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**BENJ: RANDALL.**



JOHN COLBY.



DAVID MARKS.



THE

CENTENNIAL RECORD

OF

FREEWILL BAPTISTS.

1780-1880.

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1881.

## P R E F A C E .

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It has seemed fitting to gather into this permanent form some of the memorials of the Freewill Baptist Centenary. The principal portion of the volume is composed of papers that were especially prepared to be read at the Centennial Conference in 1880, but with the probability that they would be preserved in their present shape. These include the Conference sermon, the exercises at the meeting of aged ministers, and the historical sketches of the missionary, educational, anti-slavery, temperance and Sunday-school work of the denomination. The others, excepting the poems but including the tables at the close of the volume, were primarily prepared for the book where they now first appear.

The papers have been written by different individuals, and although they treat of branches of work that were closely related, yet it is believed that repetition has been in the main avoided, while unity has been preserved.

The engravings that appear in the volume are from original portraits of persons not now living, but who were among the esteemed and representative men of their generation. The frontispiece represents a group of ministers that, with the exception of David Marks who immediately

succeeded them, were active in the first quarter of the century that is now closed. These are clustered about the name of Benjamin Randall, of whom no actual portrait exists, but the results of whose work are immortal.

The volume may be regarded as a denominational handbook, and as such it will revive memories of the past, be of practical use in the present, and transmit facts to the future student of denominational history.

In grateful recognition of the Providence that has watched over and guided the denomination in the past, and in the hope and belief that the divine hand will not be withheld in the future, the volume is commended to those who now inherit the blessings that have flowed from the fathers' sacrifice and toil.

March, 1881.

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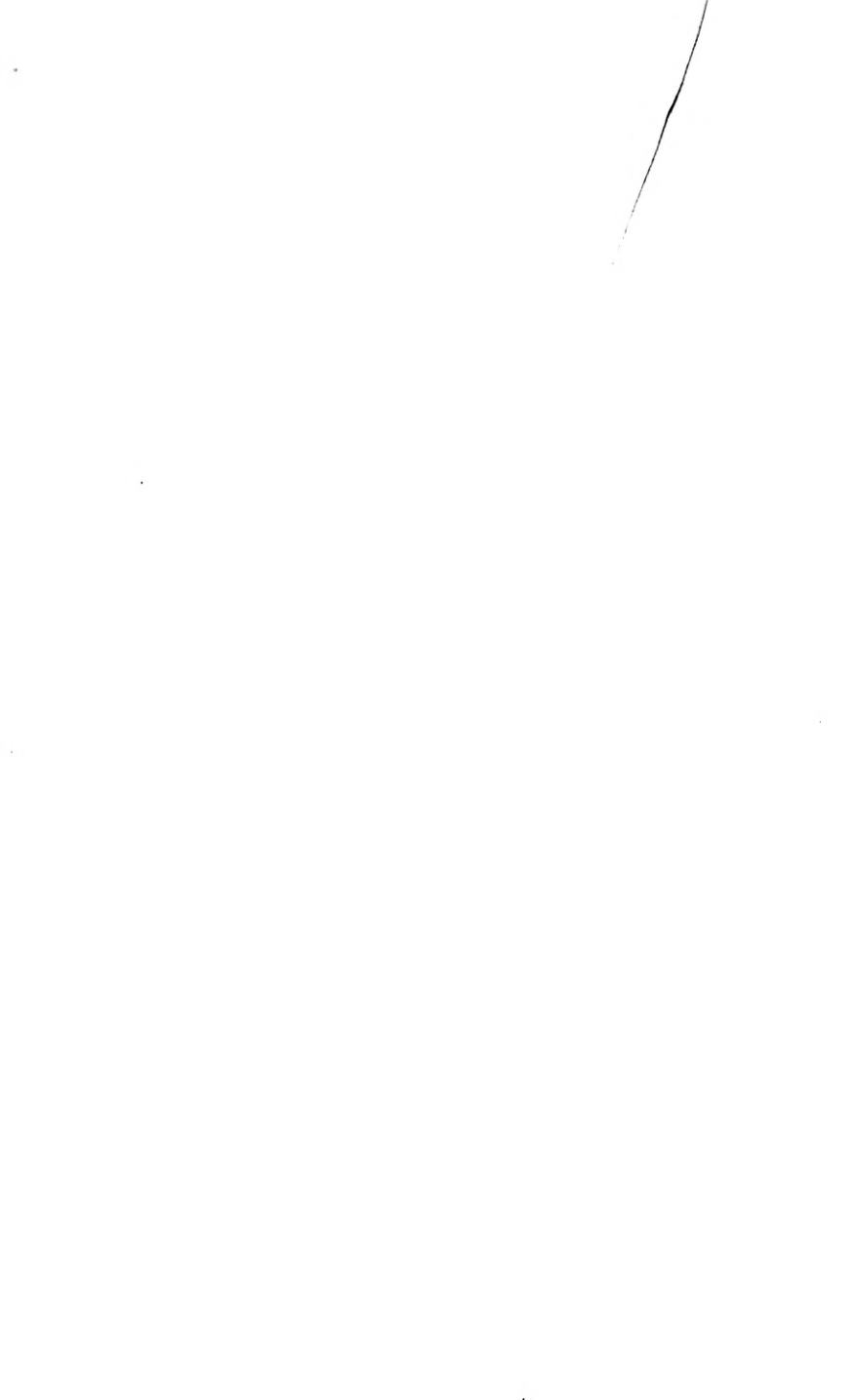
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## THE FREEWILL BAPTISTS.

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'There shall be an handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon.'—*Ps.* 72: 16.

This utterance of the royal Psalmist finds an illustration of the principle involved in it, and perhaps even a fulfillment, in the existence and growth of the Freewill Baptists. It will be the object of the writer in these introductory pages to account for their existence and to trace their growth. The trunk of the tree will be this historical statement, and the succeeding papers will constitute the branches.

### FORMATIVE INFLUENCES.

On Sunday, Sept. 30, 1770, at noon, there appeared a stranger slowly riding in the streets of Portsmouth, N. H., and uttering, as he rode, the words,—“Mr. Whitefield is dead. He died in Newburyport at six o'clock this morning.” Among those who heard this sad and startling announcement was a young man, twenty-one years of age, a resident of Newcastle, an island in the harbor a few miles distant, but who had come to Portsmouth on that day to attend public worship. These facts,

as stated, constitute a focal point at which influences concentrate and from which they diverge.

Omitting to mention the more remote convergent influences, it will suffice to say in reference to the more immediate ones, that God had raised up George Whitefield, the eloquent preacher and the eminent revivalist of the eighteenth century, and had commissioned him to do a special and needed work. In his active and eventful life, he had stirred England in every part; and though dead, his influence in that country still lives. He had come to America seven times; and that, too, when the Atlantic was practically some five times as wide as it is to-day. Finding this new land in the stupor of a dead religious formalism, and exposed to all the evils resulting therefrom, he traversed it from Georgia to Maine and planted the seeds of spiritual life. His burning and stirring words were freighted with solemn and precious truths. The seeds planted, watered with his tears, produced fruitage. The Methodists, now numerous and influential, came into being; the Baptists, who had been few and scattered, were multiplied and strengthened; the Congregationalists and the Presbyterians, who had become staid and formal, were transformed and quickened, and the call was sounded which summoned the Freewill Baptists to a place among the tribes of the spiritual Israel, and it was made apparent that their existence was necessary. "The wilderness and the solitary place blossomed as the rose."

On Friday, Sept. 28th, Mr. Whitefield had concluded a series of revival discourses in Portsmouth. There, as well as elsewhere, great interest was manifest in his work, and thousands flocked to hear him. On Saturday, he had preached in Exeter, and on the night of that day he had repaired to Newburyport to spend the Sabbath. As it proved, with the dawning of the day he entered upon the eternal Sabbath of rest. The name of the young man mentioned as among those who heard the intelligence of Mr. Whitefield's death was BENJAMIN RANDALL. He had listened to the eloquent preacher several times, and was one of the hearers of his last sermon in Portsmouth. He had formed a resolute purpose to resist his message; but the news of his sudden death was like an arrow from the quiver of the Almighty sent to his heart. He resisted no longer; and consecrating his all to the Lord Jesus, he found peace in believing, and was made partaker of the blessed assurance of adoption. He became the possessor of a conscious Christian life and a vivid religious experience.

Socially Mr. Randall belonged to the more common walks of life. His father, who bore the same name as the son, had followed the sea, and he had been attended by the latter in some of his voyages. The times could not afford large educational advantages. Randall was now engaged in the occupation of a sail-maker. For a period a few years later, he was a soldier in the war for American independence. Soon after his conversion he

was happily married, and he and his wife became members of the church in New Castle, which was Congregational, or of "the standing order," as it was then known. It seems to have been a typical New England church of the period.

In the consideration of these divergent influences, it is fitting to notice some of the features of the character and condition of the New England churches, to the consciousness of which Randall gradually awoke and with which he found himself antagonistic. As the years passed, New England Puritanism, which has done much for America and the world, had become bereft of many of its more vitalizing and better qualities. Indeed, it was well-nigh a corpse. While it retained its old and set forms of doctrine, the clergy occupied doctrinal positions all the way from the standpoint of Calvin to that of Pelagius. Not a few of those who ministered at the altar were unconverted men who had entered upon the duties of the sacred office as a mere profession. A large portion of the voting members of the churches, having become such through what was termed "the half-way covenant," or because they were christened in infancy, had never experienced a change of heart; and persons of intemperate habits and scandalous lives came to the communion. Every town was a parish, over which a minister was settled for life; and he was supported by a tax levied upon every citizen without regard to religious belief or preference. This tax was collected by the same means, forcible if

necessary, as other taxes. The stern Calvinistic flavor, which was more commonly given to the bread of life, made it extremely unpalatable to the people who were hungering for the simple "milk of the Word." The presence of a gospel preacher, however worthy, within the limits of one of these town parishes was considered a great intrusion. The state of affairs was simply unendurable, and a reform was demanded. But, by the side of this forbidding picture, it must be stated that there were in those days parishes in New England to which devout men ministered in the fear of God.

The pious soul of Randall revolted at what he saw and experienced in the church in New Castle; but he was powerless to effect a reform within it, for the pastor and a large majority of the members were against him. His connection with the church soon practically ceased. A careful and prayerful study of the Word of God led him to embrace Baptist sentiments, and he was soon baptized by Rev. William Hooper at Great Falls, N. H., and united with the Baptist church in Berwick, Me., of which Mr. Hooper was pastor. He now grew rapidly in Christian life and experience. From a leader of religious meetings and a reader of printed sermons, he soon became a recognized preacher and gospel laborer; and this advancement was not from any design on his part, but because he must heed the voice of God. Advancing step by step, he entered the open doors set before him. Revivals followed his efforts. Though persecutions attended him, he

went bravely forward. His fame spread, and he was urged to carry the message of life to towns comparatively distant, and he heeded the call.

It was now 1778, and Randall was invited to locate in the rural town of New Durham, some forty miles north-west of Portsmouth. Though the country was new, and the people were but few and scattered, he accepted the invitation and removed thither in March of that year; and there was his home until his death, thirty years later. In his new home friends gathered around him, but fresh trials awaited him. It was soon observed that he did not preach the sterner Calvinistic doctrines held and promulgated by many of the Baptist preachers of that day. When he was asked why he did not preach the doctrines of predestination, particular election, limited atonement and final perseverance as his brethren did, his simple reply was, "I do not believe them." It was during the year 1779 that this fierce controversy raged, and he was then tried, adjudged unsound and disfellowshipped. But the verdict against him was not unanimous. There were at that time in Eastern New Hampshire and Western Maine several Baptist ministers who, with their churches, entertained liberal views and who sympathized and co-operated with Randall. Prominent among them were Pelatiah Tingley, Samuel Weeks and Daniel Hibbard who afterwards became useful and influential Freewill Baptist ministers. Randall was formally and publicly set apart to the work of the gospel ministry at New Durham on the



5th of April, 1780. Revs. Tosier Lord and Edward Lock, both liberal Baptist ministers and sympathizers with Randall, were the officiating clergymen. As was customary in those times, the occasion was a notable one.

## EARLY YEARS—1780—1810.

In his new home, Randall was abundantly useful. Though his necessities obliged him to use his shears and ply his needle, for he was a tailor by trade, and sometimes to labor in his field, for he possessed a small farm, he found time and opportunities to preach the glorious gospel both at home and abroad. Kindred spirits gathered around him and rallied to his support. The 30th of June, 1780, was signalized as the day on which was organized at New Durham a church composed of seven believers, four men and three women. The Bible was taken as their rule of faith and practice, and articles of faith expressive of their understanding of it, and a covenant indicative of their views of Christian obligation, were adopted. The early Freewill Baptist churches, as well as those recently organized, imitated this example. This first church took the name of simply Baptist. In laying this foundation stone, the layers built better than they knew. That same church, though subsequently reorganized, still exists, and it has long borne the appropriate title of "the mother church" of the Freewill Baptists. The vine then planted "ran over the wall" and at the close of the year 1780,

there were four other churches in fellowship with it. Randall multiplied his labors and extended them into Maine beyond the Kennebec river, a comparatively long distance for those days of slow locomotion. As the result, churches were increased and revival influences extended. In 1790, there were eighteen efficient churches with eight ministers and about four hundred members. This was in spite of some serious defections, including what was known as the Shaker delusion which, at one time, threatened great disaster. Ten years later, in 1800, there were fifty-one churches, with thirty ministers and an estimated membership of two thousand. At the close of the third decade, or 1810, which was nearly identical with the death of Randall, the churches had increased to one hundred and thirty, the ministers to one hundred and ten and the estimated membership to six thousand. The denomination had gained a foot-hold in Maine, New Hampshire and Vermont, in all of which States Randall had proclaimed the joyous message of free salvation. It existed germinally in New York, Ohio and Canada. Revivals had been numerous and in some instances powerful. If, however, the growth was slow, it was nevertheless sure. In those days, it should be remembered, the railroad, the telegraph and the religious and daily newspaper were unknown.

Thus far, the work had gone forward under the personal leadership of Randall. He was the inspirer and director in every movement, and around

him all the forces rallied. Good and efficient men, however, were raised up to co-operate with him. Of these Pelatiah Tingley, especially in view of his age, attainments and character, long occupied a foremost position. He was a graduate of Yale college, and his educational acquisitions enabled him to render great service to the cause. He was to Randall something like Melancthon to Luther. York county, Maine, was largely his field of labor. He lived to a good old age, and was universally esteemed. Early in the second decade, John Buzzell, a young man converted through the direct instrumentality of Randall, consecrated himself to the work of the ministry. At first he promised much, and the character developed and the success attained in later years met the expectations which had been cherished. In 1798, he took up his residence in Parsonsfield, Me., where he died sixty-five years later. As it proved, he was, more than any other one, qualified to lead in the continuation of the work which Randall had commenced. He was, in his prime, a powerful preacher and a judicious leader. There were times, especially, when he was set for the defense of the truth. Cotemporary with Buzzell, was Ephraim Stinchfield, of New Gloucester, Maine. He was devoted in piety, sacrificing in spirit and incessant in labors. During his long ministerial career, he was pre-eminently the apostle to the Freewill Baptist churches of Maine. If he occupied a plane somewhat different from that of Buzzell and was less widely known, he

was scarcely less useful and no less beloved. In addition to these able and devoted men, Zachariah Leach and Henry Hobbs, of Maine, Isaac Townshend, David Knowlton, Winthrop Young and Samuel B. Dyer, of New Hampshire, Aaron Buzzell, Nathaniel Brown and Nathaniel King, of Vermont, are worthy of honorable mention. Noble and God-fearing men were they all! The early preachers of the denomination, as a class, had neither wealth, prestige nor worldly wisdom to commend them, but going forth in the name and strength of the great Master, they told the simple story of the cross in such a manner as to carry conviction to the hearts of sinners.

The technically doctrinal position of Randall was well defined almost from the very commencement. Especially was it so after a long spiritual struggle in his corn-field, which probably occurred near the time of his ordination, and in which he was seemingly brought face to face with God, and was made to "see light in his light." The great foundation principles of the theology of the Free-will Baptists, such as the trinity in unity of the Godhead, the fore-ordination of God dependent upon his fore-knowledge, the free agency and sinfulness of man, the universality of the atonement, the necessity of repentance, faith and regeneration by the Holy Spirit and the fixed character of future rewards and punishments, together with the immersion of believers in water, as the only Scriptural baptism, have undergone no essential change for

one hundred years. The question of open or close communion was decided in favor of the former as soon as it was presented for decision. In this, the fathers took a position which their children are proud to maintain. This system of doctrines as a whole is peculiar to the Freewill Baptists alone. The church polity of Randall and his co-laborers was developed to meet emergencies as they arose. From the individual and local church, there was an association of churches or the Quarterly Meeting, which took its name from the frequency of its sessions. An association of Quarterly Meetings took the name of Yearly Meeting for a similar reason. Such were the general facts, and it is needless to trace the development in all its details. At the close of the third decade, there were six Quarterly Meetings which constituted one Yearly Meeting. It is probable that the higher bodies were less strictly advisory than at present. In those early days there were church officers which have since become useless, and customs which have now become effete. For twenty years the churches of the denomination recognized no other name but that of *Baptist* churches. Other names were applied to Randall and his followers, some of them in derision. One of which, "Freewillers," became a tower of strength, and was incorporated with "Baptist," hence the name "Freewill Baptist."

The mission of the Freewill Baptists was from the first reformatory. Called into existence by the demands of the times, they were bold, earnest and

aggressive. Calvinism, as it was then preached, and an unsanctified ministry supported by compulsory taxation, received no mercy at their hands, though in their zeal to correct this one class of abuses, some of them failed to appreciate fully the value of sanctified education and the fact that the true gospel laborer should be sustained. Wickedness in all its forms was denounced unsparingly. External opposition had to be overcome and internal dissensions quieted. The spirit of fanaticism, which occasionally manifested itself, had to be quelled. But the thing of the first importance was to warn sinners to flee from the "wrath to come." Having gained a foot-hold, and being keenly alive to the spirit of the age, they were fast becoming prepared for the great work of later years. It is impossible to give a correct estimate of the character and work of the fathers without an intimate knowledge of the times in which they lived.

Eld. Benjamin Randall died at his home in New Durham, after a lingering sickness, Oct. 22, 1808, at the age of 59 years. His funeral, conducted by Eld. John Buzzell, was largely attended. His death caused deep mourning and made a great vacancy. Some have attempted a description of his person and a delineation of his mental and spiritual characteristics, while others have freely acknowledged his sincerity and goodness, but have questioned his ability. In the presence of all such attempts it is enough to say that he so walked with God, whose servant he was, as to leave his abiding

impress upon the thoughtful character of thousands who honor his name ; and that he truly apprehended the channel towards which the thoughts of the whole Christian world would tend a hundred years later. In view also of the times and circumstances in which he accomplished his work, the wonder that he did so much is greatly increased and intensified.

THE "JUDGES" PERIOD—1810—1830.

Not without reason, have the years which followed the death of Randall, embracing two decades, been denominated as the "Judges" period of Freewill Baptist history. While it was not literally true that "every man did that which was right in his own eyes," yet there was a strong tendency in that direction. The influence of Randall's personal presence was wanting, and the restraining power of his counsels was no longer felt. As was natural, ambitious and restless spirits asserted themselves. The points in teaching and practice, such as opposition to sanctified education and the support of the ministry, which were erroneous, were made more prominent. Under the leadership of a few such men as Revs. Elias Smith and Abner Jones, efforts were made to break down many of the safeguards which Randall had established, and to carry the Freewill Baptists as a body over to the Christian denomination. The strong current which set in this direction was very effectually stemmed by John Buzzell and others who set themselves against it.

But there was a bright as well as a dark side to the period. In it, some of the men bearing the most honored names in the Freewill Baptist ministry for the entire century first came to notice. Among them were George Lamb, Peter Clark, Joseph White, Enoch Place, Thomas Perkins, Samuel Burbank, Clement Phinney, Arthur Caverno, Elias Hutchins, Herman Jenkins, Josiah Fowler, David Dudley, John Stevens, Richard M. Cary and Hosea Quinby, all of whom served the cause faithfully, and have gone to receive their reward. There were also others who still remain to bless the cause of God by their presence and counsels. The name of nearly every one of the men mentioned is closely identified with subsequent Freewill Baptist history, and most of them were the victors of many conflicts.

But the "Gideon" of this "Judges" period was John Colby. He was born in Sandwich, N. H., in 1787. Some years later, he removed with his parents to Sutton, Vt. There he commenced the work of an evangelist in 1809, at the age of twenty-two years. Feeling that he was led by impressions of duty, he undertook a long preaching tour to Southern Ohio, and even penetrated Indiana. He traveled on horseback through an unexplored region and endured many hardships. His outward journey lay through southern New York and Pennsylvania. He returned by way of Lake Erie and Niagara Falls. He was absent eight months, and traveled more than three thousand miles; and



in his absence he saw no person whom he previously knew, nor did he hear from his home. From one point of view, this journey seems to have been unnecessary and chimerical. yet as a matter of history, it is stated that, in subsequent years, Freewill Baptist churches sprung up all along his route. Such are the ways of Providence! Though struggling with feeble health, Colby was for a period of nearly eight years ceaselessly active. In Vermont, New Hampshire, Maine and Rhode Island, he proclaimed the glorious gospel with burning zeal, and thousands joyfully heard his message from God. In the last named State, he was the first to preach Freewill Baptist doctrines, and he organized the first church in the denomination within its limits, at Burrillville, in December, 1812. Until his death in 1817, which took place at Norfolk, Va., whither he had repaired in pursuit of health, Rhode Island was, more than any other State, his home. There are still here and there aged pilgrims, who, in their youth, looked upon his tall and slender form, heard his burning, though persuasive, words, and were impressed by his saintly face. His name and memory are among the most sacred keepsakes of Freewill Baptist history. Long may they be cherished!

