

July, 1848, he moved to Acton; April, 1849, to Biddeford; and in 1852 to Lim-erick. In April, 1849, ill health compelled him to give up constant preaching and the pastoral relation. After that, preaching but part of the time, he improved. For the first thirty-three years his work in the ministry had been incessant. His labors had been "abundant and much after the pattern of Paul." He was now drawn in thought and feeling towards his heavenly home and the dear ones gone before. He had an intense love for his friends. In forty-six years of his ministry he had won a multitude

to the Saviour. At his death the *Morning Star* noticed his death under the caption, "Last of the Fathers Fallen!"

Joslin, Rev. Chauncey, son of Peleg, was born at Murray, N. Y., Nov. 19, 1819, and born again in 1843. Four years later he received license, and in 1853 was ordained. His ministry has been spent in the Erie and Ashtabula Q. M.'s of the Ohio and Pennsylvania Y. M., especially with the Wellsburg church, and four years at Pierpont. He married Rosetta Steward in 1847, and has three sons. He was a member of the General Conference in 1856.

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Kalar, Anson G., the son of William and Winifred (Howey) Kalar, was born at Niagara Falls, Ont., Nov. 8, 1833. He married Susan A. Roberts, Jan. 9, 1856, and has three children. He began a new life in 1867, received license to preach in April, 1877, and has been for about six years serving as pastor in the Genesee Q. M., Mich.

Kamal Nayak, Rev., son of Jogo-bunda Nayak, was born in Lakanath, British India, in July, 1824. He married Duerga in 1845, and their six children occupy respectable positions in government and elsewhere. He was converted about 1864, received license about 1868, and was ordained in 1871. He has labored much as an evangelist, and is especially successful in argument with the Brahmins. He has been for some time pastor of the church at Balasore, where his integrity and Christian character are a help to the people under his care.

Kansas. The denominational interests in this state have suffered much by the changes of the population and the lack of ministerial help in caring for the scattered churches. But the foundations are now laid in many parts of the state on which the future may build for permanent results.

THE CHEROKEE Q. M., in the extreme southeast part of the state, was organized in 1868 with the Cherokee City, Centre Creek, and Pleasant Valley

churches. Rev. J. B. Fast and R. Gatliff were the ministers. The Drywood (Valley) church was added the next year, and the Barton City, Deer Creek, West Liberty (later York Centre, and now Hammond), and Plum Creek churches in 1870. After a few years of prosperity the Q. M. ceased to be reported, and the Pleasant Valley, Barton City, Drywood and York Centre churches formed the Fort Scott Q. M.

THE FORT SCOTT Q. M. developed into the present Eldorado Springs Q. M. See *Missouri*.

THE JEFFERSON COUNTY Q. M., whose general location is indicated by its name, was organized in 1869 with the Sarcouxie, Spring Hill, West Appanoose, and Mud Creek churches. The Mt. Pleasant church was added in 1872, and the Adams' Peak church the next year. In 1875 the total membership was 103. The Adams' Peak church soon went into the Blue Valley Q. M., and after a few years the Q. M. disappeared, the Mud Creek church being reported until 1883.

THE KANSAS Y. M. was organized with the Cherokee and Jefferson County Q. M.'s in 1869. The Fort Scott Q. M. came into the Y. M. in place of the Cherokee Q. M., and after a time being left alone, continued the work by itself.

THE MONTGOMERY COUNTY Q. M., later called the MIDDLE CANEY Q. M., was organized in 1876. It was located in Montgomery County, and extended

into the counties west. It was connected with the North Kansas and South Nebraska Y. M. The first churches were the Belknap, Caney, Fawn Valley, Maple Grove, and Prairie View. The following were soon added: Bethsaida, Salt Creek, Bethel, Clear Creek, Plumb Valley, Science Valley, Star, Walnut Valley, Cherry Vale, Plymouth, Pleasant Valley, Turkey Creek, and Shiloh. The total membership in 1880 was 253. The Bethsaida and Pleasant Valley churches went into the Row Valley Q. M., and the Science Valley church into the Sumner and Cowley Q. M.

THE ROW RIVER Q. M., located in Woodson and Wilson Counties, was organized in 1883 with the Bethsaida and Pleasant Valley churches, from the Middle Caney Q. M., and the Bethlehem, Fair View, Rock Ridge, and Village Creek churches, recently gathered. The Little Zion and Mission Ridge churches were added in 1884, and the Salem church in 1886. Only the Fair View and Mission Ridge churches have disappeared. The remaining seven churches have a total membership of 169.

THE SUMNER AND COWLEY Q. M., in the counties indicated by the name, was organized in 1885 with the Augusta, Liberty, West Liberty, and Science Valley churches, the last named being from the Middle Caney Q. M. The combined membership is 104.

THE NESS COUNTY Q. M., in Ness County, was organized in 1887 with the McCracken, Ness City, and Nevada churches. The total membership is forty-one.

THE SOUTHERN KANSAS Y. M. is composed of the Row Valley, Sumner and Cowley, and Ness County Q. M.'s. It was organized about 1884, and, until 1887, was called the Kansas Association.

THE BLUE VALLEY Q. M., in Marshall and Pottawatomie Counties, was organized June 3, 1876. The Adams' Peak (now Fostoria) church, from the Jefferson County Q. M., and the Prairie Ridge church entered into the organization. These churches were established by Rev. H. W. Morse. The Hope church was added in 1880, the North Cedar in 1884, the Irving in 1885, and the Clear Fork

in 1886. The Hope and Irving churches became extinct; and in 1888, the Blue Rapids church took the place of the North Cedar, leaving four churches and eighty members in the Q. M.

THE REPUBLIC COUNTY Q. M., in the vicinity of Republic County, was organized in 1876 with the Albion, Cheyenne, Mill Creek, and Montana churches. The White Rock, Rose Creek City, Fairview, Richland, Highland, Neilsburgh, Scandia, and DeWitt churches were soon added. In 1882 this Q. M. united with the Jefferson County Q. M. (Neb.).

THE JEFFERSON COUNTY (Neb.) AND REPUBLIC COUNTY (Kan.) Q. M. was organized in 1882. The Mill Creek, Montana, White Rock, Rose Creek City, and DeWitt churches, from the Republic County Q. M., the Fairbury, and Dry Branch churches from the Jefferson County Q. M. (Neb.) and the Buffalo Valley and Summit churches, recently gathered, entered into the organization. The Fairview church of the Republic County Q. M. was added the next year, and the Giondires and Silver Creek churches the year following. In 1884, the Q. M. was divided, the churches entering the Jefferson County Q. M., Nebraska (*q. v.*), the Cloud and Republic Q. M., and the Washington County Q. M.

