

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

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

## E

**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.

During his ministry, he baptized 1000 persons. He was a schoolmate of President Cheney, who wrote of him, "He was a good man and full of the Holy Ghost and of faith, and much people was added unto the Lord."

**Edgcomb, Rev. Joseph**, was born in Limington, Me., in 1803. His parents were Nicholas and ——— (Tarbox) Edgcomb. He became a Christian at the age of twenty-two. He immediately felt it his duty to enter the ministry, but receiving no encouragement, he refrained from the work and lived ten years in darkness. He received license to preach June 4, 1836, and was ordained May 9, 1838, by Rev's John Chauey and William Badger. During his ministry of over fifty years, he has held many pastorates, generally of two or three churches at a time. He was pastor of the church in Vienna, Me., twenty-eight years. He has baptized 325, married 240 couples, and attended 1200 funerals. He was instrumental in the building of four church edifices. He has been a member of four General Conferences. He "stepped down" to serve one term in the Legislature. He married, Jan. 23, 1826, Miss Eveline Foss, who died at Vienna in 1849, leaving two children. He was married again March 4, 1850, to Mrs. Eliza Foss, of Limington, and now resides at Mt. Vernon in his native state.

**Edger, Rev. W. H.**, was born in Geneva, N. Y., in 1825. August 5, 1866, he was ordained at Corning, N. Y., at which place he bought a meeting-house with his own money, paying \$1000 in cash, and afterwards letting the church have the property for \$300. Before his ordination he assisted in organizing the Elmira church, and three years later, in 1866, he went to Elmira under direction of the New York Home Mission Society and raised \$2,500 to build the church there. After its dedication in 1868 he labored in revival work and about one hundred were converted. In 1869 he organized the church in Plainfield, Wis., with seventy-three members. Several other churches in Wisconsin were also under his care in the few years following. In 1878 he moved to Central City, Neb. In this state he was instrumental in organ-

izing several churches. In 1884 he organized a church in Central City of which he is still pastor.

**Edgerly, Rev. David L.**, of Farmington, N. H., was born in Alton, N. H., April 18, 1818. His parents were Jeremiah and Betsey (Leighton) Edgerly. He was converted at the age of fourteen. In 1836 he married Miss Olive Place (deceased). He began to preach in 1848, and two years after was ordained. The next year he married Miss Almira B. Chamberlain (deceased). In 1870 he married Atilla T. Winslow. He has nine children living. One son is a pension agent at Washington, another is a physician in Cambridgeport, Mass. A son was in the army and died at Arlington Heights in 1863.

**Education Society, The**, was organized at Acton, Me., Jan. 15, 1840. In the autumn of 1839, four ministers, John Chauey, Silas Curtis, D. Waterman, and J. J. Butler, met in Farmington, Me., and after prayerful deliberation, determined to send forth a call for an educational convention. They decided to seek the signatures of ministers in different parts of the denomination. In December following, the call was published in the *Morning Star*, signed by forty-six ministers and laymen, appointing a convention at Acton, Me., "to adopt measures for providing the means of Biblical instruction for pious young men who promise usefulness to the church." Accordingly seventy-six ministers and prominent laymen met and adopted seventeen resolutions, which formed the basis on which the Educational Society was organized, and thus a much-needed institution was established.

For a few years immediately preceding this important step, factions had arisen in the denomination, contending against secular education. Consequently Rev's Jonathan Woodman and Daniel Jackson for a time refused to co-operate with the denomination, being grieved at certain irregularities in some parts of the denomination. They agreed to reunite with the denomination on condition that General Conference would pass certain resolutions, two of which were, "That this conference disapprove the following