During these two decades, from 1810 to 1830, there was considerable extension of the borders of the denomination. Eli Stedman had removed from Vermont to southern Ohio, in 1804, and at a later period David Dudley, of Maine, and others

came to his assistance, but the cause in that State subsequently received a severe check, by all the churches, with a few individual and honorable exceptions, going over in a body to another denomination. The work was afterwards commenced afresh and was vigorously prosecuted. In 1809, Nathaniel Brown removed from Vermont to Bethany, Genesee County, New York. He there planted the first church of the denomination in the State, and from this nucleus, most of the churches in western New York have sprung. The work in Canada, which had been commenced by Avery, Moulton, and others, was strengthened, and gospel laborers from western New York had planted churches in Canada West. Freewill Baptist doctrines were also preached, and churches were gathered, in Nova Scotia, Pennsylvania and Indiana. But in no State, perhaps, in which the denomination gained a foot-hold, did the work promise better than in Rhode Island, where it was commenced by Colby and, subsequent to his death, was carried forward by Joseph White, of blessed memory, Reuben Allen and Zalmon Tobey and others. Strong and deep foundations were laid, and they still endure.

In 1830, the denomination numbered twenty-one thousand members, belonging to four hundred and fifty churches which were embraced in thirty Quarterly Meetings and seven Yearly Meetings. There were three hundred and seventy-five ministers. The multiplication of Yearly Meetings rendered

necessary the existence of a body which should be composed of representatives from them, and which should be empowered to speak in behalf of the denomination at large, serving to bind it together, and occupying to the Yearly Meetings a relation similar to the one which they occupied to the Quarterly Meetings and the Quarterly Meetings to the churches. This relation is for the most part advisory, and whatever authority the higher bodies have over the lower, is such as has been delegated by the lower to the higher. The need felt and recognized was supplied by the General Conference, which was organized, and held its first session, at Tunbridge, Vt., commencing Oct. 11, 1827. Nineteen delegates were present from New England and one from New York. Enoch Place, who was, perhaps, the most prominent leader in the movement which culminated in the organization, was moderator, and Hosea Quinby, who was just then coming into notice, was clerk. The session was of one week's duration, and it was in every particular a success. Among its decisions was one in favor of ordaining colored men to the gospel ministry. This was a fitting forerunner of the later anti-slavery position of the Freewill Baptists. With the General Conference thus organized, the capstone of the polity of the denomination was laid. At first the body convened annually, and the second and third sessions were held at Sandwich, N. H., and Spafford, N. Y. At these meetings, action was taken which gave definite statement to some of

the first principles of Freewill Baptist doctrine and polity. In all things there were earnestness of the influential and valuable work of the body in later years, in which it has become the great popular gathering of the denomination, as well as the deliberative assembly of its chosen representatives.

Perceiving the advantages to be derived from the press, the Freewill Baptists were not slow to employ this instrumentality. At the commencement of the present century, there was not a single religious newspaper published in America. "The Herald of Gospel Liberty," founded in 1808, and edited and published by Elias Smith, is claimed to have been the first, and it was, for a time, patronized by many Freewill Baptists. In part, at least, for the purpose of counteracting the evil influence of some of the views expressed in this publication, John Buzzell commenced at Parsonsfield, Me., the issue of "A Religious Magazine," which was continued quarterly for two years. Its publication was then suspended until 1820, when it was resumed and continued for two years. In 1819, Ebenezer Chase commenced the publication of "The Religious Informer," at Andover, N. H., and continued it eight years. It was issued at first once in two weeks, but afterwards monthly. "The Freewill Baptist Magazine" was issued from Providence, R. I., in 1826, and it was continued two years as a quarterly and two years as a monthly. All these publications were in pamphlet form, and, though their circulation could not have been extensive, they served

as a valuable means of communication between the churches, and did much to extend a knowledge of the doctrines and polity of the denomination. But the necessity of a weekly organ was felt and recognized; and, in due time, it was met. The publication of "The Morning Star" was commenced at Limerick, Me., in May, 1826. It was undertaken by a company composed of nine persons, eight of whom were Freewill Baptist ministers. The business name of the firm was Hobbs, Woodman & Co. John Buzzell was the first editor of the paper, and Samuel Burbank was his assistant and office editor. William Burr, a young man twenty years of age, a native of Hingham, Mass., and who had been employed on "The Boston Traveller," was the first printer. Some seven years later the enterprise was purchased by the denomination, and the paper was removed to Dover, N. H., where it is still published. These facts are especially significant in view of their relation to subsequent history.

With 1830, the first half century of the life of the denomination was completed. The tree had been planted, and its trunk had attained commendable proportions. The branches had already begun to spread, and the fruitage which had appeared gave promise of rich harvests in later years. Among the things which had been accomplished was the passage of what was known as the toleration act by New Hampshire and some other States, among the provisions of which was the making of the support of the gospel to depend upon the voluntary contribu-

tions of the people. The triumph was a grand one. The results which have followed attest to the great value of this reformatory work in which the Freewill Baptists took a leading part. In the closing years of this first half century, there were beginnings which must be left to be noticed in connection with their growth and development. Life moral and spiritual is perpetuating, and waves of influence once set in motion are many-sided and far-reaching. "A little leaven leaveneth the whole lump."

#### RAPID GROWTH—1830-1845.

It was with a decided impulse that the denomination entered upon the second half century of its existence. Twenty-one thousand of earnest and consecrated Christian men and women organized into four hundred and fifty churches, existing in seven States and three of the British Provinces, and led by three hundred and seventy-five ministers of the same character, could not but be, under God, a great moral and spiritual power. The first fifteen years of the period witnessed a numerical growth which was truly wonderful. In 1845, the membership was more than sixty thousand, and the increase of the churches and the ministers was in like proportion. The denomination had gained a foot-hold in Michigan and Illinois, and had been strengthened in all the sections where it had previously existed. No period of its existence abounds in facts of deeper interest. In it, the Freewill Bap-

tists became not only a more numerous, but also a broadened people.

At this juncture, there appeared a marked man, whose name has been hitherto purposely omitted, who was to the Freewill Baptists at the commencement of this second-half century of their existence very much what Randall was at the beginning. It was David Marks who was at first known as the boy preacher of western New York. Born in Shendaken, Ulster county, N. Y., in 1805, and removing, a few years later, with his parents to Junius, Seneca county, he was converted while a mere child, and commenced preaching at the early age of fifteen years. Feeling that "the woe was upon him," he traveled on foot, then on horseback, and later with his two horses and covered carriage, far and near, and delivered his plain and simple message with such unction and power, that the conversion of hundreds and thousands resulted. At one time he was in western New York, a few weeks later in New England, and a few weeks later still, he had returned to New York and had gone to Canada, from whence he returned to make a journey to Ohio, or another one to New England. For those days of slow locomotion, he was well-nigh as omnipresent as a mortal could be. Though his early educational advantages were small, he was a very diligent student, reading and writing as he traveled from place to place; and, possessing the devotion of a monk and the activity of a Jesuit, his power for good was immense. It was not simply

as a revivalist that he was pre-eminently influential, but also in nearly all the important movements for which this period of denominational history is distinguished. He was, among other things, an uncompromising foe of Free Masonry, and following his leadership, the General Conference, several times, expressed itself adverse to that institution. Ministers in all parts of the denomination were inspired by his presence and example; and the work of the Lord was pushed forward, and the borders of Zion were enlarged.

This period, especially the last half of it, was noted for revivals. The year 1840, and those which immediately followed it, surpassed, in this particular, anything which had been previously witnessed in the American churches of all denominations. It seemed that the kingdom of God had really, and even literally, come; and there was a pressing into it; but such was the nature of some of the influences which operated, that it was not strange that there was a subsequent reaction.

In addition to the causes of numerical increase already indicated, there was considerable gain from organic accessions. The first of these to receive attention were those in Rhode Island. They were individual churches and ministers, and were mostly of the spiritual progeny, of which Roger Williams was the sire. Foremost among them in character was the church in Olneyville with its pastor, Martin Cheney. Organized in 1828 as a Baptist church and remaining independent until 1830, it





*Martin Chuzzlewick*



then united with the denomination and has, ever since, occupied a leading position. The pastor, ardent, strong and influential, was a leader in all moral and spiritual reforms. He did a grateful and abiding work. The Roger Williams church followed in 1837. It was originally Six Principle Baptist in name, and soon became large and strong. There were others which came in due time; and, to-day, of the twenty-five churches, of which the Rhode Island Association is composed, nine were not organized as Freewill Baptist.

The second of these accessions was that of the Free Communion Baptists of New York who united with the Freewill Baptists as a body in 1841. Their membership was a little more than two thousand and five hundred, embraced in fifty-five churches. This people had an interesting history. Previous to 1783 emigrants from a church in Westerly, R. I., connected with the somewhat celebrated "Groton Union Conference," which was composed largely, if not wholly, of churches which sprung up as the result of the labors of Whitefield, settled in Stephentown, Rensselaer county, N. Y. They carried with them their ideas of religious doctrine and polity, and soon organized a church, of which Benajah Corpe was the first pastor. He was a good man, and lived many years to bless the cause of the Redeemer. In the course of time, members of this first church removed to towns and villages farther west, and, through their instrumentality other churches were formed. In their journeys, David

Marks and others visited these churches. It being discovered that their doctrinal views and usages were almost identical with those of the Freewill Baptists, and that the type of Christian life developed was not dissimilar, mutual efforts for union were made with successful and happy results. One of the conditions of the union was that they should be permitted to call themselves *Free* Baptists or *Freewill*, as they might prefer. William Hunt, Jeremiah Phillips and Levi G. Gardner were among the leading ministers. In this connection, it is due to mention that there existed in North Carolina quite a body of Baptists who were in fellowship with the denomination, and with whom Elias Hutchins labored for a period; but for a cause which will herein appear, the fellowship existing was severed, and in 1845, they were not numerically reckoned with the denomination. In fact, though they took the name of Freewill Baptists, they never united with the General Conference.

As already intimated, this period was distinguished for a growth of another character. The story of the origin and history of the "Book Concern," now the Printing Establishment, of the Mission and Education Societies, of the anti-slavery and temperance positions and records of the denomination, and how the Sunday-school has been used as an instrumentality of the church, together with the rise and work of literary institutions, is told, in all its details, in the later pages of this volume. These enterprises were, as a whole, beyond meas-

ure beneficent, and they were never more so than to-day. While every one of them has been objectively useful, their reflex influence has been conspicuous and powerful. Through them, knowledge has been disseminated; the means of culture have been provided; the breadth of vision has been widened, the sense of fellowship strengthened; channels of benevolence have been afforded; the borders of the Redeemer's kingdom have been extended; Christian workers, and even heroes, have been developed; the tempted have been rescued; and the chains of the oppressed have been broken. Without them the denomination would have but little or no special work in the present, and there would be no imperative call for its existence in the future, for the causes which made its existence necessary have long since ceased to be largely operative. Nay, more, the wide-spreading and the fruit-bearing branches are the glory of the trunk which sustains them. It matters but little, as things are now seen, that the decided anti-slavery position taken prevented the extension of the denomination south of Mason and Dixon's line and caused fellowships which had previously existed to be broken, hindering also its growth and development at the North; or that the Educational movement led to serious disruptions in localities where its doctrines were early preached. There is a wealth in the consciousness of rectitude and in the achievement of truth which far outweighs the value of mere numbers. As the record is reviewed, it is quite impossible to magnify

too largely the service of Marks, the bold inspirer, that of Burr, the faithful conservator, that of Cheney, the wise seer, that of Quinby, the industrious educator and that of Phillips, the heroic foreign laborer. It is no wonder that those of this generation find it in their hearts to call them blessed, nay, thrice blessed!

In these years, there was going forward a work, in a measure silent and unseen, which has told immensely upon the denomination in the line of its consolidation and efficiency. The early ministry was to a great extent itinerant. The pastoral relation was loosely defined. There were times when ministerial support, much inveighed against, was sadly neglected. The first half century had well-nigh passed before there was a single minister who received a stated salary and such as enabled him to devote his entire time to the work. Arthur Caverno has the distinction of being the first who was thus favored. The transforming power of the years from 1830 to 1845, in effecting a reform in ministerial support and producing definiteness in the pastoral relation, was immense; and yet there is a sense in which they only laid the foundation and left it for later years to add the superstructure.

In these years also, there were noble and heroic conflicts for advancement in good ways and noble work. The record of many of them, finding no earthly recorder, will be found written in God's book of remembrance. As among the first fruits of the new order of things which was being instituted,

there were given to the denomination men of liberal culture and large endowments who have occupied, and even still occupy, leading positions as pastors and educators. As they pass away, for they all soon must, the monuments of their labors tower more grandly.

TRIAL AND TRANSITION—1845-1860.

The higher the tide rises at its flood, the greater must be its ebb. During a series of years following the great revival which culminated previous to 1845, there were but few revivals and the accessions to the churches were small. In addition to this fact, there were serious dissensions. An element in this great revival period was Millerism, or Second Adventism. In 1833, William Miller, who was a native of Massachusetts, but who spent much of his active life in New York, began to announce the speedy second coming of Christ. He was a man without the advantages of liberal culture and was a Baptist in his affiliations. He had given much attention to the study of the prophecies in reference to the subject in question, and by a kind of reasoning and computation, he concluded that the world would end on the 15th of February, 1843. He traveled extensively and lectured, using charts and illustrations. His apparent candor and the methods adopted found favor with many, especially those who loved the doctrine of the second coming of Christ and were not prepared to expose the fallacy of the arguments presented. As the set day approached, the interest intensified; and while

many embraced the theories of Miller, others did not oppose them lest, perchance, they should be found opposing the truth. Never, indeed, in Freewill Baptist history was the necessity of a thoroughly trained and indoctrinated ministry more apparent. The distinctions between pre-millenarianism and post-millenarianism, as they are now manifest, were little understood. Miller and many of his co-laborers were welcomed by Freewill Baptist churches as well as those of other denominations; and both ministers and laymen embraced the doctrines preached. Revival efforts were carried on by all in common. When, however, the time set failed and another was designated and failed likewise, and the Adventists began to proclaim against the churches, and, some of them, to preach the grossest materialism as embodied in the doctrines of the sleep of the dead and the annihilation of the wicked, a separation took place; and many of the Freewill Baptist churches in New England and New York, especially, some of which were strong, were dismembered and became weak. Poisonous influences were imparted which a generation has not fully outgrown.

There were also dissensions of another character. The position taken by the denomination in reference to the education of the ministry, some of the moral reforms and some of the methods employed, caused the cry to be raised that there had been a departure from the spirit of the fathers and some of the principles advocated by them. The opposition



took embodiment under two different leaderships. The first of these was that by Eld. Jeremiah Bullock who had been a Freewill Baptist minister of respectable standing, and whose field of operations was largely in York county, Maine. The second was by Dr. James M. Buzzell, a son of Eld. John Buzzell, and Eld. Samuel Hutchins, of Belgrade or New Portland, Me. The Bullock movement was earlier in point of time and more local in character; and, if possible, narrower in spirit. It is currently reported that it was in opposition to Sunday-schools, temperance, missions and all reforms and improvements. It was a kind of Freewill Baptist anti-nomianism, and must of necessity, as it did, pass away in a single generation. The Buzzell movement had the advantage of a stronger leadership and possibly that of a stronger case. Those engaged in it claimed to occupy the position originally occupied by the denomination, while they averred that the majority of the body had departed from it. It was alleged that the departure was manifest in a variety of ways, but chiefly in these:\*

- 1. The introduction of written covenants into the churches at their organization or subsequently;
2. The toleration of written sermons;
3. The establishment of the Biblical school, as it was then called.

The allegations were bravely and ably met through the columns of "The Morning Star" and in public discussions. Rev. A. K. Moulton, a

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\* For these points the writer is indebted to Rev. D. Waterman.

man of marked argumentative ability, and who wielded a ready pen, was then pastor of the Casco St. church in Portland, Me., and occupied a leading position in sustaining the integrity of the denomination, in which he was nobly sustained by other men old and young, many of whom are now living. The dissenters had an organ of respectable character, and with considerable circulation, in "The Maine Freewill Baptist Repository." A separate organization was formed which contained ministers and churches by scores, and communicants by thousands. There were many in Maine and New Hampshire, especially, who sympathized with the movement, but who were not formally connected with it. It has now ceased to have special moral force. In accounting for its existence, it has been whispered, and perhaps not without reason, that the sympathizers with a conspicuous leader of three or four decades, but who had now grown old, in the presence of the inevitable law that new wine must be put in new bottles, and that new measures demand new men, though men old in years are often young in spirit, labored to make old wine answer the needed purpose and to cause the hand on time's dial which ever moves forward to turn backward.

All these schismatic movements were forcibly felt in impeding the work of the denomination, and especially in the diminution of its numbers. In 1848, the sixty thousand members of 1845 had fallen to fifty-two thousand, and still the work of disintegration went on, so that in 1857 there were less than forty-

nine thousand. For a long period the spiritual heavens were dark, and faith was severely tested; but what was true in this particular, of Freewill Baptist churches, was also true of American churches of all denominations.

But though the night be dark, the morning cometh. In all those years, faithful work was done, and firm foundations were laid. This was especially so through Educational and Home Missionary efforts. Parsonsfield seminary, in Maine, Strafford academy, in New Hampshire, and Smithville seminary, subsequently Lapham institute, in Rhode Island, had been established and were doing efficient service. The foundations of the Whitestown seminary, in New York, had been laid; and now there came into being Hillsdale college, in Michigan, New Hampton institution, in New Hampshire, under Freewill Baptist auspices, and Maine State seminary which has grown into Bates college. The Biblical School which had been endowed and located at Whitestown was removed to New Hampton. In these various schools there were being educated many of the most efficient ministers and members of to-day. In them not a few consecrated their all to the Lord Jesus. Well did the workers of those days heed the injunction,—“In the morning sow thy seed, and in the evening withhold not thy hand.”

In the early days, the strong churches of the denomination, and almost the only ones, were in the country. In fact, at the time of the organization

of the Home Mission Society in 1834, there was not a single Freewill Baptist church in a place which was then a city; and there were not more than half a dozen in places which have since become cities. Since then, and, to no small extent, as the result of the work of this Society, a great change has taken place. In New England, Lewiston, Dover and Providence have become centers of Freewill Baptist influence, and there are strong churches in such cities as Augusta, Portland, Saco and Biddeford, in Maine; Concord and Manchester, in New Hampshire, and Lowell, Lawrence and Haverhill, Mass. It was during the period, under consideration, that some of the best work which has given the denomination these city churches was put forth. The borders of the denomination were also extended in the distant West; and churches were planted in Iowa, Wisconsin and Minnesota, where faithful and God-fearing men labored. The revival of 1857 and '58, following a season of severe financial depression, was an occasion of great refreshing to American Christians, and the Freewill Baptists enjoyed its blessings in common with others. The churches were strengthened, and the numbers were increased. In two years subsequent to this revival, the denomination increased about nine thousand, so that in 1860, it stood numerically about as in 1845. The basis, however, was far more substantial.

This outline of history would be imperfect, should not attention be called in it to certain chang-

es which have gradually taken place in forms of worship, methods employed and kindred matters. This can be done nowhere more appropriately than in connection with a period in which some of them were forcibly resisted. During the first half century, and far into the second half, the preacher conducting the public service almost always allowed the brethren and sisters to improve their gifts. Not to do this would have been considered a great infringement upon "liberty." Now to do it, would be, in most of the churches, especially in the services of the Sabbath, and in the cities and larger villages, regarded a great breach of propriety. Once responses were common and earnest in the public services, but now they are usually few and faint. In former days, the preacher quite invariably knelt in the pulpit, in leading the devotions, but in the more recent ones he more commonly stands. The devout among the people in time of prayer knelt in the pews, but the same class content themselves with simply bowing the head. In the service of song in olden times, and in many localities, the use of an instrument was considered an abomination, but those times have long since passed. It was the hostile position of the Six Principle Baptists in reference to such use which gave the Freewill Baptists the Roger Williams church in Providence. Once great plainness in dress was practiced, but now there is a disposition to adopt that mean between extremes which will escape special observation. Some marked changes have

also taken place in reference to the sermon. It is, as a rule, shorter than formerly, and if it was ever common for the preacher to enter the pulpit without premeditation, it would now be nowhere tolerated. Until within twenty-five years, no written sermons, and scarcely brief notes, were allowed, and the annoyances which have grown out of this attitude have been vexatious. It now seems quite generally agreed that the workman be permitted to employ the kind of tools to which he is best adapted; and it is questionable whether the use of full manuscripts is on the increase. All these changes, in which there is now a cheerful acquiescence, indicate the growth of Christian charity; and there is in them no violation of the requirements of the gospel. Until within the limits of this period, a Freewill Baptist minister was everywhere designated by the title of "Elder," but the title of "Reverend" has been since used, especially in denominational publications. A kind of mannerism of some of the earlier ministers manifest in a peculiar intonation of voice appeared no more.

