Y. Brother Deering has always taken an active part in politics, has stood up boldly in the temperance reform, and served his country in the war of the Rebellion, with General Banks until the surrender of Port Hudson, and with the Ninth Corps from the Wilderness to Petersburg, being major in the Thirty-second Maine Regiment.

**Deering, Harriet A.**, the daughter of Rufus and Deborah (Eastman) Deering, was born Dec. 2, 1849, in Buxton.

Me. She graduated from the Portland High School in 1868, and after spending one year in Elmira Female College, N. Y., entered the Oswego Normal School, graduating from the higher course in 1873. She was assistant in the Augusta High School from 1873 to 1877, and teacher in the State Normal School in Gorham, Me., from 1879 to 1883. After spending one year in Europe she went to Hillsdale, Mich., as principal in the normal department, which position she still holds with that of lady principal.

**DeMeritte, Miss Laura A.**, daughter of James Y. and Matilda (Rowe) De Meritte, was born in Madbury, N. H., Aug. 9, 1845. For many years she has resided in Dover, and has been a useful



Miss L. A. De Meritte.

member of the Washington Street church. From 1875 to 1878 she was home secretary of the Woman's Missionary Society, and from the organization of the society in June, 1873, she has been its treasurer. In this capacity and through her public addresses she has rendered the mission cause great service.

**Deering, Dea. Rufus**, son of Isaac and Sarah (Sawyer) Deering, was born April 16, 1818, at Scarborough, Me. For many years he has been a resident of Portland, and a successful merchant. He has been deeply interested in the prosperity of our church. For twenty-

two years he has served it as treasurer and for a long time as deacon. He has been treasurer sixteen years of the State Missionary Society. He is a trustee of Bates College, and one of the executive committee. He has been identified from the first with the development of Ocean Park. May 18, 1843, he married Deborah Eastman, who died Feb. 3, 1885. He married Mrs. A. T. Thissell June 14, 1886. Four of his nine children are living. One, Harriet A. Deering, has charge of the ladies' department of Hillsdale College.

**Delling, Rev. Manoah**, was ordained soon after 1820 in New York, and labored there.

**De Mott, Rev. J. L.**, was born in Portland, Me., July 27, 1843. He studied at Chelsea, Mass., and, going to sea in 1860, at the opening of the war he enlisted in the navy. He was with Butler at New Orleans, and in 1863 became assistant engineer. He was in both battles of Fort Fisher. At the close of the war he returned to the navy, and for five years he was on the "Vandalia," visiting all parts of the world and accompanying General Grant for three months while that noted man was on his trip round the world. In 1871 he was discharged as disabled.

He was converted in Brooklyn, N. Y., in 1867, and received into the Presbyterian church by Talmage. He was then installed as chaplain of his ship. After this he was active in Christian and temperance work, and in efforts for self-improvement. He raised money and purchased a library and an organ. Meetings were held regularly in port, and at sea when practicable, sometimes when the organ was lashed to the stanchion, and the organist lashed to the organ. He studied Greek, Latin and theology under a private instructor, and at the Boston University. After his discharge he supplied different pulpits as strength permitted. While on a visit to New Hampshire he accepted the charge of the Free Baptist church at West Campton. There he was ordained in May, 1883. Four years later he accepted a call to the Effingham Falls church, where he remained till his settle-

ment at Centre Strafford, N. H., in April, 1887.

**Dennett, Rev. Samuel**, was ordained in 1829 and labored in Vermont.

**Dennett, Rev. Wilber Eugene**, son of J. A. and Cornelia A. (Alvord) Dennett, was born at Buxton, Me., June 23, 1852. He was converted in boyhood and graduated from the scientific department of the University of Wisconsin in 1879, and from the theological department of Hillsdale College in 1883. License to preach was granted him in 1880, and April 8, 1883, he was ordained. His ministry has been with the churches at Cambridge and Rome, Mich., and now with the Springville and East Concord churches in New York, where the Lord is blessing his labors. He was married Oct. 5, 1881, to Roxie C. Tyler, daughter of Rev. Amos Tyler, a graduate of Hillsdale College in the class of 1874.

**Denney, Rev. Oscar Haning**, son of Samuel and Mary (Boyles) Denney, was born near Rio Grande, O., July 10, 1860. He was converted in 1869 and pursued his studies at Rio Grande College and for a season at Hillsdale. He received license in 1879, and ordination Dec. 17, 1882. His pastorates have been with the Pleasant Plain, Beech Grove, Hinckley and Royalton churches in Ohio; and he is now with the church at Gilbert's Mills, N. Y. Several revivals have attended his labors in these and other churches, and he has assisted in organizing four churches. He was married to Irene Lambert, B. S., Aug. 25, 1884.

**Dennis, Rev. Charles W.**, son of Norman W. and Marcia E. (Hitchcock) Dennis, was born in Rutland, Wis., in 1849, and married to Charity L. Martin in 1871. He was converted in 1867, studied at Hillsdale College and Theological School and was ordained in 1883. Before ordination he labored with good success as pastor at Vinland and Winnebago, Wis., and later with the Macon and Wampler's Lake churches of the River Raisin Q. M., Mich. In the spring of 1889 he settled in Le Mars, Iowa.

**De Puy, Rev. Wellington**, son of Philip S. and Milancy (Chandler) De Puy, was born at Mt. Morris, Limington

County, N. Y., Aug. 20, 1849. He graduated from Hillsdale College, Mich., in 1878. He was converted in 1872, and licensed by the Hillsdale Q. M. in 1876. In 1880 he graduated from Bates Theological School, and in April, 1881, settled at Ortonville, Mich. Dec. 11 he was ordained. In April, 1882, he became pastor at Grand Ledge, Mich., and remained there four years. In May, 1887, he became pastor of the Congregationalist church at Hopkins, Mich. Oct. 7, 1885, he was married to Miss Ella Reynolds.

**Dewitt, Rev. Abel W.**, son of Abel W. and Nancy (Miller) Dewitt, was born in 1844 in Clay County, Ill. He was married in 1869. In 1872 he became a Christian, was licensed in 1881, and received ordination in 1884 from the Prairie City Q. M. He has organized two churches, labored in a number of revivals, and is specially interested in the Sunday-school work, his present work being with the Holt and Nesbit churches, Nebraska.

**Dewitt, Rev. William R.**, son of Abel W. and Nancy (Miller) Dewitt, was born in Pike County, Ind., Feb. 26, 1834. In 1869 he married Ruth J. Bartlett, and their home contains eight happy daughters. He was brought to God in 1871, licensed in 1880, and ordained Feb. 19, 1886. He has since been actively engaged in revival work in the Niobrara Q. M., Nebraska, while ministering to the Stephenson, Brewer and Holt churches.

**DeWolf, Alvah B.**, of Lee Centre, Ill., was born in Cortland County, N. Y., Sept. 15, 1815, and died Apr. 16, 1887. He was married to Mary Pomeroy, June 14, 1840, and united with the Free Baptist church in 1853. He was sincere in his convictions and piety, honest and successful in business, not demonstrative in anything, but quietly filled his place through life and left a handsome fortune for his "friends and the good of the world." Portions of his property were distributed before his death, and his widow has since given \$16,000 to Hillsdale College, \$1,000 to Storer College, \$500 to Winnebago College, \$200 to Rochester Seminary and various other

sums to missions and other benevolent purposes.

**Dexter, Clara Evans**, was born Feb. 23, 1846, in Gorham, N. H., and died Aug. 9, 1888, in North Berwick, Me. She was converted in childhood, baptized Nov. 1, 1863, by Rev. G. H. Pinkham and united with the Whitefield,

ciety, in appreciation of her services, voted to establish a fund consisting of life membership fees and contributions for the purpose, to be called the "Dexter Memorial Fund." She was a successful teacher in the Chautauqua normal course; was deeply interested in the children's department and in everything that pertained to their happiness and development, being known as the "Children's Friend." She graduated with her husband, in the class of 1888, from the Chautauqua Scientific and Literary Circle, their diplomas being forwarded soon after she had passed the "golden gates" of Paradise.

**Dexter, Rev. Lewis**, son of Parker and Betsey (King) Dexter, was born in Topsham, Vt., Feb. 7, 1842. His parents were members of the West Topsham church. He became a Christian at the age of ten. July, 1864, he enlisted in Company H., Ninth Regiment Vermont Volunteers, and served in the army till the war closed. He graduated at New Hampton Institution in 1869, and from Bates Theological School in 1872. In



Mrs. Clara E. Dexter.