things: Opposition to learning and literary improvement, and again, setting apart for the ministry persons who are not qualified as the Scripture directs." Thus the denomination took its firm stand with the brethren who sought improvement of mind. In 1835 General Conference more fully defined its position by resolving, "That we approve the exertions of our brethren and friends in promoting the cause of EDUCATION; and that we will lend our undivided support while such exertions aim at the glory of God and the good of the church." The opposition now became open and avowed. Elder Jeremiah Bullock, with quite a constituency, mostly in York County, Me., permanently withdrew from the denomination. He opposed temperance, and stoutly declared he would "crawl on his knees to set on fire all books." When the *Morning Star* took an outspoken stand for education, an opposition, more difficult to cope with, arose with Dr. James M. Buzzell, a son of Rev. John Buzzell, and Rev. Samuel Hutchins, of Belgrade or New Portland, Me., as leaders. The dissenters had an organ of respectable character and considerable circulation, called *The Maine Freewill Baptist Repository*. It was published at Limerick, the old home of the *Morning Star*, and had considerable prosperity from 1843 to 1850. A separate organization was formed, which contained ministers and churches by the score. There were many in Maine and New Hampshire, especially, who sympathized with the movement, but who were not formally connected with it. But the effects were from necessity transitory. They soon vanished away.

To the credit of the first founders of our denomination, be it said that they were not hostile to good learning. "What do you read?" asked some one of Randall. "I read everything," was his concise reply. Perhaps no one among that noble "seven," besides Raudall, was more esteemed and useful than Pelatiah Tingley, the graduate of Yale College. The denomination received and honored other college-bred men, William S. Babcock and Zalmon Tobey. David Marks died in the midst of college halls,

and resolutely have Hosea Quinby, John Fullonton, O. B. Cheney, and Ransom Dunn taken up the torch of life and carried it bravely forward for God and man. Our fathers' objection was not to true learning, but to putting secular knowledge in the place of the knowledge of God. The Education Society fully appreciated its privilege and its danger, and defined its position clearly in the convention in which it was born:

"That while we are making greater efforts for an increase of knowledge in the sciences and the Scriptures, there is great danger of losing that spirituality and warmth of heart so conspicuous in our fathers, and of becoming cold and lifeless in our communications, against which the eternal welfare of souls and the awful responsibilities of the gospel require us studiously to guard."

After the organization of the society in 1840, a subscription of \$300 was taken, and it was decided to establish a library in connection with Parsonfield Seminary on September following. A library of 700 volumes was purchased at an expense of \$600. Rev. M. M. Smart was appointed principal of the library department, and the following spring lectures were delivered by Rev's Z. Jordan, Silas Curtis, and Martin Cheney. The first annual meeting of the Education Society was held at South Parsonfield, Me., Jan. 13 and 14, 1841. Samuel Whitney was president, J. J. Butler corresponding secretary, Silas Curtis recording secretary, J. M. Harper treasurer, and Wm. Burr assistant treasurer. The work of the society was declared to be especially the providing of means for the intellectual and moral improvement of young preachers. The collection amounted to \$70. Churches were invited to pray "that God would raise up more laborers." The name was changed to "Biblical Department." In 1841 General Conference indorsed its aims and plans. In the latter part of its second year the department became embarrassed for want of funds. In September, 1842, it was moved to Dracut, Mass., as an independent Biblical School, (*q. v.*). During these two years of its connection with Parsonfield Seminary forty-three men had been in attendance, some of them

this church, and aided them in repairing their house and furnishing it in modern style. He continued its pastor two years, and also labored much as an evangelist in the Bowdoin Q. M. During ten years he has married 136 couples and attended 382 funerals. At present (1887), he is pastor of the Lisbon Falls church. He was married June 19, 1875, to Miss Susan H. Tinkham, of Anson, Me., and has five children.

**Edwards, Rev. C. C.**, was born in North Carolina near the year 1845, and was married to Rachel Wooden in 1870. They have four children now living, and three who have gone to the other world. He was converted in 1877, and ordained in 1879. He is located at Terre Haute, Ind., and preaches at Indianapolis and other places.