CONSTANT PROGRESS—1860-1880.

From 1860, two decades complete the century. The period opened with the war for the suppression of the rebellion. During long years the Freewill Baptists had voted and prayed for the slave. They now fought for him. Many homes gave their dear ones as sacrifices upon the altar of their country's good. Fifty-eight Freewill Baptist ministers were

reported to have entered the Union army, and two hundred and ten sons of ministers. The actual number in each case was probably much larger. These facts tell a significant story. It was with grateful pride that the veteran editor of "The Morning Star," who had been in the thickest of the fight, and was then, as it proved, upon the borders of the grave, reported at the General Conference, held in Lewiston, Me. :—"Since the last Conference, 'The Star' has had the unspeakable joy of announcing the most important event of the nineteenth century, viz.,—the overthrow, and as we hope, in God, the final death of American slavery, for which it had so long and so earnestly labored, and ardently hoped and prayed, but which at times it had almost despaired of living to see. 'It is the Lord's doings and marvelous in our eyes.' To his great name be all the glory given."

During the war the denomination suffered numerically, as it was quite natural that it should. Energy expended in one field leaves less to be given to another. From the close of the war, the increase commenced again; and in 1870, the hitherto maximum number, sixty thousand, was reached. Since that time, the progress in this particular has been constant, so that in 1879, there were reported 77,641 members, 1446 churches and 1442 ministers. The general cause has moved steadily forward. The schools have continued to do a good work, and some of them have been better endowed. Bates college at Lewiston, founded within the pe-

riod, has attained a marvelous growth, and has performed a most gratifying service in sending out those who have entered the ministry and other callings. The Theological school has been removed from New Hampton, and has been consolidated with it. The missionary societies have pushed forward and have enlarged their spheres of influence and usefulness. The foreign Society sends more missionaries to India and does a broader work in that dark land. As one of the results of the war, a new door has been opened to the home Society; and it has entered it, and is winning new trophies. Storer college at Harper's Ferry, and the colored churches in the South are monuments of faithful labor, and they beckon to other noble deeds. "The Morning Star" continues to shine with light undimmed, though it has twice lost its editor by death. The cultivated efficiency of the ministry has increased year by year, and there has been a marked improvement in the material support given to it. All parts of the denomination were never bound together by stronger chords of sympathy, and, though no man is acknowledged supremely as leader, yet a cordial spirit of co-operation is everywhere manifest. The observance of the Centennial Anniversary in 1880 has given the people such an impulse for enlarged work, that the recording of the grand and beneficent results of it will constitute a part of the grateful work of a future historian.



## TRIBUTE TO WOMAN.

"She hath done what she could." This testimony of the blessed Saviour in behalf of Mary of Bethany, can, with propriety, be given in behalf of the representative Freewill Baptist women. Randall said of Joanna Oram, his wife:—"I believe she was the gift of God to me; and that there was never a woman more suitable for the place in which she had to stand." These words spoken with reason and sincerity were significant. This woman has had worthy successors. Said "The Missionary Helper," one of woman's grand works of to-day, in the July number for 1880, referring to the approaching centennial observances:—"The part which woman has borne so enters into the warp and woof of our denominational existence that it would be difficult to review her work separately and distinctively. That she has been an important element no one will deny; so whenever the fathers are referred to, we will remember the mothers who have walked side by side with them, and have been the light-bearers in many a dark hour." And herein are important facts disclosed. It has ever been in accordance with the genius of the Freewill Baptists to grant woman enlarged privileges in worship. Freely has she participated in meetings of prayer and praise. She has been in a large majority in the membership of the churches, and nobly has she borne burdens in sustaining the cause of the Redeemer. She has been conspicuous as a teacher

and as a writer, especially for the young. So silent and uniform has been her work, that it has been made, only now and then, to stand boldly out, and she has appeared in her individual name. But she has so appeared, and it is fitting that she be placed on record.

As early as 1787, a branch of the church in New Castle, N. H., reported by letter for the first time over the signature of Abigail Amerzeen. A branch of the church in Lewiston, Me., was more than once reported by Eliza Grafham, who became Mrs. Thorn, the mother of Rev. Benjamin Thorn. This woman, several times, walked from Lewiston to Westport, a distance of thirty miles, to attend Quarterly and Yearly Meetings. Sally Parsons, of Westport, Me., and a sister of Jotham Parsons, was compelled by her father to choose between her home and her Saviour. She bravely chose the latter, and in this course the Lord sustained her. It is stated that the mother of the late Rev. Ebenezer Knowlton carried him, when a babe, in her arms, as she rode on horseback from her old home in Pittsfield, N. H., to what was later her new one in Montville, Me., a distance of nearly one hundred and fifty miles. The wives of Herman Jenkins, of western New York, and Clement Phinney, of Maine, endured great privations and exhibited great heroism in the absence of their husbands from home, while engaged in revival efforts. These are representative incidents illustrative of great love for the cause of God, strength of character and

noble endurance. In these particulars the half has not been told, nor can it be. There have been everywhere, and all along the century, silent, efficient and God-fearing mothers in our Israel.

The first woman in the denomination who took the position of a gospel laborer was Mary Savage, of Woolwich, Me. She commenced her work in 1791, and success attended her. From 1816, and until her marriage in 1822, Clarissa H. Danforth acquired distinction in the same field. She was a native of Vermont, but labored extensively elsewhere, and particularly in Rhode Island. She was graceful in manner and forcible in utterance. A little later, Susan Humes, of the last-named State, became a preacher and gave promise of great usefulness, but her work was cut short by an early death. Later still, Salome Lincoln Mowry, of the same State, was the wife of a minister, and was herself an acceptable preacher. There is the highest testimony in behalf of Mrs. Ruby Bixby, the wife of Rev. N. W. Bixby, of Iowa, as a preacher, as well as a prudent and industrious housewife. This pioneer Freewill Baptist woman of the Northwest died in Jan., 1877. She was a native of Vermont, from which State she went with her husband in 1846. In a few instances of recent occurrence women have been ordained. The denomination, which has declared in favor of woman's suffrage at its centennial anniversary, has a warm welcome for the woman whose qualifications for ordination are that she has such piety, ability and

culture that in their presence sex will be forgotten and cynical criticism will stand aghast.

The typical pastor's wife of this last period is a woman of sweet and devoted piety, of cultured tastes and yet enduring many privations, whose health labors and anxieties may have impaired, who has aspirations which would call her abroad, but is content to toil at home and in the church, who makes her husband's success her own, her fortunes being fully bound up in his, and who bears him and his work in her closet to the Throne of Grace. She hopes at last to be pronounced blessed by the Master; and in this she will not be disappointed. But it is not in the parsonage and in the performance of the old routine duties of the church only, that she finds a sphere for action. She and those whom she can enlist with her, and they are many, engage in that noble service whose watchword is, "Woman's work for woman," and thus she goes forth into "the green pastures and beside the still waters;" and her soul becomes enlarged. More might be said of the women of to-day. It will be the pleasant work of some one, in the not distant future, to recount the labors and delineate the characteristics of one, the chosen companion of two of God's eminent servants, who has spent fifty years in active service for the spread of the gospel, and who still presses forward; and of another whose special right to distinction is, that she has sung for a generation, and has given the denomination the sweetest of its own peculiar

songs. The missionary record of woman will be found in its appropriate place.

IN MEMORIAM.

"Blessed are the dead that die in the Lord." During this closing period of the century, there have gone to receive their reward a succession of good men whose position in the denomination, together with the manner of their departure, has arrested special attention. But in connection with the deaths of these men, it is fitting to notice those of three other devoted servants of God which took place during an earlier period. They all constitute a few of the eminent dead of the century.

David Marks died in Oberlin, Ohio, December 1, 1845, aged 40 years. In consequence of excessive labors, his health had been declining for several years. His last sickness was painful, but the manner of his death, in patient endurance and holy fortitude, was a fitting close of his brief and intense life. For some time he had been a student in Oberlin college, and the attention which he received from the faculty and other friends residing in Oberlin attested to the power of his personal character and the place which he had won in the esteem of those who belonged to another communion. His funeral sermon was preached by Prof. Finney. A fitting inscription on his tombstone is the words:—

*"Thousands bewail a hero, and a nation mourn-*

*eth for its king, but the whole universe lamenteth a man of prayer."*

Living in an eventful period, his work was large in magnitude and far-reaching in influence. Though he met with much opposition, he nobly braved it; and though he passed through severe ordeals, he came out of them as gold tried in fire. The great transformation which took place in his opinions in his brief life-time, in respect to the one subject of education, is illustrative of the transforming work which he inspired in the denomination. With him passed away the last great and universally recognized leader. In this particular, there may have since been approximations, and some have had devoted local followings, but no one has been equal to David Marks.

Martin Cheney died in Olneyville, R. I., Jan. 4, 1852, aged 59 years. His sickness was of some two months' duration. His last words were: "I have a hope that endureth unto the end." He had in the twenty-seven years of his ministry but one field of labor, and was pastor of but a single church, yet his influence had become wide and enduring. Of broad and clear vision, in all works of Christian philanthropy he was far in advance of his age. The Rhode Island churches, especially, regarded him, and they still regard him, with all the veneration with which the Israelites did Samuel, their great judge and prophet. His remains rest in the beautiful Pocasset cemetery, located in Cranston, about two miles from Olneyville.

Elias Hutchins died in Dover, N. H., Sept. 11, 1859, aged 58 years. The change came after the special premonition of a sickness of nearly two months. With the word *trust* upon his lips, he joyfully passed to the realization of what it implies. He devoted much of his earlier life to evangelistic efforts, and in his later life he was a beloved pastor. A hundred years of Freewill Baptist history does not afford a more conspicuous example of devoted piety. Of him, the Hon. John P. Hale, who knew him intimately, said :

“ I have heard more powerful preachers in the pulpit ; but the eloquence of his daily life, seen and read by all with whom he came in contact, was the most convincing appeal ever addressed by a Christian minister to the people with whom he labored. With a narrow income, he practiced the most liberal and open-handed charity. He combined and harmonized, in a degree I have never seen surpassed, the most opposite traits of character. Gentle and tender as a woman in his intercourse with others, yet whenever his sense of duty indicated a course of conduct as one he ought to pursue, the everlasting hills were not more immovable than he. Rigid and inflexible in the government of his own conduct, he was most lenient and forgiving to others. Firm in his own religious faith, and ardently attached to the people with which he was identified, he had a most catholic and liberal spirit toward those who differed from him. Nothing could swerve him from what he believed to be right ; and

when he had once fixed upon a course which accorded with his convictions of duty, he pursued it fearlessly, utterly regardless of the consequences, and death would have been chosen by him, at any time, in preference to a dereliction of duty." His remains repose in the Pine Hill cemetery, the beautiful burying place of Dover.

John Buzzell died in Parsonsfield, Me., March 29, 1863, aged 96 years and 6 months. His life spanning three generations, its close was "like the going out of a taper." Though he was, in his later years, somewhat alienated from the sympathies of the people of his early choice, and to whom he had given the strength of his manhood, he was ever regarded by them as one of their peculiar possessions, as well as one of the most conspicuous personages in their history. Says his biographer, speaking of him as he was in his earlier days:—"His large, natural talent was baptized in the principles and spirit of the connection, and eminently endowed with 'power from on high.' With his dignified moderation were energy and ardor. With urbanity of manners, were condescension, affability, kindness and affection. With seriousness of deportment and conversation, were pleasantly blended humor and wit. To eminent oratorical talent was joined the ability of the 'ready writer.' And, giving effectiveness to all, was the spirit and principle of full consecration to the gospel-work, that shrank not from labor, hardship, danger of self-sacrifice in property or person, 'enduring hardness as a good soldier of



Jesus Christ,' and counting all things as loss for Jesus' sake. . . . Mightily he wielded the aggressive 'sword of the Spirit' in assault upon the world of sin without, and effectively he interposed 'the shield of faith' to 'the darts of the adversary' arising within the camp, in heresies, delusions, and treacheries by 'false brethren,' as 'spies' against the true 'liberty in Christ Jesus.'" There is no one who would detract from the honor and reverence which are justly due to his memory. His grave is at North Parsonsfield.

William Burr died in Dover, N. H., Nov. 5, 1866, aged 60 years. Seized with apoplexy while occupying his accustomed seat in the prayer-meeting on Sunday evening, he was without premonition ushered into the presence of God. His record as printer, publisher and editor of "The Morning Star," as treasurer of the benevolent societies, and as an officer in the church of God, was long and conspicuously able and useful. "He was," the writer reproducing his own words, penned the day following his death, "an agreeable companion, a generous and patriotic citizen, a prompt and accurate business man, an able editor, a wise counselor, a friend of the needy and oppressed; and, above all, a sincere and earnest Christian. What he lacked in the discipline of letters, he made up in the discipline of life. If he was cautious in arriving at conclusions, those once formed were held most firmly. While he was conservative in his feelings, no man ever put his shoul-

der to the wheel of progress more resolutely, especially when he was convinced what progress was. He hated evil in all its forms with intensity, and fought it with determination. The wicked feared him, the good loved him, and all respected him. His religion was the governing principle of his life, and regulated all his acts. In the denomination with which he was connected, and which he ardently loved, he has won a lasting name and place." His remains rest in the same cemetery as those of Hutchins, his beloved pastor and co-laborer.

Albanus K. Moulton died in Cleveland, Ohio, June 19, 1873, aged 63 years. His death resulted from a misstep as he was walking in the late evening, on a railroad bridge. From it he fell upon the rocks, forty feet below; and, "without twilight or pain," he went into the presence of God. During a period of thirty-five years, this man, the son of Elder Avery Moulton, of Canada, was conspicuous as a preacher, pastor and writer. He was ever earnest and bold; had strong convictions, and frequently gave decisive expression to them. Incisiveness of intellect was one of his prominent characteristics, and it was used for good ends. His loyal soul is among the redeemed ones, and his memory is cherished.

Ebenezer Knowlton died in South Montville, Me., Sept. 10, 1874, aged 58 years. Death took place while in the act of bathing. This man, the son of a minister of the same name, early entered political life; and while presiding over the lower





Truly yours,  
Geo. T. Day

branch of the Maine Legislature, in 1846, God spoke to him, and conferred upon him a higher office. He soon entered the ministry, and was useful in it. He represented his district in Congress from 1855 to 1857, and was an anti-slavery champion. He occupied prominent positions in the denomination, and enjoyed the distinction of presiding at three sessions of the General Conference. The ingenuous nobility of his nature and the marked transparency of his character were refreshing. In him the elements of personal popularity were inborn. His death was attended with a sense of bereavement widely and deeply manifest.

George T. Day died in Providence, R. I., May 21, 1875, aged 52 years. The story of his life is briefly told, and the traits of his character are strongly delineated, in the inscription on the monument over his grave in Pocasset cemetery :

*" Pastor:—Olneyville church 1852-1857; Roger Williams church 1857-1867. Editor:—'The Morning Star' 1867-1875. Possessing great natural ability, broad culture, deep piety, commanding eloquence and thorough devotion to principle, he was a prominent denominational leader, a successful worker and a valued friend."*

To this the following may be added:—He early knew himself and gained the faculty of complete self-mastery. This gave him power with men. An exquisite literary taste, great facility of acquisition and a most retentive memory were marked traits of his mental constitution. His methods of

imparting both with pen and tongue early became pleasing and accurate. He did for the denomination a work in kind which no other man has done. Especially did he place before it a model of high literary attainments conjoined with piety of heart and consecration of life. When the summons came, his spirit passed from the cloud and darkness of a diseased body to the sunshine and glory of God's presence.

Hosea Quinby died in Acton, Me., Oct. 11, 1878, aged 74 years. He passed away quietly, peacefully and without premonition. The pioneer educator of the denomination, he served the cause of God as a teacher, then as a pastor and teacher, and then as a pastor with unvarying fidelity to the end. There is a sense in which the educational institutions of the denomination and its cultured ministry and membership are his monument. Thousands are grateful for his noble work. In his long career his faith was ever strong and his course was ever onward.

Jeremiah Phillips died in Hillsdale, Mich., Dec. 9, 1879, aged 67 years. A statement of his work and a portrayal of his character, together with an account of his death, are contained in the history of the foreign missionary enterprise.

The manner and circumstances of the deaths of Buzzell, Burr, Moulton, Knowlton, Day, Quinby and Phillips, all occupying prominent positions of one kind and another and passing away within the space of less than twenty years, suggest the ques-

tion:—"Why was it thus?" Does not the exceptional manner in which good men often meet their end, call attention, and give emphasis, to the excellence of their lives?

In these pages thus far, the name of William Burr is that of the only layman mentioned. The positions which he held and honorably filled rendered him prominent. There are others who, in view of their characters and services, are worthy of a place in history. John Shepherd, Esq., and Samuel Runnells, Esq., of New Hampshire, were friends of Randall and co-laborers with him. Samuel Beede, of the same State, was for a short time, 1833-'34, Editor of "The Morning Star." He was able and devoted, and, meteor like, he soon passed away. Among those who were trustees of "The Book Concern," were Hon. Charles Morse, and Dea. Joseph Hobson, of Maine. Jacob Davis, of New Hampshire, and Truman Cary, of New York.\*

In all parts of the denomination, there have been, in all the years of the century, Aarons and Hurs who have been honored as such. Not a few of them still survive, and their labors, counsels and donations are untold blessings.

#### CONCLUSION.

"And there shall be an handful of corn."—a thing of comparatively small account as seen from

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\*To these might be added a long list of worthy laymen, but the ease of beginning to name them would be more than equaled by the difficulty of stopping, and we forbear.

a human stand-point,—“in the earth upon the top of the mountains;”—apart from the noise and gaze of the multitude;—“the fruit thereof shall shake like Lebanon.” And this is not, in the case of the Freewill Baptists, seen in large numbers, or manifest in worldly fame, but the fruit is a record characterized by sincerity, noble endurance, fidelity to principle and the favor of God.

The Freewill Baptists came into existence during the American revolutionary struggle, and after a severe spiritual conflict on the part of him who was, under God, their founder. The period was opportune and the demand, forced by the erroneous theology and the death-causing formalism of that day, was imperative. From the small beginning there has been the growth of a century. There has been a confirmation of doctrine and a development of polity. There have been severe encounters with the powers of evil, and some marked triumphs have been achieved. There has been commendable endeavor to keep pace with the progress of the age, both in attainments and methods of labor. Results have been reached of which Randall in his humility and singleness of purpose did not so much as even dream. The fruitage of one hundred years of Christian effort is to-day manifest in the churches which have been organized, the institutions of learning founded and the missions planted. Aid has been rendered in breaking the chains of the oppressed, false theories have been corrected, old systems of theology have been



modified, and beneficent agencies, including many Christian homes, have been set in operation. Moreover, how great is the company of the redeemed ones, now singing "Worthy is the Lamb," who while here were abundant in labors, and the blessed influence of their lives still abides. Stimulated by a view of such grand results, shall not the Freewill Baptists of America, with the help and blessing of God, accomplish greater things in the future? "In the name of our God, we will set up our banners."

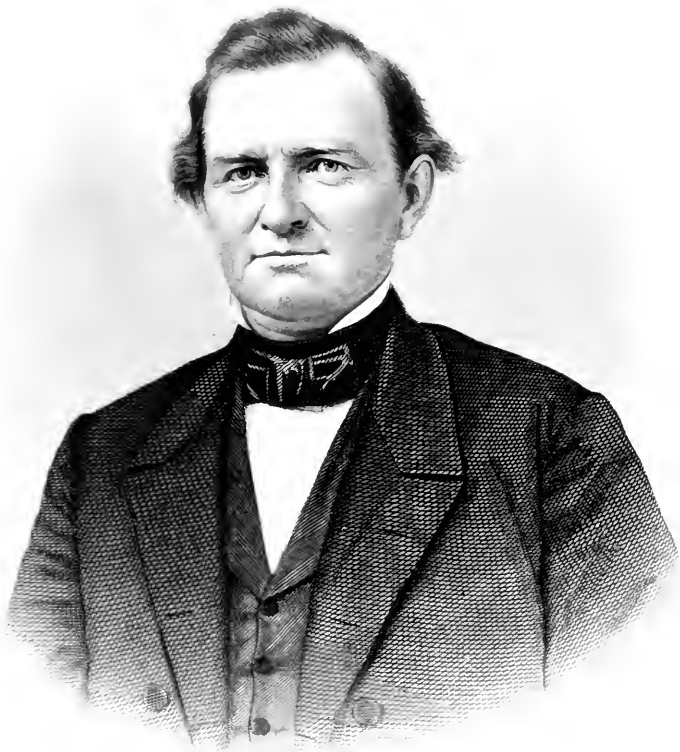
## THE GENERAL CONFERENCE.

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This body is a voluntary association of independent churches for purposes of acquaintance, advice and organized action.

The supreme and independent authority of the local church, under Christ, has ever been tenaciously held by Baptists. Our churches have, from the first, insisted upon this as a cardinal principle. At the same time they believed most heartily in fellowship among churches. They began to meet by delegates in Quarterly Meetings at an early day and voiced their fellowship, convictions and purposes; offered advice, worshiped, and then, dissolving, ceased to be, until created again by the action of the churches. In the same manner Quarterly Meetings grew into Yearly Meetings, covering a larger territory, and doing a similar service on a larger scale. For forty-seven years the denomination had no other methods of formal fellowship, and of organically expressing the aggregate life of the body.