THE CLOUD AND REPUBLIC Q. M., in the locality indicated by the name, was formed about 1885 with the Buffalo Valley, Montana, Summit, and Fairview churches from the above Q. M. To these the Miller church was added in 1888, making a Q. M. of five churches with 172 members.

THE WASHINGTON COUNTY Q. M., of Washington County, was organized in 1884, with the Mill Creek (Blocker, now Hickory Grove) church, from the Jefferson and Republic Q. M., and the Haddam and Hopewell churches, recently organized, which also had had a brief connection with that Q. M. The Strawberry church was added in December, the DeWitt church, from the Jefferson and Republic Q. M., the next June, and the Cuba church in March, 1886. The Strawberry church has disappeared, leaving in the Q. M. five churches, with 112 members.

THE CENTRAL KANSAS Q. M., located in Marion County and vicinity, was organized about 1880, with the Canton, Meridian, Walnut Grove, Lincolnville, and Sand Creek churches. The total membership was seventy-three, gathered chiefly by Rev. H. S. Otis. After a few years the Q. M. ceased to be reported.

THE NORTON COUNTY Q. M., in the vicinity of Norton County, was organized in 1880, by Rev. O. T. Clark and others. The churches were Lenora, Graham, Modell, Mt. Zion, and North Bend. The Union, West Union, and Vallonia churches were added the next year, and the total membership was 152. But the Q. M. had a brief existence.

THE NORTHERN KANSAS AND SOUTHERN NEBRASKA Y. M. was organized in 1877 with the Blue Valley, Montgomery County, Republic County, and Salem (Neb.) Q. M's. The Jefferson County Q. M. (Neb.), the Jefferson County and Republic County Q. M., the Cloud and Republic Q. M., and the Washington County Q. M. all became members of this Y. M.

THE NORTHERN KANSAS Y. M. in 1887 resulted from the above, the name being changed because most of the churches were now in this state. The Blue Valley Q. M., the Cloud and Republic Q. M., the Washington County Q. M., and the Salem Q. M. (Neb.) now make up the Y. M.

Kasey, Rev. Richard H., a native of Levant, Me., died at Cox Creek, Ia., Aug. 12, 1855, aged 60 years. He became a Free Baptist because of the position of the denomination on slavery and temperance. He was ordained at Hermon, Me., in 1837, and after two years removed to the Montville Q. M., where he continued a faithful laborer until his death, which occurred while visiting his son in Iowa.

Kayser, Rev. J. M., now pastor of the Winnebago and Vinland churches of the Waupun Q. M. (Wis.), was born in Columbia, O., March 19, 1831. He was the son of Jonas W. and Sarah (Stout) Kayser. Having been converted in September, 1850, he soon after spent a year in preparation at Albany, O., and

entered the Ohio University, where he completed three years of study. He was licensed to preach Nov. 23, 1861, by the Athens Q. M., and ordained just one year later by a council from the same body. June 25, 1863, he was married to Miss Mary E. Turner, and five children now cheer their home, one having passed on before. Brother Kayser's pastorates, before the present, have been at Albany, O., Liberty, Ill., Gobleville and Waverly, Mich., and Winneconne, Wis., where the Lord blessed his labors. During the first two years of his ministry, through the fall and winter months, in connection with Rev's I. Z. Haning and



Rev. J. M. Kayser.

B. V. Tewksbury, he traveled as an evangelist, visiting all the churches of the Athens Q. M., and in nearly all, the labors were crowned with good success.

During the two weeks with the First Huntington church, forty-eight were baptized. It has been his privilege to organize two churches, to baptize about two hundred converts, to officiate at 500 funerals, to solemnize 300 weddings, to serve as vice-president of the Foreign Mission Society and as delegate to General Conference, to fill the chair of mathematics at Atwood Institute three years, and to enjoy the confidence and esteem of his brethren. He is now president of the Wisconsin Home Mission Board.

Keen, Rev. Columbus T., son of Nathaniel and Lydia (Hutchinson) Keen, was born at East Hebron, Me., Feb. 21, 1832. He was converted in the winter of 1857-58. Licensed in November, 1881, he was ordained by the Otisfield Q. M. in September, 1884. He has held pastorates at West Mt. Vernon, Wells Mills, East Buckfield, and from 1886 at East Hebron, a church reorganized in 1838 from the old First church founded by the grandfather of Mr. Keen, the Rev. Joseph Hutchinson. He has labored a number of years in the Y. M. C. A., and in 1884 was engaged as Minnesota state missionary for six months. He married Martha M. Boody, Nov. 17, 1855, and has five children.

Keith, Dea. Henry C., son of Deacon Bethuel and Mary Keith, was born at East Randolph, Vt., April 26, 1823, and died at Lake Minnetonka, near Minneapolis, Minn., June 21, 1888. In 1841 he moved to Dover, N. H., and was engaged in a mercantile business. In 1849 he married at Dover Miss Ruth J. Canney, and in 1853 moved to Minnesota and pre-empted a claim which today is a part of Minneapolis. He engaged in contracting and building and in the real estate business till 1877, when his health failed. Converted at the age of fifteen, he united with the church in his native place. Thirty-five years ago he was enrolled as the twelfth member of the church in Minneapolis. He was soon made its deacon and served in that capacity for over thirty years. He was an earnest friend of the denomination and was frequently found in its Yearly Meetings and Associations. His wife and three children survive him.

Keith, Mrs. Ruth J., daughter of John and Abigail (Hanson) Canney, members of the Society of Friends, Dover, N. H., was born in Farmington, N. H., Feb. 7, 1827. Moving to Dover in early youth, she attended the Young Ladies' High School, and afterwards, 1845-48, attended the Friends' Boarding School, Providence, R. I. After her marriage to Mr. H. C. Keith they resided in Dover, N. H., until 1853, when they moved to Minneapolis, Minn., where they for years resided. She

united with the church there when it consisted of only eight members and served it as clerk from 1861 to 1873. Since 1883 she has been connected with the "Mission Column" of the *Free Baptist*. In 1883-86 she was a member of the Foreign Mission Board, and for several years has been a member of the board of managers of the Woman's Mis-



Mrs. H. C. Keith.

sionary Society, holding also other responsible positions in it. In her service to the cause of missions, especially in connection with the *Free Baptist*, she has been widely known among our people and universally appreciated.