**Edwards, Rev. Daniel Wood**, was born in Lebanon, York County, Me., October 11, 1825. He is the son of James L. and Caroline M. (Wood) Edwards. September 19, 1861, he married Mrs. Mary Gilman. Receiving education at Geauga Seminary and also Benjamin Stanton's School at West Lebanon, Me., he was ordained Jan. 4, 1852, by the Jackson (Iowa) Q. M. His pastoral work has been with the Chagrin Falls church, Ohio, the Manchester, Caledonia, and Laona churches in Illinois, the Stewart and Shirland churches in Ohio, and at North Marengo, Ill. In one year he traveled 1200 miles in Wisconsin in evangelist work, and for two years he continued the work in Iowa, traveling on horseback and in buggy, with no salary and no collections for himself. He is now residing in Beloit, Rock County, Wis.

**Edwards, Rev. Lewis A.**, son of John L. and Elizabeth (Boddy) Edwards, was born in Adams County, Ill., Dec. 11, 1842. He married Nancy J. Fedrick, April 7, 1865, and has two children. He consecrated his life to God in 1867; in 1878 he received license, and Aug. 18, 1884, he was ordained. He has had pastoral charge of three churches, and been blessed of the Lord in his ministerial labors. He has served as clerk of the Row Valley Q. M., and the Kansas Southern Y. M.

**Eggleston, Rev. Abner C.**, a native of Ulysses, N. Y., died in Lawrence, Mich., June 16, 1864, aged 56 years. In 1836 he was licensed while in New York, but in about a year moved to Illinois, and was ordained by the Walnut Creek Q. M. He traveled as a pioneer minister in the southwestern part of the state, where he gathered several churches. In 1849 he removed to the Van Buren Q. M. (Michigan), and organized other churches. He was devoted and successful in his work for the Master.

**Elkins, Rev. Daniel**, was born in Lee, N. H., in 1760, and moved to Gilmanton in 1797. In 1799 he held meetings on Meredith Hill. In 1804 he had a revival in Jackson, and by request of the converts he was ordained at the Q. M. held at Sandwich, by Rev's Benj. Randall and John Buzzell. He immediately returned to Jackson, where he baptized several, formed a church and soon after made his home. Here he had a useful ministry of forty years. He died June 4, 1845, aged 85 years.

**Elliott, Rev. Adam**, of Brunswick, Me., was ordained Aug. 16, 1805. After a brief service he ended his earthly ministry in 1813.

**Elliott, Rev. Ezekiel**, was ordained in 1808, and labored in Maine.

**Elliott, Rev. George**, was ordained Feb. 6, 1794, at the organization of the church in Florida, N. Y., of which he became pastor. He moved with the church to Bowman's Creek, now Ames, and remained its pastor until his death in 1817. He was born in Pomfret, Conn., had been a teacher, and was wounded while in the Revolutionary army. His life was saved by the careful nursing of his betrothed, Miss Percy Kimball, who became his wife. He was a tall, strong, man, intellectual, affectionate, unblamable, and, as a pastor, more than usually watchful. Hence, he had many warm friends, and exerted a very great influence for good.

**Elliott, Rev. James**, was ordained in 1810, labored in Maine, and died in 181-.

**Elliott, Rev. John, L., M. D.**, son of David and Mary (Squires) Elliott,

was born in Italy, Yates County, N. Y., Aug. 9, 1820. June 25, 1844, he married Sally Storms, and in March 1878, he was ordained, having been licensed in 1861. His work has been in Guide Rock and Batin, Neb., and Oriole, Kan., and he is also a member of the State Mission Board of Nebraska. With his ministerial work he also combines the practice of medicine.

**Elliott, Rev. Nathaniel**, labored in Maine, and died in 1817.

**Ellis, Rev. —**, was a minister in New York, and died in 1828.

**Ellis, Rev. David**, was a minister in Ohio in 1823.

**Ellis, Luther**, son of Gideon and Mehetabel (Wiley) Ellis, was born Sept. 25, 1825, in Roxbury, Washington County, Vt. Oct. 10, 1848, he married Sarah Leomis, and in 1854 removed to Iowa. In October, 1842, he was converted, and June, 1861, was licensed by the Waterloo Q. M. He was a member of the Spring Creek church from 1860 to 1871, after which he united with the Waterloo church, of which he is now a member and deacon. He served three years in the Thirty-second Iowa Volunteers.