In 1827 the membership had grown to about 21,000 and extended into ten States and two of the British Provinces. The existence of Quarterly Meetings and Yearly Meetings naturally suggested



*E. Knowlton*



a General Conference, that should serve the whole brotherhood as a means of fellowship and guidance. Nineteen delegates, representing five Yearly Meetings, met in Tunbridge, Vt., and effected such an organization, Oct. 11, 1827. Seven annual sessions were held in succession, in each of which the relations of the Conference to the churches, and the general polity of the denomination were sharply discussed. Two lines of thought were in fraternal conflict. One tended to clothe Quarterly Meetings, Yearly Meetings and the General Conference with powers of discipline co-ordinate with the church; the other, to allow only advisory powers to those bodies and reserve all positive authority to the churches respectively. One party felt the need of law to conserve sound doctrine and repress disorder; the other trusted to the force of counsel and healthful example. Both parties aimed at the same results, but neither saw clearly the best and truest method for securing them. Zeal for liberty expressed itself in opposition to written Articles of Faith, and specific rules of procedure; and regard for order led to projects inconsistent with church independence, and freedom of spirit. By degrees a settled policy was reached.

In 1833 a "Treatise on the Faith of the Freewill Baptists" was adopted and commended by the General Conference, and in 1841 a "Constitution and By-Laws" was adopted. Article 8 defines its authority:—"This Conference shall have the right to discipline, and, if necessary, exclude such Yearly

Meetings and Associations as may be connected with it; but in no case shall it have power to reverse or change the decisions of churches, Quarterly Meetings or Yearly Meetings, or any other religious bodies."

The "golden mean" was reached at last; the Conference found room, work, a mission, without danger to the liberties of the churches. Its authority was settled to be moral and not legislative; its function fixed to give voice to the convictions and purposes of the churches, but not to rule over them; to enlarge their influence by combining and publishing their testimony, and aggregating their forces, without infringing upon their freedom of action, or exacting the least sacrifice of local rights; to increase their privileges, influence and power by enlarging the scope of free and voluntary action, without dictating methods, or enforcing regulations. This feat of ecclesiastical wisdom was accomplished through the evolution of spiritual forces among the brotherhood generally, through the processes of experience and conflict of diverse convictions, rather than by the genius of any one mind, or any conclave of minds.

The opposition and indifference, which at first crippled the Conference, by degrees gave way to confidence and interest. The Yearly Meetings soon became eager to be represented, and the whole body of churches learned to look to the sessions of the General Conference as seasons of large spiritual profit, and way-marks of Christian prog-

ress. After the seventh session, came three sessions bi-ennially, then the tri-ennial custom obtained, and has since continued.

Of the twenty-four sessions held, five deserve special notice, since they mark eras in our denominational history. That of 1833 adopted and ordered published a "Treatise of the Faith of the Freewill Baptist Denomination." It also took decisive action in regard to sending missionaries to India, calling for men immediately to give themselves to the work. It likewise pronounced in favor of vigorous efforts in the cause of education. A new departure on three important points.

The next "high-day" in the process of development was in 1839. The Conference was held in Conneaut, Ohio. Dr. Howsley, of Kentucky, asked fellowship for slave-holders. The example of all the great denominations favored consent. A large party among our people actively espoused the side of slave-holders. The discussion was animated; but the decision was emphatic against holding property in man. This action involved loss of members, and obstruction to growth, but the conscience of Christendom now calls it just, brave and wise.

In 1841 the Conference met in Topsham, Maine, when a far-reaching principle of fellowship was adopted. As early as 1783 Calvinists from separate Baptist churches in Rhode Island and Connecticut settled in New York. Churches were founded, holding to general atonement and open

communion. During subsequent years they had "lengthened their cords," and extended their borders into Pennsylvania and Canada West under the name of "Free Communion Baptists." Proposals for union with the Freewill Baptist General Conference had been made, and discussed, and at this session it was agreed that they should be welcomed without change of name, and that henceforth "Free Baptists, Free Communion Baptists, Freewill Baptists, and Open Communion Baptists" should be accepted as "designating the same people."

The next great Conference of the series was held in Providence, in 1850. It was the year of our nation's disgrace. The Fugitive Slave Law had just passed the Senate and received the signature of the President. Two fugitives were in the congregation, and rumors of man-hunters in pursuit were in the city. The scene that ensued is described in the paper setting forth the Anti-slavery record of the denomination.

A long and profitable discussion occurred at this session on the relations of churches to Quarterly Meetings, these to Yearly Meetings and these again to General Conference. Some asserted that these relations correspond to those of members to their churches respectively. Others argued that the churches were divinely constituted, and the duty of every disciple to join some church was ordained by God, while the other bodies mentioned are voluntary associations, man-made and optional. The former parties saw great beauty and fitness in



grades of obligation and authority from the individual up through the churches to the Conference; the latter were jealous of such authority and insisted that the church is the highest court in the Christian system, and that others over and above them are unauthorized and tend to despotism. The decision accorded with previous utterances on the subject, to the effect that churches are free to form Quarterly Meetings or not, and that if they do unite in them, they surrender none of their independence, yield none of their rights, and are not bound to remain in them by any presbyterial authority vested in the organization.

At this Conference our "first-born college" again appealed for help, and \$300 was voted from the funds of the Printing Establishment, in addition to \$500 voted to the same institution from the same source in 1847. The college at this time was a small affair, but a beginning which has changed the whole current of denominational life. In the discussion over the trifling appropriation of \$300, the foster parents of the Biblical school exulted in the fruits of their efforts, that appeared on the floor of that Conference. Jonathan Woodman, Silas Curtis and D. Waterman welcomed the young men as "first-fruits," and exhorted to renewed sacrifices to push on the work of education. They live to witness still larger fruits; even more than they dared to hope for, and to find that the effort begun in fear and trembling multiplies in force and celerity, as years sweep along.

## THE CENTENNIAL CONFERENCE.

Our last Conference was the best of all. One hundred years have passed since the first church, represented in this organization, was formed; but this first church was by no means the beginning of liberal sentiments among Baptists. The first Baptist churches known to history, in England, were of this type, and the first ones formed in this country also held to general atonement and free salvation. This fact, both Benedict and Backus, in their histories of the Baptists, fully recognize. "Limited atonement and bound-will" did not appear in England among Baptists till 1633, when a Baptist church was formed out of a colony from a church of independents, in London. Immigrants to America from this London church, and others of like faith, planted churches on the "particular" basis some years after Roger Williams set up his standard in Providence. So that this Centennial had reference to the beginning of this particular organization only, and not to the first existence of liberal Baptist churches.

It seemed a fitting thing to meet in the vicinity of New Durham, and near the grave of the man who led this movement of reform. Hence the time for the session was changed from October to July and the place fixed at Weirs on Lake Winnepesaukee, near the borders of which the old church was formed. As no meeting-house would hold the people expected to attend, and no church could con-

sistently be asked to entertain them, a camp-ground was secured, and facilities provided for all to board at their own charge, except delegates from States outside of New England, who were boarded at the expense of the New Hampshire Yearly Meeting. The arrangements were made by the Conference board, and carried through with energy and skill.

Many were anxious and somewhat fearful as to results. Celebrating the beginnings of this particular organization might belie history; make the impression that liberal sentiments among Baptists originated with Benjamin Randall; cause some to suppose that we have no historic prestige, no share in the long struggle between truth and error in ages past, and no connection with Christian heroes of other centuries. This would be untrue to history in all respects, and a serious loss to us. For there is real inspiration in the thought that we have an ancestry that reaches back to earliest ages, and that we are contending for truths for which heroes suffered and martyrs died. We are the "regular" Baptists, standing on the platform laid down by the Apostles, and vindicated by Baptists long before limited atonement and close communion were claimed to be "regular Baptist" doctrines. We have not made enough of this fact; have been too content to admit ourselves seceders from the Baptist fold; to surrender the name and the prestige of history, that belong to us, to others to whom they do not exclusively belong, and it was feared that this

centennial celebration would crystallize this mistake. But the grand historic address of Prof. B. F. Hayes swept all fears aside. He took us back to the Apostles; found strong men contending for the same truths we hold in every century, and connected our people and work, directly, with the earliest Baptist churches known to modern history. This was important truth well put and abundantly supported by facts.

Some also feared undue reverence for a dead man's tomb. Baptists have little fondness for pilgrimages to graves, reverence for saintly bones, or adoration for even the best of men. Too many abuses and fatal errors lie in that direction to allow much enthusiasm for a pilgrimage to New Durham. "God forbid that I should glory save in the cross of Jesus Christ my Lord," is much more consonant with the feelings of our people, than reverence for any man, dead or living. But fears were dispelled by the healthy discourse of Prof. R. Dunn to the vast throng who assembled near the monument of Randall, not to worship at his tomb, but to revive historic memories, and rivet great principles of gospel truth.

The "Camp" excited apprehensions that the meetings would be wild; too like a picnic; undevout and secular. The wise foresight of the Committee barred the danger, and the spirit of devotion rose and ruled throughout. There was more prayer, more living testimonies, more religious warmth and enjoyment at this Conference

than at any other among all that have occurred.

Heaven came down our souls to greet,  
And glory crowned the mercy-seat.

Much fear has been felt lest the growth of education would depress piety among us, but our educated brethren and sisters were leaders in persistent worship at Weirs, and their spirit, faith and joy proved that piety is increased by the culture our schools impart. There is less noise and confusion perhaps than once prevailed, but not less feeling, earnestness and power; voices were not quite so loud as have been heard, but nearness to God, and masterful faith were characteristic of all the meetings. It was good to be there.

It was thought that the plan of leaving visitors to pay their own expenses might operate against a large attendance. But it seemed to work exactly the other way. None kept away lest they be a burden. Nearly all were delighted with the arrangement. The general opinion seemed to be, that this is the true plan for future Conferences. There certainly was no lack of attendance. All the boarding houses were crowded, the cottages were full, the large hotel packed, and train-loads had to seek homes in adjoining villages. Fears of there being too few to be respectable were changed to concern for room, within reach of steam-cars and boats, to lodge them. But good nature and enterprise triumphed; all were accommodated, and all were happy.

Two ministers were present who were members

of the first Conference held in 1827, Jonathan Woodman and Daniel Jackson; the former 82 years of age and the latter 76, both of them still active in the ministry.

The meeting of aged ministers was a striking feature of the Conference. Seventeen of these were on the platform together, each being more than seventy years old; two 82, and one 87 years old. Jonathan Woodman has been active in the ministry 62 years. The testimony of these venerable men was inspiring. They each agreed with Paul in declaring: "I am now ready to be offered up, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but to all them also that love his appearing." We shall never forget the presence and sweet words of assurance of that occasion. Many of those men will probably be in glory, and see the face of God, before the Conference meets again.

The large number of educated men in the Conference testified to the value and great power of our schools. About thirty years ago, we began in earnest to invest money in the work of education. For years this effort absorbed our energies, turned thoughts from other fields, and really weakened our churches and retarded our growth. Some who fitted for the ministry were unfitted for our church-

es. became discontented, and sought work in other denominations. The waste which attended our efforts was tremendous and disheartening. A few fainted under the pressure, but the larger part felt there was nothing else to do but to go forward.

The crisis is past now. An army of earnest men is at work. They have learned to build, pioneer, adapt themselves to weak churches, and lead them on to strength. Several have already become veterans, more have given full proof of their practical sense to render education effective. The evidences were before us; the Conference was full of it; the change from thirty years ago was grateful to those who could compare the aspect then and now. As the eye passed from the workers to their work, and swept the fields represented, fruitage delighted each beholder.

It was apparent that there is an increase of godliness also. Piety has advanced, become more steady, less impulsive and fitful, and stronger to do and endure. Methods are more business-like and orderly; ideas are broader, purposes higher, and appreciation of the work more just and comprehensive; bickerings are rarer, passion better controlled, and feelings more steadily generous. These are parts of the harvest. The average of the ministry now comes closely up to the best we had when the work of culture began. Hence the tone and temper of the whole denomination are improved, and a prophecy of larger results in the future distinctly greets us. Growth, enlargement,

prosperity are assured now, for there is a cause, a force and power that assure success. No other feature gave such cheer to thoughtful observers as this; none other afforded a higher inspiration and comfort.

The general spirit of the Conference was broad and generous. Scores of little incidents cropped out all through its sessions, disclosing this. An idea of possibility, opportunity and duty wrought in the assembled hearts. They were not engrossed in retrospect so much as in prospect; they gloried less in the past than they hoped for the future; they felt slightly tied to methods that have been, and sought methods that might be instrumental in a larger work; there were few thoughts of halting for review, but eagerness to march, fight and conquer. A cloud had hung over some minds, foreboding excessive conservatism, but the spirit of progress, the lively confidence and enlarged hope illuminating this Conference sent rifts through the shadow and swept it quite away. It was singular that a centennial should take this turn, and become more a horoscope of a century to come, than a review of the century past. Many words were spoken of the hundred years behind us, but thoughts, purposes and plans were evidently engrossed in the hundred years before us.

The greetings of delegates from other religious bodies added a pleasant and interesting feature. The addresses of Pres. Goadby and Dawson Burns, who represented the General Baptists of England,



and that of Rev. Dr. A. H. Quint, a great grandson of Benjamin Randall, who represented the Congregational National Council, were full of fraternity and good cheer. And not less than that could be said respecting the delegates from the Methodist General Conference, from the Baptist State Association, from the Free Baptists of Nova Scotia, and the National Conference of Unitarians.

In the broad, aggressive direction in which the General Conference turned our thoughts, the denomination has a mission and assured success. Obstructions will be met, hard service will be required; sacrifices will be needful; but a hundred years will tell that the new life begun at Weirs contained a prophecy and potency for conquests far down the generations. We are changing and improving. We have renewed our youth, and start afresh on the race, the eye "fixed on the mark," and we shall not "run in vain." The aged will die; the strong grow feeble; youth pass to silver locks; generations sweep swiftly on; the hundred years expire, but the influence of the Twenty-fourth General Conference will never lose its fragrance, or cease to bless.

## CENTENNIAL HYMN.

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WRITTEN FOR THE DENOMINATIONAL CENTENNIAL, 1885.

A hundred years for prayer,  
For truth to do and dare  
In Jesus' name ;—  
The little one, how strong !  
The few, a numerous throng !  
Sing, sing, in grateful song,  
With loud acclaim !

We praise the guiding Power  
That brings us to this hour,  
Through devious ways ;  
His presence ever near,  
Throughout each circling year,  
Has banished every fear  
And crowned our days

Our hearts are glad to-day,  
As back fond memories stray  
The past to trace ;  
Glad for the work begun,  
Glad for the trophies won  
To God's immortal Son,  
Through sovereign grace ;

Glad for the noble men,  
Who bravely rallied when  
Their leader called ;  
Undaunted, firm, and true,

They many a conflict knew ;  
But, though so weak and few,  
Were not appalled.

They are not far away ;  
They meet us here to-day,  
Those heroes grand !  
How rich the fruits of years,  
Of toils, of bitter tears !  
Let loud exultant cheers  
Ring through the land !

Sound, sound the anthem higher,  
Awake the stringed lyre,  
Your voices raise ;  
For God's own loving hand  
Has led our little band,  
Till here we joyful stand,  
To chant his praise !

Free Grace ! Free Men ! Free Will !  
These be our watch-words still  
As on we press ;  
United heart and hand,  
Firm may we ever stand,  
Obeying God's command,  
The world to bless.

## OUR MOUNT TABOR.

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WRITTEN FOR THE CENTENNIAL CELEBRATION OF THE ORGANIZATION OF THE FIRST FREEWILL BAPTIST CHURCH, AT NEW DURHAM, N. H.

Could we stand on the Mount which the Master once trod,  
Where He talked with the prophets and angels of God,  
Where the three that He loved saw His glorified face,  
How sacred and awful to us were the place!

But why should Mount Tabor more sacred appear,  
Than this spot where we stand? for the Christ has been here,  
And the loved of the Father hath welcomed the King  
Where to-day we have gathered our tribute to bring.

Around are the graves where the sainted ones lie,  
And over us bends the blue dome of the sky—  
They stood where we stand, they saw as we see  
These hills and these valleys that stretch to the sea.

They *are* here; lo! time's chariot turns back in its flight!  
The graves of the dead disappear from our sight,  
And we stand in the midst of those servants of God  
Whose feet have made sacred the blossoming sod.

Hark! that voice!—like the blast of a bugle, it fills  
These wild wooded valleys, and loneliest hills;  
Yet 'tis gentle and soft as the notes of a dove,  
And it tells the sweet story of freedom and love.

That voice! has a century passed since it flung  
To the wondering church those truths that have rung

In her heart since that day?—free grace and free will :  
They have molded her creeds, and they live with her still.

We honor the brave soul to whom it was given  
To scatter these seeds of the kingdom of heaven ;  
And the years are his friends, they nourish and hold,  
And warm, as the earth does, the germs they enfold.

Though the tree that he planted and watered with tears,  
And nurtured with toil, but a sapling appears,  
In the garden of God it still grows in its place,  
And the sap in its heart is the spirit of grace.

The plant that a century gives but a root  
Strikes deep, and the ages must wait for its fruit,  
But the sun of the centuries, rising sublime,  
Shall quicken its blossoms, and smile on its prime.

- “ It is good to be here ” where in letters of light  
The past has recorded its lesson aright !
- “ It is good to be here ” where the history that lies  
In the ages to come unfolds to our eyes.

The future !—its germs lie to-day in our hand.  
Like our fathers, we plant, and they who shall stand  
A hundred years hence in our places, will tell  
That the harvest is good if the sowing is well.

By the memories holy that throng on us here,  
By the graves of the past, and the hopes that draw near,  
By the love of our Lord, by the wants of the world,  
Let us work till Christ's banner o'er all is unfurled.

## CONFERENCE SERMON.

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"Thou therefore, my son, be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. Thou therefore endure hardness, as a good soldier of Jesus Christ."—2 *Tim. 2 : 1-3.*

We do well to recognize the favor of Providence that has brought this people together in so vast numbers, representatives of so many States and churches, to hold our General Conference in this unusual time and place. Is it not appropriate that we leave our ceiled houses and our churches to come together in these forest shades and rustic buildings, amid the newness and inconvenience, it may be, of narrow and temporary abodes, to commemorate the labors of those who a hundred years ago left homes and comforts that they might make these regions resound with the proclamation of a free gospel which they preached in groves and in barns, in narrow cottages and in roughly finished chapels and by the water-side where they gathered to baptize?

The words of the text are those of an aged and heroic chieftain turning over his command to a successor. More profoundly exultant than the brave Wolfe, who died happy because victorious, this brave hero, conscious that he will no longer carry on the warfare in person, still thinks of himself as waging the war in the person of his spiritual son. So the church of the century now closed says to each of those who are to bear her trusts into the future: "Thou therefore, my son, be strong in the grace that is in Christ Jesus; and the

things that thou hast heard of me among many witnesses commit thou to faithful men who shall be able to teach others also. Thou therefore endure hardness *with me*\* as a good soldier of Jesus Christ."

Have we the right to assume that substantially the same sacred truths and trusts bequeathed to Timothy, with the charge that they should be passed on through men able to teach others also, have been the possession of our fathers, and are now transmitted to us?

An affirmative answer to this question suggests three topics of inquiry :

1. Through what line of transmission have our fathers received their trust?

2. Have they borne it as faithful men?

3. How shall we take our share of hardness with them as good soldiers of Jesus Christ?

The first of these questions may not deserve extended treatment, but may we not be allowed on this denominational birthday, as is often done in family gatherings on ancestral anniversaries, to trace our genealogy—at least to point out the roots of the ancestral tree that bears as a branch the life we commemorate? We shall not find them in the field of papal traditions nor along the line of external or political "apostolic succession." That is a line that supports nothing if it does not ascend unbroken to the apostles themselves; a line which runs back through dark places where nobody can prove that it is unbroken, where no one that investigates can rationally believe that it is unbroken.

The farther this line can be traced the more reason have those that hang their descent upon it to blush for their ancestry; for it passes through the murderous inquisitors and

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\*These words, "with me," are justified by the original and found in all modern revisions of the translation.

the debauched indulgence-peddlers of the middle ages and is saturated with the odors of corruption and with the blood of persecution through which it ran from the times of Constantine to those of Luther and Henry the Eighth. But the line that unites our fathers with the apostles is the spiritual bond of membership in the body of Christ. It involves loyalty to his truth, and runs invisibly through his militant Church. Timothy is Paul's son and successor, not chiefly because Paul has circumcised, baptized or ordained him, but because he has received through Paul the life-current from the great heart of Christ and like him has yielded his spirit and body, to be controlled by the great Head of the Church. The truths and the mission that Timothy and his generation received, they committed to other faithful men. A hundred years later we find Justin Martyr, Timothy's virtual successor, explaining in behalf of the Christians of his time that the ground of their union with the Church is that they are made new through Christ; that they enter into the kingdom of Heaven by a new birth; that the seal of that birth is immersion in water. That he was not a believer in irresistible grace, or the baptism of unconscious infants, is clearly implied in his assertion that baptism is never administered except "to him who chooses to be regenerated."\*

A hundred years later Tertullian gives evidence, by protesting against it, that a custom had arisen of baptizing children, and of having godfathers make vows for them. A custom of whose existence, prior to his time, there is no evidence.

