

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.

Evans, 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.

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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

much to originate the modern mission enterprise, having been a room-mate of Mills, and a class-mate of Judson, Newell and Rice. No one of the number was more earnest or devoted to missionary work than he, and nothing but a protracted disease of the eyes prevented him from actual participation in the foreign work. Thus kept from the work abroad, yet true to his missionary spirit, he labored several years for the Bible Society and subsequently for the Baptist Home Mission Society. More than fifty years he engaged in the work of the ministry, and whether as missionary or pastor, one single aim, the promotion of Christ's gospel, was apparent. His piety was not of an emotional type, but characterized by a steady, self-sacrificing energy, which made religion and its duties a pleasure. As a speaker, he was not brilliant or imaginative, but logical. Few men possessed greater power for concentrated, discriminating intellectual effort. He married Hannah W. Wynn, a native of Virginia, and was an early abolitionist under circumstances such that it cost something to be one. Late in life he was active in such religious and literary work as health would permit. His death occurred at Hillsdale, Mich., Feb. 19, 1858, in the 72d year of his age. His two sons in the ministry and his daughters in responsible positions evince the literary and religious influences of his home.

Fairfield, Rev. Smith, died of heart disease in New Gloucester, Me., May 15, 1867, aged 66 years. He was born in Burrillville, R. I., April 13, 1801. When twenty years of age he was converted and baptized by Rev. Joseph White, joining the church in his native town. He was licensed by the Rhode Island Q. M. in 1822, and ordained by the same body Jan. 17, 1827. For eight years after his ordination he preached as an itinerant in Connecticut, Massachusetts and Maine. In 1828 he witnessed extensive revivals in the Edgecomb Q. M. He had charge of the churches in upper Gilmanton and Lake Village, N. H., in Poland, Mechanic Falls, E. Hebron, Turner Village, and New Gloucester, Me. By toil and economy he was able to purchase a

farm. While preaching in Lincoln County he was elected in 1845 to the Legislature of the state. In 1851 he was appointed by the Otisfield Q. M. to visit its churches as an evangelist. During the last winter of his life he entered with spirit into the revival in his own parish. His prayers and appeals were so filled with the spirit of grace as to move the hardest heart. He was a man of principle and self-sacrifice, and had a warm, true heart.

Farley, Rev. John, was born in New Hampshire in 1777. He was converted at the age of fifteen, and at twenty-four commenced preaching with the Open Communion Baptists at Richfield, N. Y. "For twelve years he journeyed through the wilderness, preaching continually two or three times a day, and his labors were blessed in the conversion of many souls." His health then failed. He died at Prospect, N. Y., at the advanced age of 81 years. He was a clear-headed, brilliant preacher, but not always reliable.

Farman, Rev. Lyman, died in Los Angeles, Cal., in December, 1887, aged 88 years.

Farnham, Rev. John, ordained in 1826, labored in Maine.

Farnum, Herbert R., was born Aug. 19, 1853, at Georgiaville, R. I., where he now resides. He has been superintendent of the Bernon Mills at that place since 1879, and has given his influence heartily for the church in all its lines of usefulness, and for the general good of the community. To his effort and care the continued exclusion of the liquor traffic from the village is largely due. His mother, Sarah J. (Randall) Farnum, has been a faithful worker in the church; as was also his wife, Rose M. (Blanchard) Farnum, who, with two of their children, died early in 1889, leaving two sons.

Farr, Rev. Nelson H., son of Samuel Farr and Wealthy C., daughter of Rev. Simeon Hazeltine, was born at Enosburg, Vt., Jan. 10, 1834. Converted April 7, 1852, he was licensed May 28, 1862, and ordained Nov. 23, 1863, by Rev's A. H. Chase and J. S. Manuing. He has preached in the Lawrence Q. M., Pa., nearly two years; Ashtabula Q. M., O.,

six years; Crawford Q. M., Pa., six years; Oxford Q. M., Mich., three years; Genesee Q. M., Mich., five years; and at Johnson, R. I., from the fall of 1884. In 1888 he became pastor at Tunbridge, Vt. April 30, 1862, he married Matilda Patterson and they have two daughters. He served in the late war.

Farrant, Rev. John Frederick, the son of a General Baptist minister, completed the prescribed course of study in the General Baptist college at Leicester, England, when about twenty years of age. In 1848 he settled with the church at North Berwick, Me., but soon after, at the request of the Home Mission Society, took charge of the church in New York City, then recently organized. His labors were brief, his death occurring Aug. 29, 1850, when about twenty-eight years of age. He was a man of marked ability, scholarship and piety.

Farwell, Rev. Josiah, was ordained in Maine in 1817. At the June session of the Montville Q. M., he, with Rev. Lincoln Lewis, was sent through the Exeter Q. M. and into "the Piscataquis country" to visit the feeble churches and explore the northern region between the Kennebec and Penobscot rivers. Their report was favorable. Brother Farwell afterwards left the denomination.

Fast, Rev. John B., son of Nicholas and Barbara (Blosser) Fast, was born in Dunkard, Pa., Oct. 12, 1814. He experienced the new birth in Ohio, in 1842, and almost immediately began active work; yet, not satisfied with the position of the churches, he stood alone until, finding the Free Baptists, he united with the church in Orange, O., in 1835. He received license the next year, and was ordained in Adams County, Ill., April 3, 1840. He took a prominent place among the early workers in Illinois, and did much to establish the denominational interests there. He was instrumental in gathering some fifteen churches, and assisted in organizing the Walnut Creek, Fulton County, and Prairie City Q. M.'s and the Illinois Y. M. The Prairie City Academy was established largely through his instrumentality. His longest pastorate was with the Fiatt church, eleven years. He served for many years as

Q. M. and Y. M. clerk, and in 1859 represented the Illinois Y. M. in the General Conference at Lowell, Mass. His later years have been spent in Kansas, where he has assisted in organizing the Ness County Q. M., and is pastor of the



Rev. John B. Fast.

Ness City church. He was married to Miss Sarah Ogle, in Orange, O., and five of their nine children are now living. His wife having died in 1882, he was married five years later to Mrs. Martha Beaver, his present wife.

Fay, Rev. Edward, died in Jericho, Vt., aged 76 years, 9 months. He was born in Buckland, Mass., May 6, 1783. He professed faith in Christ at about eleven years of age, and commenced preaching at about forty. He was ordained in 1826, and was pastor of the church in Underhill, Vt., thirteen years, and of the Underhill Centre church four years; then he returned to his former charge, and retained it till his death. He preached much to the destitute churches of the Enosburg Q. M. His labors were blessed. He was a plain, practical preacher, and a bold opposer of wrong. He left a second wife and five children.

Fayles, Rev. Willis H., died in Freeman, Me., Oct. 19, 1863, aged 33 years. He was converted in 1851, and

united with the Methodists, being baptized by Rev. I. J. P. Collier. About 1860 he joined the Free Baptists, by whom he was ordained in September, 1862. He was a faithful laborer, and died at his post.

Felch, Dea. Alson, son of Deacon Benjamin and Jerusha (Jackson) Felch, was baptized by Rev. H. Jenkins when eighteen years of age. In 1835 he went to Racine, Wis., where he became one of the founders of the church and served as deacon, for a time with his father and later with his son. He was a devoted man, attentive to church business and liberal to religious and educational interests. He was a trustee of Hillsdale College, and held many positions of honor and trust in the church and the town where he resided. He was married in 1836 to Miss Aurelia Hosmer, and in 1857 to Miss Eliza Carpenter. His home was a home for the denominational workers, and his children joined with their parents in doing good. He died July 25, 1880, aged 67 years.

Felt, Rev. L. D., son of Ira and Susan (Roach) Felt, was born at Pawlett, Vt., Sept. 29, 1821. He experienced the new birth in 1839, and was ordained in 1863. His pastorates have been at Fayette, Monticello, Grand Prairie and Waupun, Wis., and at Fairbank, Buffalo Grove, Madison, Lester and Masonville, Iowa. In these fields he has enjoyed a good degree of prosperity, and the churches have been strengthened. Brother Felt had more than ordinary gifts for pastoral work. He served as delegate to the General Conference of 1866. He was married to Mary C. Thurbur in 1844, and eleven years later to Anna Arnold. His daughter Alice has been a successful teacher in Wisconsin, California and Nebraska.

Felt, Rev. Marcus B., a younger brother of Rev. L. D. Felt, was born at Brutus, N. Y., Oct. 3, 1832. He was converted in January, 1885, and in April of the same year married Levina R. Puckett. Their five children cheer them by walking in the Christian way. Brother Felt served more than three years in the army, being mustered out as first lieutenant after the war had closed. He was

ordained in February, 1866, and spent the first nine years of his ministry with the churches of the Root River Q. M. (Minn.). Since then he has ministered to the churches at Salem, Neb., Liberty, Kewanee and Blackberry (Elburn), Ill. and Burnett, Wis. His labors, especially efficient in the pulpit, have been blessed of God, a part of the fruitage being the organization of four churches.

Female Mission Society, The, was organized at the session of the General Conference at Sutton, Vt., in October, 1847. For more than twenty years it continued in active operation, raising funds and disseminating missionary intelligence. Thousands of dollars were collected, and missionaries were made ready for service. Consecration and self-denial was its motto. Its officers were:

President.		Rec. Sec.
1848	Mrs. E. Place.	Mrs. N. S. Cheney.
1849	"	"
1850	"	Miss Catherine P. Hill.
1851	Mrs. V. G. Ramsey.	Mrs. C. A. Bradbury.
1852	"	Mrs. N. S. Cheney.
1853	"	Mrs. O. E. Sinclair.
1854	"	Mrs. M. J. Steere.
1855	"	"
1856	"	"
1857	"	"
1858	Mrs. N. S. Cheney.	"
1859	Mrs. V. G. Ramsey.	Mrs. M. Cole.
1860	Mrs. O. E. Sinclair.	"
1861	"	Mrs. G. W. Bean.
1862	"	"
1863	"	Mrs. B. F. Hayes.
1864	"	"
1865	"	Mrs. C. A. Bradbury.
1866	"	"
1867	"	Mrs. J. M. Brewster.
1868	"	"
1869	"	"
1870	"	"
1871	"	"
1872	"	"

In 1848 Mrs. M. M. H. Hills was elected treasurer of the society, but in 1851 the office was abandoned, when she became corresponding secretary, and remained such till the society dissolved. During the first three years Mrs. V. G. Ramsey was corresponding secretary. From 1859 three vice-presidents were chosen and an executive committee of twelve or thirteen ladies representing different localities of the denomination. In 1865 the name was changed to FREE BAPTIST FEMALE SYSTEMATIC BENEFICENCE SOCIETY. In 1873 the society

was replaced by the *Woman's Missionary Society* (q. v.).

Fenner, Rev. Mrs. L., was born June 22, 1832. Her parents were Nathaniel and Sarah (Cook) Buzzell. Her first husband, Alvin S. Arnold, to whom she was married in Providence, R. I., Nov. 28, 1850, died Nov. 3, 1865. She was married, Jan. 27, 1868, to James M. Fenner, afterward the first deacon of the Greenwich Street church, Providence. He died about 1877. She was converted at Providence, and was greatly blessed in Christian work. After the death of her second husband she labored as an evangelist in several of the New England states, usually with success. She was ordained March 5, 1878, at Foster, by Rev's G. W. Wallace, Wm. Patt, S. B. Young, Daniel Greene, and Thomas Brown. She had charge of Union church in Foster, R. I., nearly five years, and about seventy-six persons were added to the church. She then had charge of the church at East Putnam, Conn., four years, during which time fifty-seven persons were added to its membership. She labored as an evangelist at Starksboro, Vt., and with other churches in that region. She has baptized one person, and married five couples. She now (1889) resides at East Putnam, Conn.

Ferguson, Rev. Aristide T., son of William J. and Caroline (Heitgeberg), was born on the Island of Guernsey, England, Oct. 1, 1859. He studied at his native place, and at Moody's School, Northfield, Mass. He was converted in 1870. In 1885 he did the work of an evangelist in Chicago. After two years he became pastor at Bulver, P. Q., where he was ordained June 19, 1887. In 1888 he moved to La Grange, Me., and has also under his care the churches at Milo and Medford Centre. He has been commission agent in France two years, mineralogist in California and Arizona, and cashier in Chicago. In 1888 he married Miss Nellie Turville.

Ferguson, Rev. James A., son of Peter, was born at Beacon Creek, Ky., in 1835. He married Miss Jane Green in 1869, and has one child. When eighteen years of age he experienced

religion, and in 1865 he received license to preach. He was ordained in 1866 by the Second Cairo Q. M., and ministered to churches within its bounds until about 1876, when he became pastor of the Carbondale, Ill., church, with which he has since continued.