Kelley, Rev. Benjamin F., son of Thomas and Sina R. (Baker) Kelley, was born in Middlebarrie, N. Y., Nov. 11, 1832. He was married Jan. 1, 1853, to Charlotte A. Douglass, and the second time to Miss M. Conner in 1887. He was licensed March 12, 1859, and ordained June 12 of the same year. He has had pastorates at Janesville, Medalia, Mapleton, Delavan and other places in Minnesota, and has organized several churches. He has occupied the office of town treasurer. Jan. 1, 1887, he resigned the pastorate of the Delavan church to accept the position of financial agent of the Winnebago College.

Kelley, Rev. William, of Cairo, Ill., was born in South Carolina in 1842. In

1868 he consecrated his life to God and soon entered the ministry. Since 1870 he has served as pastor of the First Church, Cairo, Ill., and has ministered also to other churches in the vicinity. He married his wife, Ella, in 1867 and now has five children.

Kellogg, Rev. Sylvanus, went in early life from Connecticut to Ohio, and in 1837 removed to Indiana, where he united with the Free Baptists. He was ordained in 1840, and was connected with the Pleasant and Jackson churches. He preached with much zeal. His death occurred Feb. 26, 1851, in his 50th year.

Kenerson, Rev. Francis, was born in Albany, N. H., Dec. 25, 1828, and when fourteen months old his father died. At the age of nine years, his mother moved with him to Great Falls. At thirteen he returned to near the place of his birth, to live with Joseph Bennett, of Tamworth. At this place under Rev. James Emery, he experienced religion in his fourteenth year. Three years later he went to Hingham, Mass., to learn the trade of carpenter. He afterwards worked in Lawrence and Boston, faithfully discharging his duty as a Christian. In April, 1848, he married Mary A. Head, of Tamworth. In the summer of 1851, he preached in Tamworth and vicinity till early in 1852, when he accepted a call to the Second Eaton church. After a year he returned to Tamworth, preaching in the vicinity. In 1854 he accepted a call to the Second Ossipee church, and the next year was ordained. While in his ministry here in November, 1857, his health failed. He preached his last sermon Nov. 29, in Tamworth, in the very house in which he preached his first. He was peaceful in his sickness and died Jan. 13, 1858.

Kenison, Rev. Spencer, died in Bartlett, N. H., his native town, March 10, 1884, aged 75 years. He early married Miss Judith Hazelton, daughter of Rev. Samuel Hazelton, of Jackson, afterwards of Bethel, Me. He cleared a farm and made himself a comfortable home. At the age of twenty-seven, he was baptized by Elder John Pinkham, and with his wife united with the church in Bart-

lett. From this time he was the leader of the church, and for many years successfully ministered to them as a licensed preacher. A lady visitor having offered \$200 toward the erection of a meeting-house, he and his neighbors took their oxen, and went to the woods, cut the timber, and soon had a neat chapel built. In 1864 he was ordained, and continued the acceptable pastor of the church fourteen years. The last six years he was unable to work. He suffered severely before death came to his relief.

Keniston, Rev. Thomas, son of Joshua and Mary (Trickey) Keniston, was born at Woodbury, Vt., Dec. 9, 1819. He studied one year at New Hampton, and was converted in his twenty-first year. Licensed in February, 1842, he was ordained the next year by the Lisbon Q. M., at Bethlehem. He has labored at Canton, Hollis, Falmouth, Lebanon, Sandwich, Bethlehem, Gilmanton, Loudon, and Campton, N. H., where over 1400 have been baptized. He has been unable to preach much for several years on account of infirmities, though he still trusts God in sunshine or storm. He married Abby L. Moody, Oct. 8, 1842, and has four children living. For nine months he served his country in the war.

Kennan, Rev. Mrs. Ada, daughter of Benjamin M. Montgomery, was born in Madison, O., June 4, 1839. She was married to George Kennan Dec. 1, 1859, and has four children. She studied at Akron, O., 1854-56, and at Hillsdale College, in the college and theological departments, 1884-86. She was converted in January, 1856, uniting with the larger Baptist body, but in June, 1873, her views on communion having changed, she united with the Free Baptists. From 1873 to 1878 she was engaged in missionary and evangelistic work in Wisconsin, preaching the longer period at Glenbeulah and New London, license to preach having been granted her in June, 1874. In the winter of 1882-83 she was engaged in similar work in Minnesota, and in the winter of 1886-87 in New York. More than three hundred and fifty conversions have resulted from her labors. She was ordained at Hillsdale,

Mich., Nov. 23, 1886, and has accepted a call to the pastorate of the Hamlet and Cottage churches of the Chautauqua Q. M., N. Y. She has been a contributor for the *Standard* of Chicago, and later for the *Free Baptist* and the *Morning Star*. Her serial, "From Dawn to Daylight," in the latter paper will be recalled by many.

Kenney, Rev. Jonathan, ordained in 181-, labored in New Hampshire, and afterwards left the denomination.

Kenney, Rev. M. R., of Hillsdale, Mich., was born at Townsend, Vt., Sept. 6, 1816. His parents were Holleway and Lucy (Williams) Kenney. He consecrated his life to God in October, 1842; received license in 1850, studying at Whitestown Seminary, N. Y., and was ordained Feb. 1, 1852, by Rev. J. B. Copp and others. He ministered to the churches at Austinburgh, Trumbull, Hart's Grove and Leroy 1851-54, at Pierpont 1854-62, and subsequently at Colbrook, Sheffield, Conneaut, and Macedonia, all in Ohio. He engaged in a number of revivals and baptized over two hundred converts. His oldest son was slain in the war of the Rebellion. He now has six children.

Kent, Rev. David, was ordained in 1823, and labored in New Hampshire.

Kentucky. This state has been reached by Freewill Baptist influences from Ohio, and by the work of the Cairo Mission (*q. v.*), though the denominational interests have not become generally established. The organizations in the state are the following:

THE JOHNSTON Q. M., located in Johnston and Lawrence Counties, was organized about 1879, with the Hager Hill, Little Blain, and Thom's Creek churches. The Mud Lick church was added in 1881, the Concord and George's Creek churches about 1884 and the Chestnut Grove and Lick Fork churches in 1887. The Hager Hill and Mud Lick churches were not reported in 1887. The six remaining churches have a total membership of 343. This Q. M., from the first, has been connected with the Ohio River Y. M. See *Ohio*.

THE LEWIS Q. M., located in Lewis County, was organized May 10, 1879.

The Science Hill church, from the little Scioto Q. M., and the Kinney Bottom church entered into the organization. The Concord church was received in February, 1886, and all are prosperous. This Q. M. is connected with the Ohio and Kentucky Y. M. See *Ohio*.