N. H., church. She commenced teaching at sixteen, and taught in Lancaster, Whitefield, Carroll, Gorham, Dalton, Gilford, Farmington and Laconia. She graduated from the New Hampton Institution in 1871. She was married Oct. 17, 1872, by Professor A. B. Meservey, to Rev. Lewis Dexter, and leaves two children, George Evans and Arthur Lewis, both of whom are members of the church to which she belonged. She was a true helpmeet in every department of her husband's work, constantly planning and toiling with him for the advancement of the kingdom of Christ. She was deeply interested in our educational institutions and in missions, both home and foreign, and served several years as president of the Woman's Missionary Society of Rhode Island. She was one of the originators of the Woman's (now Educational) Bureau at Ocean Park, Me., and served as president from its organization till her demise, when the so-



Rev. Lewis Dexter.

July he was ordained by Prof. J. Fullerton and others, and settled at Sabattusville, where he had already preached a year. He was licensed by the Corinth, Vt. Q. M. in 1870. Soon after his ordi-

nation, Oct. 17, he married Miss Clara Evans. During his three years at Sabbathsville he baptized thirty and received forty-five into the church. From Oct. 1, 1874, to June 1, 1878, he was pastor at Georgiaville, R. I., and baptized thirty-one and added fifty-seven to the church. He was then called to the Greenwich Street church, Providence, where he lifted an oppressive church debt of over \$8,000. He baptized eleven and received twenty-one into the church during two years. From Sept. 1, 1880, to March 1, 1887, he was pastor of the church at Blackstone, Mass., where he baptized twenty-nine and added fifty to the church. The vestry of the church was remodeled. March 1, 1887, he accepted a call to the Doughty Falls church, North Berwick, Me. He has succeeded in developing a deep interest in Sunday-school, missionary and temperance work. The Sunday-school normal instruction he introduced at Ocean Park. He was clerk of the Ministers' Conference of the Rhode Island Association ten years. At the General Conference in 1880 he was delegate from Rhode Island.

**Dick, Rev. Robert**, brother of Rev. Wm. Dick, united with the Free Baptists in the eighteenth year of his age. He was ordained in Ames, N. Y., in 1839, and became pastor of the church at that place. Succeeding this he engaged in evangelistic work. Early in 1843 he went to Canada, where for four years he continued this work, chiefly in Lanark, Darling, Ramsay and Pakenham townships, supporting himself by teaching. While at Ames he was active in the anti-slavery agitation; he also took an active part in establishing Clinton Seminary (*q. v.*) and worked to promote the union of Fræwill and Open Communion Baptists. From 1849 to 1859, with Toronto, Ont., as a center, he preached and lectured in many places, distributing evangelizing books, establishing many divisions of the Sons of Temperance and editing the *Gospel Tribune*. In connection with the editorial work, he invented his "mailing system." He has since resided in Buffalo, N. Y., where some ten years since he united with the Congregationalists. Jan. 11,

1838, he was married to Mary M. Hence, his present wife.

**Dick, Rev. William**, was born in Bathgate, Scotland, Jan. 31, 1812. He was one of eleven children, four of whom became preachers of the gospel. When nine years of age, the family moved to settle in a new township in Canada. They landed in Quebec in 1821, and immediately began to ascend the St. Lawrence. At La Chine, the father was drowned while bathing, and eight or nine days later, at Prescott, their mother sank with grief, and they buried her. The children, of whom the eldest was a girl of twenty-one, pressed forward with the company. Stricken with fever, it was months before the whole family were brought seventy miles to Lanark, their destination. There they lived in tents till a substantial shelter could be constructed. Up to 1884, 361 souls have descended from these parents that died along the St. Lawrence, and remarkable has been the piety that has characterized the family.

William Dick was licensed in 1836. A revival attending his labors, he soon baptized about seventy persons. His thirst for knowledge led him to prosecute his studies while others slept. He entered Hamilton Academy, now Madison University, in 1836-37, but he was dismissed with his brother Robert for adhering to an academy anti-slavery society. He entered Hamilton College, at Clinton, in the fall of 1837, and graduated in 1841. During this period he was a faithful member of the church of which Rev. Hiram Whitcher was pastor. He preached successfully at Norway, Middleville and Plainfield. In a vacation visit to Canada he organized two churches. While a student of theology at Yale Seminary he preached much in Naugatuck, where he afterwards married Maria L. Baldwin. He now spent several years in Canada, engaged in missionary work, mostly along the Ottawa river, and for two years conducting, with the aid of his brother Robert, an academy in Brockville.

His health demanding change, he took a pastorate at Parma, N. Y., for about a year, in 1850. The people were



not won by his sobriety and plainness, and he went to Brockport and attempted to rally a declining interest. In the fall of 1851 he settled at Chepachet, R. I., but found the outside people, on whom the support of the church rested, opposed to the *Maine law*, which our brother advocated. He was unanimously chosen by the Y. M. to become the pioneer of an interest at Danielsonville, Conn. Here, in four short months, he drew together a large and permanent congregation, and completely won their affection and confidence. He died after a brief, distressing illness, March 7, 1853, aged 41 years. Martin J. Steere preached his funeral sermon; twenty ministers were in attendance. A stone marks his resting-place in Danielsonville, erected by his brethren of the Rhode Island Q. M.

**Dickey, Rev. F. O.**, son of J. F. and A. A. (Butterfield) Dickey, was born at Three-Mile Bay, N. Y., July 16, 1846. He was brought to God in February, 1876, and received his education at Hillsdale College. In 1879 he was ordained, and has served as pastor at Adams and Grand Ledge, Mich., and at Middlesex and Indian Falls, N. Y. He has conducted several revivals, baptized sixty-nine converts, assisted in building one house of worship, and is now secretary and treasurer of the Central Association. He was married to M. C. Bell Sept. 16, 1875, and has four children.

**Dickey, Rev. Hezekiah F.**, son of William and Sarah (Currier) Dickey, was born in Topsham, Vt., Sept. 28, 1809, and baptized in November, 1828, by Rev. J. Hilliard. Licensed in October, 1843, he was ordained in June, 1847, by a council appointed by the Corinth Q. M. He has preached in eight towns in Vermont and in eight in New Hampshire, enjoying revivals in all of them and baptizing converts in all but one. He now has charge of the first Corinth church. During his ministry he has married 124 couples. He married Susan King, April 17, 1828; of the four children, the eldest son, Chester Dickey, is deacon at East Orange and clerk of the Corinth, Q. M.; the youngest daughter is wife of Rev. J. W. Burgin.

**Dickey, Rev. Robert**, a member of Randall's church at New Durham, went from Epsom, N. H., to work as a laborer with a relative in Stafford, Vt. The young man was touched at the spiritual needs of the place, and exercising his "excellent gift of exhortation," saw over thirty hopefully converted. Sept. 10, 1791, a letter was addressed to the New Durham church, desiring church orders. Randall and Buzzell several times visited these brethren. Our first church in Vermont was organized here in the spring of 1793. In June, 1794, Robert Dickey, as delegate of this church, wrote a letter to the New Hampshire Y. M. full of encouragement. He subsequently had a useful ministry, being ordained in 1814, and at last joined the Shakers.

**Dickinson, Rev. E. O.**, son of Finis and Julia Ann (Melendy) Dickinson, was born at Ulchester, N. Y., Aug. 31, 1844. He was married to J. Ella Cook June 22, 1875. After a preparatory



Rev. E. O. Dickinson.

course of education at Paw Paw, Mich., he entered Hillsdale College and was graduated from the classical and theological departments in 1875. His pastorates have been Bedford, Wixom and Greenville, Mich., and Wawaka, Hawpatch, Wolf Lake and Ridgeville, Ind. The churches were blessed with revivals,

and many were baptized during his pastorates. In the war of the Rebellion, he served three years in the Union army. He became president of Ridgeville College, Indiana, in June, 1886, and continues to fill the position with credit.

**Dike, Rev. Orange**, died at Westford, Vt., Aug. 19, 1875. He was born in Huntington, Vt., July 8, 1799. When eighteen years old he was converted and joined the church at Huntington. He was licensed by the Q. M. Jan. 25, 1825, and ordained at Huntington July 5, 1829. His ministry was mostly in the Huntington Q. M. He was pastor of the church which he first joined about twenty years. He was zealous for progress. His wife, two sons and a daughter survived him.

**Dimm, Rev. Thomas**, a native of Pennsylvania, moved to Ohio in 1834, and united with the Free Baptist church in Huron, O., in 1841. He was ordained in 1844, and for several years labored in the Lake Erie Q. M., and subsequently in the Seneca and Huron, and Lorain Q. M's. He died July 10, 1886, aged 76 years. In his younger days in a new country, his life was one of hardship and care; but, with his heart in the work, he braved every storm and lived to see and enjoy the fruits of his labor. The last years of his life he was afflicted with blindness, but maintained his integrity and his love for Christ and the denomination.