Fernald, Rev. Ebenezer N., son of Joseph and Polly (Nichols) Fernald, was born in West Lebanon, Me., March 10, 1833. He was converted March 30, 1842. He fitted for college at New Hampton, N. H., 1855-58. In August, 1858, he entered Amherst College, and



Rev. E. N. Fernald.

graduated in 1862. After teaching four years he entered Andover Theological Seminary, and graduated in 1869. He was licensed to preach in 1868, and ordained by a council of the Boston Q. M. in December, 1869. He was pastor of a church which he organized at Winthrop, Mass., from 1868 to 1870. From 1870 to 1874, he was pastor of the church in Auburn, Me. The next two years he was corresponding secretary of the Education Society. From 1876 to 1883 he was financial secretary of the Home Mission, Foreign Mission, and Education Societies, and treasurer of the same societies until 1885. He then became publisher of the *Morning Star*, which position he now holds. He was married

Dec. 27, 1863, to Miss Anna B. Tuxbury. Two of their five children are living. Mrs. Fernald has been for some years a member of the board of managers of the Woman's Missionary Society.

Fernald, Rev. James, died in Saco, Me., March 10, 1875, aged 77 years. At the early age of nine he became a Christian. He received license and was ordained at the age of thirty, in Parsonfield, Me. He preached there two years and then moved to Saco, where he spent the rest of his life. He organized the church in Saco and was pastor three years without salary. He was engaged in business, and most heartily co-operated with the church and its pastors in their work. In his Christian life he was loyal, affectionate, and consistent. One of his children was the Rev. E. B. Fernald. Rev. E. N. Fernald is his nephew.

Fernald, Rev. Samuel P., was born in North Berwick, Me., May 25, 1809, and died in Melvin Village, N. H., June 9, 1888. His parents were Tobias and Sally (Pray) Fernald. He became a Christian at the age of twenty-one, received license to preach Oct. 23, 1831, and was ordained at East Wolfborough, N. H., May 26, 1833, by Rev's H. D. Buzzell, James Emery, Samuel Knowles, and Hiram Holmes. He itinerated a few years in Maine and New Hampshire and had several revivals. He then settled with the East Tilton and Second Belmont churches. He organized the latter with fourteen members and saw it increased to sixty-four members. He settled at Northwood in 1838. A large number were added, a house of worship built and equipped. He was pastor at Candia, at Gilmanton Iron Works, nine years, and three years at Bristol, where, in 1850, the church edifice was built. Returning to Northwood, fifty were added to the church and a parsonage built. His next pastorates were in Portsmouth, Wakefield, Union, Gorham, Me., White Rock, and in Moltonborough and Tuftonborough, N. H. The church of these towns was increased from ten to fifty members and a house of worship erected. He closed a four years' pastorate here in 1870. After serving the Holderness and Centre Harbor church one year, and the

Water Village church two years, and the Third Holderness one year, he ceased his public labors on account of ill health. He has baptized about three hundred. He married March 28, 1838, Miss Hannah E. Palmer of Tuftonborough, N. H., who died July 1, 1888. They leave two children, Prof. O. M. Fernald of Williams College, Mass., and the wife of G. B. Files, Principal of the High School at Augusta, Me. She graduated from the Maine State Seminary at Lewiston, and taught in the Maine Central Institute six years.

Ferrin, Rev. Francis, died at Lemont, Ill., in July, 1862, aged 44 years. He was connected as a licensed minister with the church at Lemont, and later at Pine Creek, and his loss was greatly lamented.

Ferris, Rev. Jesse C., was born at Smyrna, N. Y., Dec. 30, 1817. His parents were Robert R. and Abigail (Lindley) Ferris. He experienced religion in December, 1837, was licensed to preach in 1847; studied at the Biblical School at Whitestown, N. Y., and received ordination Feb. 15, 1849. His pastorates have been with the Smyrna and Galen and Savannah churches, in New York, and the Lansing and Orange churches in Michigan. The De Witt church was gathered through his instrumentality, and he has assisted in revivals at Bath, Elsie, Delta, and other places, with good results. He now resides at North Lansing, Mich.

Fifield, William P., was born in Salisbury, N. H., July 7, 1813, and died in Jackson, Mich., Feb. 12, 1880. He came to Michigan with his parents, Enoch and Abigail (Stevens) Fifield, in 1830, locating on a farm near Jackson. He was converted in 1834, and united with the Baptists, in name but not in heart. Shortly afterward becoming connected with the Freewill Baptists, he firmly maintained the principles he so dearly loved to the end. Brother Fifield was deeply interested in all the denominational work, cheerfully contributing as he was able for its maintenance. He, with an older brother, Geo. W. Fifield, who died May 29, 1888, and Deacon Zina Allen, was closely identified with the Freewill Baptist interest in Jackson

from the organization of the first church until the present, often holding the ground against almost overwhelming difficulties. Brother Allen still lives at the advanced age of nearly eighty years.

Files, Rev. Allen, died in Beuton, Me., March 20, 1864, aged 73 years. He was born in Gorham, Me., in 1791, where he was converted, and soon entered upon an itinerant ministry, in which many were converted. In 1819, the revival in Lincolnville, under his labors, continued until a hundred accepted Christ. He was then ordained. In 1823, with Rev. J. M. Bailey, in Woolwich, he saw more than a hundred converted. In the extensive revival in Richmond, in 1825, he, with Rev. Clement Phinney, led a hundred to the Saviour. He became pastor for five years at Topsham. He married about this time Miss Susan Shaw, of Woolwich, and purchasing a small farm, moved to Wales, and united with the church there. He preached with this church, or in an adjacent town, for thirty years. He was mild in his address yet firm and unflinching for the truth. His upright life won for him a large circle of friends. Having suffered from feeble health for years, he went from work to reward. His wife and one son survived him.

Filyaw, Rev. John J., was born June 14, 1853, in Williamsburg County, South Carolina. He was the son of John and Eppsy (Parker) Filyaw. He was converted in 1875; received his license in 1879, and was ordained the same year. His ministry has been in the Camp Branch Q. M., South Carolina.

Fisher, Rev. Stephen, of Bloom Switch, O., was born to John and Magdalana (Findling) Fisher, in Bavaria, Germany, Sept. 6, 1845. He was married to Sarah A. Smith, Nov. 5, 1873, and has four children. He was brought to God in February, 1876; received license to preach in 1882, and ordination Nov. 4, 1883. He has ministered to the Harrison Mills, Mt. Zion, Harrison and Chaffin's Mills churches; is clerk of the Pine Creek Q. M., and has been chosen a missionary to labor with destitute churches in the Ohio and Kentucky Y. M. He has baptized sixty.

Fisk, Rev. David, was born in Tewksbury, Mass., March 3, 1772. He embraced the doctrine of free salvation at the age of nineteen under the preaching of Rev. Timothy Morse, whose sister, Miss Lydia Morse, he married three years later, and moved to Boscawen, N. H. At the age of twenty-eight he was baptized by Rev. B. Randall and soon after began his ministry. He organized the Second church in New Hampton, where he moved, and was ordained its pastor July 1, 1810, which relation he held during his life. He organized the church in New Chester. Though the support of a large family devolved upon him, he did excellent service in places in and around his home. He died at New Hampton, Feb. 9, 1834.

Fisk, Rev. Ebenezer, son of Rev. David Fisk, and nephew of Rev. Timothy Morse, was born in Boscawen, N. H., Oct. 1, 1802. He studied at the "old "



Rev. Ebenezer Fisk.

New Hampton Institution, and when twenty years of age consecrated his life to God. He received license to preach in 1828 and, Nov. 4, 1830, was ordained by the Sandwich Q. M., becoming, with his father, associate pastor of the Second New Hampton church. The father soon passed to his rest, and the son continued with the church twenty-five years. He also preached in Laconia, Hill, Alexan-

dria, Bridgewater, Andover, Plymouth, and Centre Harbor. Almost single-handed he lifted the Bristol church into life. He engaged in many revivals and baptized hundreds. By natural ties closely connected with the early "fathers," he was a typical Freewill Baptist, a pastor, an evangelist, a farmer, a valued and trusted citizen. He served in town offices, and was five years representative in the State Legislature. He was trustee and president of the corporation of New Hampton Institution for many years, as well as also a member of the board of corporators of the Printing Establishment. He was a man of consistent life, of generous deed, powerful in prayer, and an able preacher, especially valuable to the church as a revivalist, though his long pastorates show that he was also a shepherd. He was married June 12, 1828, to Miriam A. Gordon. Their only surviving child, Rev. Daniel M. Fisk, A. M., was for fifteen years professor of biology in Hillsdale College, Mich., and is now pastor of the Congregational church in Jackson, Mich. With him, Father Fisk, in a well-preserved old age, awaits the Master's call.

Flagg, Rev. Joseph, was born in Grafton, N. H., June 5, 1801. Converted in 1827, he joined the church at Orange, N. H. In 1830 he was ordained by the Weare Q. M. In 1834 he began a three years' pastorate at Vershire, Vt. He spent two years in Bradford, N. H., and died after brief illness June 1, 1839, at the age of 37 years. His funeral was attended by Rev. D. Swett.

Flanders, Rev. J. E., son of Daniel Flanders, of Alton, N. H., and Sally (Elkins) Flanders, of Gilmanton, N. H., was born in Strafford, Vt., March 11, 1807. He became a Christian when twelve years old, was baptized by Elder Aaron Buzzell, and joined the church in Strafford. He was ordained in Ohio, Jan. 19, 1840, by Rev.'s Ransom Dunn, D. M. L. Rollins, Josiah Fowler, and Amos Perry. He has preached in Lisbon, and Bath (Swift Water), N. H., Wheelock, and Albany, Vt., and many other places, and has been instrumental in the conversion of many. He now resides at Irasburgh, Vt.

Flanders, Rev. Thomas, was born in Alton, N. H., and ordained in 1825. He labored in New Hampshire and Maine, and died in 1839.

Flanders, Rev. Timothy, was born in Plaistow, N. H., Jan. 12, 1787. After his ninth year he went with his parents to live at Danbury. He was converted at about fifteen years of age, but soon fell away. Reclaimed when about fifty years old, he was ordained at the Third Wilmot church Sept. 29, 1840. He died June 17, 1849, aged 62 years.

Flanery, Rev. John D., was born in Dent County, Mo., Dec. 18, 1852. His parents were Isaac and Nancy A. (Tabbor) Flanery. Jan. 5, 1873, he was married to Esther A. Wood, and they now have four children. He devoted himself to God in 1872; received license in 1885, and was ordained Dec. 14, 1886, engaging in evangelistic work in the St. Francois Q. M.

Fletcher, Rev. Jabez, of Dixmont, Me., died May 13, 1878. He was born at Gray, Me., July 2, 1800, and at the age of twenty-four he was converted. About three years afterward he began to hold meetings, and was ordained at the June session of the Prospect Q. M., in 1833, at Dixmont. His early ministry was blessed in Dixmont, Prospect, Waldo, Monroe, Brooks, and on the islands along the coast. He was an advocate of all moral enterprises and a man of excellent spirit. His wife survived him.

Fletcher, Rev. Jonathan, died in Eaton, N. H., Jan. 17, 1881, aged 79 years. He was born in Maine, and early went to Albany, N. H. He received license to preach in 1838 of the Sandwich Q. M., and was ordained the following year. He was pastor of the Albany church till 1851, of the Third Eaton church the next three years, and of the Second Eaton church till 1871. From that year till his death he was pastor of the First Eaton Church. He preached also in Madison, Conway and Effingham. He was a good man.

Florer, Rev. Francis M., son of Rev. Alfred W. Florer, of the Cumberland Presbyterian church, was born in Indiana in 1850. He was married to Louisa J. Bittner in 1875, and has two children.

He was led to Christ about 1872, and, after serving as a licentiate, was ordained Nov. 21, 1886. He has engaged actively in revival work in the Clearwater Q. M., Neb., and has assisted in organizing three churches. His labors are characterized by devotion and personal sacrifice.

Florida. The churches in the western part of this state had their origin in influences from Georgia. See *Georgia*.

THE PUTNAM COUNTY Q. M., in the northeast part of the state, was organized May 31, 1885. It was composed of the Crystal Lake church, organized in 1878, and the Nashau and Pomona churches, organized in 1884. Rev's N. Woodworth, L. L. Harmon, and O. D. Augir were the principal promoters of the organization. R. F. Pouley is clerk. The people of that vicinity are forming an acquaintance with the denomination through the good work of this Q. M.

Fly, Rev. James, was ordained in 1822 and labored in Me.