THE UNION Q. M. was formed from the churches from the western part of the Southern Illinois Y. M., with which it was for a time connected. The churches were in Kentucky, Indiana and Illinois. The Eddyville Q. M., and the Wabash Q. M. have since been set off from this, taking most of the churches in Kentucky and Illinois. It was organized in 1871, with the Eddyville, Salem, Morganfield, and Uniontown churches from the Mound City Q. M., and the Benton, Birmingham, Corydon, and Discusburg churches, recently gathered. Churches were added as follows: Bethel, Lyon Bottom, Mt. Zion, Mt. Bethel, Mt. Vernon, Raleigh, Shawneetown, and Zion in 1872, Evansville in 1873, Carmi in 1874, Boxville, and Liberty in 1878, Nazareth, and North Liberty in 1880, Ball Hill Chapel, Harrisburgh, and Stranger's Tabernacle in 1882, Zion, and Uniontown in 1883, Indianapolis in 1885, and Morgantown in 1887. Twelve of these churches were dismissed to form other Q. M.'s; Bethel, and Lyon Bottom continued a dozen years. The others, with the Second Indianapolis church, added in 1888, make up the present (1888) Q. M. of twelve churches and 515 members.

THE EDDYVILLE Q. M., situated in the western part of the state in the vicinity of the Tennessee river, was organized in 1873, with the Birmingham, Benton, Discusburg, Mt. Zion, and Eddyville churches from the Union Q. M., and the Mt. Pleasant church, recently gathered. To these were added the Murray and Watkins' Bottom churches in 1874, the Davenport Creek, and Paducah in 1879, the Murray Chapel, Oak Grove, Pine Creek, and Shady Grove in 1880, the Crab Creek in 1881, the Cadiz, Piny, and Wadesburg in 1884 and the Pleasant Hill in 1886. The Benton, Watkins' Bottom, Davenport Creek, Paducah, and Pine Creek churches have disappeared; the remaining fourteen

have a membership of six hundred, and are doing a good work.

THE WABASH Q. M., located in the southeastern part of Illinois, was organized Oct. 20, 1883, with the Carmi, Harrisburgh, Mt. Vernon, Nazareth, Mt. Bethel, North Liberty, and Evansville churches from the Union Q. M. The Carbondale and Eldorado churches were added in 1887. Rev. Bryant Smith has invariably served as moderator in this Q. M. Special attention is given to Sabbath-school work.

THE KENTUCKY Y. M. was organized as early as 1878, with the Union and Eddyville Q. M's from the Southern Illinois Y. M. The Wabash Q. M. was added on its organization, and the three now make a strong and growing Y. M.

Kenyon, Rev. Frank E., son of J. W. and Helen (Smith) Kenyon, was born at West Davenport, N. Y., June 6, 1862. He was educated at Brooklyn, N. Y., and Hillsdale, Mich. He was converted at Oneonta, N. Y., in March, 1885, and was licensed by the Otsego Q. M. the same year. While at Hillsdale, he was for a time pastor of the Bankers church. In the fall of 1886 he was called to the pastorate of the church at Spencer, Ohio, where he was ordained Feb. 13, 1887, and now labors.

Kerr, Rev. Luther C., son of Carlton and Laura (Pencil) Kerr, was born in Whitby, Can., in 1849. He experienced the new birth in 1872 and soon began to preach, receiving ordination in 1878. He has labored in Canada, New York, Ohio, Minnesota and Michigan, but for a time his ministry has been interrupted by sickness, to the regret of many. With returning health he is taking up the work again in the vicinity of his home, Clyde, Mich. In 1877 he was married to Lottie Taylor, who has been to him a faithful and efficient helper in the work.

Ketcham, Rev. Samuel, of Mason, Cass County, Mich., was born in Chautauqua, N. Y., Feb. 2, 1807, and died May 6, 1889. He was married March 13, 1831, to Abigail Pullman, his companion of more than half a century. He was converted in early manhood, and went to Michigan about the time of his

marriage. July 15, 1848, he was ordained at Gilead, and his ministry was spent in the St. Joseph Valley Y. M. Many felt a loss when he could be with them no more.

Ketchum, Rev. Nathaniel, was ordained in 1813 and labored in New York. In 1816 he joined the Bethany (now Genesee) Q. M. In the fall of 1821 the interest in the Erie Q. M. was sustained by a very precious revival under his labors. In 1823 we find him still at his post, though advanced in years and declining in health.

Kettle, Rev. Joseph, son of John Kettle, was born in Lincolnshire, England, Oct. 27, 1832. Nine years after conversion he was ordained at Iona, Ont., Nov. 9, 1862. After serving as pastor at Southwold and Dunwich, the church being strengthened, he ministered to several churches in western New York and Pennsylvania, being six years with the East Gaines church, and five at South Harmony. His later ministry has been in the Ohio and Pennsylvania Y. M. He has conducted several revivals and aided in erecting places of worship, the blessing of the Lord being especially manifest at South Harmony, Veteran, West Granville, East Troy, and Pageville. Brother Kettle married Miss Laura L. Hoyt, March 16, 1864, and they have an interesting family of seven children.

Kettlewell, Rev. Hiram, a faithful pioneer minister, died at Spencer, Iowa, Aug. 11, 1882. He had formerly resided in Berlin, Wis., and preached in that vicinity. His was a devoted life of labor for the Master, and he passed calmly to his reward.

Keuka College. During the year 1888, the Central Association has undertaken to establish a college on the west shore of Lake Keuka (formerly called Crooked Lake), about four miles south of Pen Yan, N. Y. One hundred and sixty-one acres of land were purchased. Nineteen acres were selected for a college campus; thirty acres were set apart for assembly grounds, and the remainder divided into lots for residences. It was proposed to establish an assembly for the summer months. As the year closes,

\$50,000 have been subscribed by residents of Yates County to erect a suitable building, and nearly \$80,000 have been realized from the sale of more than four hundred and seventy-five lots; while some three hundred remain to be sold. The main building, a brick structure 200 feet long by about sixty-five feet wide, has been carried to the third floor above the basement. The subscriptions, however, have been paid in only in part, and many of the lots sold have been secured only by contract. It is hoped, when the subscriptions are collected and the lots are all sold, to have the grounds with the building, valued at \$50,000, free of debt and an endowment of \$100,000, to which the benevolent will add their gifts. A board of trustees for the college was selected Oct. 10, 1888, and Rev. G. H. Ball, D. D., was made president, Rev. James Calder, D. D., secretary, and Hon. Hanford Struble, treasurer.