He lays down the maxim that "Whatever was first is true. Whatever was introduced afterwards is corruption." He protests against making ordinances precede or supersede the work of the Holy Spirit. An extensive sect shared his opin-

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\*1 Apology, chap. 61. Clarke's edition, page 60.



ions and was condemned by the growing ritualistic party as heretical.

A hundred years more, and Constantine makes Christianity the established religion of the world; at the same time exposing it to all the laxity, corruption and intrigue that always attend a state religion, and were then aggravated to the last degree by the sordidness of a most ignorant, vicious and brutal age. Thousands of nominal Christians who had lapsed into idolatry under the stress of persecution, or who, though christened in infancy, had grown up in paganism, were eager for the privileges of the now popular religion.

Two extensive sects, the Puritans of that day, protested against these corruptions, insisting that whoever came from idolatry to the Christian Church, whatever his past professions, should come through the door of confession and baptism. Both sects were called, on this account, Ana-baptists, or re-baptizers. They were, says a historian,\* Trinitarian Baptists. They not only rebaptized the adults that came over to them, but refused to baptize children, as had become the practice in the self-styled Catholic church.

Just a hundred years after Constantine published his decree of universal toleration, the Emperors Theodosius and Honorius decreed that all Ana-baptists should be put to death. And with grim judicial humor the laws more than once prescribed that the form of punishment should be drowning. In northern Africa thousands of the clergy of this faith were put to death or driven from their parishes, their congregations deprived of the rights of citizens and of the privilege of worship. This was the age when Augustine was teaching in the same country his doctrines of resistless grace and unconditional reprobation; when a council in Numidia, with him as its head, passed the solemn

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\*Robinson's Ecclesiastical Researches, chap. 8, pages 127, 128.

decree that, "Whosoever denies that children by baptism are freed from perdition and are eternally saved . . . be accursed!" Yet despite these anathemas of both the state and the church, there are proofs that the sect, everywhere spoken against, was not rejected by the Head of the Church.

The pure light of Christianity struggles down through the thick darkness of the succeeding centuries, not so clearly within the established and so-called universal Church as in those sects that were driven out from her. Among these, correct morals, simple and spiritual worship with scriptural faith and practice, were preserved in spite of trials the most formidable from both crowned and mitered heads. Augustine dies. The Vandals break up the Roman Empire and put an end for a time to religious persecutions.

Another hundred years, and the Saracen Empire breaks forth from the East, threatening extermination to all sects alike. And the midnight of the middle ages draws on. But the light of the persecuted Ana-baptists still glimmers in every part of Christendom.

The centuries wear away. More and more the "apostolic" Church locks the Scriptures from the people, despises the spirit of Christianity, perverts its doctrines and transforms its simple ordinances. The prelates rival the vices of the old Roman Emperors. Crime and brutality enjoy the dignities of the Church. Political intrigue and cruelty wield all her vast machinery. Still there are Christians "who serve God in the purity of his worship and never submit to the Church of Rome;"\* Christians whose doctrines that Church denounced as the "oldest heresy in the world," but whose aim was, their enemies being witnesses,† to teach nothing and to submit to nothing that they did not find in the

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\*Edwards's History of Redemption.

†Reimarius, Inquisitor General, A. D., 1240.

New Testament. "By sending out missionaries, two by two, on foot to visit their brethren, dispersed in various countries of Europe, they kept alive the little piety that existed in the world at that day."\*

A thousand years after Constantine, light from these secluded teachers, breaking forth through clouds of ignorance and storms of papal hate, foretokens the end of the night of history. A pope frantically invokes the swords of all the faithful to extirpate these Christians. The army of the inquisition is enrolled. Crusades are inaugurated. With a cruelty surpassing that of Herod at Bethlehem, many large cities were depopulated as the only sure way of destroying the heresy with which they were infected. Only eternity can reveal the horrors that resounded through the increasing darkness, from fields of carnage where no sex, no age, was spared,† and from the dark halls where the perpetual clanking of the machinery of the inquisition mingled with the groans of its broken and dying victims, while the last three centuries of this night of superstition and blood are dragging wearily by. The so-called heretics on whom Rome thus waged a war of ages, were not homogeneous sects held together by creed and confession as in modern times. They had many diversities, yet in every century and through widely severed nations they were united by the common bond reaching down to them from the apostles, viz. : Loyalty to the simple word of Christ against all traditions of men.

The early names, Donatists, Novatianists, &c., do not often reappear, because in each language and for each fresh champion, a new nickname is given. In the forests (or waldesi) of Piedmont it is the Waldenses. Round

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\*Dr. Baird, Quoted by Benedict, page 35.

†De Sismondi's History of the Crusades against the Albigenses.

Albiga in France, the Albigenses, and the Poor men of Lyons. In Central Europe the Lollards, or Psalm Singers, and after them the Wycliffites, Hussites and many others. Still the name Ana-baptist survived, till the doctrine it designates gave rise to the Mennonites on the continent and the Baptists in England, of whom the Church historian, Thos. Fuller, said, "They are in the main but Donatists new dipped."

\*A prominent charge against those who bore these names, from the time of Augustine down to Luther, was that they refused to regard as baptized those who received this ordinance in infancy. One of the tests employed to discover the Albigenses, of whom some say a million were put to death in France, was to require the suspected persons to affirm that infants are saved by baptism. Baptist historians have collected, with great industry, the proofs that Peter Waldo of the Waldenses, Walter Lollard of the Lollards, with many of their associates and followers, together with the sect called Picards in France, and multitudes of Christians in Bohemia and Moravia, practiced only immersion as baptism. Yet, of another fact, to which far less prominence has been given, the evidence is still more conclusive, viz. : that few of these were believers in a restricted atonement, and none of them in a restricted communion. The Ana-baptist churches of Germany and Switzerland, though totally rejecting infant baptism, were by no means made up wholly of immersed believers.

Like the Waldenses, they cherished the largest liberty of conscience, and were ready to furnish an asylum for all who were persecuted by the established church.† Christians of

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\*Robinson's Ecclesiastical Researches—Knight's History of the General Baptists. pp. 129, 130.

†Starek's Hist. pp. 115-118. See Benedict p. 72. Doubtless being mingled with so many who, though they kept the original purpose of baptism,

this description were not confined to the continent of Europe. In the fourteenth century half the population of England were pronounced Lollards. These prepared the soil and sowed the seed, whence sprang the English reformation.\*

Here may we trace the doctrinal ancestry of modern Freewill Baptists. Five hundred years ago this summer, Wycliffe gave to the English people the Bible in their own tongue. With this or some part of its manuscript pages hidden in their robes, his poor priests went preaching in secret from house to house throughout England. Thus was diffused the light that, like dawn before the sunrise, preceded the Reformation. Prague of Bohemia was then the largest, most wealthy and influential city of Germany. Jerome and other students of its University went to Oxford in pursuit of English learning. They sympathized with Wycliffe, carried home his writings and made the University of Prague a center for their dissemination. Before the breaking out of the persecution in which Jerome and Huss were sent to the stake, Bohemia was full of converts to Wycliffe's doctrines. The manuscripts that were seized, condemned and burnt because containing these doctrines, were numbered by hundreds of thousands. A hundred years after the council of Constance ordered the bones of Wycliffe to be dug up and burned, a writer from Bohemia describes the sentiments of that reformer's followers, in these words: "They receive no other rule than the Bible. They admit none into their communion till they be dipped in water, or baptized. And they

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had disregarded the original act, greatly weakened the protest of the Anabaptists against the preservation by Luther of the papal practice of infant sprinkling, and prepared the way for so many of them to unite with the Lutherans in accepting it.

\*Benedict's History of Baptists, chap. vi., pp. 305-310.

reckon one another, without distinction of rank, as brothers and sisters.”\*

The date just mentioned brings us into the sixteenth century, the era of the Reformation. The new art of printing had made it possible for the light, kindled by Wycliffe and by Huss, to be universally diffused. In spite of both church and state, William Tyndale fulfilled his threat to make the plowboys know more of the Scriptures than the priests had known. The priests were, perhaps, not misrepresented by that one who told his parishioners that certain monks had invented a wicked book, called the New Testament, in Greek, with which they intended to destroy the church. We should not go to such an age, and to men engrossed in a life-and-death struggle over the question, “Shall all the people have the Bible,” for learned speculations on those subjects with which Milton says the outcast angels amused themselves, when they

“. . . . . reasoned high  
Of providence, foreknowledge, will and fate.”

But we may expect those who were earning the crown of martyrdom by bringing the Scriptures from the original tongues into the language of the common people to understand the meaning of the positive commands of Christ.

Tyndale says of baptism: “The plunging into the water

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\*Letter from Bohemia to Erasmus, Oct. 10, 1519. This probably does not apply to all the anti-papal Christians of Bohemia at this time, for they comprised three-fourths of the population. Yet there had been large sects, or communities, of Baptists in Bohemia at an earlier date. One of these came from the Picards of France; others descended from the Waldenses. On the very year in which the Puritans landed in New England, Ferdinand the Second, having conquered Bohemia, resolved to extirpate heresy from his dominions and began with the Baptists, ordering them on pain of death (in harvest time) to leave their country in three weeks. Knight's *Hist. of General Baptists*, pp. 20, 21.

signifieth that we die and are buried with Christ, as concerning the old life of sin which is in Adam. And the plunging out again signifieth that we rise again with Christ in new life. . . . Ask the people what they understand by their baptism, or washing. For the plunging into water . . . betokeneth . . . that Christ hath washed our souls in his blood."

John Frith, a companion with Tyndale in the work of Bible translation, having proved that the material water gives no grace, and having strongly denounced the idea that infants must be baptized in order to their regeneration, speaks of believers' baptism as follows: "A Christian man's life is nothing more than a continual baptism which is begun when we are dipped in water. The sign in baptism is the plunging down into the material water and lifting up again, by the which, as by an outward badge, we are known to be of that number which profess Christ to be their Redeemer and Saviour." Baptism, he explains, is to be performed precisely as the apostles administered it. And shows what their manner was by reference to the baptism of the Eunuch by Philip.\*

In the next generation Baptists bore their full share of the persecutions of Bloody Mary, and they continued to furnish subjects for the Lollard's Tower, and the fires of Smithfield after the accession of Elizabeth.†

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\*Conant's *History of the Eng. Bible*, pp. 210, 211, note.

†The separation of the Puritans into Baptists and Pedo-Baptists did not begin in New England with the banishment of Roger Williams. It began earlier among the Puritan refugees in Holland, with the expulsion of Rev. John Smyth for avowing "a disbelief of personal election and reprobation and a rejection of both infant baptism and sprinkling as unscriptural." Like Roger Williams and Benjamin Randall, he did not withdraw by refusing to fellowship those who did not agree with him in these respects, but he was cast out by them. The immediate cause of his being disfellowshipped appears to have been a discussion between the Bishop of Ely and Mr. Robin-

The earliest Puritan Baptist churches taught the same views as those held by our brethren of the New Connection of General Baptists and by ourselves. The foundation for the distinction of English Baptists into General and Particular was not laid till 1633, when a small number withdrew from those holding the doctrine of a general atonement, and formed a distinct body accepting the doctrines of Augustine as revived and propagated by the fiery Calvin and the stern John Knox.

The Christian life whose progress we have been tracing through the corruptions of the dark ages, is like those mountain streams of Judea, that in some places flow invisibly through caverns, to break out at length as from a near fountain; or like springs in a swamp which permeate all the soil, but gather themselves in a stream only as they find an outlet from the flat ground. In times when storms of persecution were added to the darkness of ignorance these Christians may have been unseen, except by each other, like the seven thousand whom God reserved to himself when the nation of his chosen were following after Baal. But when the clouds of persecution lifted, the world was surprised at their numbers.

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son, another nonconformist minister of the same church with Smyth. The Bishop's argument in substance was: since our baptism (sprinkling) rests on the authority of the church, if you accept our baptism you must acknowledge the authority of the church. "There is no remedy, you must go forward to anabaptism or come back to us. All our Rabbins can not answer the charge of your baptized brother (Smyth). You must forward to him or back to us." Instead of accepting either alternative his brethren drove him from them and loaded his opinions with reproach. But Mr. Smyth continued to preach and also to write in defense of his faith. Very soon he gathered a church, which immediately became the seed-corn for many churches in England, which disseminated in spite of prosecutions, imprisonments and incredible opprobrium, the doctrine of universal grace and scriptural baptism.\*

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\* (See Knight's History of the General Baptists, pp. 25—28.)



The sentiments of Free Baptists are a stream which, followed to its source, brings us to Pentecost and to the Ascension and to Him who went with John into the Jordan that He might fulfill all righteousness.

The State-supported Protestantism of Europe came out from Rome in the sixteenth century, bringing some things that were better left behind. That of England was born of a compromise with Romanism. Calvinism is as old as Augustine. Pedito-baptism is descended from Popery, which is as ancient as the persecution of one organized body of Christians by another. But Baptists of the Arminian type are among the original and perpetual Protestants—protestants against putting the decrees of a church in place of the laws of Christ.

Their doctrines of a universal atonement, of equality of rights for all believers, of the freedom of the human will, of the supremacy of conscience for the individual, and of the baptism of believers and believers only, in the name of the Trinity, claim a nobler parentage, and an earlier birth. The true source of the Church's form, as well as of her strength, is the indwelling word and spirit of Christ, and however both form and manifestation of life may change with times and circumstances, yet whatever church though like Melchisedec without apparent descent, has imbibed the spirit and incarnated the law of Christ, is in the holy succession, is commissioned to pass on the torch which was lifted up at the beginning of the line eighteen centuries ago. It was from contact with the Spirit and the Word that Roger Williams came into the Baptist family. He was born into an atmosphere in which some mists from the dark ages were still lingering, and where not only the right to the name and the communion of saints, but the right to *be* was restricted to those of the established faith and order. But he was born *free*. The churches he founded, if classified according to the

English division, would have fallen into the rank of General Baptists and not into that of Particular or Calvinistic Baptists, in which most of them came a hundred years later to be classed. Some of them, however, with their descendants, continued the original organization calling itself The General Baptists of North America. Several churches once belonging to that denomination are now constituents of the body assembled here—one of these appropriately bearing the name of "The Roger Williams Church."

The Puritanism of the eighteenth century was shrouded in an atmosphere of lifeless formalism in which piety was suffocating. The preaching of Whitefield smote that atmosphere as with an electric flash, bringing into it healthful elements but not destroying its malaria. The multitudes that were roused to spiritual life through his agency required new churches, in which that life might have unhindered action. Whitefield gave to them neither form of organization nor method of ordinances. Going to the New Testament for these, great numbers of them became Baptists. The doctrinal bias of Whitefield's magnetic preaching, however, tended to confirm them in the high Calvinism in which all had been educated; for no voice of any teacher in the land was lifted up in favor of a more impartial interpretation of the provisions of the gospel. Yet here and there a few individuals or a church, renouncing the prevailing belief, maintained that man is free and the atonement general. One such church still survives in Mass., as a Freewill Baptist church. Another in Connecticut was so called a generation ago. And from others of the same State and of Rhode Island went the colonists who founded that portion of our denomination in New York known, till 1841, as The Free Communion Baptists. From Whitefield came the first powerful influence to BENJAMIN RANDALL—that which led to his conversion. The second, that which showed that his

conversion had made him a reformer, came through one of the separatist ministers, who followed Whitefield. The third came when the constraining love of Christ, borne in upon his soul, as in a meeting he stood up to read the Scriptures, surprised him into preaching in spite of himself. This made him a missionary. The fourth, and perhaps no less important than the first, was when, like Moses in Midian, he was alone with God, when, as he said, he knew not whether he was in the body or out of the body, but knew that the Scriptures were opened to his understanding.\* This made him an exegete. It did not make his opinions infallible. Even Paul, though inspired, does not claim infallibility.

Having thus shown that there can be no remoter descent and no loftier pedigree for any church than that of this latest-born and as yet smallest of the evangelical denominations, we may also point to her characteristics and her work as placing her in an honorable position, and assigning her an important trust among the noble bands of Christ's militant host.

Our heroic Puritan ancestors braved their sufferings in the new world, that they might secure "liberty to worship according to the dictates of their own conscience"—with the emphasis upon "their own," not upon liberty of "conscience." Having fled to a desolate land for room to enjoy opinions they held as right, they saw no duty to tolerate any other belief. The peculiar features of that stern period, and of institutions built on the type of the Old Testament rather than the New, continued longer than we, in this age, are wont to think.

To whip Quakers and banish Baptists was to defend the peace of the church, and was considered right in principle

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\*History of the Freewill Baptists by Rev. I. D. Stewart, chap. I, section 3.

in the eighteenth century as it had been in the seventeenth. But "Seventy-six" put an end to the divine right of kings; and the time came for an end of the exclusive sway of a State-supported church. Only by a revival of spiritual religion could the crisis of a separation of church and state be safely passed. It is largely due to the revival preachers who evangelized the country, in spite of the protests of the "Standing order," that that order became the progressive, spiritual, liberal body that she now is. Infant sprinkling and the "half-way covenant" had opened the doors of the church to unconverted persons, who sought to enter it that they might vote and be eligible to office. The citizens were the church. They elected the minister, as they did the constable, on town-meeting day; paying his stipend by a legal tax on all property-holders; and the tenure of his office was expected to last as long as he might be able to write and read sermons, and visit the district schools.

Strong election doctrines had borne legitimate fruit in the quite general conclusion that, since God had from eternity fixed the number of his own, the special call of His Spirit made it superfluous to persuade men to repent, or even to pray for the conversion of children. Ministers chose their profession as the lawyer chose his, or simply that they might enjoy an honored position. Many of them failed to teach the need of repentance and conversion. Some plainly avowed their ignorance of any such experience and their disbelief in its importance. The claim by any person to have present assurance of forgiveness and of fellowship with God was to them clear proof of hypocrisy or fanaticism.

These are some of the characteristics of the church of that day. With its spirit Randall, himself a church-member, was in full sympathy until his conversion. But when he gave himself wholly to Christ and ardently engaged in His service, that spirit resisted and repelled him. Being thus alone, he goes

for direction on each question of duty, with redoubled earnestness, to the Bible. He becomes troubled, amazed, at finding there is no Scriptural warrant for regarding the ceremonial sprinkling either of his infant child or of himself as baptism. In his perplexity he resolves to visit and consult a certain brother of kindred spirit. On his way he meets that brother coming to tell him of the same trials about the same question of duty. The result is that both become Baptists; and in due time a denomination arises, having for its motto, "The Scriptures, our only rule of faith and practice."

If those who adopted this motto were "Separatists" it was not from choice.

They were no schismatics thirsting for notoriety. As the apostles, simply loyal to Jesus and proclaiming the truth he had taught them, anticipated no separation from their countrymen till persecution drove them forth, the Spirit prompting them as they went to preach, so our fathers thought not of founding a sect, till the acts of excision performed by others showed the new sect already in existence. God, by His providence, had said, "Separate these men for a work whereto I have called them." With no detraction from the credit due to other bands of the faithful soldiers of Jesus Christ, it may be said that the work that was committed to our fathers was undertaken in an apostolic spirit. It was apostolic in its motive and in its methods, in its doctrines and its phases of experience. Unlike most in his day, Randall seems to have refrained from attacking the opinions of other Christians. It was only when asked why he did not preach Calvinism, which was then regarded as an indispensable element of the gospel, that he said, "I do not believe it." And when, after two days of labor in council, withdrawal of fellowship was announced, his reply was equally calm and confident

showing the depth of his conviction, and a will that could stand alone with God. "It makes no odds who disowns me, so long as God owns me;" a response unconsciously resembling that world-convulsing reply of Luther's: "I cannot change: God help me."

A proof of the presence of an apostolic spirit in Randall and his associates, is found in the meekness and courage with which they bore ostracism and persecution. The very name which they at length accepted was given them as a reproach. The opposition which early Freewill Baptists met need not be recalled to the discredit of other denominations, certainly not of those denominations as they exist to-day. The persecutions sprang out of human nature. That they were not such as Baptists had been suffering for fourteen centuries, is due to advancing Christian civilization. But they were sufficient to attest the presence of a patient, thankful spirit, and to reveal the kindly personal care of the Heavenly Father, where a ruder age might have seen miracles: as for example, when the mob in pursuit of Randall curbed its rage so as to leave the coat of tar and feathers, with which they had sworn to cover the sail-making preacher, on the posts of the gate where they lay in wait for him; or still more plainly when another mob, that had gathered to turn him back, divided at his undaunted approach, and had not a man who dared to return his kindly salutation in other than respectful words; or when the officer, sent to warn Tingley out of town, became so confounded that voice as well as courage failed him for the delivery of his message; or when Bowles in Vermont cowed a fierce and determined mob, with a sermon from the text, "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell!"

Another thing for which we may honor them as exhibiting the apostolic spirit was the disposition to be ever pushing into the regions beyond. With the same spirit which survived

in Colby and Marks and Elias Hutchins, making them loved and honored by so many who are still with us, the East and the West, the dominion of Canada and the land of the slave, were alike within their field. That which distinguished them is that they did not wait to be *called*, sent or *sustained*, other than by the command, "Go ye into all the world" and the promise, "Lo, I am with you always." Another characteristic, which was no accidental peculiarity but a most essentially Christ-like trait, was the motive with which they labored. This motive was *love for men*. To them it was a most significant and vivid reality that Christ had died for all men, and that they who had been made alive by Him should live henceforth not unto themselves but to save men for whom He died. Tears of pity for their fellowmen fell in solitude as they journeyed and prayed for the conversion of the world.