Fogg, Dea. Edmund H., son of Isaac and Susannah (Hayes) Fogg, was born at Limerick, Me., May 15, 1818. He was a self-made man of sterling business principles. He was converted in Saco, Me., in 1838, and allied himself for life with Free Baptist interests. He was a trustee of Maine Central Institute. He was for many years a resident of Bangor, where he served the church as its honored deacon. He died Aug. 5, 1877, greatly esteemed. Aug. 23, 1846, he married Eunice E. Raynes, who survives him with one daughter, Annie A., wife of Rev. Geo. N. Howard of Lowell, Mass.

Fogg, Rev. E. T., died in Lewiston, Me., June 5, 1865, aged nearly 65 years. He was born in Pittsfield, N. H., June 26, 1809, and early lived at Montville, Me. He was impressed with the need of religion by the earnest prayers of his mother. At sixteen he was converted and openly acknowledged Christ while visiting friends in New Hampshire. He began to preach some five or six years later. He was ordained Sept. 8, 1836. His labors were principally within the Montville and Bowdoin Q. M's. He was earnest in the cause of temperance and anti-slavery.

Folsom, Rev. Abraham, died in Raymond, N. H., March 31, 1872, aged nearly 78 years. His father, Deacon Jacob Folsom, was one of the original members of the church in Tunbridge, Vt., and more than forty years deacon of the church at Williamstown. At the age of sixteen he was apprenticed to a printer. His reading and associations led him into infidelity, but after twenty years he became a Christian, and in a few years was ordained. His preaching was earnest. There were frequent conversions under his labors.

Folsom, Rev. Jeremiah, was born in Gilmanton, N. H., in 1781. He moved to Middlebury, N. Y., and was ordained by Rev. Nathaniel Brown in 1812. He was a strong, devoted and useful man, and a fit companion of Brown in the arduous work of that great harvest field. Churches were organized at Middlebury, Bethany and Leroy. At the Q. M., Aug. 20, 1814, in Bethany, together with Rev. Rufus Cheney and Wm. Burton, they ordained Herman Jenkins to the work of the ministry. Folsom and Jenkins went westward into Cattaraugus County, and organized a church at what is now Holland. In the summer of 1817, at Boston, some twenty-five miles south of Buffalo, they organized a church, and Folsom located himself there as pastor. After eleven years of untiring toil he was called away June 15, 1823, at the age of 41, leaving the churches which he had raised up to Rev. R. M. Cary, whom he had led to Christ. He had given time and energies almost gratuitously, and had been very useful.

Folsom, Rev. Moses, died in Effingham, N. H., Sept. 2, 1881. He was born in Tunbridge, Vt., Jan. 1, 1800. He was converted at the age of twenty-five, and soon he began to preach in New Hampshire and Canada. He was ordained at Worcester, Vt., June, 1840. About 1856 he moved to New Hampshire and preached in the towns of Camp-ton, Weare, Gilmanton, Brookfield and other places. For one or two years he was pastor of the first Ossipee and Wakefield church, and later of the church in Newfield, Me. His last pastorate was with the Second Effingham church. He

died suddenly of heart disease. He was an able minister.

Folsom, Rev. Peter, of Tunbridge, Vt., died February, 1832. Eminent for piety, he was taken from his station of usefulness at an early age.

Folsom, Rev. Peter, died in Wakefield, Mass., Sept. 2, 1872, aged 59 years. He became a minister when young, and engaged in the work with great devotion. In 1837, when a member of the church at South Berwick, Me., he was licensed to preach. The next three years he was at Taunton, Mass., during which time he was ordained. He was at Roxbury, Mass., a year, and for a number of years a member at Topsliam, Me. His health failed so that he gave up pastoral work about twenty years before his death. When strength returned somewhat he engaged successfully in a limited mercantile business.

Fonerden, Rev. William, of East Poestenkill, N. Y., died at Yorktown, Va., Nov. 18, 1880, aged 66 years. His last pastorate was with the church at Alps, N. Y. He was a good scholar, an able sermonizer, and his pure life was marked by fidelity to duty.

Fonville, Rev. Frederick, died April 21, 1835, in North Carolina, with Christian fortitude and resignation.

Ford, Rev. Henry M., son of Darwin E. and Julia A. (Smith) Ford, was born at Hillsdale, Mich., April 24, 1853. He consecrated his life to God in 1867, and studied at Hillsdale College 1872-79, graduating from the college and theological departments. License to preach was granted him in 1877, and three years later he was ordained, Professor Dunn preaching the sermon. He has ministered to the churches at New Lyme, O., and Lansing, Mich., enjoying several revivals and baptizing fifty-five converts. He is secretary and treasurer of the Michigan Y. M. Mission Board, and an efficient Home Missionary agent for the state. Sept. 8, 1880, he was married to Sadie B. Searle, and two children now bring sunshine to their home.

Ford, Rev. Josephus W., son of Richard E., was born in Washington County, Arkansas, Jan. 31, 1848. He

was married March 20, 1870, to Miss Eliza A. Young. Brother Ford was converted May 5, 1868, licensed Oct. 15, 1879, and ordained Aug. 15, 1880. During his ministry he has had the care of several churches in Arkansas and Missouri, and has taken an active part in organizing churches and Quarterly Meetings. For several years he has been a member of the Mission committee, his labors being chiefly in the Western Mout Zion Q. M.

Ford, Rev. William, of Belfast, Me., was born in Monroe, Me., March 30, 1813. His parents were Deacon William and Lydia (Reynolds) Ford. He became a Christian at the age of eighteen. He received license to preach in September, 1859, and was ordained in September, 1860. He has been pastor of the First Monroe, Belfast, Swanville and South Brooks churches, and had revivals in all but one. He has married many couples and attended many funerals. He is now (1887) suffering from paralysis. He has often been moderator of the Penobscot Y. M. In 1835 he married Miss Betsey C. Clements (deceased). His second marriage was to Miss Mary Durham. Of his six children, two sons were in the army and one preaches the gospel.

Foreign Mission Society. The attention of the denomination was first particularly directed to foreign missionary work by a letter from the Rev. Amos Sutton, D. D., then a missionary of the English General Baptists. This letter was published in *The Morning Star* of April 13, 1832. It was written at Puri, Orissa, India, where he was stationed, and contained a vivid portrayal of the horrors connected with the worship of Jagannath, and the appeal, "Come, then, my American brethren, come over and help us!" Interesting providences opened the way for this appeal. Mr. Sutton's second wife was an American lady, the widow of Rev. Mr. Coleman of the American Baptist Mission in Burmah. From her Mr. Sutton learned that the Freewill Baptists were like the General Baptists, denominationally, and that their organ was *The Morning Star*, and by her he was in-

duced to write the letter. The address of the paper she could not recall; but, after the letter had lain in Mr. Sutton's desk for months, a copy of the *Star* reached them in the wrappings of a package from England. Then the letter was sent; and, after a long time, it was received and published.

The leaders of the Freewill Baptist denomination were full of missionary zeal (though as yet it had not been drawn out toward the heathen), so there was a quick response to Mr. Sutton's call; and, after correspondence and counsel, it was decided to organize a foreign missionary society. The first meeting for this purpose was held by Rev.'s John Buzzell, Hosea Quinby and others at North Parsonfield, Me., in the autumn of 1832. It was convened in the old meeting-house, since taken down, where John Buzzell preached so long. An act of incorporation was obtained from the Maine Legislature, and approved Jan. 29, 1833. On March 6 they met again at North Parsonfield to complete the organization. The Freewill Baptist Foreign Mission Society was the name chosen. The constitution and by-laws were adopted on March 9, and on April 20 the election of officers was completed. John Buzzell was the first president and held the office thirteen years.

The constitution has been amended several times. In 1883 the name was changed to The Free Baptist Foreign Mission Society, and the society opened its doors to all holding the doctrines of the Free Baptists. The relation of the society to the churches is given in Art. 2: "The membership shall consist, first, of delegates from such churches of Christ, or associations of Christians, as hold to salvation through faith and believers' baptism, the same having been approved by a vote of the society, and having contributed \$100 to its fund during the current year, *provided*, that one delegate only shall be sent by each church or association; and, second, of any person who has been accepted by vote, and who has paid during the year \$20 into the treasury. Any person may be a member one year on being accepted by vote and paying \$2 into the treasury of the so-

ciety." The executive board of the society consists of fifteen members, of which the president, recording secretary and corresponding secretary are members *ex officio*. The others are elected four each year, and hold office three years.

Soon after the formation of the society Mr. Sutton came to America, while on a furlough, and by his presence and words greatly increased the interest which his correspondence had aroused. At the session of the New Hampshire Y. M. at Gilford, in June, 1834, he addressed about three thousand people. They were deeply moved by his fervent plea. Its effect on the leaders of the denomination is shown by the exclamation of Rev. David Marks, in a report for *The Morning Star*: "How criminal has been our ignorance and neglect of this holy enterprise, and how wonderful that providence which has illumined our darkness!" "The collection at that time was," says Mrs. M. M. H. Hills in "Missionary Reminiscences," "probably the first one of any note ever given by Freewill Baptists for foreign missions." Though but \$100, it was remarkably large for the times and in view of the fact just stated.

Mr. Sutton acted as corresponding secretary of the society one year, 1834-35, and so aided in its plans that by September, 1835, the sum of \$2,653.37 was in its treasury and two men with their wives were ready for the mission field. This noble missionary, to whom under God the origin of the Free Baptist Foreign Mission is due, exerted a considerable influence in other denominations also, and was instrumental in founding another mission while in this country. The Baptists were induced by him to begin their mission to the Telegus, which has been so abundantly useful, and Mr. Day, their first missionary to that field, sailed with him on his return to India.

The home department of the Foreign Mission Society has had the services of most excellent men, and the work of sustaining the mission has generally been vigorously prosecuted; but, owing in a large degree to the lack of an adequate missionary training in the constituency of the society, zeal for missions

has been largely spasmodic, and in consequence the work of the field has suffered. Yet there has been great gain in systematic and constant support of the mission.

Among those who have done valuable service at home for the mission are the following: Elias Hutchins, corresponding secretary from 1841 to 1859; Wm. Burr, treasurer from 1837 to 1866, who served without salary, and C. O. Libby, corresponding secretary from 1861 to 1876, and treasurer several years, during which the work of the society was systematized and its receipts were increased.

Rev. O. R. Bacheleer, M. D., while at home on a furlough, was instrumental, in 1856, in enlisting the Free Baptists of New Brunswick in the work of missions. In 1864, Rev. J. L. Phillips D.D. still further engaged them in the support of the mission. He was adopted by them as their missionary, and by them sustained until his return in 1878. Their society has also contributed toward the support of other missionaries in this mission, and does so at present.

The Free Baptists of Nova Scotia organized a society in 1868, and adopted Miss Julia E. Phillips (Mrs. Burkholder) as their missionary. Their funds still aid in the mission. Miss Phillips was afterwards supported for a time by an undenominational society of ladies in New York City, led by Mrs. P. S. Upham, widow of Professor Upham, of Bowdoin College.

The women of the denomination have for many years assisted in the work by an organized society. See *Woman's Missionary Society*.

The receipts of the Foreign Mission Society, up to Aug. 31, 1888, including the Bible School fund, but not including the receipts of the Woman's Missionary Society, amount to \$435,407.52. The average annual receipts during the decade which began with the year 1835-36, the next year after the missionaries sailed, were \$2,424.48; in the second decade, \$4,537.58; in the third, \$6,042.99; in the fourth, \$12,243.34; in the fifth, \$13,698.32; and in the last three years, \$14,429.05.

Besides the above, a large amount has been received by the missionaries from

European and native gentlemen in India, also some from friends in England; but since their acknowledgments of these receipts are commingled with those of individual gifts from America, the sum can not be stated. As some indication of the amount, it may be noted that in the two years 1881 and 1882 a sum exceeding \$4,000 was thus received by the missionaries. About one-fourth of this was from private sources, some \$600 from "other sources" and the remainder from government grants-in-aid. In the year covered by the report of 1888, over \$2,600 was received in India, of which about \$570 was from private contributions. It will probably be safe to estimate the amount received in India since the beginning of the mission at not less than \$20,000 from private sources, and \$80,000 from the government. This money was received for schools, famine orphans or other children in the care of the mission, zenana work, buildings, etc.

The recent contributions of the denomination to this society amount to 17.2 cents per capita, which is more than double the rate thirty years ago. The average annual expense of the home department during the three years ending in 1888 has been \$1,227.98, or 8½ per cent of the average receipts.

The society has made the annual salary of a missionary and his wife \$800; of a single man, \$500; and of a single woman, \$400. In addition to the regular salary, allowances for house-rent and various necessary expenses have been made, and five dollars a month has been appropriated to the support of each child of the missionaries. An allowance is also made for the necessary outfit. This, with the cost of the passage, amounts to about \$550 for each missionary.