**Dinsmore, Rev. J. S.**, son of William F. and Ruth B. (Smith) Dinsmore, was born in December, 1830, at North Conway, N. H. He was converted in 1859, and attended school at Parsonfield, Me., in 1860, and at New Hampton, N. H., in 1861-62. In June, 1861, he was licensed to preach, and his ordination was in January, 1866, at Salem, Ill., by the Apple River Q. M. His pastorates have been at East Madison, N. H., Monticello and York Prairie, Wis., and Burns, Pleasant Hill, Paloma, St. Albans, Fairview, Cottonwood, Colfax and Homer, Ill. He served two years in the army, has held several local offices, preached 2,743 sermons, baptized 190 converts. He is at present enjoying a second pastorate

with the Monticello and York Prairie churches.

**Ditto, Rev. Jackson**, son of Charles Rogers, was born in Madison County, Ala., in 1827. He married Martha Johnson in 1857, and has ten children, one a teacher. He gave his heart to God in 1846, and became a devoted student of the Bible. In 1868 he received ordination, and is now the pastor of the Arlington church of the Northwest Texas Q. M.

**Dixon, Rev. George W.**, of the Kentucky Y. M., died in 1887. Although a young man, and only seven years in the ministry, he had taken into the church over two hundred converts.

**Dixon, Rev. L. L.**, son of Carl Williams, was born in Union County, Ky., Aug. 16, 1849. He was converted when twelve years of age, ordained Jan. 14, 1882, and labored creditably in the Wabash Q. M. of the Kentucky Y. M. until recently.

Doctrines have been adopted and published by a committee appointed by General Conference (see *Treatise*) as follows:

*The Holy Scriptures:* These are the Old and New Testaments; they were written by holy men, inspired by the Holy Spirit, and contain God's revealed will to man. They are a sufficient and infallible guide in religious faith and practice.

*Being and Attributes of God:* The Scriptures teach that there is only one true and living God, who is a Spirit, self-existent, eternal, immutable, omnipresent, omniscient, omnipotent, independent, good, wise, holy, just, and merciful; the Creator, Preserver, and Governor of the universe; the Redeemer, Saviour, Sanctifier, and Judge of men; and the only proper object of Divine worship.

The mode of his existence, however, is a subject far above the understanding of man; finite beings can not comprehend him. There is nothing in the universe that can justly represent him, for there is none like him. He is the fountain of all perfection and happiness. He is glorified by the whole inanimate creation,

and is worthy to be loved and served by all intelligences.

*Divine Government and Providence:*

1. God exercises a providential care and superintendence over all his creatures, and governs the world in wisdom and mercy, according to the testimony of his word.

2. God has endowed man with power of free choice, and governs him by moral laws and motives; and this power of free choice is the exact measure of his responsibility.

3. All events are present with God from everlasting to everlasting; but his knowledge of them does not in any sense cause them, nor does he decree all events which he knows will occur.

*Creation, Primitive State of Man, and his Fall: Section 1. — Creation.*

1. *Of the world:* God created the world, and all things that it contains, for his own pleasure and glory, and the enjoyment of his creatures.

2. *Of the angels:* The angels were created by God to glorify him, and obey his commandments. Those who have kept their first estate he employs in ministering blessings to the heirs of salvation, and in executing his judgments upon the world.

3. *Of man:* God created man consisting of a material body and a thinking, rational soul. He was made in the image of God to glorify his Maker.

*Section 11. — Primitive State of Man and His Fall.* — Our first parents, in their original state of probation, were upright; they naturally preferred and desired to obey their Creator, and had no preference or desire to transgress his will till they were influenced and inclined by the tempter to disobey God's commands. Previously to this, the only tendency of their nature was to do righteousness. In consequence of the first transgression, the state under which the posterity of Adam came into the world is so far different from that of Adam that they have not that righteousness and purity which Adam had before the fall; they are not naturally willing to obey God, but are inclined to evil. Hence, none, by virtue of any natural goodness and mere work of their own, can become the children of God; but they are all de-

pendent for salvation upon the redemption effected through the blood of Christ, and upon being created anew unto obedience through the operation of the Spirit, both of which are freely provided for every descendant of Adam.

*Of Christ: Section 1. — Jesus Christ,* the son of God, possesses all divine perfections. As he and the Father are one, he, in his divine nature, filled all the offices and performed the works of God to his creatures that have been the subjects of revelation to us. As man, he performed all the duties toward God that we are required to perform, repentance of sin excepted.

His divinity is proved from his titles, his attributes and his works.

1. *His titles:* The Bible ascribes to Christ the titles of Saviour, Jehovah, Lord of Hosts, the First and the Last, God, true God, great God, God over all, mighty God, and the everlasting Father.

2. *His attributes:* He is eternal, unchangeable, omnipresent, omniscient, omnipotent, holy, and is entitled to Divine worship.

3. *His works:* By Christ the world was created; he preserves and governs it; he has provided redemption for all men, and he will be their final judge.

*Section 11. — The Incarnation of Christ.* — The Word, which in the beginning was with God, and which was God, by whom all things were made, condescended to a state of humiliation in being united with human nature, and becoming like us, pollution and sin excepted. In this state, as a subject of the law, he was liable to the infirmities of our nature; was tempted as we are; but lived our example, and rendered perfect obedience to the Divine requirements. As Christ was made of the seed of David according to the flesh, he is called "The Son of Man"; and as the Divine existence is the fountain from which he proceeded, and was the only agency by which he was begotten, he is called the Son of God, being the only begotten of the Father, and the only incarnation of the Divine Being.

*The Holy Spirit: 1.* The Scriptures ascribe to the Holy Spirit the acts and attributes of an intelligent being. He

is said to guide, to know, to move, to give information, to command, to forbid, to send forth, to reprove, and to be sinned against.

2. The attributes of God are ascribed to the Holy Spirit: such as eternity, omnipresence, omniscience, goodness, and truth.

3. The works of God are ascribed to the Holy Spirit: creation, inspiration, giving of life, and sanctification.

4. The same acts which in one part of the Bible are attributed to the Holy Spirit are in other parts said to be performed by God.

5. The apostles assert that the Holy Spirit is Lord and God.

From the foregoing, the conclusion is that the Holy Spirit is in reality God, and one with the Father in all Divine perfections. It has also been shown that Jesus Christ is God, one with the Father. Then these three, the Father, Son, and Holy Spirit, are one God.

The truth of this doctrine is also proved from the fact that the Father, the Son, and the Holy Ghost, are united in the authority by which believers are baptized, and in the benedictions pronounced by the apostles, which are acts of the highest religious worship.

*The Atonement and Mediation of Christ:* 1. *The Atonement.*—As sin can not be pardoned without a sacrifice, and the blood of beasts could never wash away sin, Christ gave himself a sacrifice for the sins of the world, and thus made salvation possible for all men. He died for us, suffering in our stead, to make known the righteousness of God, that he might be just in justifying sinners who believe in his Son. Through the redemption effected by Christ, salvation is actually enjoyed in this world, and will be enjoyed in the next by all who do not, in this life, refuse obedience to the known requirements of God. The atonement of sin was necessary. For present and future obedience can no more blot out our past sins, than past obedience can remove the guilt of present and future sins. Had God pardoned the sins of men without satisfaction for the violation of his law, it would follow that transgression might go on with impunity; government would

be abrogated, and the obligation of obedience to God would be, in effect, removed.

2. *Mediation of Christ.*—Our Lord not only died for our sins, but he arose for our justification, and ascended to heaven, where, as Mediator between God and man, he will make intercession for men till the final judgment.

*The Gospel Call:* The call of the gospel is co-extensive with the atonement to all men, both by the word and the strivings of the Spirit; so that salvation is rendered equally possible to all; and if any fail of eternal life, the fault is wholly their own.

*Repentance:* The repentance which the gospel requires includes a deep conviction, a penitential sorrow, an open confession, a decided hatred and an entire forsaking of all sin. This repentance God has enjoined on all men; and without it in this life the sinner must perish eternally.

*Faith:* Saving faith is an assent of the mind to the fundamental truths of revelation, an acceptance of the gospel through the influence of the Holy Spirit, and a firm confidence and trust in Christ. The fruit of faith is obedience to the gospel. The power to believe is the gift of God, but believing is an act of the creature, which is required as a condition of pardon, and without which the sinner can not obtain salvation. All men are required to believe in Christ, and those who yield obedience to this requirement become the children of God by faith.

*Regeneration:* As man is a fallen and sinful being, he must be regenerated in order to obtain salvation. This change is an instantaneous renewal of the heart by the Holy Spirit, whereby the penitent sinner receives new life, becomes a child of God, and disposed to serve him. This is called in scripture being born again, born of the Spirit, being quickened, passing from death unto life, and a partaking of the divine nature.