**Ellsworth, Rev. F. D.**, a native of New York, pursued a three years' course of theological instruction with the Methodists and was ordained in that body. Recently he united with the Free Baptists, taking the care of the Big Mound, Oak Valley and Bone Gap churches of the Wayne County (Ill.) Q. M. At present he is pastor of the church at Dryden, N. Y.

**Emerson, Rev. William**, died at his residence in New Castle, Me., June 17, 1850. He was born in Booth Bay, Me., Jan. 1, 1777. He was converted at the age of nineteen while on a visit to Massachusetts. In 1804 he was baptized by Rev. E. Stinchfield and united with the Free Baptist church in Edgecomb. He was chosen a deacon in 1805. In 1810 he was ordained and joined the church in Booth Bay. He several times represented his town in the Legislature of the state. His grandfather, the Rev. John

Emerson of Topsfield, emigrated from London, Eng.

**Emery, Rev. Amos**, died at his home in Goshen, N. H., Oct. 12, 1856. He was born in Newbury, N. H., in July, 1795. Converted in the spring of 1828, he was baptized by Rev. J. Rowe, joining the Fishersfield and Goshen church. He at once began to hold meetings, and in 1834 he was licensed by the Weare Q. M. In 1838 he was blessed with a revival in his own town, and in March he was ordained. He continued preaching in this vicinity, and in 1840 and '41 a good revival was enjoyed under his labors with the Second Weare church. In 1844 a revival attended him in Newbury and the Third church was organized, with which he remained till his death. After a brief, distressing illness this good man departed in the midst of his usefulness.

**Emery, Rev. C. M.**, died at Gilford Village, N. H., Jan. 20, 1885. He was born in Canterbury, July 24, 1843. He early felt his need of salvation, and was converted at the age of eighteen. The light dawned slowly, and he was baptized several months later, and united with the Canterbury church. He studied at New Hampton, Tilton and Concord, and became a successful teacher.

After years of hesitation, he at length yielded and preached his first sermon in his native town April 8, 1877, from Isa. 6: 8, 9. The following June he began to preach at the church in Belmont, where he was ordained Sept. 6, 1879. He soon after went to Alton Corner, where he remained three years. Nov. 26, 1882, he was called to Gilford, where he preached with failing health to within two weeks of his death. For five years he was clerk of the Belknap Q. M.

**Emery, Rev. James**, was born at Gorham, Me., Aug. 23, 1795. Converted at the age of sixteen, he was baptized after some delay, and joined the Free Baptist church at Limington. He held revival meetings at Limington about 1816. Receiving encouragement, he was ordained there Aug. 2, 1823. In 1826 he went to Waterborough, and continued for some years going from place to place on the borders of Maine and New Hampshire, everywhere winning souls to

Christ. In 1831, forty were converted at the First Tamworth church, and for ten years most of his time was spent with this church. Through the revivals of 1834-42, 241 were baptized and added to this church alone. After 1842 he preached elsewhere. Several months of his last year were spent in Lowell, Mass. But being sent for by the Tamworth church, he went to give them a last short service, and then meet his Master. Stricken with paralysis in the evening after he had preached a Thanksgiving sermon, on November 14, he sank rapidly and died Nov. 22, 1844, aged 49 years. He was eminently spiritual and had a revival gift. He was of middle stature, serious and dignified, though kind. Rev. Nahum Brooks preached his funeral sermon, from "I have fought a good fight," to an audience consisting of twelve ministers and a large circle of friends.

**Emory, Rev. Richard**, was ordained in 182-, and labored in Maine.

**Emory, Rev. Simon**, was ordained in 182-, and labored in Maine.

**English Baptists.** Besides a similarity of opinion and practice between the Free Baptists of America and the English Baptists, as to baptism and the congregational form of church government, a great majority of English Baptists agree with the former in their two great distinctive principles, of a free gospel and free Christian communion in the Lord's Supper. How this has come about, may be briefly stated.