Thus, after a useful service of more than fifty years, the society is prosecuting its work with increased efficiency, and its constituency is sustaining its work with increased gifts. Rev. O. B. Cheney, D. D., is the president, Rev. T. H. Stacy, the corresponding secretary, and Rev. Arthur Given, the treasurer.

For a description of the field where the mission work is carried on see *India Mission Field*. For an account of the work in the field see *Mission in India*.

Forrest, Rev. John, son of John and Anna (Frost) Forrest, was born in Sutton, Vt., April 18, 1831. He was converted at the age of twelve, in 1843, and licensed by the Methodists as local preacher in 1880. He united with the Free Baptists in 1884, and was ordained by them May 13 following, at South Barton. The church has been built up under his faithful labors. Nov. 20, 1849, he married Abigail E. Downing; they have four children, three of whom are Christians.

Foss, Rev. A. T., was ordained in New Hampshire in 1827, and preached in that state and in Maine. He lived in Dover, N. H., and was one of the pioneers of the Great Falls church.

Foss, Rev. Joseph, of Brighton, Me., died Dec. 29, 1852, in his 88th year. He was born in Lee, N. H., and was converted about sixty years before his death. Ten years later he began to preach the gospel, and continued in the ministry for half a century. He moved to Brighton about 1812. Working on the new land through the week, he went out to preach guided by spotted trees. He lived beloved and died lamented. He left eighty-three grandchildren at the time of his death.

Foss, Rev. Tobias, son of William and Polly (Babb) Foss, was born in Strafford, N. H., Feb. 2, 1813. He entered the academy in his native place in 1834, and was converted July 20, 1835. He was licensed May 23, 1843, and ordained by the New Durham Q. M., Jan. 14, 1846. April 13, 1848, he married Miss Margaret Sloper, and has three children. From 1844 to 1862, when his health failed, he held pastorates with revivals as follows: at Epsom, Raymond, Rochester, Pelham, Wolfborough, and Alton, N. H. He baptized forty-one. He now resides at Pelham, N. H.

Foster, Rev. Charles W., son of Benjamin S. and Esther P. (Jenkins) Foster, was born in Harrison, Me., Feb. 3, 1836. From seventeen to twenty years of age he was a student at Bridgton Academy and Westbrook Seminary. He married, Feb. 8, 1859, Frances A. Libby. Of four children three are living. In 1870, March 30, he was converted in

the Methodist church at South Harrison. After three years he yielded to a call to the ministry, and preached his first sermon in the Grand Hill schoolhouse in York. He was licensed in 1874, and ordained by the York and Cumberland Christian Conference Oct. 19, 1875. He became pastor of the First Christian church at Bridgton, Me., where about fifty persons were converted or reclaimed. In 1878, June 21, he united with the Free Baptist church at Bridgton. He has been pastor of the Weld church two years, and of the Madrid church two years. Since 1882 he has been pastor of the Phillips church. He also has the care of the Kingfield church. He was treasurer of the town of Bridgton three years.

Foster, Rev. C. C., son of Moses B. Foster and nephew of Rev. Elias S. Foster, was born in Gray, Me., April 12, 1837. His parents were from Quincy, Mass. Encouraged by a pious and hopeful mother he at length entered the Theological School at New Hampton in 1867, with satisfactory preparation, and began a pastorate at North Tunbridge, Vt., before the close of his last term. About this time he married Miss Anna Flanders, of Dover, N. H. He received license from the Strafford Q. M. and was ordained at Tunbridge about 1870. He was three years in Vermont, seven years in the New Durham Q. M., N. H., two years at New Durham, and four years at three different places in Strafford. He then spent several years in eastern Maine, preaching three years at Garland and one at Abbottsville. He is now at Candia Village, N. H. In most of his pastorates he has had revivals.

Foster, Rev. Elias S., son of Moses and Betsey (Edwards) Foster, was born at Gray, Me., Oct. 25, 1819. He was converted in 1834, and in 1840 attended the Gray High School. Licensed in 1853 by the Cumberland Q. M., he was ordained by the Otisfield Q. M. in 1856. He has held pastorates in Maine and New Hampshire. He married Clara A. Foster June 25, 1843, and has six children living. Throat disease caused cessation from active labors for several years.

He died in Bridgton, Me., May 7, 1888, aged 68 years.

Foster, Rev. Geo. R., was born in Oswego County, N. Y., July 3, 1845. His parents were Thomas and Jane (Squires) Foster. At the age of fourteen he consecrated himself to Christ, and later in life, feeling himself called of God to the gospel ministry, he was given a license to preach in 1876, and received ordination by the Freewill Baptists in 1877. He has had successful pastorates at Otselic, Smyrna, Odessa and North Parma, N. Y., and has baptized 147 converts. He entered upon his present pastorate at Lansing, Mich., April 1, 1888. Brother Foster was educated at Falley Seminary and Hillsdale College. In 1865 he was married to L. S. Breed.

Foster, Rev. John, was born at Tewksbury, Mass., in 1781. He was ordained in Maine in 1813. In November, 1819, he had a wonderful revival at Wilton. Feb. 1, 1824, he gave the charge in the ordination of Elias Hutchins. In November, 1826, he was one of the committee of twelve to whom the Y. M. referred the call for the establishment of a General Conference. He was a member of the third General Conference. The first Sabbath-school of the denomination of which we have any record was sustained by his influence and aid in Wilton, in 1819.

Fowler, Rev. Benjamin J., a native of Mohegan, Conn., and one of the Brothertown Indians, was ordained in New York in 1819, and died in Manchester, Wis., Dec. 12, 1848, aged 73 years. He was much loved as a good citizen and philanthropist, and was respected as a faithful minister. In his advanced years he supplied the Manchester church, preaching his last sermon December 2. His interest in the cause continued to the last.

Fowler, Rev. Josiah, was born in Thetford, Vt., July 29, 1794. His father was a native of England, a cooper by trade, and lived in humble circumstances, which compelled the children early to form habits of industry. Brother Fowler, at the age of thirteen, when without religious counsel, gave himself to God; he became connected with the Free Bap-

tists when twenty-one, and while teaching in Canillus, N. Y., preached his first sermon in his schoolhouse. He received license April 30, 1816, and ordination Aug. 20, 1819, Rev's N. Brown, N. Ketchum and J. N. Hinckley serving on the council. He became an evangelist, and was greatly blessed. Before ordination, in his own town, at Nelson Corners, in Richmond and Livonia, converts were multiplied. Others baptized them and a church was organized. In 1817, thirty more were baptized as the result of another revival in Richmond. He began to baptize in Walworth. In Conesus he baptized thirty-five. In Sparta a great revival was had. He preached also in Springwater, in Cohocton and in Burns. Several churches were thus organized, and the Allegany Q. M. was raised up. Nine of the converts in this vicinity became ministers. In 1836 Bro. Fowler became a member of the Ohio and Pennsylvania Y. M. and was active in the work, serving as pastor at Mecca, O., Wellsburgh and Big Bend, Pa., and organizing the Bazetta, O., church. About 1850, becoming feeble in health, he made his home at Kingsville, O., where his son was teaching, and preached as health permitted. A few months before his death he sought relief in a change of climate, but without avail, and died in Wyocena, Wis., Dec. 29, 1864. Brother Fowler was esteemed as one of our ablest ministers. He had strong religious sensibilities, and was greatly blessed of God in his chosen line of work. Two of his sons served as officers in the civil war; one became an attorney, and one professor of mathematics in Hillsdale College.

Fowler, Rev. Spencer J., son of Rev. Josiah Fowler, was born in Groveland, N. Y., Feb. 1, 1825. Stimulated by the kind words of a lady from Oberlin, O., assuring him that it was possible, he without aid beyond the gift of a single dollar fitted for college, and spent two years at Hamilton, one at Yale, where he distinguished himself in mathematics, and one at Union, graduating in 1849. The next year he was married in Geneva, O., to Miss Elizabeth M. Crawford. He was connected with Ge-

auga Seminary, Ohio, for a time, and in 1850 took charge of the academy in Kingsville, O., continuing there four years. He had consecrated himself to God when eleven years of age and was ordained in 1857. The chief work of his life was in connection with Hillsdale College. In 1856 he entered upon his duties as professor of mathematics and natural philosophy, a position which he filled with credit until his death. Casting in his lot with the college in its infancy at a time when its existence depended upon the sacrifice of its servants, it may be truly said his life was given to the cause of Christian education. He was a man of more than ordinary energy and consecration to his life work.



Rev. S. J. Fowler.

He never shirked any duty, but in the class room, in the faculty meeting, as trustee and as member of the prudential committee, was always prompt, accurate and efficient, respected by his associates and loved for his kind helpfulness. Added to his manifold duties in the college, the meager salary then paid compelled him to serve also as pastor of neighboring churches, and in this capacity also he was useful. He acted also as solicitor in raising funds for the college and added more than \$20,000 to its permanent funds. These incessant labors so affected his health that, in 1875, he requested leave

of absence from college duties, and, seeking rest near the sea, after a short illness he died at Saco, Me., Aug. 28, in the fifty-first year of his age. In his early death the students, the college and the denomination sustained a great loss.

Franklin, Rev. Joseph R., son of Joseph and Jane (Speer) Franklin, was born in London, Eng., August 14, 1849. He studied at Nichols Latin School at Lewiston, Me., and graduated in the class of '82 from Bates Theological Seminary. Converted in September, 1878, he was licensed in the fall of 1881, and ordained August 31, 1882. He settled as pastor of the White Rock and Little Falls churches, in Gorham, Jan. 1, 1882. He became pastor at North Berwick, Jan. 1, 1885, and the church was repaired at a cost of \$1,500. He was pastor of the churches in Sheffield and Wheelock, Vt.; in 1888 of the First Rochester, N. H., church, and 1889 of the East Charleston, Vt., church. He married Dec. 24, 1874, Miss Rosa Frazier, who died leaving one child, Nov. 8, 1883. He married Nov. 24, 1887, Miss Laura M. Bickford, of North Danville, Vt.

Frazer, Rev. John, died at Phoenix, N. Y., Feb. 20, 1858, aged 73 years. He was ordained in 1841, and was connected with the Schroepel, East Syracuse and Phoenix churches of the Oswego Q. M. from 1844 to his death. He was conversational in his mode of address, amiable in manners and much loved by all.

Frazier, Rev. Samuel, a native of New York, died in Goshen, Ind., Sept. 7, 1860, aged 58 years. He was converted at the age of eighteen, joined the Scriba church when twenty-one at its organization, subsequently moved to Michigan, and was ordained at Wheatland in 1847. He moved to Indiana six years before his death.

Free Baptist, The. The Association of Free Baptists of the Northwest—which was later merged into the Western Association—at its first annual meeting at Wykoff, Minn., Oct. 4-6, 1881, formally and unanimously resolved that "a weekly denominational paper in the Northwest is necessary to the full success of Free Baptist interests and institutions";

recommended that, if one were established, it be known as *The Free Baptist*, and be published at Minneapolis, Minn.; appointed J. F. Locke, J. D. Batson, J. H. Moxom, C. R. Calkins and A. G. Brann a committee with full power to carry into effect a suggestion made by Rev. A. A. Smith, which suggestion the records of the meeting do not explain, though they imply that the committee were to negotiate with Mr. Smith for the conduct of the paper, and made pledges of a small amount toward issuing a trial number.

In a short time that number appeared, but the immediate results were so meager as to afford little hope that the 1000 subscriptions, the obtaining of which was at Wykoff made a condition of publication, would be obtained except by prolonged efforts. That the enterprise was not without unwavering friends was demonstrated by the publication, under date of June 7, 1882, of the initial number of eight pages, respectable in size, creditable in matter and make up, with A. A. Smith as editor, E. W. Stevens publishing agent, and J. Frank Locke business manager—three men who dared trust their associate brethren enough to devote themselves to a cause which then did not, in human view, give promise of a half support to even one man, with a better prospect that they must, at their own cost, conduct a paper involving actual loss with their gratuitous services. Rev.'s R. A. Coats, C. H. Davis and J. H. Walrath and Professor O. G. Augir were corresponding editors—the first of a list subsequently changed and enlarged until it has included several other worthy men, embracing some of the leading men of the denomination and representatives of other bodies.

Lack of support from the denomination and the stern necessities of life soon made their impression, and on Nov. 1, 1882, the paper came out with only Messrs. Smith and Locke in command. A few weeks later, Jan. 24, 1883, less than eight months from the first number, Mr. Smith took up the practical work single-handed, Mr. Locke assuming some of the debts contracted by the paper conducted for the common good. With the same number the paper began its

visits to the homes of subscribers of *The Open Door*, with which a combination was formed, with Rev. J. E. Cox conducting the "General Baptist Department"—a department subsequently maintained, at different times, by Josephus Latham, D. B. Montgomery and W. P. Hale. On Nov. 19, 1884, however, the union of the two papers came to an end, and *The Free Baptist* again assumed its original independent rank.