Keyes, Rev. Samuel, son of Nathan and Nabby (Phelps) Keyes, was born in W. Boylston, Mass., May 5, 1819. In 1843 he married D. E. Johnson. Their son, Milan A., was educated at Prairie City Academy, Illinois, served three years in the army and died in 1871. Brother Keyes spent his early years in DeKalb, N. Y., was converted in 1843, received license to preach in 1858, and was ordained by the Cherokee Q. M., Kan., Sept. 27, 1870. He gathered the W. Liberty (later York Centre) church, baptizing sixty the year following his ordination, and, continued his labors in that vicinity. He is now a member of the Fulton church, organized by himself but not connected with any Q. M.

Kilborn, Rev. Marcus, a native of Connecticut, was converted at Alexandria, N. Y., in 1816, and ordained in Ohio in 1820. The same year he organized the first F. B. church in Indiana, the Bryant's Creek (later Randall) church. He also labored in southwestern Ohio, making his home at Maineville. He assisted in organizing the Miami Q. M., and the Ohio Y. M. He was a faithful pioneer minister, and died triumphantly in 1837.

Kilburn, Rev. Alanson, was born in Litchfield, Conn., in 1786. When two years of age, his father and family moved to Castleton, Vt. At eighteen he went to New Haven, Vt., where he remained about three years. During this period he was converted, and joining the Methodist church he became a class leader. Moving to Dunham, P. Q., he united with the Wesleyan Methodists, and serving as class leader received a license to exhort. He labored thus under the direction of the English missionaries till 1825, when he joined the Free Baptist church in Farnham, P. Q. April 9, 1826, he was ordained in Dunham by a council of the Enosburg Q. M. Here he labored principally, till five years before his death in 1856 he was attacked by palsy, greatly impairing his speech.

Kimball, Rev. John, died suddenly in East Weare, N. H., Sept. 16, 1860. He was born in Weare, N. H., March 29, 1801. He was baptized in his native place June 27, 1821, by Rev. Hezekiah Buzzell. Licensed to preach in July, 1829, he was ordained in August, 1830, at Andover, at a session of the Weare Q. M. He was settled at Bradford, Boscawen and Newport, Deerfield, Northwood, Barnstead, Concord and Danville. Then he returned to the place of his nativity. He preached to all the churches in Weare after his return, and in Deering, Wilmot and Newbury. At the time of his death, he was pastor of the Second church in Weare, preaching once a month in Newbury, where his last sermon was preached. His labors were blessed.

Kindrick, Rev. Reuben, was the founder, under God, of the Mississippi Y. M. See *Mississippi*.

King, Rev. George, died at his home in Sutton, Vt., Nov. 1, 1872, aged 57 years. When about twelve years of age, he was converted and united with the church in Topsham, Vt. He was licensed in 1850, and ordained at Goshen Gore, Oct. 1, 1856, at the age of forty. He preached as an evangelist in Eden, Craftsbury, Albany and many other towns. In some places he witnessed many conversions. His last pastorate was at South Wheelock. He purchased a farm in Sutton, on which he lived the

remainder of his life. He still preached occasionally in destitute places. He saw all of his large family of children converted before his death, and gave liberally for the support of the benevolent causes of the denomination.

King, Rev. Nathaniel, was one of the fathers of our denomination in Vermont. He was born in Hampstead, N. H., in April, 1767, and at the age of eight moved with his father to Sutton, N. H., where he resided till he was twenty-one. He then visited Tunbridge, Vt., and purchased a tract of land in that sparsely settled wilderness, which he soon began to improve. In 1794 he married Miss Lydia Noyse, and for fifty-eight years this happy relation was enjoyed and blessed with five sons and eight daughters. Early in 1799 Daniel Batchelder and Nathaniel Brown held meetings in Tunbridge, and in the revival which followed Nathaniel King found the Saviour, March 31, 1799. A church was soon after organized. At Brother King's house the persecuted Free Baptist preachers found a refuge and home. He himself soon began to conduct meetings. July 1, 1804, he was ordained in the Tunbridge church by John and Aaron Buzzell and P. Tingley. "Since that time," he remarked in his last sickness, "these hands have been spread out over perishing sinners." For years his praises were in all the churches. He witnessed many revivals of religion and remarkable displays of divine grace. His labors were by no means confined to his own parish. For forty-two years he served the Tunbridge church, for seven the Randolph church, for fourteen the Northfield.

In each place he held offices of trust and confidence. For thirteen years he represented Tunbridge in the Legislature of the state. In 1811 he visited, in company with John Buzzell, churches in central Vermont. At Strafford, Vershire, Corinth, Northfield, Woodstock, the work was greatly blessed. In the Y. M. at Weare, N. H., in 1814, he preached a leading sermon. The same year he added thirty-two to his church. Soon after, his Y. M. appointed him to collect funds for the poor. In September, 1819, he with two others crossed

the Green Mountains, and organized the Huntington Q. M. In October, 1820, he preached a leading sermon at the Vermont Y. M. at Vershire. In May, 1821, he was chosen president of the Vermont Charitable Society at its organization. Indeed, benevolence was a leading trait of his character. He gave \$100 for the endowment of the Biblical School at Whitestown, \$150 for the Bible cause, \$350 for missions and other benevolent purposes. The poor and disabled near him have reason to remember him. He was interested in the anti-slavery movement, and was fearless in his utterance of truth. When he welcomed the first General Conference to its session in October, 1827, at his church, a writer thus describes him: "The temporary chairman, Rev. Nathaniel King, is of more than medium size, symmetrical in form, and intellectual in development; is one whose pleasant face, sonorous voice, and easy manners are prepossessing. The freshness of youth is on his cheek, and the vivacity of early manhood sparkles in his eye, though he has seen one more than sixty years." He was moderator of the second General Conference. His last sickness was protracted and distressing. He died at Northfield, Oct. 18, 1852, in his 86th year.

Kingsbury, Rev. Leonard, son of Rev. Elijah Kingsbury, was born in Boonville, N. Y., June 4, 1794, and died at Addison, Mich., Oct. 19, 1879. When quite young he moved to Clarkson, N. Y., where at the age of seventeen he was converted under the labors of Rev. E. Hannibal. He soon began to preach and was licensed by the church. He continued to labor in the vicinity until 1834, when he took up the work in Michigan. In the report for 1834, he appears as an ordained minister coming into the Oakland Q. M. with the Bruce church. In this vicinity his life was spent. God blessed his labors in building up several churches and in organizing the Oxford Q. M. He continued true to his trust till death, though in advanced years he was not active in consequence of the infirmities which came with age. He was a man of perseverance and strong

faith in God. He loved the denomination, and cheerfully gave his time and



Rev. L. Kingsbury.

money in aiding its evangelistic work and its benevolent enterprises.