*Justification and Sanctification:* 1. *Justification.*—Personal justification implies that the person justified has been guilty before God; and in consideration of the atonement of Christ, accepted by faith, the sinner is pardoned and ab-

solved from the guilt of sin, and restored to the divine favor. Though Christ's atonement is the foundation of the sinner's redemption, yet without repentance and faith it can never give him justification and peace with God.

2. *Sanctification* is a work of God's grace, by which the soul is cleansed from all sin, and wholly consecrated to Christ. It commences at regeneration, and the Christian can and should abide in this state to the end of life, constantly growing in grace and in the knowledge of our Lord Jesus Christ.

*Perseverance of the Saints:* There are strong grounds to hope that the truly regenerate will persevere unto the end, and be saved through the power of divine grace which is pledged for their support; but their future obedience and final salvation are neither determined nor certain; since through infirmity and manifold temptations, they are in danger of falling; and they ought therefore to watch and pray, lest they make shipwreck of faith, and be lost.

*The Sabbath:* This is one day in seven, which, from the creation of the world, God has set apart for sacred rest and holy service. Under the former dispensation, the seventh day of the week, as commemorative of the work of creation, was set apart for the Sabbath. Under the gospel, the first day of the week, in commemoration of the resurrection of Christ, and by authority of the apostles, is observed as the Christian Sabbath. On this day all men are required to refrain from secular labor, and devote themselves to the worship and service of God.

*The Church:* A Christian Church is an organized body of believers in Christ, who stately assemble to worship God, and sustain the ordinances of the gospel agreeably to his word. In a more general sense, it is the whole body of Christians throughout the world, and only the regenerate are real members. Believers are admitted to a particular church on giving evidence of faith, and receiving baptism and the hand of fellowship.

*The Gospel Ministry:* 1. *Qualifications of Ministers.*—They must possess good natural and acquired abilities, deep and

ardent piety, be specially called of God to the work, and ordained by the laying on of hands.

2. *Duties of Ministers.*—These are, to preach the word, administer the ordinances of the gospel, visit their people, and otherwise perform the work of faithful pastors.

*Ordinances of the Gospel:* 1. *Christian Baptism.*—This is the immersion of believers in water in the name of the Father, the Son, and the Holy Spirit, in which are represented the burial and resurrection of Christ, the death of Christians to the world, the washing of their souls from the pollution of sin, their rising to newness of life, their engagement to serve God, and their resurrection at the last day.

2. *The Lord's Supper.*—This is a commemoration of the death of Christ for our sins, in the use of bread, which he made the emblem of his broken body, and the cup, the emblem of his shed blood; and by it the believer expresses his love for Christ, his faith and hope in him, and pledges to him perpetual fidelity.

It is the privilege and duty of all who have spiritual union with Christ thus to commemorate his death; and no man has a right to forbid these tokens to the least of his disciples.

*Death and the Intermediate State:* 1. *Death.*—As a result of sin, all mankind are subject to the death of the body.

2. *The Intermediate State.*—The soul does not die with the body, but immediately after death enters into a conscious state of happiness or misery, according to the moral character here possessed.

*Second Coming of Christ:* The Lord Jesus, who ascended on high and sits at the right hand of God, will come again to close the gospel dispensation, glorify his saints, and judge the world.

*The Resurrection:* The Scriptures teach the resurrection of the bodies of all men at the last day, each in its own order; they that have done good will come forth to the resurrection of life, and they that have done evil, to the resurrection of damnation.

*The General Judgment, and Future Retributions:* 1. *The General Judgment.*

*ment.*—There will be a general judgment, when time and man's probation will close forever. Then all men will be judged according to their works.

2. *Future Retributions.*—Immediately after the general judgment, the righteous will enter into eternal life, and the wicked will go into a state of endless punishment.

**Dodge, Rev. Albert D.**, son of Alvin and Emily (Boyd) Dodge, was born in Monroe, Me., Jan. 11, 1859. He was converted at the age of ten, graduated from the Maine Central Institute in 1881, and from Bates Theological School in 1886. In 1885 he supplied the church at Burnham, Me., nine months. He settled with the Cape Elizabeth church, and was ordained Nov. 2, 1886, by the Cumberland Q. M. He preached at the same time at Stroudwater Depot and Clinton Village. In 1888 he became pastor at Burnham. Dec. 29, 1881, he married Miss Helen E. Lamb, of Clinton, and has one child.

**Dodge, Rev. Amasa**, was ordained at Lowville, N. Y., April 4, 1818. He was an exhorter rather than a sermonizer; a true man, devoted to the cause of the Master, yet conservative; and when the Free Communion Baptists united with the Freewill Baptists, he, almost alone, opposed the union, yet his integrity was never questioned.

**Dodge, Rev. Asa**, whose brothers, Gurley, Edward, and Calvin are numbered among the Free Baptist ministers, died at Union, N. Y., Aug. 2, 1877, aged 78 years. He had spent more than fifty years in the ministry, and filled the measure of his days with usefulness. Brother Dodge was born at Ludlow, Mass., April 14, 1799. In 1806 the family settled in New Concord (now Lisbon), N. H. At the age of thirteen, with his brother Edward, he conducted meetings in which several were converted. He, with others, was baptized by Elder J. Quinby, and united with the Sugar Hill church in that town. He attended Morse Academy, in Hanover, four years, when, the family moving to New York, he left his intended college course and entered upon the active work of the ministry. He received license from the

Owego Q. M. in 1821, and was ordained the following year. The first Free Baptist meeting in Troy, Pa., was held by him in 1822, and the next year a church was organized. In 1827 he spent the summer months in the Gibson Q. M., and additions were made to every church save one. The same year he assisted in organizing the Susquehanna Y. M. He was then a member of the Owego Q. M., with which most of his ministry was spent, and which owes very much to him for its prosperity. His influence was also felt in other Q. M's. He was a successful minister, and many souls were converted through his agency. He occupied a prominent position in the denomination, having represented the Susquehanna Y. M. in the General Conference of 1829, and several times later. The last ten years of life he was laid aside by infirmities, but rejoiced in the assurance of a bright home above.

**Dodge, Rev. Asa**, of Shippen, Pa., son of Rev. Edward E. Dodge, died Aug. 3, 1883, aged 54 years, and 11 months. He commenced preaching in 1851, being approved by the Ridgeway church, received a Q. M. license in 1854, and was ordained by the Tioga County Q. M. in 1867. He did good work as an evangelist rather than as pastor, and at his death resolutions appreciative of his character and usefulness were passed by the Potter County and Tioga County Q. M's, within the bounds of which his labors had been chiefly spent.

**Dodge, Rev. Calvin**, a brother of Rev. Asa Dodge, was born in Lisbon, N. H., Oct. 12, 1814. He experienced a change of heart when nine years of age, and married Charlotte Allen in 1844. He received license to preach when about twenty-five years of age, and engaged in revival labors with success in Cuba, Wirt and Bolivar. Three years later he was ordained by the Owego Q. M. at Dryden, being then engaged in a revival with the Troy church. He continued his labors several years in this Q. M., then moved to Pike, then to Great Valley, then to Elton, where he saw an extensive revival. After this, he returned to the Troy Q. M., and, after six years, entered upon his last pastorate at

Rome, Pa. He died at Apalachin, N. Y., May 15, 1882. His was an active life, and many were led to Christ through his instrumentality. He was conscientious, careful, in his daily life and gave liberally to the benevolent work of the denomination.

**Dodge, Rev. Edward E.**, brother of Rev. Asa Dodge, was born in New Hampshire, in 1794. Converted in 1812, he was baptized by Rev. Joshua Quinby, and united with the Free Baptist church at Lisbon, N. H. He soon after began to conduct meetings. About 1819 he removed to Dryden, N. Y., near the head of Lake Cayuga, and united heartily with Rev. John Gould, the only Free Baptist preacher in that great state, in breaking to the people the bread of life. In 1821, after two years of successful labor, he attended the Vermont Y. M., held at Tunbridge, and was there ordained. He returned to labor with Gould and to organize churches at Berkshire, Candor, Candor and Owego, and Choconut in Pennsylvania. May 27, 1820, they met in conference and organized the Owego Q. M., consisting then of an isolated band of one hundred and sixty brethren. He was untiring in his labors in the revival of 1825 in that region. Sustained richly in his sickness, he died surrounded by friends at his home in Warren, Bradford County, Pa., May 4, 1837, aged 43.