With the beginning of the third year, June 4, 1884, the paper was enlarged. Long prior to this the man on whose shoulders the great burden fell had experienced the depressing monotony of incessant toil in the midst of difficulties growing more numerous as the novelty wore away. The General Conference of 1883 approved the raising of an endowment fund for the paper, proposed by the Western Association, and the latter Association repeatedly indorsed Mr. Smith's course, but was unable to render the assistance so much needed and often not so much as was pledged.

Acting as editor, publisher, pastor for a church, and called upon for church dedications and all sorts of denominational demands, Mr. Smith continued to sorely overtax his energies, already reduced by a prolonged illness and by the sorrows following the death of his wife. The crisis came on Dec. 24, 1886, when he left the cheerless office ill, never to return. Suffering intensely a few days, he passed to his reward on the morning of Jan. 5, 1887, no one knowing when his spirit went out, and the paper of that date appeared in heavy mourning, with a brief announcement of the common sorrow. Mr. J. W. Mauck, who had temporarily taken a part of the work during Mr. Smith's illness, upon the latter's request, was called in and stopped the press to supplement the sad announcement with the assuring words, born of his faith that God was in the work: "*The Free Baptist* will, of course, be issued as usual, provision having been made for all its needs." He remained in charge during those dark days when many supposed the continuance of the paper depended upon the life of the man who had so long sustained it. Devoting

time which he could command in connection with his regular business, he soon found brethren far and wide were quick to assist in supporting the paper, the death of the editor also making effective the plea for payment of dues, and vigorous work brought receipts of money and new subscriptions not known before in the history of the paper, until debts were paid which had seriously embarrassed the paper and the loss turned out to be the financial good of the enterprise.

The Western Association convened at Waterloo, Iowa, early the following February, voted to purchase the interest of the heirs of Mr. Smith, and chose Mr. Mauck as temporary editor, his name as such appearing first with the issue of February 9. Another meeting of the association in the following April resulted in the incorporation of the Western Free Baptist Publishing Society for the conduct of the paper, with stock to be held by all who would subscribe, the association conveying its title to the society. Soon after the completion of the new organization, the entire ownership of the paper, with the small endowment fund of the Western Association, passed to the society.

The officers of the society accepting the resignation of Mr. Mauck, he formally retired with the issue of June 15, 1887, though taking an active part with others pending the advent of the next editor, Mr. A. J. Marshall, with the number of July 27, 1887. During these periods the circulation of *The Free Baptist*, and of subscriptions to the stock, grew apace, and a notable impulse was given to the enterprise by Mr. Marshall. March 28, 1888, it was enlarged to a sixteen-page paper, four columns to the page, and August, 22, Mr. R. M. Lawrence became editor, the paper continuing its prosperity as before. Indeed, the steady growth in the face of what would appear to us as well-nigh insurmountable obstacles, confirms the friends of the paper in the conviction that it is God's ordained instrument for his work. Without a formal indorsement of the denomination in its general representative gatherings, it has risen to a place of recognized power, deserving support from all quarters for its own good and the prosperity of Free

Baptist interests. Its subscription list was increased sixty per cent during the year 1887, and it is confidently believed that its growth will suffer no check until it has been placed on a safe financial basis. Upon its continuance depends the existence of many Western churches and other institutions.

Free Baptist Herald, The, an eight-page, twenty-four column monthly, was edited and published at Hampton, W. Va., by Rev. J. E. Cox. It was devoted especially to the interests of the denomination in the South, and had readers in other states. It was a vigorous sheet, commencing its course in October, 1884, and in its four years of activity accomplished much good.

Free Communion, was not a question under discussion at the time of the beginning of the denomination. The utter lack of sympathy between Congregationalists and Baptists led each body to desire communion only with those of its own sect. The question first arose in our denomination at a conference in the New Durham church, Sept. 12, 1781. Then all seemed to have been agreed in the propriety of communing with such as had been immersed. But wishing to be right in their position towards all Christians, the inquiry was raised, "Is it duty to commune occasionally with such as have not been baptized by immersion?" After long deliberation it was referred for further consideration, and resumed at another conference the same week. At the second session of the Q. M., which was held in March, 1784, the Woolwich church introduced the subject. But as no desire for the practice had arisen, the question was waived for the time. Soon the question became a practical one at New Durham, and in 1785 the church voted, "We believe it duty, for the future, to give leave to such brethren as are not baptized by immersion whom we fellowship in the spirit, to commune with us occasionally if they desire it, and to have the liberty of all church privileges." In December the Q. M. confirmed the decision unanimously, with the exception of one, a licensed exhorter, and the next year it was reconsidered and unanimously

re-affirmed. Three years after this there is recorded the first instance of "a general invitation being given." Thus early and permanently was the question of communion settled on the broad basis of Christian character, where John Bunyan had placed it one hundred years before, and where Robert Hall was contending it should be placed; where the best Baptists in England, on our frontier and up and down the world's many missionary fields are placing it, and, without a doubt, where Jesus Christ will himself place it in heaven.

Free Communion Baptists. See *New York*.

Freedmen's Mission. See articles on the *Home Mission Society*, the *Shenandoah Mission*, and the *Cairo Mission*.

Freeman, Rev. Allen M., was born in Cumberland, R. I., July 13, 1837. His parents were Willard and Olive (Weston) Freeman. Converted at the age of sixteen, he studied at Woonsocket and in the academy at North Scituate. He was ordained at the Cumberland Q. M., Me., Sept. 1, 1869, and held pastorates at Standish two years, at Farnumsville, Mass., five years. After two years at Waterbury, Vt., and two years at Tunbridge, he was called to the First church of Manchester, N. H., where he remained three years. During this pastorate sixty-one persons were added to the church, a debt of over \$3,000 was paid, and the church edifice remodeled. April 1, 1886, he accepted a call to Springvale, Me. He has baptized about seventy converts, and added about one hundred and twenty-five to the churches (1887). He was married in 1861 to Miss Emeline Richardson, of Smithfield, R. I., who died in Grafton, Mass. In 1876 he married Miss Lydia S. Chase, of Grafton, Mass. They have two children.

Freeman, Rev. Howard M., son of Jacob and Mary (Hodgekins) Freeman, was born in 1842, in Pittsfield, Me. He was married in 1880, to Ella L. Meeker. He turned to God in 1863, was licensed in 1878, and was ordained by the Grand Rapids Q. M. in 1881. He has held two pastorates, and is now connected with the Lisbon church.

Freeman, Rev. James W., was born in Tennessee, in 1840. His parents were Samuel P. and Sarah (Williams) Freeman. He was married to Parmelia E. Wright in 1861; converted in 1873, and ordained Nov. 27, 1879. His ministry has been in the Looney Springs Q. M., Ill., where he has organized two churches, continuing with them until they were established and ministering also elsewhere. He has baptized about seventy converts.

Freese, Rev. Forrest E., son of Paul D. and Alice B. (Harvey) Freese, was born in LaGrange, Me., May 2, 1853. He was converted at the age of eighteen. Until 1881 he was engaged in teaching, and also studied at Maine Central Institute, Pittsfield, Me. He was licensed in 1881. In 1884 he graduated from Cobb Divinity School, preaching meanwhile two years at New Gloucester, where his labors were blessed. He became pastor of the Madison Bridge and North Anson churches. The former built a house of worship. In 1886 he gave up the pastorate of this church but retained the North Anson church. In 1887 he was town clerk and supervisor. In 1888 he became pastor at Atkinson. He was married Sept. 3, 1872, to Miss Olive D. Smart.

Freewill or Free Baptists, The, in the United States formed their first church in New Durham in 1780, with Benjamin Randall as pastor. The causes which led to their rise had been in operation for years. State Congregationalism was usurping everything at the centers, but assuming the extreme type, as seen later in Dr. Emmons, without always possessing the fire and devotion of President Edwards. The religious needs of the community were not satisfied. Men everywhere were discussing theological phases of religion; frequently the most learned were bitterest opposers of spiritual religion in its revival type. Hyper-Calvanism enthroned, dethroned human agency and established a form of fatalism. In ministerial preparation collegiate erudition was substituted for scriptural regeneration. The state was taxed to support the church. Infant baptism swelled church member-

ship and brought all kinds of worldliness within the very ranks of Zion. Religion was cold and formal, if not dead. But the gloom is soon to give way before the dawn. Jonathan Edwards is soon stirring his brethren, the Congregationalists, with burning words which are read on both sides of the sea. George Whitefield and John and Charles Wesley, from the ranks of the English Episcopal church, are scattering abroad up and down America fires of Pentecost. Count Zinzendorf is planting his Moravian missions among our Indians.

In 1766 a few pious emigrants from Ireland introduced Methodism into New York. In 1769, on receiving an appeal from the New York brethren, two preachers went as volunteers to New York City and Philadelphia. Their work was interrupted by the Revolutionary conflict. In 1784 American Methodism was permanently organized by Doctor Coke. Their first New England church was organized among the hills of Connecticut in 1789.

From the days of Roger Williams the Baptists had been exerting an influence among the rising settlements of America. The first Baptist church in the British Empire was organized in London in 1633. The first in America and the second in the British Empire was formed in Providence, R. I., in 1639. During the next hundred and fifty years, Baptist sentiments, largely of the Arminian type (see *Arminian Baptists*), were promulgated from Rhode Island to the Carolinas. The Calvinistic Baptists, with an educated ministry, taught a limited atonement among these liberal Baptist churches, and drew away most of them to their views. In September, 1765, Dr. Manning became the first president of Brown University. In 1770 eleven Baptist churches had been established in New Hampshire, ten in Maine and one in Vermont. For the next fourteen years a church a year was planted by the Baptists among the rising settlements of New Hampshire. In the silence concerning speculative theology incident to revival work in a newly settled country Randall came. He organized the Durham church as a Baptist church (see *New Hampshire*). There was something

about the preaching of Whitefield, Randall's father in the faith, that stirred up Arminian sentiments among his converts. Under his burning utterances men felt that they were sinners, and knew they could escape from the wrath to come. Whitefield, though he was neither Arminian nor Baptist himself, yet had a method of interpreting and applying Biblical truth which prepared the way for the adoption of the Baptist views of immersion and of church independence. Randall with his enthusiasm in spiritual worship was not at home among the Congregationalists. He was troubled in his heart about a limited form of baptism. Going to Berwick, Me., he was baptized by the first Baptist minister ordained in the state on the very day of the ordination, and united with the church. He began his New Durham ministry in 1778. He preached a free, full gospel for "whosoever will." And now the Baptists began to call him to order for not teaching the dogmas of the Genevan reformer. Though they had not previously exhibited the bare bones of Calvinism, they yet had them along, and when occasion required they brought them forth and held up for adoration the hideous skeleton. Randall refused to bow. He showed as little relish for a limited atonement as he had previously shown for a limited baptism. After a trial of two days at Lower Gilmanton in June, 1779, during which the audience was permanently divided, Randall was formally disfellowshipped and the denomination was born. See *Benj. Randall*. The very church in which the anathema was pronounced has perished, and a church of Randall's order has taken its place. Two of its members, Edward Lock and Samuel Weeks, present on that memorable day, soon after became fully identified with Randall. In August, a branch of the Berwick church at Crown Point (now in Strafford) was organized as a separate church. Randall was refused a letter by the Berwick church to unite with it. In March, 1780, he united without a letter. The pastor, Rev. Tosier Lord, received him, and the next month, assisted by Edward Lock and John Shepherd, ordained him. Rev's Pelatiah Tingley and Daniel Hib-

bard soon after united from the Baptists. These seven men—Randall, Lord, Lock, Shepherd, Tingley, Weeks, and Hibbard—stood together bravely as advocates of an unlimited atonement. They were strong-minded and energetic speakers. Tingley was thoroughly educated, and all of them, save Shepherd, had been licensed, and four of them ordained by the Baptists. Lord, Lock, Shepherd, Tingley, and Weeks lived to the advanced age of more than fourscore years.