Here and there in the Tudor times, there may have been small bodies of Baptists in England, as it is beyond dispute that not a few of the martyrs of those and earlier times, in England and elsewhere, held Baptist views; but it is to John Smyth, once a Church of England clergyman, that we must refer, in conjunction with some friends of like faith and zeal, the formation of a Baptist church in London in 1611, which became the mother or model of other Baptist churches established between 1611 and 1633. These churches were general or anti-Calvinistic in doctrine, and, in this important respect, were perfectly accordant with the present Free Baptist churches of America.

In 1633 the first Calvinistic Baptist church was established, and to it and others of the same doctrinal pattern, the name of "Particular" was given, to indicate their belief in the particular redemption of the elect. Down to the accession of William and Mary, in 1688, the General Baptists were the more numerous and influential section of English Baptists. But a decline of the evangelical spirit set in, accompanied by the spread of Arianism among all bodies of English dissenters. As a protest against this degeneration and degenerating process, a number of churches with their pastors separated from the General Baptist Assembly, and formed the General Baptist New Connection in 1770. Other churches and ministers joined them, and among the latter was Dan Taylor, a man of much power in evangelistic work. He removed from Halifax, in Yorkshire, to London, where he was for a considerable period the pastor of the General Baptist church, meeting in Commercial Road East. Down to the secession of 1770, the General Baptists numbered many able men and scholars, among whom were Dr. James Gale and the celebrated William Whiston, who it is said took Sir Isaac Newton to worship at the General Baptist church where he himself attended, when the great philosopher was on a visit at his friend Whiston's Leicestershire house.

As the General Baptists declined, the Particular Baptists increased slowly, generally holding high Calvinistic views. One of their leading exponents and advocates was Dr. John Gill, the eminent Hebrew Scholar, whose commentaries were long regarded as a treasury and standard of Calvinistic theology. But with Dr. John Rippon, Robert Hall, Andrew Fuller, and the rise of the missionary spirit, the older Calvinism declined, and what is known as moderate Calvinism became dominant. High Calvinism discouraged, if it did not actually forbid any offer of the gospel to sinners at large, but moderate Calvinism, though it took a limited view of the influence of the Holy Spirit, encouraged the preaching of the gospel to all men. This was evidently inconsistent with the five points of Calvinism, and in a discussion upon that subject Dan Taylor proved a more than

equal match for Andrew Fuller, the chief defender of moderate Calvinism. Yet as they taught the death of Christ for all and proclaimed a free gospel to all, it was not possible that much of Calvinism could practically remain among the churches rejecting particular redemption. So great indeed has been the change that the designation "Particular" has been dropped, except in legal documents, and as a title of a few societies formed before the triumph over hyper-Calvinism. With few exceptions the churches and ministers who are still hyper-Calvinists, hold aloof from all other Baptists and will not admit them either as members or occasional communicants.

The "Baptist Union" has now existed for upwards of fifty years and is composed of churches and ministers holding evangelical principles, and of the 2,000 churches and ministers who are members of the Baptist Union probably not more than one-fifth hold Calvinistic doctrines at all and are General Baptists in all but the name. The one-fifth referred to differ in the degree of Calvinism held and taught, and owe their profession of it principally to the influence of Mr. Spurgeon and the Pastor's College instituted by him, though many of his students cease to be Calvinists, if they ever were so, after leaving his college and becoming settled in the ministry.

The hyper-Calvinists in the Baptist Union are very few, since, as before explained, the churches and ministers who are so, and who number in all England and Wales perhaps not more than four hundred, will not hold any fellowship with any other Baptists, whether General or moderately Calvinistic.

So much for a free gospel, but on the question of free communion at the Lord's table, the General and Particular Baptists of England alike were for nearly two hundred years strict communionists, accepting and acting upon the assumption of all Christian churches (except the Quakers, who reject both sacraments) that baptism is an indispensable qualification for the Lord's Supper. Regarding this as axiomatic and holding that the immersion of believers only was the only Christian baptism, the exclusion of all non-Baptists from the Lord's Supper was

the logical and imperative conclusion. When, therefore, the first Freewill Baptist church was formed in America in 1780, its principle of free communion would have met with almost universal opposition from the Baptist churches of England, the General Baptists being, if possible, more strongly strict and strictly close than the Particular Baptists.