**Dodge, Rev. Eusebius M.**, a native of Lyme, Conn., died at New Lyme, O., Jan. 2, 1852, aged 45 years. He was ordained as an evangelist Oct. 15, 1837, and laboring with poor churches and in destitute places, saw many souls converted. He was a man of uncommon power, with great faith and perseverance and love for souls. He baptized about a thousand persons.

**Dodge, Rev. Gurley**, of Gibson Q. M. (Pa.), died Nov. 17, 1835, aged 26 years, after a short, but useful ministry of about two years.

**Dodge, Rev. Mathew M.**, son of Eusebius and Hannah (Hall) Dodge, was born in New Lyme, O., Sept. 21, 1830. He was converted in 1849, and ordained in 1874. He has labored more or less among the Indiana churches, and

is pastor of the church at Oak Grove and is at the same time engaged in the lumber trade. In 1852 he was married to Delissa Richmond, and in April, 1882, to Jennie M. Krader.

**Dodge, Rev. Milo W.**, son of Rev. Calvin Dodge, was born at Warren Centre, Pa., in 1851. He was educated at Pike Seminary, New York, and in 1871 married Annie E. Mowry. His conversion took place in 1864, and his ordination in 1880. With the exception of two years at Bliss, where he assisted in organizing the church, and one year at Odessa, his ministry has been with the churches of the Owego Q. M. In 1886 extensive revivals resulted from his labors with the Warren and Windham churches.

**Dodge, Rev. Samuel Thomas**, son of Josiah and Ann (George) Dodge, was born in Hardin County, Ky., Aug. 18, 1830, and was married to Mary E. Cope in 1856. Nov. 26, 1871, he was ordained by Rev. J. J. Weage and others. He has since ministered to the Middle Grove church five years, to the Cottonwood church four years, and to other churches for shorter periods, all in Prairie City Q. M., Ill. He has also engaged with success in evangelistic work. Six churches were organized by him and 200 converts were baptized.

**Dodge, Rev. William**, died at the residence of his son in Warrensburg, N. Y., Sept. 1, 1859. He was born in Newbury, N. H., Jan. 10, 1781, and was ordained in that state in 1809. At the organization of the Weare, Q. M. at Newbury, Aug. 19, 1812, he was chosen clerk. He was a member of Second General Conference. He was pastor at Sutton, Vt., in 1832, at Fishersfield in 1836, at Goshen in 1837, and at Newbury in 1839. In 1841 he became pastor again of the church at Goshen and continued the relation for sixteen years. After an active ministry of more than forty years he went to join his wife, who died twelve years before.

**Donnocker, Rev. George**, son of John G. and Magdalena (Bib) Donnocker, was born in Howingen, Baden, Germany, Aug. 27, 1825. His wife was Miss Hannah Willett, to whom he was married April 13, 1847. One son is a member of

the class of 1889 in the Cobb Divinity School. In 1863 he was ordained by the Erie (N. Y.) Q. M. Quite a number of churches have been under his care, and his labors have been blessed by several revivals and his baptisms number more than four hundred. At the present time he is pastor of the Clymer and Harmony churches of Pennsylvania.

**Dore, Rev. T. W.**, who died in Garland, Me., March 26, 1879, was born in Harmony, Nov. 6, 1806. Converted in early manhood, he soon began to hold meetings. Gifted in prayer and song, he labored as an evangelist with success. He first united with the Methodists, but at Ripley, Me., he joined the Free Baptists, and was ordained by them in June, 1842. He preached at Ripley three years, then moving to Garland he preached in the vicinity five years and entered upon a seven years' pastorate with the church.

**Douglass, Rev. George**, was born in Bowdoin, Me., Aug. 7, 1816. Converted at the age of twenty, he was baptized in the spring of 1836 and united with the church. He soon began to preach, and in 1840 he was licensed by his church. In the autumn of 1842 he visited Pittsfield, Me., and while engaged in a revival there was ordained by ministering brethren from the Waterville and Exeter Q. M.'s. The next winter he, with others, engaged in a revival at Clinton. His work was blessed throughout the Waterville Q. M. in the addition of over one hundred within two years. He moved to Fairfield in 1843, and died there in the summer of 1845, in his 29th year.

**Dow, Dea. William M.**, son of Winthrop and Sarah (Montgomery) Dow, was born May 2, 1815, at Weare, N. H. He was converted early in 1840. In 1855 he moved to Manchester, N. H., and two years later to Lawrence, Mass. Here he was twenty-eight years a member of the church and served it eighteen years as a faithful deacon, and at his death, March 31, 1886, he gave \$2,000 to his church. Dec. 14, 1839, he married Mary J. Goodale, and has four children living. He saw all his children converted to Christ.

**Downey, Rev. Andrew G.**, son of Rev. William and Mary (Reicker) Downey, was born in Kings County, New

Brunswick, Nov. 2, 1855. He was converted in 1866, and received his education at Barrington, N. S., and at Dalhousie College, Halifax, N. S. License to preach was granted in 1876, and he was ordained Sept. 12., 1880, by the General Conference of the Free Baptists of Nova Scotia. After serving as pastor one year in Nova Scotia, he came to the United States and ministered to the Delamar and Chatham Valley, Pa., churches, 1881-83, to the E. Penfield, N. Y., church 1883-85, and to the W. Bethany church from 1885 to the present.

**Downey, Rev. Benjamin**, became acquainted with the Free Baptists about 1867, being then a lay preacher at Staunton, Va. Soon after this he moved to a country district and began to preach with them, and under his labors, two churches have grown up, one at Folly Mills, the other at Craigsville, Va., and both now own comfortable places of worship. He died at Folly Mills Dec. 26, 1887. He was an exemplary Christian and a clear-headed minister of the gospel.

**Downing, Rev. Walter**, died at his residence in Ellsworth, N. H., March 15, 1877, aged 38 years, 9 months and 23 days. He was baptized in October, 1860, and united with the church in Ellsworth. He received license from the Sandwich Q. M. in May, 1869. In March, 1874, he was ordained and became pastor of the Ellsworth church. Under his care the church was strengthened in piety and increased in numbers. He left a wife and four children.

**Doyle, Rev. E. J.**, was born in Nova Scotia Nov. 11, 1832. His parents were M. S. and Sarah (Tuffs) Doyle. Having been converted in 1856, and feeling himself called to the gospel ministry, he was given a license in August, 1861, and in July of the following year he received ordination. He has labored with the Oxford Q. M., Mich., twenty-six years, eight years acting as clerk; he has also been a member of the Mission Board fifteen years. He has conducted a large number of revivals, baptizing about two thousand converts, and has organized nine churches. In 1871 he was married to Miss Hannah McNaught. His eldest son, A. F. Doyle, is principal of a high school.



**Drake, Prof. Orville H.**, son of Joseph S. and Mary A. (Dow) Drake, was born Aug. 11, 1855, in New Hampton, N. H. He was converted in 1873. He graduated from New Hampton Institution in 1877 and from Bates College in 1881. In 1889 he became principal of Maine Central Institute.

**Drake, Rev. Thomas H.**, only son of Dennis and Olivia (Day) Drake, was born in Albany, O., April 6, 1842. His conversion occurred in the winter of 1857-58. Early in the war of the Rebellion he enlisted in the Union Army, served four years and was twice wounded. While a soldier he was active in Christian work and saw precious revivals among his



Rev. T. H. Drake.

comrades. After serving as a missionary of the Ohio S. S. Union, he was ordained by the Meigs Q. M., Ohio, Dec. 8, 1867, and has since ministered to the churches in Middleport, Rutland (First) and Cheshire, O., Money Creek and Pickwick, Minn., New Lyme and Colebrook, O., Harrisburg, Pa., Cleveland, O., and Waterloo, Ia., and is now a second time at New Lyme. In nearly all these pastorates precious revivals have characterized the work, and the churches have been strengthened. At Rutland a house of worship was erected, near Money Creek another church was organized,

and at Harrisburg a debt of \$3,000 was paid. His baptisms number 225. He has written considerably for the press, and has issued a pamphlet on "Baptism." For several months he was Home Mission agent of the Iowa Y. M., conducting revivals at New Madrid, Oelwein, and Hillsboro, and is now clerk of the Ashtabula Q. M., and corresponding secretary of the Ohio Freewill Baptist Association. Feb. 10, 1874, he was married to Miss Ella Wade, a graduate of Hillsdale College and an efficient helper in the work. Of four daughters born to them, only Gracie, the second, is now living.

**Draper, Rev. Alanson**, was born in Dover, N. Y., in 1789. He was ordained in that state in 1826, and there labored for Christ.

**Drew, Rev. I. W.**, of Oelwein, Ia., was born in the province of Quebec, Can., in 1823, and when twenty-one years of age was married to Lorana J. Clifford. He was converted about 1850 and soon began to preach, receiving ordination in 1858 while connected with the Coaticook church of the Stanstead Q. M. His later ministry has been chiefly with churches of the Waterloo, Ia., and the Fond du Lac, Wis., Q. M's.