The growth of a denomination is dependent largely upon the growth of its ministry. The increase of our people can be judged from the following record of the growth of the *Free Baptist Ministry before 1800*:

	<i>Ordained.</i>
1. Benjamin Randall,	April, 1780
[2. Tosier Lord,	October, 1776]
3. Edward Lock,	1780
4. John Shepherd,	1780
5. Pelatiah Tingley,	1772
6. Samuel Weeks,	1780
7. Daniel Hibbard,	—
<hr/>	
8. Joseph Boody, N. H.,	1785
9. John Whitney, Me.,	1785
10. Nathan Merrill, Me.,	1787
11. James McCorson, Me.,	1787
12. John Buzzell, N. H.,	Oct. 25, 1792
13. Isaac Townsend, N. H.,	Oct. 26, 1792
14. Daniel Lord, N. H.,	June 11, 1793
15. Zachariah Leach, Me.,	November, 1794
16. David Knowlton, N. H.,	Aug. 12, 1795
17. Francis Tufts, Me.,	1795
18. Winthrop Young, N. H.,	June 28, 1796
19. Aaron Buzzell, N. H.,	Oct. 18, 1798
20. Ephraim Stinchfield, Me.,	Nov. 8, 1798
21. Joseph Hutchinson, Me.,	1798
22. John M. Bailey, Me.,	1798
23. Richard Martin, N. H. Ordained by Calv. Baptist, 1795, joined Free Baptist	1799
24. Micajah Otis, N. H.,	Oct. 18, 1799
25. Joseph Boody, Jr., N. H.,	" " "
26. Simon Pottle, N. H.,	" " "
27. James Jackson, M. D., N. H.,	" " "
28. John Blaisdell, Me.,	Nov. 21, 1799
29. Gershon Lord, Me.,	" " "
30. Joseph Quinby, N. H., ordained in 1798; united with the Free Baptists in	1802
31. Peleg Hicks, Vt., ordained 179-; united with the Free Baptists,	Aug. 29, 1802

During the first ten years of our denominational growth more than twenty churches were planted through the zeal of our ministers. The Baptist church of Loudon and Canterbury discarded the doctrines of Calvinism about June, 1779. In August, 1779, a branch of the Berwick church numbering forty members, at

Crown Point in Barrington (now Stratford), was organized by Rev. Tosier Lord as a free church. Both minister and church were anti-Calvinistic. Soon after, a revival under the labors of Lord drew him to Shapleigh (now Acton), Me., some twenty miles distant, and a third free church was organized. These never formally united with the denomination, and afterwards became extinct. The Tamworth and Scarborough churches also were lost. *The Statistical Table in 1790*, taken from Stewart's History of the Freewill Baptists, presents the churches in chronological order, with the former name of the place in *italics*, inclosed in parenthesis. The name of each minister is set against the church with which he was probably connected. Ruling elders are inserted with unordained preachers, the latter in *italics*. See page 209.

These early churches were at first regarded as branches of the New Durham church. They each had monthly meetings to which all were expected to report. Randall baptized persons who united directly with the New Durham church though they lived twenty-five miles away. Their earnest leader and his co-laborers formed a bond of union and sympathy from the beginning for the growing denomination by ministering unto all the churches in person at least once a year. To provide for better discipline and acquaintance, a convention was called at Hollis, Me., on Saturday, Dec. 6, 1783, to consider the establishment of a permanent general meeting. A quarterly conference of the whole denomination was accordingly established. The record stands, voted, "to meet *quarterly* for the advancement of Christ's glorious cause," and from this circumstance the meeting was called *Quarterly Meeting*.

The Q. M. was regarded as the *Church*, while the local churches were generally called branches or monthly meetings. To the central organization was surrendered the right of rejecting members and of final action in all cases of difficult labor. The future sessions of the Q. M. were fixed as follows: At Gloucester the first Saturday in March; at New Durham the first Saturday in

STATISTICAL TABLE IN 1790.

Churches.			Ministers.	Ruling Elders and Unordained Preachers.
1.	1780.	New Durham, N. H.	Benjamin Randall.	Joseph Boody, Jr. Nathaniel Buzzell. Samuel Tasker. James Runnells. Isaac Townsend.
2.	"	Hollis, Me. (Little Falls.)		
3.	1781.	Tamworth, N. H.*		
4.	"	North Strafford, N. H. (Barrington.)	Joseph Boody.	
5.	"	Woolwich, Me.		Eben Brookings, Jr. Thomas Stillwell.
6.	"	Georgetown, Me. (Parker's Island.)		David Oliver.
7.	"	Westport, Me. (Squam Island, part of Edgecomb.)	Daniel Hibbard.	John Dunton.
8.	"	Bristol, Me.		
9.	"	Gorham, Me.	James McCorson.	John Cotton. Samuel Thombs.
10.	"	Scarborough, Me.* (Dunston.)		
11.	"	Durham, Me. (Little River.)		Levi Temple.
12.	1782.	Gray and New Gloucester, Me.	Nathan Merrill.	William Irish. Micajah Otis.
13.	1783.	2. Strafford, N. H. (Barrington C'n Pt.)		
14.	"	Parsonfield, Me.	Samuel Weeks.	
15.	1785.	Lincolnville, Me. (New Canaan.)		
16.	"	Paris, Me. (Number Four.)		
17.	1786.	Edgecomb, Me.	John Whitney.	
18.	1788	Canaan, Me.		
19.	"	2 Bristol, Me. (Redford's Island.)		
20.	"	Camden, Me. (Seguntecook.)	Pelatihah Tingley. (of Waterboro', Me.)	Daniel Philbrick. (of Pittsfield, N. H.) Joseph Hutchinson. (of Windham, Me.)
20 Churches.			8 ministers.	9 Ruling Elders. 7 Unordained Preachers.

*Probably extinct.

June; at Woolwich the first Saturday in September, and at Hollis the first Saturday in December. These became the regular meetings till the growing denomination compelled the adoption of the Yearly Meeting in 1791, and of a General Conference, at first annual, in 1827. See *Polity*, also *General Conference*.

Randall sought not to form a denomination, and was not anxious for the name. His people were called *Church of Christ, Baptist, New Durham Connection, Gen-*

eral Provisioners, Free Willers, and finally, in records dated in 1799, *Freewill Baptists*. Many of the fathers lived and died objecting to this last appellation, but the legal recognition of the denomination by the New Hampshire Legislature, in 1804, fixed the title of Freewill Baptist for the connection. The enactment of the Legislature read: "Resolved, that the people of this state commonly known by the name of *Freewill Antipedo Baptist church and society* shall be

considered as a distinct religious sect or denomination, with all the privileges as such, agreeably to the constitution."

The line of demarkation between Calvinistic and Arminian Baptists in Maine and New Hampshire was so faintly drawn that at the second session of the Q. M., in March, 1784, Job Macomber, a Calvinistic Baptist of liberal views, was present and chosen clerk. He preached on the Sabbath. This he could then do, for there was no similar association of churches in his own body. But the New Hampshire Association was formed the next year, embracing the few Calvinistic churches in Maine. The New Durham Q. M. now agreed to send the body a fraternal letter. So a letter full of sympathy and good will was prepared, approved and sent, Randall alone voting in the negative. An answer was received and a reply was returned, but nothing further of the correspondence is known. The issue on the communion question had

not been raised. The great controversy among Baptists then involved but three questions: perseverance, the freedom of the will, and the extent of the atonement. The Free Baptists early took a resolute stand in behalf of open communion and of Christian fellowship. See *Free Communion*.

While the denomination was perfecting its internal organization and defining its doctrinal position it was extending its borders. About 1792 the first church was planted in eastern Vermont. One of the four sessions of the Yearly Meeting was transferred to that state in 1808. Q. M's were forming through emigrations from the churches already organized up the Kennebec river and beyond the Green Mountains in Vermont and far on among the new settlements in New York and Ohio. The growth of the denomination during this period may be judged from the table of *Quarterly Meetings* organized prior to 1830.

QUARTERLY MEETINGS ORGANIZED DURING FIRST 50 YEARS.

Order.	NAME.	Yearly Meeting to which they belong.	Organized.	No. Churches when organized.	Churches in 1830.
1	New Durham	New Hampshire	May 23, 1792	4	30
2	Edgecomb	Maine, Eastern (<i>Ken.</i>)	Jan. 21, 1795	11	11
3	Farmington	"	Jan. 21, 1795	5	24
4	Gorham (Cumberland)	Maine, Western	1796	20	20
5	Parsonfield	"	1798	4	26
6	*Unity	New Hampshire	1799	4	
7	Strafford	Vermont	June 26, 1802	5	14
8	Hardwick (<i>Wheatlock</i>)	"	Aug. 28, 1802	6	17
9	Montville	Maine, Eastern (<i>Penob.</i>)	1810	3	27
10	Sandwich	New Hampshire	Aug. 19, 1812	10	37
11	Weare	"	Aug. 19, 1812	6	16
12	Bethany (<i>Genesee</i>)	Holland Purchase	Jan. 2, 1813	3	20
13	Erie	"	June 6, 1818	5	18
14	Benton (<i>Yates, etc.</i>)	"	1818	11	11
15	Huntington	Vermont	Sept. 12, 1818	4	12
16	Owego	Susquehanna	May 27, 1820	4	8
17	Rhode Island	R. I. and Mass.	Oct. 13, 1821	3	13
18	Huron	Ohio (<i>Ohio North</i>)	June 29, 1822	3	5
19	Gibson	Susquehanna	Aug. 31, 1822	6	9
20	†Athens	Ohio River	(Aug.) 1823	4	
21	Miami	Ohio	Jan. 10, 1824	2	
22	Exeter	Maine, Eastern (<i>Penob.</i>)	Jan. 1824	7	23
23	Wayne (<i>Ashubula, etc.</i>)	Hol. Pur. (<i>Ohio and Pa.</i>)	May 28, 1825	3	7
24	Bowdoin	Maine, Eastern (<i>Ken.</i>)	Oct. 1, 1825	12	21
25	Cookstown	Pennsylvania	(March) 1825	3	
26	Spafford	Susquehanna	1825	2	4
27	*Ontario	Holland Purchase	Oct., 1825	8	7
28	Marion	Ohio (<i>Marion</i>)	Aug., 1826	4	7
29	Strongsville (<i>Medina</i>)	Ohio (<i>Ohio North</i>)	June 2, 1827	3	
30	Encosburgh	Ohio	Oct. 11, 1827	9	15
31	Stansstead	Vermont	Feb. 2, 1828	7	8
32	Anson	Maine, Eastern (<i>Ken.</i>)	Oct. 11, 1828	23	24
33	*Dover	(In Vermont)	Dec. 6, 1828	7	6
34	Allegany (<i>Freedom</i>)	Holland Purchase (<i>Gen.</i>)	Oct., 1829.	4	4

*Now extinct.

†Been reorganized.

‡Yearly Meetings to which they belonged.

In 1830 but seven Y. M.'s had been organized. In 1792 the four annual sessions of the Y. M. had one book of records. In 1808 one of the sessions of the Maine Western Y. M. was merely transferred to Vermont. The Holland Purchase and Ohio, added in 1828, and the Susquehanna, added in 1829, reported to the fourth session of General Conference. At this fiftieth anniversary of the birth of the denomination, seven

Y. M.'s with two Q. M.'s comprised the entire body. During the next fifty years *thirty-six* other Y. M.'s were added, and the Free Baptists extended their borders into the far West and to the Southern gulf (see *Table*). In 1883, the bands of the Rhode Island and Massachusetts Y. M. having been broken, the Massachusetts Association, the Rhode Island Association, and the Connecticut and Western Rhode Island Association

YEARLY MEETINGS ORGANIZED DURING FIRST 100 YEARS.

YEARLY MEETINGS.	Organ-ized.	Rec'd by Gen. Con.	No. when rec'd.	No. in 1888.	Q. M's in 1888.
New Hampshire	1792	1827	3,681 *	8,207	8
Maine Western (Parsonfield)	'92	'27	2,308 *	4,377	4
Maine Central (Kennebec)	'92	'27	4,587 *	6,055	5
Vermont	1808	'27	2,241 *	2,673	6
Holland Purchase	'21	'28	1,650	2,654	6
Ohio	'24	'28	350 *	718	2
Susquehanna	'27	'29	687	1,246	3
Penobscot	'32	'32	2,306	4,348	8
Ohio River	'33	'35	272	2,946	7
Ohio and Pa	'33	'35	1,667	1,516	5
Ohio Northern	'36	'37	615	To Ohio	Cent.
Rhode Island & Mass	'37	'37	2,205	6,802	3
Michigan	'39	'39	460	4,453	12
West Mich. & No. Ind.	'40	'41	153	To N. I.	& S. J. V.
New York and Pa.	'41	'41	847	1,314	5
Illinois Northern	'41	'44	837	To Ill.	
St. Lawrence	'42	'44	793	633	2
Union (N. Y.)	'42	'44	803	1,516	5
Genesee (N. Y.)	'43	'44	2,077	1,246	3
New York Central	'43	'44	1,649	2,233	5
Marion	'43	'44	610	To Ohio	Cent.
Pennsylvania	'44	'44	260	357	3
Northern Indiana	'46	'47	239	911	4
Indiana	'43	'47	303	211	1
Wisconsin	'45	'47	439	1,655	6
Ontario (Can. West)	'46	'50	660	349	1
Central Illinois	'50	'50	289	To Ill.	
St. Joseph Valley (Mich.)	'48	'53	188	806	4
Iowa	'51	'53	218	1,780	6
Minnesota	'58	'59	581	1,498	6
Iowa Northern	'58	'59	440	To Iowa	
Illinois	'66	'68	2,504	606	6
Minnesota Southern	'69	'71	654	To Minn.	
Ohio Central	'70	'71	1,380	1,650	5
Virginia and West Va.	'70	'71	615	1,082	2
Southern Illinois	'69	'71	1,528	2,175	5
Union (Tenn.)	'72	'74	926	535	1
Bengal and Orissa	'75	'77	429	624	2
Central Illinois	'75	'77	1,400	2,428	5
Louisiana	'73	'77	287	641	4
Northern Kansas	'77	'77	213	422	4
Kentucky	'78	'80	806	1,300	3
Ohio and Kentucky	'79	'80	1,171	1,356	3
				73,323	

were admitted as separate bodies. Several other organizations have since been received, and several, though not formally connected with General Conference, have yet sprung directly from the work of the denomination.