Kinney, Rev. Thomas, was born in the Parish of Queensbury, New Brunswick, Jan. 5, 1830. His parents were William and Deborah (Pennington) Kinney. They moved to Houlton, Me., in 1848. In 1849 he, with two brothers, was converted in an extensive revival under the labors of Rev. G. W. Haskell, pastor of the Second Hodgdon church, and Rev. William Pennington, an evangelist from the Province. His health became impaired while preparing for college in Houlton Academy, which prevented him from taking a collegiate course. He graduated from the Bangor Theological Seminary, and in June, 1856, was ordained by Rev. G. W. Haskell and others. He had received license the preceding January. His pastorates have been in Hodgdon, Patten, Houlton, Milo, LaGrange, Bradford, Atkinson, and South Dover. He is now pastor of the Milo church (1887). He has had revivals in every pastorate, has organized two churches, and baptized 212 converts. Aug. 31, 1864, he married Miss Myra Edwards. He has three children. Two sons are studying at Bates College.

Kinney, Rev. W. P., brother of Rev. Thomas Kinney, was born in Queensbury, N. B., March 7, 1833. He became a Christian at the age of sixteen, and was educated in Houlton Academy and Bangor Theological Seminary. His license to preach was granted March 15, 1873, and March 17, 1881, he was ordained. He has had eight pastorates, several revivals, and has baptized twenty converts. He helped organize four churches. He is pastor of the Patten church, and resides in Houlton (1887). He has been clerk of the Q. M. a number of years; is a trustee of the Maine Central Institute, and was a member of the Legislature of 1876. He married May 12, 1863, Miss Betsey A. Willey, and has four children living.

Kirby, Rev. Charles, of Rome, P. Q., son of John and Mariam (Sweetie) Kirby, was born at Dunham, P. Q., Feb. 23, 1826. He was married Dec. 5, 1848, to Miss Matilda Washer. Their four children are useful Christians, and one is a deacon. He became a Christian March 1, 1856, and the same year, in June, he was licensed as an exhorter by the Methodists. Soon after, he joined the East Farnham Free Baptist church. He was ordained by the Enosburg Q. M. He has been pastor of three churches, and has helped to organize several. In revivals in which he has labored, in the place where he resides and elsewhere, about two hundred persons have been converted. He is now laid aside from the work of the ministry by severe rheumatism.

Kirkland, Rev. Albert J., was born in Prince Edward Island, Can., Dec. 24, 1847. Largely dependent on himself for an education, his earnest efforts were not in vain. When about twenty-one years of age he became pastor of the Christian church at Haverhill, Mass., and after two years, of the North Christian Church, of New Bedford. He then pursued theological studies at Stanfordville, N. Y., and Boston, Mass. While at the latter place he supplied the Free Baptist church of Lynn, and in 1874 was settled as its pastor. Afterwards he was pastor of the Roger Williams Free Baptist church of Providence, R. I. In

these fields he was greatly beloved by the people, and was successful as a pastor. His health failing, after a leave of absence for nine months which brought him little benefit, he resigned his pastorate, and sought renewed strength in Florida. Here he passed to his rest. The death of his wife occurred a few months before his own.

Kittle, Rev. Job, died at his residence in Scioto County, O., March 26, 1877, aged 71 years. He had been a member of the Porter church forty-four years. Receiving ordination to the ministry in 1841, at the hands of Rev. J. M. Shurtliff, and others, he labored faithfully for the cause of Christ in the Little Scioto Q. M. Many embraced religion under his labors.

Knapp, Rev. George W., son of William and Eliza J. (Osborn) Knapp, was born at Cameron, N. Y., Sept. 23, 1842. He professed faith in Jesus in 1851, received license in 1862, and was ordained in 1866. He held pastorates in Meredith Centre and Contocook, N. H., Brookfield, Adrian, Cowlesville, Marilla, Attica, Dale, and Elmira, N. Y., East and West Granville, Pa., and Aurora and Kenesaw, Neb. He has been blessed in his pastoral work, having seen conversions each year of his ministry, in one year one hundred. In 1883 he was elected delegate to the General Conference. His education was obtained at Hillsdale College, and Bates Theological School. In September, 1865, he was married to Carrie C. Dennis, and three of their five children remain to cheer their home.

Knight, Rev. Arnold, son of Job and Prudence (Round) Knight, was born in Oneida County, N. Y., April 8, 1803. He was married Jan. 2, 1823, to Harriet Harkness, who with their three children mourned at his death, March 18, 1889. At the age of eighteen he was converted, and before 1840 he was ordained at Pittsfield, O. He held long pastorates with the Pittsfield, Spencer, and Rochester churches, as well as briefer ones at Clarksfield, Brighton, Camden, and LaGrange. In all these pastorates there were revivals. He bap-

tized over two hundred converts and assisted in gathering six churches.

Knight, Rev. James, died in Lee, Me., Nov. 8, 1871. He was born in Pittston, Me., June 15, 1808. He became a Christian at the age of twenty-three, and united with the church in Lee. He received license from the Springfield Q. M., and soon after was ordained. The most of his ministry was confined to the church in Lee, but he preached in adjoining towns. He drew his support largely from his farm. He was much respected and beloved.

Knight, Rev. J. T., of Grafton, Ala., son of O. B. Knight, was born in Spaulding County, Ga., May 19, 1855. He married Ella Bartlett, March 4, 1875, and has two children. He was converted in 1881, licensed the same year, and ordained by Rev. C. C. Martin and others. His ministry has been with the churches of the Chattahoochee Association in Georgia.

Knights, Rev. Stephen, a native of Maine, united with the Free Baptists in western New York, and was ordained three years before his death, Feb. 25, 1841, aged 50 years.

Knowles, Elbridge G., died in Dover, N. H., June 27, 1873. He was born in Gilmanton, N. H., in 1813. He became a Christian in early life, and was ordained in 1844. His ministry was wholly in his native state. He occupied several important fields of labor and was seldom without a charge. His retiring manners kept him from prominence. His family died before he was called to the better world.