**Driscoll, Rev. Luther**, a native of Connecticut, was converted in youth and began preaching with the Reformed Methodists. In 1836 he moved to Illinois and united with the Walnut Creek church at its organization in 1839. He was thus one of the First Free Baptist ministers in the state, where he continued to labor with much devotion and was held in high esteem by all. He died April 5, 1858, aged 66 years.

**Driver, Rev. Wm.**, was born in Lynchburg, Va., in 1798. His parents were Richard and Sarah Driver. He was converted in 1841, was licensed to preach in 1858, and ordained in 1867. He has assisted in organizing eight churches, and labors in the Wabash Q. M., Ill. He was married in 1865 to Serina Williams.

**Drown, Rev. Samuel**, a native of Sheffield, Vt., died at Beaver Dam, Wis., in 1884, aged 88 years. He was ordained in 1831, and labored for a time in the Wheelock Q. M., and also in New

Hampshire, where he was a member of the Legislature three years. In 1845 he moved to Dodge County, Wis., where he continued to reside until his death. He was treasurer of the county in 1847, and was connected with the Jefferson Q. M., being widely known and respected.

**Dudley, Rev. Charles Densmore**, son of Rev. E. Dudley, was born at Agency City, Ia., June 14, 1852, and was married to Miss Abigail C. Jenny in 1878. He pursued his preparatory studies at Mount Pleasant, Ia., and Prairie City, Ill., and graduated from Hillsdale College when twenty-one years of age. After taking the theological course at Bates College he was ordained at North Scituate, R. I., in December, 1877. His



Rev. C. D. Dudley.

pastorates were with the churches at North Scituate, R. I., Ashland, N. H., Three Rivers, Mass., Great Falls, N. H., and North Reading, Mich. He was a member of the General Conference of 1883, and was for some time a corresponding editor of the *Morning Star*. In 1883 he was elected Burr professor of Christian Theology in Hillsdale College. He did much for the college in general work while preparing for the duties of this position. The work of his department he took up with his accustomed success, being regarded a studious, affable and successful teacher. His pulpit

efforts were of a high order. But disease fastened upon him, and in July, 1886, the closing of his earthly life came. He was highly esteemed in his various parishes and at the college. His clear mind and genial manners won for him many friends, and his early death was greatly lamented.

**Dudley, Rev. Cyrus**, a native of Maine, died in Blanchester, O., March 3, 1871, aged 70 years. When quite young he became a member of the Mainville, O., church. He was married in 1819, and settled in West Woodville, where he resided until his death. In 1835 he commenced his ministerial duties, and until near the close of life was active in the work. He was a man of much power in the pulpit, and successful as an evangelist.

**Dudley, Rev. David**, was born in Mt. Vernon, Me., July 16, 1791. He was deeply impressed with his need of a Saviour when only seven years of age, but, perplexed with the doctrines, did not receive baptism until nearly sixteen. His duty to preach was early made known to him, but it was not until after many refusals, when apparently at the borders of the grave, that he fully yielded. In 1815 he forsook lands, friends and home, and journeyed to southern Ohio, his object being "solely to work for God." He was ordained at Rutland in 1817. The following year he was married to Mrs. Boynton, formerly of New Hampshire.

In 1822 he moved to Marion County, then new and thinly settled. During that year he organized the Big Island church in central Ohio. Revivals followed his labors in other townships of the county. He soon organized churches in Marion, Pleasant, and Norton. At his house in the latter place, in 1824, the Ohio Y. M. was organized. He continued pastor of the Big Island church, laboring much also in other places. Churches were organized in the counties of Delaware, Richland, Licking, Clarke, and Union, the result of extensive revivals following his labors.

In 1837 he went to East Liberty, Logan County, where he resided thirteen

years. He had previously organized the Harmony Q. M. in that vicinity. "Father" Dudley was usually regarded the father of the Marion Y. M., which was soon organized. In 1850 he went to Iowa and preached two years. Afterwards he was pastor at Mainville, O.

His wife, who had been an efficient helper, died at about this time. Subsequently he returned to Marion County, and in 1861 married the widow of Rev. S. D. Wyatt. After this he did not have the pastoral care of churches, but preached occasionally until near the time of his death. From Waldo, O., May 29, 1867, he departed to a better land.



Rev. David Dudley.

Elder Dudley lived an active, blameless life. He traveled thousands of miles through a new country in his itinerant work. He was powerful in prayer and had few equals as a revivalist. He was successful, too, in pastoral work. His baptisms number more than a thousand. Catholic in spirit, he was yet strongly attached to the doctrines and polity of the denomination. He was a bold but kind advocate of all our benevolent enterprises. In the second General Conference, he and Elder Elias Hutchins were the delegates from Ohio.

Dudley, Rev. Edward, son of Daniel and Jane (Campbell) Dudley, was born in Penobscot County, Me., Dec. 11, 1811.

He devoted his life to God in 1826, studied at Chester, O., and received license to preach in 1845. The following year he was ordained at Mainville, O., by Rev. David Dudley and others. He has ministered to the churches at St. Albans, Franklin, Middle Grove and Maple Grove, Ill., and at Agency City and Lock Ridge, Ia., enjoying precious revivals in the two places last named. He served as delegate to the General Conference at Hillsdale, and also at Minneapolis. He was married to Eliza A., daughter of Rev. David Dudley, June 10, 1841, and to Mrs. Susan Patch Oct. 20, 1885.

Dudley, Rev. John, was ordained in Ohio as early as 1820, and continued his labors there.

Dudley, Rev. Moses, a native of Maine, and an uncle of David Dudley, was converted in 1794, and ordained Aug. 3, 1809. After a creditable ministry in Maine, he removed, in 1815, to Hamilton, O., where he assisted in organizing the Mainville church, and was widely useful. He died Nov. 24, 1842, aged 64 years.

Dudley, Rev. Thomas, a brother of David Dudley, was born in Mt. Vernon, Me., and at the age of eighteen joined the church at that place. He was ordained about 1813. In 1836 he went from Mt. Vernon to Pittsfield, Me., where he remained until his removal to Ohio, about seven years before his death. He died in Pagetown, O., Aug. 8, 1860, aged 77 years. He was an acceptable preacher, and a most exemplary Christian.

Dudley, Deacon Woodbury J., son of Deacon Samuel and Judith (Pillsbury) Dudley, was born at Candia, N. H., Aug. 25, 1834. He was converted in July, 1853, and has for many years served the Candia church as deacon and church clerk. He is clerk of the Rockingham Q. M. He has been superintendent of the Sunday-school for over twenty-five years. He has been twice married—on Oct. 21, 1857, to Amanda Stevens, and Dec. 18, 1877, to Emily G. Libbey.

Dunn, Rev. Ransom, D. D., the third son of John and Abigail (Reed) Dunn, was born in Bakersfield, Vt.,

July 7, 1818. On Sunday, Nov. 21, 1831, at the age of thirteen, he gave himself to God; his conversion was clear, and the assurance of forgiveness positive. Three years later, not satisfied with his spiritual state, he renewed his consecration, was baptized by the Rev. Perley Hall, and united with the Freewill Baptist church. Brother Dunn's first real conviction that it was his duty to preach the gospel came to him a few days later, while reading an urgent appeal to young men to enter the Western mission field. The first Saturday in September, 1836, he received his license. After settling his father's estate, he took the part left him—thirteen dol-



Rev. Ransom Dunn, D. D.