These are :

Y M's.	MEMBERS.
Mississippi,	1,431
Nebraska,	729
South Carolina,	665
West Virginia,	986
Six other bodies,	1,520
Disconnected churches (19),	805
Total	6,136

The influence of the denomination extending eastward gave rise to the Free Baptists of New Brunswick (*q. v.*) and Nova Scotia (*q. v.*). Their combined membership is 14,840.

Besides the above there are many bodies which are Freewill Baptists both in name and in doctrine, which have arisen independently. Several of these have had brief connection with General Conference, though their associations have been more largely with each other than with the denomination. These are mentioned at length in the articles on the several states. The Tow River Association, in western North Carolina, has given rise to three other associations, besides the Union Association (Tenn.), which is reported above. The Original Freewill Baptists have their Eastern and Western

Conferences in North Carolina, and the South Carolina Conference. The Chattahoochee Association, in southwestern Georgia, has given rise to five others, two of which are among the colored people; the Mt. Moriah Association, in northwestern Alabama, to three others; the Bethlehem Association in southern Tennessee, to three others. It is proper to mention here the General Baptists and the Separate Baptists, though they do not bear the Freewill Baptist name. For further information concerning these bodies see the appropriate articles. The membership is as follows :

ASSOCIATIONS.	MEMBERS.
Tow River and three others,	2,760
Original Freewill Baptists,	10,303
Cape Fear, N. C.,	1,449
PeeDee, N. C.,	750
Chattahoochee and five others,	4,650
Mt. Moriah and three others,	2,314
Bethlehem and three others,	2,696
Cumberland, Tenn.,	1,221
General Baptists,	15,656
Separate Baptists,	5,372
Six Associations, Arkansas,	2,237
Twelve other associations,	4,337
Total,	53,783

Thus, combining the four totals above, the strength of the Free or Freewill Baptists in America is seen to be 148,082. The steady growth of our New Durham branch of this extensive family can be traced by decades in the table on *Denominational Growth*.

DENOMINATIONAL GROWTH.

Date.	Y M's.	Q M's.	Churches.	Ministers.	Members.	Increase.
1780	1	1	7	
'83	. .	1	13	4	280*	273*
'90	. .	1	18	8	400*	120*
1800	4	6	51	28	2,000*	1,600*
'10	4	8	130	110*	5,000*	3,000*
'20	4	15	220	175*	9,000*	4,000*
'25	6	23	273	190	15,000*	6,000*
'30	7	30	434	375	21,499	5,499*
'35	10	55	753	459	33,876	12,377
'40	13	74	857	720	41,797	7,921
'45	24	107	1,193	801	58,174	16,377
'50	26	120	1,126	867	50,223	Decrease
'55	27	128	1,150	913	50,457	234
'60	31	145	1,286	1,022	58,441	7,984
'65	31	147	1,252	1,076	54,076	Decrease
'70	34	155	1,386	1,145	66,909	12,833
'75	38	164	1,399	1,185	72,128	5,219
'80	41	166	1,432	1,213	78,012	5,884
'85	46	186	1,490	1,262	77,827	Decrease
'88	57	204	1,619	1,414	86,201	8,374

*Estimated.

Thus a well organized and progressive denomination of nearly 90,000 members, has grown from the one church with its seven members of 110 hundred and ten years ago. Its founder did not seek to lead out a distinct people, but to exalt Christ and to emphasize the great principles of a free gospel for all the lost and a free Lord's table for all the saved. At the beginning, Arminian literature was scarce; but under the wise direction of well-informed and progressive individuals, soon books, pamphlets, and thriving periodicals were exerting an incalculable influence for good. With the foundation of the *Morning Star* (*q. v.*) and establishment of the Book Concern (*q. v.*) the needs of the denomination were well supplied. The organization of the first schools and rise of the Education Society (*q. v.*) marked an era of progress. The Foreign and Home Mission societies (*q. v.*) insured larger usefulness and growth. The chronological order of this eventful period is as follows:

- 1825. Freewill Baptist Register first published.
- 1826. First volume of the *Morning Star* begun.
- 1827. General Conference organized.
- 1831. Book Concern established.
- 1832. Parsonfield Seminary opened. *Morning Star* purchased by General Conference.
- 1833. Foreign Mission Society organized. *Morning Star* removed to Dover.
- 1834. Strafford Academy opened. Home Mission Society organized. Treatise published.
- 1835. First Missionaries sailed. Book Concern transferred to trustees. First action of General Conference on slavery.
- 1836. Sabbath-School Union organized.
- 1839. Freewill Baptist Quarterly Magazine published, two years.
- 1840. Education Society organized. Smithville Seminary opened. Biblical School commenced at Parsonfield.
- 1841. Constitution of General Conference adopted. Free Communion Baptists unite. Anniversaries first held.

- 1844. Whitestown Seminary purchased. Biblical School moved to Whitestown. Anti-Slavery Society organized.
- 1845. *Myrtle* published.
- 1846. Printing Establishment incorporated. Education Society incorporated.
- 1847. Deputation from General Baptists in England. Completion of \$10,000 fund for Biblical School. Female Mission Society organized. First decrease in numbers in the denomination.
- 1848. Deputation to General Baptists in England.
- 1853. New Hampton School incorporated. *Freewill Baptist Quarterly* commenced.
- 1854. Biblical School removed to New Hampton.
- 1855. Hillsdale College chartered.
- 1857. Maine State Seminary opened.
- 1863. Bates College incorporated.

The past twenty-five years has been a period of quiet prosperity. We have added on an average more than one thousand members a year to our numbers. Our schools have become better equipped; the eastern theological department is amply provided for at Bates College. The *Morning Star* has improved its facilities and made its home in Boston, Mass. *The Free Baptist* has come to herald our Western work. Our workers have entered the open door which has confronted them in the valley of the Shenandoah, and Storer College (*q. v.*) is a fitting monument of their prudence and consecration. The India Bible School is founded at Midnapore. Our noble women have arisen unitedly to the help of their brothers, and the glorious record of the Woman's Missionary Society (*q. v.*) grows even more lustrous as the years go by. The records of the denomination have begun to be published. In 1859 and '87 the MINUTES OF GENERAL CONFERENCE were issued; and in 1862 THE HISTORY of the FREEWILL BAPTISTS, and in 1881 the CENTENNIAL RECORD appeared.

With great charity towards all, but with great firmness for Christian principle, after over a century of constant

growth and victory, the Free Baptists stand firmly by the consecration, fervor and doctrine of their sainted founder, striving to hasten the coming of Christ's Kingdom in the earth.

Freewill Baptist. This is a weekly paper published in North Carolina, and represents the Original Freewill Baptists of that state and South Carolina. It is a four-page paper with six columns to the page. It was founded by Rev. R. K. Hearn and in the latter part of 1888 reached the middle of its eighth volume under his management, the office of publication being at New Berne. Brother Hearn being compelled by advancing years to relinquish the work, a company known as the "Freewill Baptist Publishing Company" has purchased the paper, and the office of publication will now be Snow Hill, N. C. The price is reduced from \$1.50 to \$1.00 per annum. This paper has ever been loyal and true in its devotion to every good work, endeavoring to keep the unity of the Spirit in the bond of peace.

Frost, Rev. Charles S., son of C. C. and Nancy (Dow) Frost, was born at Manchester, N. H., in 1850. He studied



Rev. C. S. Frost.

at Manchester High School and graduated from Bates College in 1874, and Bates Theological Seminary in 1878. He was converted in 1868, and licensed in

1871. While in the Theological Seminary in the winter of 1874-75, as he supplied the church at Auburn a remarkable revival prevailed, eighty being added to the church. He was ordained in 1878 as pastor of the St. Johnsbury church by the Wheelock Q. M. In 1881 he became pastor of the church at Pawtucket, R. I.; in 1883 a new church edifice was erected and dedicated free from indebtedness. In 1885 he accepted the pastorate at Somerville, Mass., but returned to the Pawtucket charge in May, 1887. In 1879 he married Miss Emma Tibbetts of Biddeford, Me.

Frost, Rev. David Sidney, son of Daniel and Fannie (Dike) Frost, was born July 14, 1813, at Glover, Vt. May 12, 1842, he was married to Minerva D. Watson, a daughter of Rev. Elijah Watson. Frank B., their surviving son, has been in the U. S. Navy, but is now in the employ of the D. L. & Western R. R. Co., and resides at Washington, N. J. Leaving home in 1832, without pecuniary assistance Mr. Frost obtained his education, studying at Lyndon and Brownington, Vt., and at Kimball Union Academy, Meriden, N. H., where he graduated in 1839. He remained in the academy two years longer, and received private instruction in theology from Rev. A. Wood.

He began preaching when twenty years of age. On June 25, 1840, he was ordained pastor of the Grantham and Enfield (N. H.) church. His subsequent pastorates were Enfield, Contoocook, New Market, Holderness (now Ashland), East Andover, Wilmot Flat, and Centre Wilmot, in New Hampshire, and West Fairlee, East Orange, Huntington, Jonesville, and St. Albans in Vermont. In all these pastorates there were revivals. Two churches have been organized by him. His baptisms number 622, and the funerals 1432.

In 1842 he was a member of a committee from the New Hampshire Y. M. to settle difficulties growing out of the anti-slavery agitation which had resulted in the formation of the Deerfield and Nottingham Q. M. At the legal organization of the Education Society he was chosen secretary of the society and one

of the executive committee. For two years he was secretary of the Home Mission Society. For several years he was a member of the Foreign Mission Board, and he has been for years also auditor of the treasurer's accounts of all the benevolent societies. He was an active member of the Anti-Slavery Society and its corresponding secretary in 1852. He was one of the incorporators of the New Hampton Literary and Biblical Institution, wrote its constitution, and served as one of the trustees. In October, 1862, he offered a resolution in the Corinth Q. M. (Vt.) looking toward the establishment of a school in that state. After overcoming many obstacles, and at great cost of time and labor and an expense of \$750 from his own resources, a seminary was established at Waterbury Centre in 1868. Four times he was chosen delegate to the General Conference, but was able to serve only twice. For twenty-seven years he was superintendent of schools in New Hampshire and Vermont. He held the office of justice of the peace in Merrimack County, N. H., for five years. He was a member of the Free-soil Convention that nominated John P. Hale for President in 1852, and high honors were held out to him in the state if he would change his party relations. He was also known and esteemed as a lecturer. After this varied and useful service, he is afflicted with deafness, and now resides with his son at Washington, N. J.

Frost, Rev. Robert D., was born in Sugar Grove, Ill., Oct. 15, 1846. His parents were Robert and Alcy (Inman) Frost. He was baptized when eleven years of age and soon after joined the church at Marble Rock, Ia. He received license from that church in 1866, and from the Cedar Valley Q. M. in 1870. He graduated from the Cedar Valley Seminary, Osage, Ia., in 1871, from Hillsdale College, Mich., in 1873, and from Bates Theological School, Lewiston, Me., in 1881. Upon his graduation from college he was accepted as a missionary to India, and by the authority of the Cedar Valley Q. M. he was ordained at Dover, N. H., in February, 1874, by the executive committee of the

Foreign Mission Society. He sailed for India March 18, and was located at Midnapore. He acquired the native language rapidly and soon engaged in bazar and itinerant preaching, and also supplied the Bhimpore station for a time. Near the close of 1875 he sent his resignation to the Foreign Mission Board, intending to start for America late the next year; but about March 1, 1876, two ladies of the mission, disabled by sickness—one of them helpless—were sent home, and with the advice of his colleagues he accompanied them. He was also himself suffering with fever. After his return he preached a year in Limerick, Me., and then, in 1877, entered the Theo-



Rev. R. D. Frost.

logical School. Along with this course he spent the greater part of a year extra in study of the original languages of the Bible, and afterwards completed the progressive course of the Correspondence School of the American Institute of Hebrew. He was pastor of the Farnumville church, Grafton, Mass., 1881-1885. October 1, 1885, he was married to Miss Hattie G. Parrott, of Cape Elizabeth, Me. They have a son, born Nov. 13, 1886. After about two years, spent mostly at Springvale, Me., and Bristol, N. H., he entered upon his present pastorate at Block Island, R. I., Aug. 28, 1887. Un-

der his leadership there the parsonage has been enlarged. He was a delegate to the General Conference of 1889.