They did not shun doctrinal discussion, and they proclaimed no truce with sin, but their appeals to men were usually in language of deep sympathy and strong affection. Christian love is both a purpose and a feeling; the one is constant, the other occasional. One is the root and the trunk of Christian life, the other its blossom and fruit whose coming depends both on the root and on outward circumstances of shower and sun.

Their love was characterized by depth and fervor of feeling. Kindling its like in others, it drew Christians in crowds to the Yearly and Quarterly Meetings, and sometimes made those gatherings seasons of pentecostal joy and power. How it thrills one to read of the occasions in which business, and even preaching, were postponed for a whole day while Christians worshiped and praised, or instructed and prayed with those who were asking, often in overpowering agony of earnestness, for the way to pardon and peace.\*

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\*History of F. Baptists, pp. 150, 156.

But their love was not merely emotional ; it was strong in the permanent element of benevolent purpose. Seeking the kingdom of God, it sought the welfare of humanity. Love, nourished by habitual communion with God and constant study of his Word, gave to those early preachers wonderful power as winners of men.

A circular letter from the original Quarterly Meeting in the very first year of its existence (1784), expressing their longing that the knowledge of God may cover the earth, and beseeching the brethren and sisters to pray and labor that the love, mercy and unsearchable riches of Christ may be known all around, and if possible through the whole world, illustrates the missionary spirit in which our churches had their origin.

The same unquenchable philanthropy inspired the evangelists of the succeeding generation. It glowed in White, Lamb, Phinney, Marks and Colby, who with his solemn, awakening singing, and tender, pungent preaching, was a Moody and Sankey in one.

When we consider the circumstances under which they traveled and preached, not merely unheralded by the press and unassisted by the ministers and churches of the land, but contemned by the established denominations, and debarred from the pulpits everywhere, the results of their evangelistic labors may be pronounced more marvelous than those of the foremost evangelist of our time. When the cry came from far Hindoostan for some one to bring the light to that dark land, the same spirit, in spite of the fewness and the poverty of our churches, made prompt response. That response has incarnated itself in our Foreign Mission Society and its work.

The same spirit of Christian philanthropy led our people more than a half century ago, before total abstinence societies were inaugurated, to lift up a standard, not by personal



example alone, but by organic action, against the drinking customs of the time. Many times did F. Baptist ministers jeopardize friendship, position and bread for their families, if not even life itself, by the fidelity of their opposition to the trade of the drunkard-maker. The venerable preacher\* who just now led our devotions was assailed by the minions of a dramshop, while standing before the window of his own house. A shower of stones, hurled with murderous force and aim, demolished the window, though not one touched him !

It was the same love, growing out of their faith that Christ died for all men, that made our fathers at the cost of still greater perils and losses, pioneers in the agitation for the emancipation of the slaves. The truest philanthropy and the loftiest purpose inspired that agitation. Nerves tingle yet at the memory of the reply of Moulton to the plea, "Your agitation only tightens the cords of their bondage," "Then we will tighten those cords till they break."

But if the early F. Baptists were apostolic in spirit, they were not less so in their polity. Time would fail in mentioning the facts that show how scrupulously they followed apostolic models. While the early ministers "went everywhere preaching the Word," they "ordained elders in every church" to aid both in government and instruction. But a clear distinction was maintained between these ruling (or lay) elders and the evangelists and pastors ; though they also were expected to preach as they were able, and some of them became, by general consent, or by another ordination, evangelists.

The Quarterly Meeting grew out of the first church ; and the Yearly Meeting out of the Quarterly Meeting ; just as the patriarchate grew out of the family. The actions of Quarterly and Yearly Meetings were not merely suggestive,

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\*Rev. John Chaney.

but positive and generally beneficent and final, like the "decrees" of the apostles (Acts 16 :4). Ministers, in changing their fields of labor, whether for a brief time or permanently, were expected to receive the advice of their brethren, either assembled in council for that purpose, or in Quarterly Meeting conference. For a time the ministers' conference of the Yearly Meeting, at its session, or by a standing committee, assigned to pastors and evangelists their fields of labor.

Extreme caution was exercised not to lay ordaining hands on any person until it was proved, first, that he could preach, and second, that he possessed a character above reproach ; nor until he had been tried sufficiently long to show a reasonable prospect that he would continue to exhibit common sense and inflexible integrity. The experiences that have resulted from departing from these features of the early church polity have not proved that the fathers were unwise, but rather that we do well to "ask after the old paths."

In regard to our doctrines it is unnecessary to cite proof that they are apostolic. There they stand, and there is the Bible whence they were derived. More and more the universal Church is coming to realize that Christianity, as a divine scheme, is a manifestation of impartial benevolence. The teachers quietly ignore, or the people repudiate, harsh statements and interpretations of doctrine from the old platforms. In spite of keeping the old standards in the schools, in spite of occasional protests and affirmations that the Augustinian and Calvinistic names are essential to doctrinal soundness or respectability, all the so-called Calvinistic sects are gravitating toward the faith of Randall. When the denominations shall have drawn so near to Christ and his truth, in practice and in doctrine, that they may all be marshaled together under one banner—which may not be till that banner can

float over a regenerated world—then which of the sects, think you, will have had to move the least distance from its original doctrinal position, to reach that common camping ground of the Church, and which of the flags of the denominational divisions in that army of the cross will have its legends most nearly resembling those on the grand banner that will float over all?

Again, the apostolic spirit of our fathers determined their attitude respecting the ordinances of the church. They held that immersion in the name of the Trinity is the solemn act by which each believer declares his faith in a buried and risen Saviour and his purpose to lead a new life. But they also believed that this faith and purpose—which constitute one a Christian—may exist where they have never been expressed in the language of the divinely appointed sign.

They concluded, therefore, that just as no church has a right by its tradition of infant sprinkling to make “void the law” of Christ commanding believers to be baptized, so no sect has a right, by its inference that baptism *must* precede communion, to debar from commemorating the Saviour’s death, any who sincerely love and purpose to serve him. For, against this inference, they observed the fact that the disciples of Jesus sat with him at the Supper before the command enjoining baptism in the name of the Trinity had been given, and before its significance could be understood. If then, there was no divinely established precedence, the appeal of our fathers would be, not to human tradition, but to the dictate of the Christian spirit. What polity that spirit in them suggested, was indicated very early.

A fraternal letter, written by the modest and scholarly Tingley, as “clerk of the Baptist Quarterly Meeting at New Durham,” to another, and still younger, association of Baptists, says :

“Our hearts glow and expand with love and pity towards

the world of mankind, and with complacency toward all of every denomination where we find the divine image, and the unity of the Spirit. . . . Our hearts and doors have been, and still are, open to the messengers of the meek and blessed Jesus, of whatever name."\*

We need not wonder if Randall and his associates came gradually, almost reluctantly, to the position in reference to communion, to which this language points, and which, taken with their doctrines, made them, as the author of their History remarks, "Free Baptists."†

They were accepting as a rule of conduct, not only an unpopular truth, but one which appears to have had absolutely no previous advocates in America, for not only had the practice of close communion been intrenching itself for a century and a quarter among Baptists, but all denominations alike endorsed the principle.

It is not inconsistent with our proposition that the fathers were imitators of the apostles, that the young denomination was beset with its full proportion of isms, excesses and irregularities. They were natural incidents of the time, and of the degree of culture in which the churches grew up.

Most of these were in no sense outgrowths of the spirit of the denomination, but attached themselves to it, like a cutaneous disease from which no danger remains after it has been once experienced. Others, which seem to have had their origin within, were but the blunders of childhood, through which it gains prudence. But these very blunders had in them the flavor of the apostolic times.

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\*History of F. Baptists, by Rev. I. D. Stewart, vol. 1, p. 88.

†This term has long been the name of one integral part of the denomination. It is preferred and borne to some extent, in other sections, not merely as designating our views in reference to the communion, but also in reference to the nature of man and the extent of the atonement. But an obstacle to its prevalence exists at present in the legal name of the missionary societies, and of some other corporations.—Ibid. p. 101.

They aspired to say with Paul, "The gospel we preach is not received from man." Hence their antipathy against learning to preach from any book aside from the Bible. Yet there is no evidence that any of them had so little sense as to despise education or glorify ignorance. They used their best endeavors to secure mental training and Biblical knowledge. But they had great fear lest education should be made a substitute for that indispensable qualification of a preacher, the enduement of the Spirit. The first protest against an abuse very rarely halts at the point of exact reason. It either ends in a compromise or passes over to the extreme of rejecting, not only the abuse of a thing, but the thing itself—and our fathers were not compromisers.

Their extreme aversion to written sermons also was only an exaggeration, by no means uncommon, of a necessary carefulness of the soul's dependence on God when attempting to speak for him. It was the sentiment that roused the covenanters of Scotland, when Jennie Geddes flung her stool at the head of the parson who was reading his prayers;—a sentiment which has underlain more than one reformation in the church. If we wonder at their preference for the spontaneously spoken, over the carefully written discourse, we may remember that the apostles told the story of the cross for many years before either of them, so far as we know, put pen to paper, and only two of them ever engaged in writing down what they preached. Even Paul, skillful writer as he was, wrote little till a prison limited his opportunity for oral preaching; and the gospel, as he had learned and taught it, he left for another to commit to writing.

Of a similar origin, and carried to excess for the same reason, was their abhorrence that any man, whom God had called and commissioned as his ambassador, should hire out to men, to preach. The fault was rather in their times

than in them. In the good time coming when every one that is taught shall communicate unto him that teacheth in all good things, then no longer will the worshiper stipulate at a fixed price for a seat in church, or the preacher fear to trust the Lord and his people without a contract for so many dollars per year.

It has often been called the great mistake of our fathers that they did not plant churches in the cities instead of confining their labors to the country. Randall's consent to settle at New Durham Ridge has been regarded as the mistake, not only of a life-time, but for all time. We may indeed imagine what might have been, had Newcastle been New York and New Durham Boston ; but what hinders that we should not also paint glowing pictures of what might have resulted at once if Jesus had chosen Nicodemus and eleven of his metropolitan brethren for helpers and made Jerusalem his headquarters, instead of gathering a society of peasants and fishermen in the hill country where he was brought up?

The first presentation of himself, as the Messiah, Jesus made at Jerusalem ; but the conflict which was inevitable in the city, between the true view of his coming kingdom and the view of it that was there held with such pride and bigotry, led him to retire to Galilee and there train, as founders and heralds of that kingdom, the few men that welcomed his teachings and gladly left all to follow him. And when at length, after the enduement of power, they went forth to preach among all nations, very few of them took the cities, and none of them the great centers of power and culture that were shaping the civilization of the time. Not till Paul, a man who had enjoyed from his youth the educating influence of association with the cultured classes in two cities, who was familiar with all the subtleties of the Jewish Rabbis, and schooled in the Grecian literature and philosophy—not till Paul with such companions as Apollos, Luke

and Timothy—men educated in similar circumstances, came upon the stage, were churches gathered in the capitals of the world.

As revivalists, the early F. Baptists would no doubt have produced a profound sensation in the cities. But the successful planting in literary centers, at that day, of Baptist churches holding their belief, would have required men of special education for that work. The evangelist needs only to be steeped in the Bible and imbued with the Holy Spirit, and, taking hold of convictions and of great moral facts that are already entrenched in the minds of men, he moves whole communities. But the preacher that is to put new thoughts into men's minds and fresh truths into their creeds needs, besides all this, to be familiar with the highest thoughts and with all the arguments of the men whose opinions must be controverted. He can hardly expect to win acceptance for his doctrines, however true, from among opposers that stand on a higher plane and survey a wider field of thought than his own.

Besides, the successful planting of churches in financial centers requires not merely permanent pastorates and pastors of trained intellects as well as proved discretion, but a laity of consecrated wealth and financial wisdom. The policy of Randall and his associates required to be perfected by experience before it would be adapted to secure this essential condition of successful church building. The financial theory of Randall was indeed almost ideal. It was identical with the policy that the F. Baptist benevolent societies are now every year approximating. From the very beginning all church-members were taught the duty of proportional and regular contributions. The Quarterly Meeting decided that every Christian that neglected this duty should be deemed a transgressor.

Randall also held it to be the duty of the people to return

to the preacher a fair equivalent for the time given in serving them. But this duty of the people was overshadowed by the truth, made so prominent in regard to the ministers, that their labors should be wholly for Christ and his kingdom, and not for hire. The churches, in rebounding from the compulsion of supporting the ministry by legal tax, swung to the extreme of disregarding all obligation for their support. Randall and his associates, defending with the zeal of reformers the voluntary system, preferred to be found, like Paul, laboring night and day with their hands rather than be chargeable to any man.

Paul asks forgiveness for having wronged the church by thus taking upon himself the burden of his own support. And if Randall could communicate with us to-day, he too would no doubt say, "Forgive me this wrong." This policy made growth far slower than otherwise it would have been. It made large enterprises impossible. No demand being made upon the churches for the fruits of constant and systematic beneficence, Christians did not feel the binding force of the rule, that all should contribute regularly to the "church stock;" and the rule became a dead letter. And so benevolent contributions at length ceased altogether or depended on spasmodic impulses; and people forgot, or never learned, how to serve the Lord with their property.

This policy re-acted unfavorably upon ministers and people. Covetousness found, in condemnation of hireling shepherds, a convenient cloak. Churches that preferred to have preaching cost nothing, learned to be content with a kind worth no more than it cost. There were indeed among laymen many examples of noble liberality and of a just appreciation of all the conditions of prosperity, examples that will be deservedly held in everlasting remembrance. And there were ministers that with Pauline heroism, and consecration,



wrought at the double task of supporting a family and fitting themselves by diligent study to be edifying preachers—sometimes supplying the place of the midnight oil with pine knots from the clearings. Some of these who have long been veterans of the cross are still with us, living proofs that in their own school under Him, who promoted to be heralds of his cross, men called from the nets of Galilee, they have been no unfaithful students. Their memories run back to the time, when for want of more laborers like the few that were their teachers and models, great numbers of churches were neither growing nor healthy, or were scattered as flocks with no shepherd. Then came again into prominence a truth on which Randall had acted in the organization of all his ministers' conferences—the truth that every denomination that is to grow, must educate a ministry. It is largely through the progressive evangelistic missionary spirit, fostered by our educational institutions, that God has brought us to this delightful anniversary and is preparing this people for its greater work in the future.

High up on the shoulders of yonder monarch of the hills, the tourist finds trees of only a few feet in height, but with thick trunks and with roots thrust far out among the granite ribs of the mountain, with dead limbs, scorched by drouth or riven by lightning, rising among others that keep their beauty in spite of summer's blight and winter's frost. Are these growths of a feeble or a short-lived nature, that they have reached no higher stature, nor spread out into no broader groves? By no means. It is just because their nature is that of the stalwart and long-lived evergreens that they grow here at all, where but for them nothing permanent and little that is beautiful would relieve the barrenness. Let a seed blow from this granite stronghold and take root on the banks of rivers in our Northern valleys, or in the Western wilds, or on the plains of the South, and it carries

with it the promise and the potency of long-life and luxuriant growth, though that growth may be so feeble at first that an infant's foot might crush it.

So when the circumstances are considered, the present status of the F. Baptist denomination is no proof of lack of inherent vitality for flourishing growth. Rather does its present vigor, its wide dispersion, its tenacity of beneficent life under the rigorous conditions of its past history give promise of perennial vigor and a future of wide-spread influence. Its comparative smallness is readily accounted for. The Congregationalist, Presbyterian, Episcopalian, Dutch and Lutheran denominations, already organized and mature, were transferred to this country at the very beginning of its history, to grow with its growth. They planted the colleges, established the journals, and enjoyed the aid of governments.

Calvinistic Baptists, with the blood of the martyrs to enrich the soil where they grew, and with the chance in most of our New England cities to grow with their growth, with no barrier at Mason & Dixon's line to their spreading into the South where they have grown most rapidly, with a powerful impulse from the great revivals under Whitefield, reported at the end of a hundred and fifty years, a membership from ten to twenty thousand less than the F. Baptists number at this their hundredth anniversary. Methodists, indeed, have grown far more rapidly than any other body of Protestant Christians. They sprang up suddenly in England, led out from the Established Church by the Napoleon of reformers. Soon there were transferred to this country not merely their skirmish line of circuit riders, but a well-trained army from bishop to class-leaders, equipped before its coming with a literature for the production of which its founders were rarely endowed. One of them was diffusing the spirit of Methodism by his hymns, while the other, besides his evan-

gelistic labor, was issuing many volumes every year. He had his Printing House, his Magazine, and his Tract Society.\* The F. Baptists, on the other hand, were not transplanted, already in vigorous growth. They were not pioneers representing a host. For them there was no army in reserve intrenched in organization and reinforced by the press. A few evangelists, with no aids, no appliances, no store-house but the Bible, begin to scatter the seeds of truth, previously so unrecognized that they were called in derision, "New Lights." Every educational institution, every library, every authorized pulpit and the religious training of every family was against them. The entire literature of the land bristled with the "five points." But to the planting of those faithful men in reliance solely upon the power of the Spirit, God has given a gracious increase. Nor is the harvest found alone in F. Baptist churches; it is garnered in every enclosure. And the soil waits, with a preparation such as it never had before, for similar seed in many a New England field, on many a plain of the widening West, in whole States of the South, and in the opening minds of millions in distant lands.

The third question remains and must be dismissed with the briefest answer: How shall we take our share of hardness as good soldiers of Jesus Christ? Let us not ignore the fact that the time in which our lives will be giving answer to this question is very brief. Generations succeed each other in the years of God with far greater rapidity than, to us, do the leaf-growths of successive summers on these hill-sides. Happy shall we be if we fall as they fall, most beautiful at the last, leaving this tree of the church on which we have grown, stronger in its trunk, with more widely spread roots and branches, and with its buds prepared to receive the full benefit of showers and sun in the coming spring-time.

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\*Stevens' History of Methodism, vol. 11., book VI., chap. v.

But however we fulfill our mission, however many, blown away by winds of doctrine or loosened by the blight of selfishness, may fall without maturity and without contributing to the strength of any branch, yet the tree will abide a benison to the future, for it is rooted in God's loving purposes for our race. The marshaling of Christ's militant host in several voluntary divisions is the best arrangement for advancing his kingdom on earth. This will be clearly seen by any who consider the degree of enthusiasm and success in the prosecution of both home and foreign evangelization in those Protestant countries where normal ecclesiastical unity prevails, as compared with the same in those countries where Christians are united in separate denominations. Roman Catholicism is quoted as being strong for its nominal unity; but it is divided into multitudes of rival orders, each of which has its own distinctive features, its theological seminaries, and its peculiar aims and methods of work. Several of these orders often exist in the same field; and this separation into sections—if we may not say sects—adds greatly to the aggressive power of the church. Nor can it be doubted that in our own country, Christian enterprises receive far more of the energy and of the money of the people, because of the many channels through which these flow. The results also are greater than would otherwise be secured, notwithstanding the loss from occasional friction and the waste of power where too many churches struggle together for existence; for these are only incidental abuses, not a necessity, and may easily be remedied in the future by some form of national evangelical alliance; by an arrangement in which, as among the divisions of an army or in an alliance of nations, the movements of each shall be regulated with due regard to the position and duties of every other. The fields of foreign missions have already witnessed this comity abroad, but the field is the world, and the world will yet rejoice in

the universal prevalence of this considerate co-operation.

When Napoleon was at one time disposing his forces for a hazardous engagement, he said to the commander of a small but very brave regiment, "General, take your command to the dividing of the roads by yonder village, and hold it; you will be cut to pieces, but you will save the army." "Sire," replied the heroic subordinate, "we shall do it." And it was done. However the fortunes of battle wavered, whether their position was plowed by the enemy's artillery or swept by the fire of friends as well as foes, the brave band held their ground, and when the day was done the remnant received the thanks of their commander-in-chief for having done their duty and fulfilled his prophecy.

Would such a regiment receive complacently from their companions-in-arms the proposition that, since their number has always been small and their service often hazardous, it might be better that they should fling away their banner—a banner that bears the names of former battle-fields and victories—disperse, and be incorporated in other regiments? Would they not reply, Can the commander desire that we abandon the service he has assigned to us, to take part in that he has given to you? What if our former position is no longer to be held? What if the whole army are to advance? He has not only not dismissed us, but already designates the posts we are to hold.

It has been said to F. Baptists, "Anti-slavery conflicts are over. The whole church moves forward, from the fields of controversy about free will and free grace, toward the final rout of bigotry and sectarian communion." But may we not reply without boasting: Who has better right than we to be in at the death? The end of the anti-slavery conflict has but led us to another field, promising a more glorious victory over the ignorance and depravity that slavery has fostered. If all evangelical bodies are moving onward to occupy

the ground where we have done picket duty ; if the marshaled hosts of Protestantism, ceasing to turn weapons upon each other, are falling into line for a grand movement against heathenism abroad, against skepticism at home, against the causes of moral defilement everywhere, then shall not we too be found pressing to the front, and shall not a share in the final triumph with Jesus be ours? We have in progress enterprises adapted to develop and employ fully the energies of a vigorous, progressive body of Christians. These enterprises demand a ministry constantly increasing in numbers, intelligent, able by discipline and experience to sympathize with men in all their varied conditions, aiming at the highest standard of consecration, and some of them—by no means all—trained to follow science and speculation in their most adventurous flights. They call for men and women to add to our literature, to make it not only a medium of a theology abreast of the march of thought in this century, but a power rallying and unifying, as well as enlightening, our people.