lars—and turned at once to his life-work. On June 5, 1837, he started west, stopping at Conneaut, O., where the Ohio and Pennsylvania Y. M. was to convene three days later. On Saturday morning he was invited to preach, and his conquest of the people was complete. He went from church to church, studying in the daytime and preaching in the evening and on the Sabbath. The third Sabbath in August, 1837, Ransom Dunn, at the request of the Lenox church, was ordained to the gospel ministry, the ordaining council being Rev's Samuel Wire, Josiah Fowler, Dan H. Miller, and Amos Perry. The next winter he

held a wonderful series of revival services at La Fayette, Westfield, and Seville. In the fall and winter of 1838 also occurred extensive revivals at Trumbull, Williamsfield, and Wayne, where over one hundred professed conversion, and Cherry Valley, where every fourth worshiper became a convert. In the following spring he returned to New England, and during the summer attended the Baptist Seminary at New Hampton, studying moral philosophy, evidences of Christianity, and natural theology. A more extended academic course was prevented by a weakness of the eyes, which made study impossible. The last of August he returned to Ohio, and was married to Miss Eliza Allen, of Williamsfield. In a revival the following winter, two young men, since prominent in the denomination, were converted—Geo. H. Ball and J. S. Manning. In 1841 Mr. Dunn, with Hon. Samuel Philbrick and Rev. A. K. Moulton, was appointed a committee to establish a Free Baptist academy at Chester, O.—Geauga Seminary. Brother Dunn's most important pastorates in the East were Dover, N. H., one year, during which time the First church was built, paid for, and dedicated; Great Falls, N. H., where in six months 100 were added to the church; New York City, and Boston, Mass. While at Great Falls, Mrs. Dunn's health began to fail, and the family returned to their old home in Ohio, where she died Aug. 4, 1848. His first service in Boston, June, 1849, was held in a third-story hall, and he had fifty-one hearers. By the next spring sixty or seventy were added to the church, and the North Bennet Street church was bought and held with a mortgage of only \$6,000. His second pastorate in Boston continued a year and a half, and was highly successful. From Boston he went to Vermont, thence to Wisconsin, where a call to raise funds for the Michigan Central College (Hillsdale College) came to him. He accepted, and reached Spring Arbor in 1852. During 1853 and the two following years he traveled with horse and carriage over ten thousand miles in the interest of Hillsdale College, also aiding the churches at Racine, Evans-

ville, and Waupun, Wis., and Warren, Ill. In 1852 he was elected to the professorship of moral philosophy, and in the years that have followed he has been closely identified with the work and success of the college. In 1863 he became the Burr professor of Christian Theology, and has since that time devoted his time and strength chiefly to the theological department, though for a time he also served as president of the college. His clear and ready mind, his good judgment, his great activity, and his peculiar oratorical powers have given him a very extended influence in the whole denomination, in which he has been a recognized leader for a long period. Only eternity can make manifest the extent of his usefulness.

In the fall of 1849 Dr. Dunn married Miss Cyrena Emery, of Sanford, Me. They have three daughters living, Mrs. S. Abbie Dunn Slayton, of Salem, Neb.; Mrs. Nellie Dunn Gates, of Scranton, Pa., and Miss Nettie Dunn, general secretary of the National Y. W. C. A.

Dunn, Francis Wayland, son of Rev. R. Dunn, was born in Ashtabula County, O. Jan. 29, 1843. Early and



Prof. Wayland Dunn.

always he was very conscientious and decided. Nothing seemed to tempt him to violate his conscience or parental

direction. Remarkable in the strictest regard for truth and purity of character and language from a child, he was soberly reverential, and when fifteen years of age was baptized. With firm health and unbroken perseverance in study he graduated from the classical college course before he was nineteen years old. Soon after leaving college he enlisted as a private soldier, but was soon transferred to another regiment as sergeant major, then commissioned first lieutenant and commissary. The term for which his regiment enlisted expired in 1864, and as his only brother had died in the army and his father's health was not good he did not deem it his duty to re-enlist.

As a competent member of a successful business firm he spent a year in Chicago, and then spent nearly a year in eastern travel, visiting Egypt, Arabia, Syria, Turkey, and most of the European countries. Not long after his return from Europe he was elected editor of the *Christian Freeman* (q. v.). In 1869 a severe cough and other symptoms led his physicians to advise the cessation of that mode of life. Remedies and changes of location and climate were but partially successful, and yet, having been elected a professor in Hillsdale College, he did valuable service in that institution during the last four years of his life. Dec. 13, 1874 he peacefully closed a brief but useful life.

In spite of a great heart, deeply emotional nature, and lively imagination, his conscience, firmness of purpose, and intellectual force secured evenness of temper, soundness of judgment and symmetrical piety, rendering him an able writer and a good teacher.

Durfee, Rev. Gilbert G., died in Greenville, Mich., Dec. 24, 1868, aged 49 years. He had been associated with the Methodists until about 1865, when, for another field of usefulness, he transferred his relation to the Free Baptists. But failing health soon compelled him to retire from active work.

Durgin, Rev. De Witt Clinton, D. D., was born in Thornton, N. H., Mar. 29, 1830. His parents were Captain Francis and Maria (Eager) Durgin. Of their twelve children, Maj.-Gen. George

W. and Rev. John M. have also occupied high positions. In 1847 Brother Durgin in one day walked to Parsonfield, Me., a distance of forty miles, carrying his worldly effects in a carpet-bag, and thus began his advanced education. In 1852 he entered Waterville College, Me., and four years later graduated with honors at Union College, N. Y. After teaching two years as principal of Lackawana Institute, Pa., he settled with the church in Hampton, N. H., where he was ordained Sept. 8, 1858, and remained twelve years. He then supplied a Congregational church at Hampton Falls



Rev. D. W. C. Durgin, D. D.

one year, and settled at New Market, N. H., remaining three years. While enjoying success in these pastorates, he was also principal of Hampton Academy several years, and served two terms in the New Hampshire Legislature, in which he was recognized as a leader in educational affairs.

In 1874 he was elected president of Hillsdale College (*q. v.*) and for more than ten years he filled the position with credit to himself and to the college. The erection of the "new buildings" after the fire both added to the labor of the position and increased the financial burdens, but the college continued to prosper during his administration, and its facilities were increased.

In 1875 the degree of Doctor of Divinity was conferred by Bates College. The previous year he was moderator of the General Conference, and in 1881 he represented the denomination at the General Baptist Association of England. The same year he visited Iceland, exploring the island more thoroughly than any previous American traveler, and his lectures on the land and the people there have afforded pleasure and delight to thousands. He was made a member of the Icelandic Antiquarian Society.

While at Hillsdale, Doctor Durgin filled the pulpit of the college church several years, and he has since ministered to the church at Pike, N. Y., and now (1888) again at New Market, N. H. He has served on the executive board of the Foreign Mission Society twenty-five years, as well as on the other boards at different times, and has been intimately connected with the general work of the denomination.

He was married to Miss Caroline A. Chapman, of North Parsonfield, Me., Aug. 15, 1857. Two children, Clinton C. Durgin, Esq., of Grand Rapids, Mich., and Carrie G. Durgin, for some years professor of Greek in Pike Seminary, N. Y., have blessed their marriage.

Durgin, Rev. John Milton, Brother of Dr. D. W. C. Durgin, was born in Thornton in 1813. Disliking farm employment, he at an early age apprenticed himself to a hatter in Sandwich. Convicted of sin, he soon became as active in promoting Christianity as he had been in his opposition. Feeling called to preach, he entered Parsonfield Seminary and fitted for college under Hosea Quinby. He then settled as pastor and saw success attend his labors in Gray, Me., Wilmington, Mass., Pelham, Dover, Gilman Iron Works, Hill, and Franconia, N. H.

He was bold and fearless in the defense of principle. Anti-slavery early enlisted his services. He served several terms in the Massachusetts Legislature, was a member of the Constitutional Convention in 1853, and represented the city of Dover in the New Hampshire Legislature. He served in the war of the Rebel-

lion in the Twelfth New Hampshire Regiment. Wounded at the battle of Chancellorsville, he lay on the ground without shelter or assistance for several days. At Haverhill, Mass., where he had resided for ten years, he died June 26, 1887. His comrades in arms from New Hampshire attended his funeral.

He was talented as a preacher, and knew much of the Bible by heart, as well as many of the works of the poets. He married Miss Harriet O. Thayer of Gray, Me., who died in 1868. He then married Mrs. Sarah J. Coffin, of Gilman-ton Iron Works, N. H., who survived him but a few weeks.

**Durkee, Rev. J. H.**, was born of Free Baptist parents, in Yarmouth County, Nova Scotia, April 30, 1847. He was converted when about nineteen years of age, and soon entered the New Hamp-



Rev. J. H. Durkee.

ton Institution, N. H., graduating in 1871. Subsequently he studied about a year in the theological department of Bates College. He was ordained at Meredith, N. H., Sept. 28, 1871; a prosperous pastorate at that place followed. Later he gathered the Free Baptist church of Halifax, N. S., which secured a house of worship under his labors. After supplying the New Market, N. H., church for a season, he went to New York in 1877, where his four years' labor

at Phoenix and three at Pike resulted in materially strengthening these churches. He also aided in organizing the Bliss church. In 1884, under direction of the Central Association, he opened a mission at Batavia, which is growing into permanence. Brother Durkee has occupied a prominent position in the Central Association, serving as its corresponding secretary and on its board of trustees.

**Duston, Rev. Robert L.**, son of Wm. P. and F. E. (Leach) Duston, was born in Lewiston, Me., Jan. 20, 1858. He was converted at the age of seventeen, and licensed in 1885. In 1886 he graduated from Bates Theological School, Lewiston, Me., and August 12 was ordained and settled as pastor of the Second church, Buxton, Me. In 1888 he became pastor at East Rochester and Walnut Grove, N. H. He was married Jan. 10, 1887, to Miss Sarah F. Osgood.