Knowles, Rev. John D., was born in Sandwich, N. H., in 1776. He was blessed with a good memory and made the most of the scanty means for education which a town ten years old afforded. Though naturally lively, he was reverent in the presence of religious things. At the age of 23 he married, on the last day of 1799, Polly Danforth, and on the new year moved to Albany, N. H. He very soon gave his heart to Christ in the religious interest there prevailing, and in March, 1800, was baptized. This very year he began to preach. He was ordained ruling elder in the church by

Benjamin Randall and others. After a residence of four years, he removed to Sandwich, his native place, where, after two busy years of toil for his family and for the church, he began a pastorate of fourteen or fifteen years with the Second church in Upper Gilmanton. Here he was ordained in 1811 by Rev's Peter Clark and Richard Martin. A growing family required much of his service for their support, but he found time to study the Bible he loved and to minister unto God's people. He was a delegate to the first General Conference in October, 1827, and is described as a "short, thick man, of good judgment and retiring manners." In 1828, in order to get more time for itinerant work, he purchased a farm at Gilford, and moving his family there, left it in charge of his sons. For the next twelve years he was constantly engaged visiting weak churches, attending ordinations and Quarterly and Yearly gatherings. He assisted in the ordinations of John Caverly, C. Page, L. Perry, D. Garland, A. Tuttle. Finally, after attending in usual health the Y. M. at Strafford, N. H., in June, 1841, he was taken ill on the evening of his return home, and after a month of pain death came July 11. Rev. Peter Clark preached the funeral sermon from Isa. 25: 7, 8, and eight ordained ministers bore him to the grave. His sons were Rev's John Knowles and E. G. Knowles. Rev. Samuel Knowles was his brother.

Knowles, Rev. Samuel, of Ossipee, N. H., died Nov. 15, 1850, of palsy, aged about 73 years. About 1830 he joined the Free Baptists and was ordained to their ministry. In 1832 he became pastor at Sandwich, N. H. After a year and a half there he removed for ten years to Eaton. In 1843 he went to Ossipee. In this and the adjoining towns he continued to preach till a few months before his death.

Knowles, Rev. William, was ordained in 182-, and labored in Maine.

Knowlton, Rev. David, was born in 1741, in what was afterwards Seabrook, N. H. Ebenezer Knowlton, probably his father or some near relative, was one of the original proprietors of the town. Seabrook was at first a part of Hampton

Falls and was incorporated when David was twenty years old. Four years later Rev. Samuel Perly, a Presbyterian minister, was settled in the place. In 1775 the town, though small in territory, contained six hundred inhabitants, and enterprising families began to go inland to form new settlements. John Cram, going from Hampton Falls, settled in the town of Pittsfield. David Knowlton, having married, went to inspect the country. He was favorably impressed with a beautiful elevation afterwards called Catamount Mountain. Here he felled the first tree and sat down on the stump to consider the undertaking. There, was the home of his childhood and the comforts and conveniences of life. Here, was solitude, hardship and sacrifices incident to a new settlement. Yet he chose the latter and soon moved his family there. About 1780 he must have experienced religion, for we find him soon a member of the New Durham branch of Randall's church in Pittsfield. When, in 1791, the Free Baptist church was organized at Pittsfield, David Knowlton was one of the eight original members. He was soon associated in religious work with such men as Randall and Boody among the ordained preachers, and Isaac Townsend and John Buzzell among the unordained. Ill health sometimes rendered it necessary for him to absent himself from Quarterly Meeting. At the October session in 1794, failing to follow his usual practice of sending a letter, Randall thus admonishes him and his church: "We are this day convened at our Quarterly Meeting, and have a good day, through grace; but feel somewhat grieved at finding *David's seat empty*. We wonder at you, brethren, that none of all your meeting are present, when the weather is so pleasant, and the traveling so good."

In the June Yearly Meeting, 1795, a council of five ministers and as many laymen were appointed to respond to the request for the ordination of David Knowlton at Pittsfield. The council convened with the church there August 12. Rev. John Buzzell was chosen chairman and Rev. Benj. Randall clerk. After satisfactory examination, ordain-

ing services were held. Rev. Daniel Lord offered opening prayer. Rev. John Buzzell preached from the text, 11. Tim. 4:5. Rev. Benj. Randall offered the consecration prayer and gave the charge to the pastor, and Rev. Joseph Boody gave the hand of fellowship. Knowlton was now fifty-four years of age, and for three years he labored with zeal, when an extensive work of grace began, in which David and Ebenezer, his only sons, were converted. As time advanced, infirmities compelled him to relinquish his ministry. In 1801 there was a season in which he did not preach. But the next year he resolved to visit and pray with every member of the church, and the result was a revival. His son Ebenezer was ordained, to assist his father, and soon took the burden of the public ministry.

The father was intimate with Randall during his declining years. Together, they attended Yearly Meeting at Westport, Me., in September, 1807, when Randall presided for the last time. Royally he entertained a Quarterly Meeting at his own place. The record says: "At a Quarterly Meeting in Pittsfield, Elder Knowlton filled every bed in the house and then twenty of us slept on the floor, and as many more slept in the barn." Such sanguine faith had he in the duty of the church to care for its poor that he took an indigent member into his own family and for more than a year made a place at his own table. Brother Knowlton was tall and of grave but pleasant countenance. "In public address, he spoke sound doctrine with decision and authority, mingled at times with a tenderness and affection peculiarly loving and winning." Little public labor could he perform after his seventieth year. He died in his 75th year, March 11, 1815, universally beloved. One of his grandsons, who bears his name, was a preacher of the Christian Connection, and resided in 1845 in Salisbury, Me.

Knowlton, Rev. David, Jr., the second among the ministers of our denomination to-day, was born at Pittsfield, N. H., in 1780. In 1791 a Free Baptist church was formed there, of which his father was an original member. Five years

afterwards the father was ordained to the ministry. In 1798 a remarkable revival prevailed throughout the town. David Knowlton, Jr., was converted, and with four others, on the 12th of September, related his experience before Benjamin Randall and was baptized. Three of the five, David Knowlton, Jr., Ebenezer Knowlton, his brother, and Samuel B. Dyer, soon entered the ministry and became pillars in the early church. After his baptism, David began to hold meetings in Barnstead, a town bordering on Pittsfield on the northeast, and Elder Richard Martin, of Gilford, baptized several in the revival that followed. On the 25th of September, 1802, David Knowlton, Jr., married Hannah True, of Pittsfield. Soon they made their home in Barnstead, where, Nov. 23, 1803, he was ordained, with Elder Randall assisting in the services. The first church in this new town was now organized, but, for fear of being regarded as an hireling, Brother Knowlton, before his ordination, had signed papers relinquishing "all right and title he might acquire by such ordination to ministerial land in said town, granted to the first settled minister." He now labored for three years with zeal and success. But his constitution, never the best, began to give way. He went home to Pittsfield about the middle of 1806, stricken with consumption, and lingered till the next spring. Two days before his death Elder Randall visited him, and found him triumphant. On March 11, 1808, he passed away. On the 14th, Elder Randall preached from "Let me die the death of the righteous, and let my last end be like his." He was borne to the grave by six of his fellow ministers, while a thousand persons followed in the procession. He was of medium stature, and in form rather slender. His four children died in infancy. His widow afterwards married Brother Jonathan Fogg, of Montville, Me., who became the parents of Rev. Ezekiel True Fogg.