The change, now so common, did not take its rise from the General Baptists, but was largely due to the distinguished Robert Hall, who in 1815 published his work "On Terms of Communion with a Particular View to the Case of Baptists and Pædo-baptists."

Mr. Hall's essay obtained immediate attention, not only from the novelty of the opinions advocated but also from the reputation of the writer, for Mr. Hall was regarded by churchmen and dissenters as the greatest living representative of British non-conformity. In reply to Mr. Hall appeared, "A Plea for Primitive Communion" (an anonymous pamphlet), followed by a more important production from his old pupil and friend, Rev. Joseph Kinghorn, of Norwich, a man of mark and of so sweet a disposition that his opposition to open communion could not be ascribed to acerbity of temper or narrowness of mind.

Mr. Hall replied to the anonymous pamphlet in 1816, and to Mr. Kinghorn in 1818, the latter reply being so long and elaborate that it virtually ended the controversy that had sprung up; and, though neither Mr. Kinghorn nor other disputants were converted, the growing effect on Baptist sentiment was such as to bring about the present condition, in which strict communion is the exception and free communion the rule. The General Baptists were less quickly influenced by the Hall-Kinghorn discussion, but with scarcely a variation open communion now prevails. As Mr. Spurgeon's great influence has been used on the same side, the churches and ministers who look to the Metropolitan Tabernacle as a model are, I think, uniformly Free Communionists.

The case then stands thus. The very great majority of Baptist churches in England and Wales (and this remark applies to Scotland and Ireland, where the number is small), whether they are called Gen-

eral Baptists, or simply Baptists without any prefix, are free in the twofold sense in which that term is employed by the Free or Freewill Baptists of America, to describe their gospel invitations and communion of the Lord's Supper. From the pulpits of at least three out of four English Baptist churches, and probably from four out of five, the death of Christ for all men and the most earnest appeals to all men are preached and delivered, and when the table of the Lord is spread in the same churches the companionship of all Christians is not only permitted but invited. Of the hyper-Calvinistic churches, who are all strict communionists, I think, and of the few others who also adhere to strict communion, I would not speak otherwise than with respect of what is good in them, but they are generally among the smaller in numbers and less remarkable for Christian activity outside their own bodies. The Baptists of Great Britain who are most distinguished for labor and success are those who glory in a free gospel and provide a free table for all believers.

**Ensign, Rev. Ashley W.**, was born Sept. 5, 1815, and commenced preaching in early life. He received license about 1840, while connected with the Eden church of the Erie Q. M. (N. Y.), and was ordained three years later. He was then connected with the Boston church two years, Ashford two years, Hamburg six years and again with the Boston church. During this time he labored as an itinerant, and the churches of the Erie Q. M. were blessed with his service. He moved to southern Michigan in 1866, and in spite of ill health continued to labor with a good degree of success. May 10, 1885, the fiftieth anniversary of his marriage, he passed from this life to join the redeemed, his wife having preceded him by two years. Brother Ensign was earnest in his labors, more than usually successful, foud of the people of his choice, and prominent in the denominational work.

**Ensign, Rev. Erastus**, son of Daniel and Elizabeth (Hatch) Ensign, was born in Canandaigua, N. Y., April 7, 1808. He was converted in 1834 and received ordination June 14, 1840. His ministry

was spent in northern Ohio, in Medina, Cuyahoga and Lorain Counties, though he labored some in New York and Michigan. He preached regularly at different times to twelve churches. He assisted in organizing three churches, and several whom he baptized became ministers. Oct. 7, 1830, he was married to Miss Elizabeth Prouty, who with four daughters mourned at his death, Feb. 13, 1889. Their home was at Liverpool, O., from 1832 to 1888.