To-day is Pisgah to some who after long journeying and toiling to lead the people, often in ways more devious than they wished, look from this mount of observation into a future of promise which they expect not to enter, but which shall be ours if only the faith of Caleb and Joshua prevail. They exhort us to-day : “ O faithful men and women, carry forward the work which we could only begin. Lift up the banner of the cross in the centers of thought and enterprise and on the outposts of our civilization, and help to win for Immanuel the regions over which the scepter of enterprise shall wave in the century to come.

“Use all the means that God’s providence requires to fill the ranks of Christian service with faithful and well-equipped men and women. To this end cherish all your institutions of learning. Consecrate to them a portion of your

possessions. Give them your prayers, hearty and unceasing. Consecrate your children to holy service when first they come to their cradles. Teach them by your lives and precepts the nobility of an unselfish life, that seeks a higher than earthly rewards.

“Pray the ‘Lord of the harvest that he will send forth laborers into his harvest.’ Regard this as a request in which God takes especial interest, on the right presentation of which he hangs results. See to it that your plans of business, your motives, and your methods of education do not tend to defeat this request.”

That we may be faithful to the trusts thus commended to us, let us emulate the spirit of the fathers.

Enterprises undertaken because the love of Christ constrains, because men morally dead need the gospel as the power of God for their awakening, these embody that spirit, the spirit that made each pioneer F. Baptist a self-supporting home missionary.

Let us include the future in our faith and our plans. Providence now places before us opportunities, and calls on us for achievements too great as it may seem, for our present strength. But this fact is God’s guarantee that greater strength is attainable.

Let it be understood we are not summoned to work for a denomination as an end. A denomination, like a man, is living to best purpose when the conditions of health are spontaneously met, while itself, its health, its magnitude, its renown, are forgotten in enthusiasm for the work for which God has inspired it.

To be aggressive for righteousness, freedom and progress, to be studying, not how to maintain existence, but how to do the greatest, noblest work, is to be fit to live. Let us send across the hills and lakes a responsive amen to that secretary who writes, “Our motto is Iowa for Jesus.” Amen to ev-

ery worker who says our church, our school, our denomination only for Him, and ourselves its "servants for Jesus' sake."

When Sherman massed his forces for that grand march from Atlanta to the sea, he made no provision for a line of retreat, nor for a base of supplies. The army were to forage for their subsistence, and live on what the country supplied. But did any loyal soldier join that band, or seek to be a leader in it for the sake of what he might gather on the march? Only bummers did that. We are under marching orders to aid in putting down whatever exalts itself in rebellion against Christ, to overthrow every doctrine, practice and institution that is a foe to righteousness and human welfare. If any have enlisted in this division of the army of our Lord, only that they may find easy places in which to care for themselves first and always—they will forage. But those that have forgotten self in fidelity to Christ and man, while doing the duty nearest their hand, the work that most needs them, though it has the least of present rewards—for them there is coming by and by a grand day of triumph.

Brethren, let us gird on our armor, the whole armor of God. The campaign is long. The goal is distant. Our term of service will be over long before the end is reached. But rebellion will cease. The cross will triumph. And when the sea is gained, the sea of God's glory, which will surround a regenerated world, every one that has been faithful over a few things will share in the joy of his Lord over humanity ransomed crowning its Redeemer Lord of all.







*J. Phillips*

## THE FOREIGN MISSION.

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“Go ye, therefore, and teach all nations.” Such is an important part of the commission given by our Saviour. In the brief space allotted, we will seek to rehearse the story of how the Freewill Baptists of America have sought to obey this commission.

The primitive church was pre-eminently missionary. The Catholic church of the middle ages sought in its own way to imitate its example. It is only within the last century that the modern Protestant missionary enterprise received the earnest attention of Christian England and America. During the last decade of the last century, several of the leading missionary societies of England were formed. The American Board, the great parent of American missionary societies, came into existence in 1810. As the church rose to a realization of its grand opportunity, God in his providence opened the fields for it to enter. In the fitting time, India and China—two great and populous heathen countries of Asia, and which would have been otherwise closed—came under the government or influence of England, and, notwithstanding all her faults, her strong arm has ever been exerted for the protection of the missionary of the Cross. The hand of God can be traced in the modern missionary enterprise, not only as a whole, but also in its details.

### ORGANIZATION OF THE SOCIETY.

Early in the present century the General Baptists of England, stirred by the account which Dr. Buchanan, the friend of

India, gave of the horrors which he witnessed at the carnival of Juggernaut, at Pooree, organized a missionary society and sent missionaries to Orissa, the portion of India in which Pooree is located. Among the early missionaries sent thither were Rev. Messrs. James Peggs and Amos Sutton. Through the instrumentality of these men, under God, and as the result of correspondence between them and Elder John Buzzell, an acknowledged Freewill Baptist leader of those days, the Freewill Baptists of America became awakened to the condition of the heathen, and determined to aid in the work of giving them light and life. "The Morning Star," in which the letters of the English missionaries were published, was an important agency in the accomplishment of the beneficent result.

The year 1833 is usually designated as the one in which the Freewill Baptist Foreign Mission Society had its origin. The preliminary organization, however, took place in the autumn of 1832. It was effected in the old meeting-house at North Parsonsfield, Me., which stood near the spot where Eld. Buzzell's grave now is. This was during the first term of Parsonsfield Academy, and Hosea Quinby was, with Eld. Buzzell, among the leading actors. The act of incorporation was obtained from the Legislature of Maine in January, 1833, it being approved by Gov. Samuel E. Smith on the 29th day of that month. The first meeting under this act was held at North Parsonsfield on the 6th day of March, 1833. It was adjourned to March 9th, when a constitution and by-laws were adopted. These have been since revised, and the act of incorporation has been amended. Another meeting was held on the 20th of April and the list of officers was completed. John Buzzell was chosen President and he continued in office until 1846.

During the year 1833, Rev. Amos Sutton, one of the missionaries in Orissa, whose name has been mentioned, visited

America. He wished to regain his health, which had become impaired, and to advance the cause of missions. He traveled extensively and lectured among Freewill Baptists and other denominations. At the New Hampshire Yearly Meeting in 1833, held at Gilford, he eloquently pleaded the cause of heathen India. A collection of \$100 was taken, which was considered a marvel for those days. For a period, 1834-1835, Mr. Sutton acted as Corresponding Secretary of the Society, of which during the first three years of its existence the receipts were, in the aggregate, \$2660. With this sum in its treasury, it decided to send four missionaries to India. Was not this a marked instance of faith?

#### THE FIRST MISSIONARIES.

The first accepted missionary was ordained at the New Hampshire Yearly Meeting, held at Lisbon in June, 1835, in the presence of three thousand people. Dr. Cox, of England, preached the sermon and Dr. Sutton and Rev. David Marks were among those who took part in the exercises. On the 22d of September, 1835, two Freewill Baptist ministers and their wives were among a company of twenty missionaries who sailed from Boston in the ship "Louvre." The event was deeply momentous and produced a profound impression. The parting was sad and sorrowful, and yet joyous and hopeful. As is well known, the Freewill Baptist missionaries were Eli Noyes, of Jefferson, Me., with his wife, who was Clementine Pierce, of Portsmouth, N. H., and Jeremiah Phillips, of Plainfield, N. Y., with his wife, who was Mrs. Mary E. Bedee, the widow of the then late Samuel Bedee, editor of "The Morning Star." The sudden engagement and marriage of this last-named couple partook of the nature of romance. The missionaries were young, Noyes and Phillips were respectively in their 22d and 24th years. Though their period of education had been cut short, they had ability and

scholarly aspirations. They were devout, earnest and courageous. The modern missionary enterprise was in 1835 comparatively new. The strength of the rope sustaining one descending into the dark pit of heathenism, and the endurance of the holder, had not been fully tested. The India of that day was practically three or four times more distant than the India of this day. It was also a much darker India. The prospect of its Christianization seemed far more uncertain. In spite of all obstacles these brave souls went unhesitatingly forward.

Our missionaries arrived in Calcutta on the 5th of February, 1836. One hundred and thirty-six days were consumed in the passage, which was marked by no special incidents. Some months were spent by them in acquiring the language, during most of which time they sojourned at Cuttack, the leading station of the General Baptists. In due time they decided to establish an independent station at Sumbhulpore, a large and populous town in the hill district of Orissa, some two hundred miles from the coast. It is on the river Mahanady, and on the post-road from Calcutta to Bombay. Thither our missionaries went in January, 1837, and commenced their work in the name of the Lord Jesus. But after a single year of sickness, sadness and death, the place was abandoned. All the missionaries were sick; a child of Mr. and Mrs. Noyes, a child of Mr. and Mrs. Phillips, and Mrs. Phillips herself died. This saintly woman left the rich bequest of a short but consecrated life. The effort made at Sumbhulpore was not altogether a failure. The children gathered there formed a nucleus of a future mission school, and among them was he, who is the oldest living and, perhaps, the most trusted native preacher, Silas Curtis. From this time there was consigned to our missionaries as their special field of labor, Balasore, the northern district of Orissa, and Midnapore, a district of Bengal.

## THE FIELD IN INDIA.

India is a broad land. It embraces nearly half as much territory as is contained in these United States of America. It has high mountains, broad plains and great rivers. It is inhabited by not less than two hundred millions of people. Some one referring to this land, has said: "It is one of the brightest the sun ever shone upon. . . . One glimpse from Everest to Cormorin, and the heart cries out: 'If on earth there is Paradise, it is this.' But alas, it is Paradise lost! For the one, true, triune God is forgotten there." The portion allotted as the Freewill Baptist missionary field is about the size of the state of Massachusetts, and has a population of some three and a half millions, or about that of all New England. It lies upon the western shore of the Bay of Bengal and southwest of Calcutta, its mission stations being from seventy-five to one hundred and fifty miles from it. The coast is level and well-watered. Hills and mountains rise toward the interior. Its fruits and productions are those usual for tropical regions, the banana being, perhaps, the most delicious fruit and rice the most abundant product and staple article of food. Its rivers abound with fish suitable for food, as well as with serpents and crocodiles. Its domestic animals resemble those found among us, though inferior. Its jungles contain tigers, leopards, bears and buffaloes. Reptiles are numerous and poisonous and insects are common. The seasons are hot, wet and cold, and each subserves its purposes. The means of conveyance are slow and tiresome. The houses are built of brick and mud, most of which have roofs thatched with straw. The people are largely aborigines and conquerors. Of the former, the Santals are a numerous and representative class. The latter are the Hindoos proper, who are divided into castes which determine station in life and employment, and which are rigidly maintained. They are supposed to have descended from the

ancient Aryans who conquered India some 1400 years B. C. The Mohammedans, who conquered India at a later period and made converts to their faith, constitute another element. The dress of the people is oriental. The languages spoken are many, but in our field they are largely Oriya, Bengali and Santal. The divinities of India are numbered by hundreds of millions. There is consequently much ignorance, superstition and false philosophy, including Brahminism, Buddhism, and the like. Penances of the most severe kind, embracing long pilgrimages, hook swinging, and other excruciating tortures abound, though less than formerly. The country has, during long ages, been sinking in degradation, and every form of vice exists. The people, like the Orientals, generally hold their traditions, customs and religions with a strong tenacity. The task of giving that dark and dead land the light and life of the gospel, and thus regenerate it seemed, humanly, herculean. But the Freewill Baptist Foreign Mission Society, relying upon the declaration of the Lord Jesus, "All power is given unto me in heaven and in earth," and obeying the command, "Go ye, therefore, and teach all nations," has undertaken a share in the glorious and blessed work. The promise, "Lo, I am with you always," has attended the workers, and it will attend them until the work is consummated.

Early in 1838, our missionaries occupied Balasore as a station. It had been previously occupied by the General Baptists, who now surrendered it to them. The town, the capital of the district of the same name, and located on the great pilgrim road to Pooree, and one hundred and fifty miles from Calcutta, has some fifteen thousand inhabitants. It is only some seven or eight miles from the sea, and, for that country, its climate is salubrious. The foundations of permanent missionary work were laid, and from that beginning there has been growth. To this first permanent station



five other stations have been added, viz : Jellasore, in 1840 ; Midnapore, temporarily in 1845 and permanently in 1862 ; Santipore, in 1865 ; Bhimpore, in 1873, and Dantoon, in 1877. There are also several Christian villages, of which Metrepore, near Balasore, is perhaps the most prominent. A mission church was early organized at Balasore. To this seven other churches have been added, there being one at each station and two at places which are not stations. These two churches take the names of the Palasbani and the Babaigadia, and they are located within the district of Midnapore. They and the church at Dantoon have been organized during the past year. The number of communicants in all these churches is five hundred and twenty-seven. The churches are embraced in what are designated as the Balasore and the Midnapore Quarterly Meetings, which constitute the Bengal and Orissa Yearly Meeting.

#### EARLY CHANGES.

There were early changes among the workers. In 1839, Miss Mary Anne Grimsditch, foster daughter of Mr. and Mrs. Mack, Scotch missionaries at Serampore, and born in India, became the second Mrs. Phillips. She was beautiful, accomplished, devout and efficient. Early in 1840, she went with her husband to establish the station at Jellasore, a large bazar surrounded with densely populated villages and twenty-eight miles northeast of Balasore, and in the district of that name. On the 17th of January that year, she gave birth to twin sons, who were named James and John. Upon the former, seven months later, Aug. 16, and as she plunged into the Jordan of death, she pronounced the blessing which seems prophetic, "God bless my darling child," and she could do no more, for she had passed to the other side. She was buried in Midnapore. In 1841, as the result of impaired health, Mr. and Mrs. Noyes were compelled to return to America.

Here Dr. Noyes did efficient work for the mission and the Master. He died in 1854. In scholarly attainments he ranked among the first Free Baptist ministers of his times.

In 1840 the mission received its first reinforcement from America in the persons of Rev. O. R. Bachelier and wife and Miss Hannah C. Cumings. The last named was a member of the Free Baptist church in Lowell, and went as a teacher, but she became the third Mrs. Phillips. She was married in 1841. During all the years since that time her name and labors have been closely identified with those of her husband and in all his struggles. She has rendered herself in many ways useful to the mission and the cause of God.

Dr. Bachelier was a native of Holliston, Mass., and was, when appointed as a missionary, a member of one of the Free Baptist churches in Boston. He was at that time only 22 years of age. Devout, scholarly and ingenious, the Lord made him for a missionary. He was then, or he has become, an adept in several mechanical trades. But the most conspicuous among his attainments was a knowledge of medicine and surgery, and the art of printing. All these things, together with his great enthusiasm, have proved to be pre-eminently serviceable in his work.

In 1844 the mission was reinforced by Rev. J. C. Dow and wife, of Maine. In the following year they were stationed at Midnapore, a city of nearly seventy thousand inhabitants, and the capital of the district of the same name. It had been occupied by the General Baptists, by whom it was abandoned. After laboring some three years under disadvantageous circumstances, Mr. Dow's health compelled him to return to America in 1848. It was permanently occupied by Dr. Bachelier in 1862. It is seventy miles from Calcutta, and is now regarded as the most important station in the mission.

## THE WORK FOR THE HEATHEN.

The work of our missionaries in India has been, first and foremost, that of preaching the glorious gospel. At each station there has been what is designated chapel preaching on Sunday. A second kind of preaching consists in the promulgation of the gospel message in the bazars, the markets, whither the people of the city and country resort. By means of it, Christian truth is disseminated far and widely, many, like the Ethiopian of old, returning to their friends and telling the good news. The third kind of preaching is "itinerating." By means of it those dwelling in remote regions are reached. It is usually confined to the cold season, beginning in November and closing with February. In this work the missionary pitches his tent wherever night overtakes him. In each kind of preaching, native preachers, in the persons of Rama and Mahes, both now dead, and Silas Curtis and others, have been especially useful, and even quite indispensable. Through the itineracy our missionaries early discovered and became interested in the Santals, a hill tribe, who have been mentioned as aborigines. To them much labor has been devoted, and two of the stations, Santipore and Bhimpore, have been established more especially for their benefit. Though deeply sunken in degradation they evince a comparative readiness to receive the Word of life. Rev. Jeremiah Phillips was pre-eminently an apostle to this people. Among other things, he reduced their spoken language to a written one, devoting much time and strength to the work; gave them portions of the Word of God and books for elementary instruction. For the service rendered in their behalf he received the thanks of the British government, when he left India to return no more. This was a rare compliment and well deserved. More, doubtless, would have been done for this people had not two

of the young and promising converts from among them, Elias Hutchins and Daniel P. Cilley, died at an early day, and when they were just entering upon careers of usefulness.

Our missionaries have taught as well as preached. The school, bearing names appropriate to the special work which it was designed to accomplish, such as boarding, day or bazar, training, orphanage, Santal and ragged, together with the Sunday-school, has been very generally employed. What was known as the school for the Khond children, victims rescued from human sacrifice by the British government, was sustained at Balasore from 1848 to 1860, and its work constitutes an interesting phase of the mission. The girls' orphanage, sustained at Jellasore since 1861, is a marked feature of the mission; and another is the many Santal schools scattered through the jungles, with native teachers trained by our missionaries. Until a comparatively recent period, the labors of our missionaries in India, as well as those of others, among women were confined very largely, if not wholly, to those of the lower castes, or to those of no caste. Less than twenty years ago the zenanas, the abodes of eighty millions of high-caste women in the province of Bengal alone, were first penetrated by a lady missionary in Calcutta. In 1865 the same work was undertaken by two of our own lady missionaries in Midnapore. From this beginning the work of zenana teaching has been carried forward at Midnapore and Balasore, largely by the aid of native assistants, and it constitutes one of the most important elements in our missionary operations. This branch of service, let it be remembered, belongs exclusively to woman, for she alone can enter the zenana, from which man is debarred. What are distinctively known as the ragged schools, designed for the poor, have been instituted only during the last two years, and they are full of

promise. The Bible School, with which the work of teaching is now crowned, was opened in Midnapore in May, 1879, with twenty-one students. It has been a long-felt necessity, and it will do much for the future of the mission.

During the early years of Dr. Bacheler's connection with the mission, he established at Balasore the Dispensary. The gratuitous bestowal of medicine and medical advice has brought relief to many a sufferer, and prepared the way for his sin-sick soul to receive gospel truth. Dr. Bacheler also taught a medical class composed of native young men, and published a small work for the benefit of the natives, known as the "Medical Guide." In Dr. Bacheler's absence in this country the Dispensary was continued by some of the students whom he had taught. Some of these students also were useful in the asylum at Jellasure, which Mr. Phillips founded for the benefit of sick and suffering pilgrims. During some twenty years about two thousand patients annually, on an average, received aid from the Dispensary at Balasore. In 1862, it was removed to Midnapore, where it is still continued, and is doing its blessed work, widening in extent and influence. In the same year, which was that of Dr. Bacheler's return to India, after an absence in America, a small press was established at Midnapore. It has since been enlarged. This new and highly useful department of work for the benefit of India continues to be carried forward and has been successful. By means of it much truth has been disseminated.

#### THE FOREIGN WORKERS.

While the work goes on, the workers change. In August, 1844, the mission was again visited by death. Mrs. C. E. Bacheler, a woman of sweet piety and earnest devotion to the cause, was its victim. She left two children. Dr. Bacheler was subsequently married to Miss Sarah P. Merrill, of

Stratham, N. H., who joined the mission in 1846, and who has during all the years since that time been a devoted missionary as well as wife and mother. Rev. Ruel Cooley and wife, of western New York, joined the mission in 1850, they having sailed during the previous year. They were stationed at first at Jellasure and afterwards at Balasore.

They gave to the cause twelve years of devoted labor, and returned to this country in 1861. Since that time they have served some of the churches at the West. In October, 1850, Miss Lavina Crawford, of Villanovia, N. Y., sailed for India. For eight years she, with Mrs. Cooley and others, had charge of the school composed of the Khond children at Balasore. She has spent some two years in America, returning to her loved work in India in 1861. Since that time she has had charge of the girls' orphanage at Jellasure, and has performed the duties of the station with marked ability and fidelity. Too much can not be said in praise of this devoted missionary. Though the Board sent her, a lone woman, to the foreign field with reluctance, as it did Miss Cumings, ten years before, such has been the manner in which she has acquitted herself, and so has she honored her sex, that no name on our mission roll deserves to be written higher than hers. In 1852, Rev. Benjamin Burleigh Smith and wife, of New Hampshire, became connected with the mission, and were stationed at Balasore. They returned to America in 1862. In 1869 they went again to India and were there until the death of Mr. Smith, 1872. Mrs. Smith remained bravely at her post until her return to America in 1877. The record of Mr. Smith was useful and honorable. He was industrious, faithful and conscientious. He toiled amid great physical suffering. His grave is in Balasore, close by the chapel where he loved to preach.