Knowlton, Rev. Ebenezer, son of Rev. David Knowlton, was born in Pittsfield, N. H., in 1782. Under his father's preaching he was converted with his brother and Samuel B. Dyer in the re-

vival of 1799. September 12, Benjamin Randall was present while these and two others related their experience and were baptized. Ebenezer Knowlton was ordained in 1805 at the age of twenty-three and soon took the church which his father's failing health compelled him to relinquish. In 1813, in the August session of the Q. M. at Meredith, we find him preaching with such power that one hundred and thirty are baptized. He was one of the directors of the New Hampshire Charitable Society for the relief of brethren in the ministry, which was organized that year. In the Y. M. at Weare in 1814, one of the four sermons was assigned to him. His ministrations at the funeral of Rev. Josiah Shepherd, of Gilmanton, late in April, was blessed to the saving of souls. In October, 1820, at the Vermont Y. M., held at Vershire, the record says the sermon of Brother Knowlton "particularly seemed to melt every heart before the Lord." Early in 1828 he removed to Montville, Me., just in season to stay the breach occasioned by the defection of Moses McFarland to the Universalists. We find him representing with Ward Lock and others, this section of Maine in the Second General Conference. He died at Montville, Nov. 18, 1849, aged 59 years.

Knowlton, Rev. Ebenezer, son of Rev. Ebenezer Knowlton, died in Montville, Me., Sept. 10, 1874. He was born in Pittsfield, N. H., Dec. 6, 1815. His father moved to Montville in 1828. He obtained a thorough academic education and became a teacher in early life. He was converted in 1832, and united with the church in Montville. The day that he decided to preach the gospel was the day he was elected speaker in the Legislature of his state. He preached his first sermon at Hallowell, Aug. 9, 1846, from the words "We love him because he first loved us." He was ordained Dec. 17, 1848. His labors covered a wide territory in eastern and central Maine. He preached in Rockland two years at different times. The rest of his ministry was in connection with the Montville churches. He went far and near to solemnize marriages, attend funerals and

deliver temperance and Sunday-school addresses. At the close of 1852, he wrote in his journal: "Number of funerals attended during the year, sixty; sermons preached, 171; religious meetings attended, 332; temperance and Sunday-school lectures, twenty-three." In 1853 the Legislature elected him State Treasurer, but he declined the honor. He consented, however, in 1854, to be elected to Congress, upon the advice of his brethren, but declined a re-election in order to



Rev. Ebenezer Knowlton.

devote himself to the work of the ministry and also to work for the Maine State Seminary.

When he accepted the nomination to Congress he informed the convention that nominated him, that if elected, he should go to Congress as a Christian minister devoted to the interests of humanity; that he would accept the nomination only as from freemen desiring to be represented by a freeman; that he should allow no allegiance to any clique or party in any way to interfere with a strict adherence to freedom, country, and God. While in Congress he wrote weekly letters to the *Morning Star*, significantly subscribing himself "Daniel." This correspondence attracted considerable attention. He took an interest in the colored people and preached the gospel to them. He preached one half

of the Sabbaths during the time he was in Congress. In 1869, there was a general desire among the Republicans of Maine that he should be their candidate for Governor. But although great pressure was brought to bear upon him and he was himself disposed to consent for the sake of the principles of temperance, he finally refused to allow his name to be used. Mr. Knowlton had all the mental and moral qualities that go to make up the real statesman, such as ability, strength, foresight, decision, honesty, integrity, love of humanity, and fear of God; and the only reason he did not rise to higher positions in the affairs of state was because he declined to do so, believing that, as a minister of Christ, he was holding the highest office on earth. When urged to become a candidate for Governor, he wrote to a leading religious politician saying, among other things: "You urge me to be Governor so as to enforce prohibition. I know rum-selling is a crime and grog-shops are a nuisance. A radical law with front teeth and grinders should be kept on the statute book and be lived up to. But a correct moral sentiment among the people is the only means to secure this end. This moral sentiment grows only out of the gospel. The Christian ministry is the leading agency in spreading the gospel. So do let me alone, that what there is left of me may be devoted to the appropriate work of my profession. It is easier to find good and suitable material to make governors of, than it is to find good and suitable material to make ministers. It is but little I can do anywhere, but I would rather see one young man in my congregation soundly

converted to Christ than to have any office in the gift of man."

He was often appointed to preach at denominational gatherings, but accepted with extreme diffidence. He was desired as pastor in Lewiston, Auburn, Augusta, Portland, Boston, New York and other places, but accepted none of these positions. He was very firm in his denominational loyalty. He was one of the projectors of the Maine State Seminary, which grew into Bates College. Other positions of responsibility were as follows: Trustee of Colby University, trustee of Bates College, president of the Foreign Mission Society, corporator of the Printing Establishment, and moderator of three General Conferences. He died suddenly while taking a bath in a pond near his home, where he was accustomed to fish and swim. His death was conspicuously noticed by resolutions in town meeting, and by the denomination in which he was a pillar of strength.

Knowlton, Hon. Hiram, son of William and Mary (Chapman) Knowlton, was born at New Portland, Me., in 1823. He studied at Farmington, Me., and entered upon the profession of attorney-at-law. He has held town and county offices, was a member of the Legislature in 1873 and 1874; was a member of the Executive Council in 1871, and of the State Valuation Commission in 1880. In 1888 he was appointed Bank Examiner. He has been an honored and useful member of our church at Lewiston. In 1846 he married Sabrina W. Chapman and has one child living.

Knowlton, Rev. Zina, died at his home in Monroe, Me., Sept. 7, 1885.

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Ladd, Rev. David Merrill, son of Asa and Martha (Chase) Ladd, was born at Haverhill, N. H., in 1806. At the age of ten he with his parents moved to Enosburg, Vt. He was converted in 1823. Licensed in 1830, he was ordained by the Enosburg Q. M. He had labored at Enosburg Falls, East Farnham, and St. Albans. He had been clerk of the Enosburg Q. M., and justice of the peace.

He married Harriet Hinman in 1829, and at his death Jan. 8, 1889, left a daughter and an aged sister.

Ladd, Rev. Enoch P., died in Limerick, Me., July 14, 1874, aged forty-two years. He was born in Deerfield, N. H. At the age of seventeen he was converted and baptized by Rev. P. S. Burbank, joining the church in Deerfield. He prepared for college at New Hampton, grad-