**Ensign, Rev. William**, was born in Chester, Mass., May 31, 1797, and died in Portage, Pa., on his 73d birthday. His early life was spent with the Methodists, with whom he received ordination in 1842. Three years later he joined the Free Baptists, and continued a faithful laborer until his death. He was instrumental in considerable revival work.

**Epperson, Rev. J. D.**, son of James H. and Mary (Burrus) Epperson, was born in eastern Tennessee in 1837. He was converted in 1875, and has recently engaged in ministerial work in the Eldorado Q. M., Missouri.

**Erskine, Rev. Justus**, of Meredith Village, N. H., was born at Montville, Me., June 3, 1822. His parents were



Rev. J. Erskine.

Henry and Sarah (Knowlton) Erskine. He was converted under the labors of Rev. John Stevens in 1838 and baptized



July 1st. He studied at China Academy, Parsonfield Seminary and Whitestown Seminary. In 1852 he entered the Biblical School at Whitestown and graduated, after the removal of the school, at New Hampton in 1855. On October 7 he married Miss Martha True, of Montville, Me., and settled as pastor of the church in Pawtucket, R. I. Feb. 14, 1856, he was ordained by Rev's John Fullonton, G. H. Ball, J. A. McKenzie and others. After two years he went to Blackstone, Mass., for a year and a half and enjoyed almost a continual revival. He went for a year and a half to Oakland, Me., and saw the work revived. He was laid aside with a throat trouble for nearly five years. In October, 1865, he settled at Meredith, N. H., and had a prosperous pastorate. He was pastor at Franconia 1872-76. He returned to Meredith village. After a year and a half he began to preach to the old Meredith church and has continued there till the present time. He also supplies once a month at West Centre Harbor. He has baptized 108 persons. In 1884 Mrs. Erskine died, and in 1886 he married Miss Hattie B. Rand. He has been a member of General Conference three times. In Meredith Village, where he has resided nearly twenty years, he has been a school officer, and is highly esteemed as a citizen.

**Estep, Rev. Joseph Nelson**, son of Shadrach Estep, was born in Kanawha County, W. Va., May 18, 1838. March 9, 1856, he married Miss Mary E. Wills. At the age of fourteen he gave himself to God, and in 1860 to the gospel ministry, receiving a license September 8. In 1866 he was ordained by the Baptists. He was the founder of the Free Salvation Baptists, the most of whom now belong to the Freewill Baptists. He has been successful in both pastoral and revival work, having baptized about five hundred and fifty, and organized fourteen churches.

**Estep, Rev. O. R.**, of Decota, W. Va., is the son of Owen and Lucinda (Clark) Estep. He was born in Boone County, W. Va., Jan. 10, 1854, and married Mary E. Ward in August, 1874. He was ordained in March, 1884, by a

council from the Kanawha Q. M., and since that time has been engaged continually in revival and organizing work. He has baptized about one hundred and fifty converts, organized fifteen churches, and is now pastor of the Liberty, New Salem, Jarrett's Valley and Fifteen Mile churches of the West Virginia Y. M. His labors are largely among a poor people and but few would or could do the work so efficiently and with so little remuneration as he receives. The strictest economy and the missionary spirit combine to give him success, and in these labors his devoted wife is a willing and efficient assistant.

**Estep, Shadrach**, the brother of the Rev. O. R. Estep, was born July 28, 1852, in Boone County, W. Va. He was married, Oct. 8, 1872, to Martha J. Elkins. In 1875 he was led to give himself to God, and in 1887 received a license to preach.

**Estey, Rev. Edgar A.**, of Brokenstraw, N. Y., was born in Freehold, Pa., Jan. 1, 1853. He is son of James Mattison and Nancy (Whitford) Estey, and cousin of the manufacturer of the Estey organs. He married Miss M. L. Dean in 1874, the year following his conversion, and ten years later received license to preach. He was ordained June 14, 1885, and has been pastor of the Clymer and Harmony church, of the French Creek Q. M., three years, serving also the Waterford church, of the Washington Q. M., the past year. His labors have been blessed.