Frost, Rev. Winthrop, is ordained in 182-; and labored in Maine.

Fuller, Rev. Charles, was born in Fabius, N. Y., Nov. 12, 1823. He was converted in 1852 and soon after began preaching, but was not ordained until about ten years before his death, April 1, 1885. He preached in his own neighborhood and at different points in the Q. M., having good success and winning many friends.

Fuller, Rev. Ezra B., son of Joseph and Polly (Town) Fuller, was born July 27, 1822, in Stowe, Vt. He was converted in 1837, licensed in 1843, and ordained in 1846 by the Huntington Q. M., in which, except six years, his ministry has been spent. He was pastor at Stowe. He organized a church at Middlesex, and was its pastor. He became pastor at Warren and Waterbury. He lost his health in overwork as financial agent for the Green Mountain Seminary at its erection. Before this, he had been called to preach a dedication sermon at the consecration of a church at Dickinson Centre, N. Y. In the revival which followed he baptized fifty souls. He settled with this church for six years, and about as many more were baptized. With health regained, he returned to Vermont and labored in revivals at Ellensburg, Burke, Fort Jackson, and Parishville. He was for ten years settled at Huntington, and had a branch interest at Jonesville, which he formally organized. In 1887 he became pastor at Waterbury Centre. He was delegate to General Conference in October, 1859, and in August, 1880. He represented Waterbury in the State Legislature in 1867-68. For five years he has been superintendent of schools in Huntington. In 1844 he married Mahala D. Carlton, of Brookfield, who died in 1849. In 1852 he married Lucy A. Minott, of Middlesex. They have two daughters.

Fuller, Rev. James, died in Lisbon, Me., Jan. 23, 1877, aged 72 years. He was born in Topsham, Me., where he lived till he began to preach. He was in the ministry thirty-six years, and

preached in the Edgecomb and Bowdoin Q. M's. He is successful in promoting revivals.

Fuller, Rev. John, was born in 1814, in Walker County, Ga. His parents were Isaac and Elizabeth (Evans) Fuller. He was ordained in 1830. He died May 17, 1887. He had been instrumental in organizing four churches, and up to the time of his death, he was active in the ministry, having at that time two churches under his care.

Fuller, Rev. Peleg, son of Francis and Sarah (Hall) Fuller, was born in Chester, Vt., Jan. 4, 1813. He was married to Maria Southwick, Sept. 1, 1833. At the age of nineteen he was converted and united with the Mt. Holly Freewill Baptist church. He received a license in 1841, and was ordained in 1847 by the Lake George (N. Y.) Q. M. He labored successfully in the Lake George Q. M., the Holland Purchase Y. M. and the Oswego Q. M., all in New York, when he removed to Minnesota, where he now resides.

Fuller, Rev. Stillman, of Pennsylvania, in 1862 entered upon work in South Carolina as a government superintendent. In May, 1864, he was commissioned by the Home Mission Society for work among the freedmen. He was stationed at Perryclear Point on Port Royal Island. He rendered efficient service until removed by sickness in October. He died Nov. 19, 1864.

Fuller, Rev. Willard, died in Sutton, Mass., his native town, Dec. 8, 1875, aged 76 years, 11 months. At the age of twenty-two he was converted and was baptized by his father, joining the Third Baptist church in Sutton. In 1826 he moved to Pascoag, R. I., and united with the Free Baptist church. In 1831 he began to preach, and by request of the church he was ordained in 1834. He organized a church in Sutton, Mass., and a house of worship was built. Continued prosperity attended his labors. After twenty years the infirmities of age compelled him to cease in a measure from the work.

Fuller, Rev. William, and his wife Eliza J. (Sampson) Fuller, are natives of England. He was born Dec. 30, 1843,

and graduated from the Metropolitan Tabernacle College, London, in January, 1870. The following March he received ordination, and after a pastorate of two years at Studley, and a co-pastorate with the Rev. Chas. Williams, he came to America in 1874. His ministry here has been with the Stephentown Centre and Alps churches (N. Y.), the Harrisburg, Pa., the Varysburgh, N. Y., and the churches at Apalachin, and S. Apalachin, at present under his care. Brother Fuller left good financial prospects in London to engage in missionary work there, and instituted and carried on what has become the "Spurgeon's Sermons Tract Society."

Fullerton, Rev. Isaac, died at his residence in Scioto County, O., Nov. 11, 1886, aged 78 years. He received license to preach in 1834, and was ordained in November, 1836. The most of his long ministry was spent with the churches of the Little Scioto Q. M., and he had been closely identified with all its work. He attended the General Conference at Marion (1886) as a delegate from the Ohio and Kentucky Y. M. He was excused from the Conference before its close because of sickness, and soon joined the company of the redeemed above.

Fullonton, Ida Haselton, daughter of Professor John Fullonton, D.D., was born in Whitestown, N. Y., in 1847. In 1854 she removed with her parents to New Hampton, N. H. She graduated from the classical department of the New Hampton Institution in 1869, and for several years was assistant instructor of music. She moved to Lewiston in 1870, and united with the Main Street church in 1877. She was one of the promoters of the Ocean Park Assembly from its organization, and one of the chief founders of the O. P. Young People's Social and Literary Guild. She was corresponding secretary of the guild until the summer of 1888. She was editor of this society in the summer of 1888, and had charge of the guild department in *The Little Star*. She is widely known as a correspondent of the *Morning Star* and Sunday-school papers, signing herself "Ida Haselton."

Fullonton, Rev. John, D.D. (Dartmouth College, 1862), Professor of Ecclesiastical History and Pastoral Theology in the Theological Department of Bates College, Lewiston, Me., was born in Raymond, N. H., Aug. 3, 1812. He is a brother of the Rev. Joseph Fullonton. Until his eighteenth year he attended the district school. When too young to brave the winter he was driven to the schoolhouse, and when the snow-drifts were too deep for the team he was carried there on his father's shoulder. The painstaking efforts and eminently Christian character of his parents made a deep impress upon his susceptible young heart. At the age of eighteen he attended the academy at



Rev. John Fullonton, D.D.

Hampton. Teaching winters, he helped his father on the farm, and fitted for college at Pembroke and Stafford Academies. He graduated from Dartmouth College in 1840.

While at the academy in Hampton, at the age of nineteen, he was converted, and afterwards united with the church in Raymond. Resisting the enticements to more lucrative positions in other fields, he devoted his life to the cause of education in his own denomination. He immediately took a leading position as a Christian educator, and, after Dr. Hosea Quinby, became chief in this department

in the eastern part of the denomination. Soon after his graduation, in 1841, he married Elizabeth M. Elliott, of Haverhill, Mass. Their only son, John Elliott, at the age of eighteen enlisted in the army in the second year of the war and served till its close. He was most of the time a commissioned officer on General Marston's staff. He died in 1886. Their daughter is Ida Haselton.

In the autumn of 1839 he became an assistant editor of the *Morning Star*, and still retains his connection with that paper, and in 1840-43 was principal of Parsonfield Seminary. In the first of these three years he preached his first sermon. The next year he supplied the church at Effingham, and May 24, 1842, was licensed at South Hampton by the Rockingham Q. M. He then supplied the church in Parsonfield. A revival occurred in the school which extended into the community. In 1843 he became principal of Clinton Seminary, New York. This school was removed the next year, to Whitestown. He was principal five or six years, and at the same time completed a course of study in the theological department of the seminary. In 1845 he was ordained, and about nine years he was acting pastor of the church. Revivals occurred nearly or quite annually, and seventy-five or eighty converts united with the church. In 1850 he was elected to the professorship of Hebrew and church history in the theological department of the seminary, and the next year was elected by the Education Society professor of sacred literature and pastoral theology. During overwork at this period his brain was overtaxed, and he has never since been able to speak regularly in public. In 1854 he removed with the theological school to New Hampton, N. H., and continued his departments. He also soon after became principal of the literary department, and held the latter position three years. He served as chaplain of the New Hampshire Legislature in 1863, and represented New Hampton in that body in 1868. When the theological school became a department of Bates College, he removed to Lewiston, Me., and has continued in the school to the present time. In 1873 he resigned

the professorship of Hebrew and entered upon the professorship of church history and pastoral theology. At the close of 1887 he completed his fiftieth year of teaching.

In 1847 he was a delegate from central New York to the General Conference convened at Sutton, Vt., and, as chairman of the committee on education, offered this resolution: "That it is the duty of young men preparing for the ministry to pursue, as far as practicable, a thorough course of academic studies." The resolution raised a storm of opposition. Dr. Fullonton had but one ally, and the resolution was rejected by an overwhelming vote. Said Dr. Fullonton, "I then and there pledged myself to redouble my efforts to promote a literary education in our ministry." Hundreds of ministers whom he has mentally touched, and hundreds more who have been linked in a chain of influences which he has helped to forge, are fighting the fight of faith with better weapons because of the intelligence and purpose which gave birth to that pledge. The John Fullonton Professorship of New Testament Greek in the school in which he has so long been chief is a fitting memorial to such a life and service.

Fullonton, Rev. Joseph, of Raymond, N. H., died Oct. 27, 1880, aged 72 years. He was born in Raymond in 1808. His parents were Deacon Jeremiah and Hannah (Dudley) Fullonton. He was educated at Pembroke and Hampton Academies, and in the High School at Deerfield Parade. He was converted in 1826, when about seventeen years of age. For several years he taught in towns of his native state. He married in 1834 Miss Abigail D. Robinson, of North Hampton. Of two daughters, the elder died in 1875. Having for several years felt it duty to preach, in 1836 he accepted a call to the church in Danville. Here he was ordained early the next year, and served the church about seven years. Such was the esteem in which he was held there that for nearly forty years he was not infrequently called back to officiate at the funerals of his old parishioners. In 1843 he became

pastor of the church in Acton, Me., and remained four years. At this time his voice failed, so that he could not speak in public for several years. In 1847 he settled on a farm in his native town. During the five following winters he taught school, though part of the time he could scarcely speak above a whisper. Having partially recovered his voice, he supplied the church in his native town from 1853 to near the close of life. His preaching was never sensational, but always intelligent and instructive. In 1847-54 he had charge of *The Myrtle*, in



Rev. Joseph Fullonton.

the interest of which and the cause of Sunday-schools, he traveled several thousand miles at his own expense. He was clerk of the Rockingham Q. M. thirty-three years. Of the last thirty years, he attended every one of the 120 sessions except the last before his death. He was a prolific writer for the press. For fifty years, nearly, no name was more familiar to the readers of the *Morning Star* than his. He also wrote much for five or six other papers. From 1841 to 1866, only a little more than half of the whole time of his correspondence, he wrote 5,000 articles. In 1875 he published a history

of his native town containing 400 pages. For thoroughness of research (extending through thirty years), and befitting quaintness of style, it is a model of its kind. He died richly beloved and deeply lamented.

Fullonton, Rev. Joseph, of Balasore, India, was born at Cuttack, Orissa, in 1852. He was converted in 1868, and in 1877 received license to preach. He graduates this year from the Bible School at Midnapore, and thus far has worked mainly in bazars and markets.

Fulton, Rev. W. J., son of Samuel and Nancy (Malaby) Fulton, was born at Addison, O., July 17, 1847. He received his education at Ervington Academy and Rio Grande College. He was converted in 1869 and ordained in 1873. The Middleport, Albany, Kyger and Rutland churches have enjoyed his labors as pastor. In all these churches he held revivals, baptizing over two hundred persons. He was the first Freewill Baptist minister to preach in the Kanawha valley, and organized the first Kanawha Freewill Baptist church. He was delegate to the Centennial General Conference, and is president of the board of trustees of Rio Grande College and chairman of the Y. M. executive committee. In 1870 he was married to Eve Tipton. His present pastorate is Rio Grande, Ohio.

Furgeson, Rev. Brazillia F., was born in Randolph County, N. C., and was the son of George W. and Nancy (Miller) Furgeson. He was instructed at home by his father, who was a teacher, and afterwards spent some time in Battle Grand College. He was ordained by Elder K. F. Higgins and others in 1874. Several revivals have taken place with the churches where he has acted as pastor. He has organized three churches and baptized several hundred persons. He is now pastor of the Rensselaer and Badger churches in Indiana. In December, 1874, he was united in marriage to M. A. Robinson, and in March, 1882, to Harriet W. Coen.