**Dyer, Rev. D.**, was born in Charleston, Me., May 25, 1827. His parents were Benjamin and Louisa (Sylvester) Dyer. Converted at fourteen years of age, he studied at Litchfield Academy and at the Bowdoin Medical School, and has been successful as a physician. He was licensed in 1851, and afterwards ordained at North Anson. In 1852-53 he engaged in a revival in which over one hundred were converted. He has preached with needy churches. After three years' service his health failed. He married in 1849 Miss Abby Weston. They have three children living. He resides at Burnham Depot, Me.

**Dyer, Dea. Daniel P.**, son of Nathan and Harty (Hawkins) Dyer, was born at Cranston, R. I., Dec. 25, 1793. He was educated in the Providence schools, and was converted, uniting with the Olneyville church May 14, 1837. January, 1838, he was elected deacon of the church, and remained such till his death, June 10, 1875. For thirty-five years he was vice-president of the Sunday-school society, and occupied many prominent positions in the Sunday-school. He married Abby Williams Sept. 15, 1814, and has two children living, one, Wm. H. Dyer, proprietor of Dyer's Nursery and Cemetery.

**Dyer, Rev. John**, son of Elkanah and Sarah (Hatch) Dyer, was born in New Portland, Me., Jan. 12, 1820. He was converted in March, 1838; in 1858 was licensed; in 1867 was ordained. He has been pastor of the churches at Plantation, Dyer Brook, and New Limerick, where he lived, all of which he assisted in organizing. In 1886 failing health compelled him to relinquish his pastorate at Dyer Brook, which he had held for a few months. He married Miss Matilda R. Clough Nov. 17, 1844, and three children are living. He was for two years a soldier in the war.

**Dyer, Rev. Joseph**, died in Phillips, Me., Jan. 31, 1859. He was born in Boston, Mass., in 1774. His father was a sea captain, and was one of the memorable party who threw the British tea into Boston harbor. His mother's maiden name was Elizabeth Nichols, of Malden, Mass. At the age of eight his father died and Joseph was bound out to learn the morocco shoe-trade. He married Miss Sarah Merrit of Malden, where he resided till he removed to Hallowell, Me., in October 1806, and the next April to Phillips.

He had already experienced religion and joined the Calvinistic Baptist church in Massachusetts. He was ordained in 1810, and when the Free Baptist church which had been established by Benjamin Randall in 1795 was reorganized, Nov. 12, 1819, brother Dyer was one of the eleven included in the reorganization. With this church he was worthily connected until Sept. 17, 1831, when with others he organized a new church in Madrid, where his labors had been blessed. Over this flock he watched with ceaseless interest for more than a score of years, when failing health induced him to resign the charge to a younger brother. Though engaged in pioneer work in this section, making his way with his precious message on horseback through the wilderness, guided by spotted trees and preaching the gospel chiefly in log cabins, yet he was progressive and was practically interested in the moral and educational enterprises. He was devout, and eminently spiritual in prayer. He lived to see his great-great-grandchild. He was universally esteemed for his kindness of heart and the purity of his life.

**Dyer, Rev. Samuel B.**, was born in New Market, N. H., March 21, 1779. When three years old his parents moved with him to Pittsfield, where he was converted at the age of fifteen under the faithful labors of Rev. Aaron Buzzell. He was baptized by Benjamin Randall in September, 1798, and united with the church. He found good companions in the sons of Rev. David Knowlton of Pittsfield. May 5, 1801, he married Mrs. Abigail Fogg, and the year after they settled in Nottingham, where he set up his trade as clothier.

He yielded to the call of God and saw souls converted about him. Here he was ordained as pastor of the church March 7, 1804. He was blessed with several revivals in his church and in adjoining towns. He was three times elected to the state legislature from this place. In the spring of 1822 he accepted a call from the Loudon church, and a large and prosperous society was soon gathered and held during his pastorate. Aug. 9, 1825, his wife died leaving eleven children. Feb. 21, 1826, he married Mrs. Jemima Clough, who died Nov. 18, 1837.

He represented the Loudon District three or four years in the general court; twice he was elected senator but served but one term, as he was resolved on visiting children in Ohio. He sold his farm to secure funds to educate his children. On his return, Dec. 12, 1838, he married Mrs. Betsey Morrill, of Gilmanton, a lady possessing good accomplishments and a good estate. In June, 1839, he became pastor in Deerfield, where he baptized between one and two hundred in a single revival. Hundreds were converted. A new meeting-house was erected in place of the old one, which was burned. Here he preached regularly till 1844. He represented Deerfield in the legislature in 1845.

During the forty-two years of his ministry he baptized many hundreds, solemnized over seven hundred marriages, preached 2,000 funeral sermons. He took a deep interest in the Deerfield and Nottingham Q. M.'s. His soul was especially at liberty in prayer. Sept. 5 and 6, 1846, he assisted the Q. M. in ordaining two ministers, offering an ordaining prayer that touched every heart. A



month later he was stricken with typhus fever. He died happy in Jesus Nov. 19,

1846, and was buried in Loudon by the side of his two wives.

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**Easterbrooks, Rev. Caleb**, was converted at Minden, N. Y., and soon commenced preaching. He was ordained Sept. 18, 1817. With a noble consecration, he soon became influential among the Free Communion Baptists of New York, and was considered one of the most efficient pastors. After the death of Elder Corpe he became pastor of the Russia church, and retained the position until his death, about 1830. He labored much in revival work, gathering churches, and exerting a wide influence.

**Eastman, Rev. Andrew J.**, son of Andrew J. and Sarah J. (Frost) Eastman, was born at East Parsonfield, Me., July 23, 1846. He prepared for college at New Hampton, N. H., 1867-70, graduated from Bates College in 1874, and from Bates Theological School in 1877. September 13 of the same year he married Miss Leah F. Smith, of West Campton, N. H. Of three children one is living. He was converted in 1865 and ordained at Steep Falls, Me., Nov. 1, 1877, by a council of the Cumberland Q. M. Rev. E. W. Porter preached the sermon. He had supplied at Steep Falls since December, 1876, and he now continued pastor till June, 1878, when he went to Farnumsville, Grafton, Mass., and was there pastor till Jan. 1, 1881, when he became pastor of an interest which he had planted in Worcester. This was organized as the First church by the Massachusetts Association, April 1, 1881. May 1, 1882, he entered upon a three years' pastorate at Pittsfield, N. H., and then moved to Ashland. He has baptized about fifty.

**Eastman, Rev. C. A.**, a member of the Washington Street Dover church, died in Salmon Falls about the beginning of 1859, after a painful illness of nearly five years. He was generous and devoted.

**Eastman, Rev. Edmund G.**, son of Edmund G., and Dorcas (Redlon) Eastman, was born in Madison, N. H., in 1846. Converted in 1858, he was li-

censed by the Exeter (Me.) Q. M. in March, 1875, and ordained in March, 1876. His pastorates have been at Parkman, Me., 1875-9; Abbott, in connection with his other charge, 1876-79; in North Guilford in 1877, as the result of an extensive revival a church was organized; at Rockland, 1879-84, also Camden along with his other charge, 1882-84. He became pastor of the Warwick Central Church at Apponang, R. I., in February, 1884, and forty-nine have since united with the church. He served in the Civil War over two years, and was overseer of the poor and first selectman in Parkman, Me., 1874-77. In 1865, he married Miss Jennie McKeen; they have three children.

**Eastman, Rev. Elery**, died of a brief illness in Saco, Me., May 11, 1861, aged 41 years. Converted at the age of twenty, he was licensed by the York County Q. M. in 1855, and faithfully and successfully improved his gift when, in 1858, he was ordained as an evangelist by Rev. J. M. Bailey and others. His last labor was with the church in Dayton, Me., where he had officiated as pastor the last year of his life. He was ardent in faith, strong in sympathy, and was especially characterized by love.

**Eaton, Rev. Ebenezer G.**, died at Lewiston, Me., Aug. 13, 1883, aged 76 years. He was thoroughly converted in 1831. He studied at Parsonfield Seminary and held meetings in Freedom, N. H., where sixty were converted. He was ordained at Freedom July 14, 1833, by Rev's Hosea Quinby and John Buzzell. He was for a time a missionary in the Otisfield Q. M., being the first preacher in the Q. M. who received a salary. He preached in Otisfield, Harrison, Bridgton, Brunswick, Auburn, Buckfield, Canton, Livermore, Greene, Poland, South Lewiston, Bethel and Sabattus. He also preached three years in Nova Scotia, and in a great revival there one hundred and seventy-five were added to the churches.