**Evangelist, The**, a monthly magazine of twenty-four pages, was published in 1874 and 1875, at Hillsdale, Mich., by the Rev. A. H. Chase, at that time corresponding secretary of the Home Mission Society. It was designed to promote the work of that society, and contained items of information from the field, suggestions concerning the work and contributed articles from prominent ministers, as well as also choice selections. It was conducted with energy and skill, and was useful in aiding the cause for which it was published.

**Evansville Seminary**, at Evansville, Wis., was opened in 1870 as a Free Baptist school through the efforts of

Rev. A. H. Huling. Rev. G. S. Bradley was principal. The seminary enjoyed some degree of prosperity, but was not sustained as had been expected. It had previously been under the care of the Methodist Episcopal denomination, and, after a few years, it passed into the hands of the Free Methodists.

**Evens, Rev. Sylvester R.**, was born in Livonia, N. Y., July 9, 1817, and with his parents, who had been Presbyterians, united with the Free Baptists in May, 1830. He began to preach in June, 1832, and was ordained by request of the Burns church March 4, 1843, having labored as an evangelist much of the intervening time in western New York. While pastor of the Barrington and Milo churches, the next four years, he attended for a time the Biblical school at Whitestown. Then he supplied the Big Flats church two years. In 1851 he began a four years' pastorate

at Fabius, during which the church was strengthened in numbers and condition. A successful pastorate of two years at Warsaw followed, after which he resided fourteen years near Olean, ministering to the churches in the vicinity. In 1872 he began again more active work, preaching at Caroline and Dryden one year, at Apalachin two years, at Oxford three years, at West Davenport and East Meredith two years, at Middlesex two years, at Sherman two years, at Humphrey and Great Valley three years, and entering upon the work at Wheatville (Elba and Alabama) in 1887. Thus his long ministry has been filled with usefulness.

**Ewer, Rev. Nathaniel**, was ordained in Vermont in 1825. The same year he moved to Farnham, P. Q., and the interest there became a permanent one. Two years later the church, greatly strengthened, joined the Q. M. in northern Vermont.

## F

**Fairfield, Rev. Edmund Burke, D.D., LL.D.**, was born Aug. 7, 1821, at Parkersburg, W. Va., where his father, Rev. Micaiah Fairfield, had removed from Vermont. He early showed an aptitude for study. When twelve years of age he entered a printing office. With the money thus earned he commenced his college course; spending one year at Granville, O., three at Marietta and two at Oberlin, graduating in 1842, when he was appointed to a tutorship, which enabled him to continue his theological studies in the seminary. At the age of twelve he was converted, from which time there was a fixed purpose to give his life's service to God. In his junior year in college he was licensed to preach by the Baptist church of Troy, O. Later, finding himself in accord with the views of the Free-will Baptists, he became identified with that body, receiving ordination from the Belknap Q. M. N. H., in 1845. Mr. Fairfield was pastor of the church at Canterbury, N. H., and Roxbury, Mass. In the summer of 1848 he was called to the presidency of the Michigan Central

College, at Spring Arbor, now Hillsdale College. The twenty-one years during which he was connected with the college were full of arduous toil and faith-trying experiences, and the success attained was in no small degree due to his wise management and untiring zeal. While at Hillsdale he organized the North Reading church and was its pastor fourteen years. He was twice called upon to preside at the General Conference. In the fall of 1856 he was elected State Senator, and in 1858, Lieutenant-Governor. In 1863 he visited Europe. In the spring of 1870 he united with the Congregational church of Oak Park, Ill. He is now pastor of the Congregational church in Manistee, Mich. Dr. Fairfield has been married three times: in 1845 to Lucia A. Jenison; in 1859 to Mary A. Baldwin; and in 1883 to Mary A. Tibbits.

**Fairfield, Rev. Micaiah**, graduated from Middlebury College, Vt., with the highest honors of his class and studied theology at Andover, Mass. He was one of that immortal class which did