In 1852 the health of Dr. Bachelor and wife rendered it necessary that they should return to America, where they ar-

rived in July. In addition to their own family they brought with them James and John Phillips, who were then twelve years old. They were placed in the school at Whitestown. Dr. Bacheler remained in America ten years. During this period he wrote, published and lectured. For a time he acted as Corresponding Secretary of the Foreign Mission Society. His services were of untold value. He did much to disseminate a knowledge of the mission and its work among the home churches. In 1862 he returned to India, though he left his family to follow him three years later. He believed that the interests of the mission demanded such a sacrifice. This is but a single though representative incident in the life of this missionary hero. The devotion of Dr. Bacheler, however, is fully rivaled by that of his life-long co-laborer, Dr. Jeremiah Phillips. In 1854 this man had been in India eighteen years. He was entitled to return to the land of his birth, and the Mission Board was willing that he should do so. But the wants of the mission, and the love which he bore to it, impelled him to remain in India, while he sent his wife and children home. His impaired health, however, compelled him to follow them a year later. He remained in America nine years. In his long sojourn here the hand of God was plainly visible. During this period he exerted a beneficent influence on the home churches, and he was enabled to return to his chosen work with restored health and increased vigor. But what was by no means least, the personal parental training which he was enabled to give in a western prairie home was just the thing needed to aid in qualifying six of his eleven surviving children to carry forward the work which the father had undertaken. That was a memorable day in December, 1864, when the ship *Elcano* sailed out of Boston harbor with five missionaries on board, viz.: Rev. Jeremiah Phillips and wife, Rev. James L. Phillips and his wife, who was Miss

Mary R. Sayles, of Pascoag. R. I., and Miss Julia E. Phillips, now Mrs. Burkholder. Ida Orissa, the youngest daughter of the senior missionary, was also one of the party. To the elder Phillips there has been given the privilege of adding fourteen years to his record of valuable service. The stations at Santipore and Dantoon were established by him during this period. It was only last year that he returned to his native America to die. Crowned with honors, and his name untarnished by a single stain, his last days, of extreme physical suffering, were filled with bright and joyous anticipations. His wife, who had been for nearly forty years the partner of his labors, and his children, still in America, attended him. Relying for salvation not upon what he had done, the language of his heart was, as he passed to the unseen world :

"My hope is built on nothing less  
Than Jesus' blood and righteousness."

The mission was reinforced by Rev. E. C. B. Hallam and wife in 1856 ; and by Rev. Arthur Miller and wife in 1859. These missionaries were from Canada West. They had zeal, ability and other qualifications for their work. The first Mrs. Hallam died on a return passage to America, and a second Mrs. Hallam went to India with her husband on his return thither in 1866. Mr. Hallam terminated his connection with our mission in 1871, and he has since labored in another mission field. Mr. Miller fell a victim to excessive labors during the severe famine which visited India in 1866. After great suffering, he finished his work in 1868, at the early age of 39 years.

Dr. and Mrs. Bachelier spent a short but needed vacation period in America, arriving here in 1870. When they returned in 1873, there went with them Rev. A. J. Marshall and his wife, Mrs. Emily Phillips Marshall, and Miss S. Lib-



bie Cilley, all of Michigan. In 1874, Rev. R. D. Frost, of Iowa, joined the mission, and later in the same year Mr. Richard M. Lawrence, of Wisconsin, and Misses Mary E. French, of Massachusetts, and Susan R. Libby, of New Hampshire. In consequence of ill health Mr. Frost and Misses Cilley and French have returned to America. Miss Libby was married to an English civil engineer, and has since died. Mr. and Mrs. Marshall are stationed at Balasore, and Mr. Lawrence has charge of the press at Midnapore. All are doing efficient work. Miss Ida O. Phillips joined the mission in 1877, and is stationed at Balasore.

After ten full years of service in India, and in May, 1875, the younger Dr. Phillips, his wife, and his sister Julia returned for a needed vacation in America. The labors of these missionaries had been of great value. Among other things, the ladies had commenced the zenana work in Midnapore, and had largely carried it forward. The pre-eminent ability of Dr. Phillips, his superior scholarship, his valuable medical knowledge, his fervid eloquence, his young and vigorous manhood, together with his marked power of personal character are prominent qualifications for his work and they render him efficient in it. During the sojourn of these missionaries in America, embracing a period of nearly three years and a half, they were exceedingly active. The missionary spirit in the churches was greatly revived, and new plans were devised. The raising of \$25,000 for the endowment of the Bible School was undertaken by Dr. Phillips, and was successfully accomplished. These missionaries left again for India, Oct. 5th, 1878. There accompanied them, Rev. Thomas W. Burkholder, of Harrisburg, Pa.; Miss Hattie P. Phillips, of Chicago; Miss Jessie B. Hooper, of New Brunswick, and Miss Frankie Millard, of Michigan, who soon became Mrs. Lawrence; also, four children of Dr. and Mrs. Phillips. This was the largest

company ever sent by our Society to India at one time. Rev. Milo J. Coldren, of Michigan, also sailed for India in October last, and arrived in January.

This Society has had in all thirty-eight missionaries. Of these ten are known to have died. Fifteen, including five men and their wives, four single women and one single man, are now in actual service in India. For the praise of the men, and to hold them up as an example to others, it may be said that for a period of forty years, Jeremiah Phillips and Otis R. Bachelier have never stood before the Free Baptist denomination as opponents, or even rivals, but always as co-laborers and friends. Fortunate has been the Society to have such servants, and honored has been the denomination to have such representatives. In the generations to come they will for their devotion, service, sacrifice and characters, tower in even grander proportions than we see them to-day.

#### THE HOME FIELD AND WORKERS.

We will now turn to the consideration of the work and the workers in the home field. The interest in the missionary cause, from year to year, has been indicated very largely by the receipts of the treasurer. During a period of forty-seven years, these have been in the aggregate, about \$327,000, making a yearly average of nearly \$7,000. These figures do not include the Bible-school fund and the contributions of benevolent and well-disposed persons in India, which have amounted to a large sum in the aggregate. During the first decade of the existence of the Society, the receipts were in the aggregate and in round numbers \$19,340, or less than \$2,000 per year. The largest yearly receipts were \$3,556 in 1842. For the second decade they were \$37,299, or a little more than \$3,700 per year. The largest were \$5,619 in 1848. For the third decade, they were \$50,996, or a little more than \$5,000 per year. The

largest were \$7,602 in 1856. For the fourth decade they were \$113,698, or more than \$11,000 per year, and more than double the amount of the preceding decade. The largest were \$15,667 in 1866. During seven years of the present decade they have been \$106,314, or more than \$15,000 per year. The largest have been \$19,914 in 1879, which are more than they were during the whole of the first decade. These figures are eloquent, and abound in encouragement. They declare very emphatically that the churches are making steady progress, and purpose the ultimate Christianization of India.

The borders of the home field have been enlarged, and it has been, from year to year, subjected to a more thorough cultivation. The number of churches contributing for foreign missions has constantly increased. For the year ending in October, 1879, it reached six hundred and twenty-six. During the long vacation of Dr. Bachelor in this country, he visited the Free Christian Baptists of New Brunswick and planted the seed of missionary interest among that people. In 1864, Dr. James L. Phillips visited them. They then formed a Foreign Mission Society which adopted him as its missionary, and pledged his salary in India, and it paid it until his return thither in 1878. The ladies of New Brunswick sustain Miss Hooper in India. In 1868 the Free Christian Baptists of Nova Scotia formed a Foreign Mission Society which adopted Miss Julia E. Phillips as its missionary, and it has contributed towards her salary. Sums of money have been, from time to time, contributed for her benefit through the instrumentality of Mrs. P. L. Upham, of New York, the widow of the late Prof. Thomas C. Upham of blessed memory. This excellent woman, though a member of another communion, has been a warm friend of our cause in India. The treasury of this Society has been pre-eminently the Lord's, and contributions to it have, as a rule, been attend-

ed with prayers, tears and sacrifices. There have been many widows' mites. Some rich men, also, have contributed of their abundance. In a town on the opposite shore of this beautiful lake lives an old man whom God has greatly blessed with worldly goods. It must be said to his praise that he has been a regular and special giver during a long series of years. He was among the largest individual donors of the Bible-school fund. When the contributors of the \$327,000 of the aggregate receipts of this Society shall be written, the name of Adam Brown\* will stand high upon the list. There are doubtless many of whom he is a fitting representative.

The home field has also been enlarged and better cultivated through the special efforts of woman, who has doubtless given more in the aggregate than her brother. What was known as the Freewill Baptist Female Mission Society was organized in October, 1847. For more than twenty years it continued in active operation. There were in it noble workers, and it did efficient work in diffusing missionary intelligence and in raising funds. The record of its noble deeds will be found written on high. It was the fitting forerunner of the Woman's Missionary Society of to-day.

The penetration of the walls of the zenanas of India was the signal of a new departure in missionary work. There was a movement all along the line. The women in every evangelical denomination in America felt it. "Woman's work for woman," the Christian women in America for their benighted sisters in India, was the watch-word, and many responded to it. The Free Baptist women heard the cry and marshalled for duty. The Woman's Society was organized in June, 1873. Among its foundation principles are loyalty to, and co-operation with, this Society, and after all obligations

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\*Mr. Brown died Nov. 25, 1880, aged 87 years.

to it have been met, that its members shall pay into its own treasury such sums, two cents per week or more, as they can spare. It seeks to enlist the children in its work. The plan has met with approval, and success has attended the efforts made. This Society sent Miss Susan Libby to India in 1874, Miss Ida Phillips in 1877 and Miss Hattie Phillips in 1878, the last being the work of the women in Rhode Island, who stand in the foreground of this movement. This Society also pays zenana teachers in India, and helps sustain the ragged schools which Mrs. Phillips has recently instituted. It also contributes towards the work at Harper's Ferry, and Myrtle Hall at that place stands as one of its monuments. It thus embraces in its work home missions as well as foreign. Under its auspices the *Missionary Helper*, a bi-monthly magazine, was issued from Providence, R. I., in January, 1878, and it has constantly grown in power and influence. It is now a recognized force in every department of the mission work in the home field. This Society does not know what it is to have a depleted treasury. May God speed it on in the true way, and make it more and more efficient!

And what of the workers? Though they have been many, we can mention by name but few. The Board, or the Executive Committee of the Society, has had its work directly in charge, and its authority should always and everywhere be recognized and respected. The chief responsibilities have come upon the Corresponding Secretary and the Treasurer. The latter office has been held by only five persons, viz.: Isaac N. Sanborn, Wm. Burr, Charles O. Libby, Nahum Brooks and the present incumbent, Silas Curtis. The second Treasurer, Wm. Burr, held the office from 1837 to 1866, or until his death, a period of twenty-nine years. The duties of the office were performed by him gratuitously, and in connection with numerous others; also with the ability and

fidelity for which that good man's name has long been a synonym. He retained the treasuryship of this Society even after he had relinquished that of each of the other benevolent societies. This Society has had nine Corresponding Secretaries, viz. : Samuel Burbank, Amos Sutton, Daniel P. Cilley, Enoch Mack, Elias Hutchins, Otis R. Bachelier, Charles O. Libby, James L. Phillips, and the present incumbent, Charles S. Perkins. Its fifth Corresponding Secretary, Elias Hutchins, held the office from 1841 to 1859, or until his death, a period of eighteen years. He performed the duties of the office for the most part gratuitously and with a conspicuous devotion and ability. They were only one department of the work which this good man did for the Lord Jesus. Standing between the churches and the ministers of the denomination on the one hand and the missionaries in India on the other, he was loved and trusted by all. His reports were models of excellence. The third Treasurer and the seventh Corresponding Secretary were combined in one man, Charles O. Libby. He held the last-named office fourteen years and the first-named ten years, resigning both in 1876. He devoted his entire time to the work for ten years, and received a salary, as he should have done. He labored hard, bore heavy burdens and achieved success. Through his efforts the receipts of the Society were greatly increased. Among those who have been members of the Executive Committee, these deserve recognition : Ebenezer Knowlton, Theodore Stevens, Nahum Brooks, Daniel M. Graham and George W. Bean. Some of them, together with its President and some of the other members of the Board, as now constituted, have stood by the fortunes of the Society during a long series of years. We must add one more to these foreign missionary workers in the home field. It is she that during all the years of the existence of this Society, for she witnessed the departure



*Elias Hutchinson*





of the first missionaries, has not grown old in spirit in laboring for the cause, whose faith has not faltered, whose fires of zeal have not dimmed and who has been the inspirer of many. Long may this mother in Israel live to bless the cause of Christian missions.

#### CONCLUSION.

Fathers and brethren, the story is completed. The chapter is a grand one. The history of the denomination does not furnish a grander. While too many have had their attention exclusively occupied with interests at home, this work has gone forward abroad. Truly God has worked a work in our day for heathen India. Though it has progressed slowly, it has been immense. The dying Phillips said, "India is sure for Christ. I have no doubt of it. The progress of the gospel is already greater than most of us know." These words declare a fact confirmed by abundant proof, and they inspire faith. Though the work in India has cost money, it has returned blessings which money can not purchase. It has afforded noble examples of Christian heroism; it has given the consciousness of obeying the great commission; it has stimulated the spirit of complete consecration; it has begotten unfaltering faith; it has imparted a broadened vision; and it has produced a sense of fellowship with all for whom Christ died. If, by the comparatively few, and as the result of the small interest which has been manifest, so much has been done, what may we not expect will be done, when all shall become thoroughly awakened? From this time forth, let "India for Christ," be the watch-word. In the future day, we shall stand by the side of our Hindoo brothers, saved by the common Saviour, regenerated by the only Holy Spirit, serving one

Father and claiming the same heaven for our eternal home. The stewards of God, let us be faithful to our trust, and long before the second century of our denominational existence shall be completed, there will be no longer heathen India, but that dark though fair land shall have been transformed into Christian India, and shall have become a restored earthly paradise of God.

## THE HOME MISSION.

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Wherever the Freewill Baptist cause is strong to-day, in New England or the West, it can be shown that it began in the evangelistic missionary labors of men who had imbibed the spirit of our founder, and burned with zeal for the salvation of sinners. Without that spirit, the denomination could hardly have extended beyond that hill-town of New Durham itself, where Randall formed the first church. It was a revival of that spirit, fifty years later, in the midst of the spiritual depression and weakness that prevailed among the churches, that led to the organization of the Home Mission Society. From all parts of the denomination there were arising urgent calls for missionary help, and brethren soon began to feel the need of an organization which should not only aid in developing the missionary spirit, but should serve as a medium through which its gifts might be applied where the need was most pressing. Accordingly David Marks, after consulting with a few other persons, wrote and inserted the following notice in "The Morning Star" of July 9, 1834 :

### "NOTICE.

#### "FREEWILL BAPTIST AMERICAN MISSIONARY SOCIETY.

"A meeting will be held at Dover, N. H., on Thursday, July 31, 1834, at 10 o'clock A. M., for the purpose of organizing a Home Missionary Society. As this is a subject of great importance, and the Society is designed for the service of the whole connexion, we hope our brethren in the ministry and others interested, both in this and other States, will make their arrangements so as to meet agreeably to the above appointment."

On the appointed day (July 31, 1834), a goodly number of persons assembled in the Freewill Baptist meeting house in Dover, and amid their prayers and tears the Home Mission Society was organized. Ten men at once became Life Members of the Society by subscribing \$15 each, and four women honorary members for life by subscribing \$10 each, and one zealous brother, a farmer, who had walked thirteen miles in the July sun to attend the meeting, left \$15 with the Treasurer and returned home with a happy heart.\* The constitution and by-laws then adopted through a committee consisting of Revs. David Marks and Arthur Caverno and Wm. Burr, Esq., have served the Society until the present time with only slight modification.

The object of the Society was stated to be "the dissemination of the Gospel in North America." Its first annual meeting was held at Lisbon, N. H., Friday, June 12, 1835. Neither the President, nor the Recording Secretary, nor either of the five Vice Presidents was present, but it appears from the Corresponding Secretary's report, which was duly presented, that the young Society had been active during the year. Rev. J. Woodman, who had been employed as the first missionary† of the Society, had traveled in its interests during a part of the year, had formed several auxiliary societies, and had labored nearly two months in Boston, resulting in the addition of seventeen persons to the church there and the admission of the church itself to the Rockingham Quarterly Meeting. He had also labored a few weeks in Portland, Me., and the Report chronicles "a prospect of a church being gathered there." Rev. S. J. Pitman had been appointed a missionary to Ohio, to answer the repeated and urgent requests from the now failing churches which Colby had formed there 25 years previously, and conversions and

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\* *The Morning Star*, Vol. 9, No. 16.

†20th Annual Report.

baptisms were already reported from him. At this meeting the Society re-employed Rev. J. Woodman for six months of the ensuing year, ordained Rev. B. F. Nealy, of Montpelier, Vt., to be the Society's missionary in the Mississippi valley, sent Rev. Zebina Young to labor as a missionary in the Wheelock Quarterly Meeting in Vermont, and instructed the Executive Committee to prosecute a vigorous campaign against the hosts of sin.

As the year progressed, Rev. B. F. Nealy, who had established himself at Howard, Mich., a town near the St. Joseph's river, 185 miles south-west of Detroit and 90 miles east of Chicago, called for an assistant, and Rev. S. L. Julian was sent to his aid in July (1836), but he was preceded by two young ladies, Misses Amy Lord, of Great Falls, N. H., and Alice Abbott, of Standish, Me., who had left Dover in May, and were soon engaged in teaching week-day and Sunday-schools in the vicinity of Howard—a work which they pursued lovingly and profitably for several years. In New York, through zeal inspired by home missionary influences, several churches were organized in the winter and spring, a Quarterly Meeting (the French Creek) was formed, and calls for missionaries came from Ohio, Indiana and Maine, only a part of which could be answered owing to limited resources. In May (1836) Wm. Burr was sent as an agent to the West to inspect the work. He visited New York, Indiana and Michigan—Howard in the last State being the principal point of interest—and returned to Dover June 21. His report was encouraging, and his letters in "The Morning Star" did much to awaken confidence and interest in the Society's work.

Meanwhile, on June 10 and 11, the second annual meeting of the Society had been held at Sandwich, in connection with the New Hampshire Yearly Meeting, as was the custom at that time. The meeting was peculiar. It was the young So-

ciety's testing time, and its friends were filled with anxiety. The circumstances were as follows: Some of the more zealous members of the Society desired to have public anniversary exercises, and they had proposed to appoint their meeting Saturday, at 1 o'clock P. M. "But now," says the Secretary in his record of the meeting, "it was thought by some of our brethren present that it would be unsafe to adjourn the Mission meeting to that hour, which is generally or always appropriated to the services common to the Yearly Meeting. It was thought that by such a measure we should hazard the displeasure of the Yearly Meeting and endanger the interests of Zion. Saturday afternoon seemed to be regarded as sacred to the services of preaching, exhortation, &c., and therefore to appropriate that time to any kind of business meeting would be an unwarrantable innovation upon established usage, if not a fatal desecration of that day and occasion."

But it was finally decided to appoint the meeting on Saturday, and risk the consequences. "During Friday afternoon and Saturday morning," says the Secretary, "many fearful forebodings were expressed by some of our brethren and by some of the members of the Society, that the proposed measure would be attended with calamitous consequences." Finally the hour approached, and amid "whisperings that there was a strong opposition against the reading of the Report," and amid "fear and trembling from apprehended dangers" the Secretary arose to read. "The labor and effect," he tells us, "of bringing forth before that meeting the sentiments with which the Report opened, seemed to the reader like the breaking up of thick ice—as if you must swim through a chilling, wintry flood, up stream, and break away the ice before you."

But there was no outbreak. The Report melted those icy hearts as if it had been a living flame. At its conclusion volunteer addresses were made, and people "began to feel for

their wallets." A Mr. David Webster threw a ringing half-eagle on to the table, remarking it was "all he had, and he must trust to the Lord to help him home ;" another brought forward a handkerchief, which he had just paid a dollar for—all he had to give ; old Gen. Hoitt, a hearty Methodist, gave \$20 ; a hat was passed around, in which \$94.86 was collected, and this sum a Bro. Williams Thayer at once made up to \$100. Thenceforth the Society had an assured place in the confidence of the people.

During the next year (June 1836—June 1837) Miss Jerusha Darling, of Vermont, was employed as a missionary teacher, and stationed at Lafayette, Mich. Rev. S. L. Julian continued as a missionary in the same State, along with Rev. B. F. Nealy, and the Howard Quarterly Meeting was organized there, composed of the Galena, Howard and Noble churches, the last named church being across the boundary line in Indiana. Eight years later this Quarterly Meeting contained ten churches, but in 1847 five churches were set off from it to form the Van Buren Quarterly Meeting, and it has not appeared in the *Register* since 1848, when its remaining churches had either become extinct or had united with other Quarterly Meetings.

During the winter of 1837-38 Rev. John Stevens was sent as a missionary to the Montville Quarterly Meeting in Maine. Revivals attended his work in the towns of Hope, Lincolnville, Montville, Liberty, Appleton and China, and many of the languishing churches in that section were brought back to life.

Rev. J. Woodman did some agency work during this year, Rev. B. F. Nealy traveled through New Hampshire and Vermont in behalf of the interest in Michigan, and Rev. A. Dodge, of New York, went as a missionary to Michigan, where he organized a church at Decatur, returning to New York in 1839. Rev. Richard Reed was also employed as

a missionary a short time in 1838, and Rev. A. C. Andrus labored in northern Indiana.

The Society had applied to the New Hampshire Legislature several times for an act of Incorporation, but had failed to get it, "from the alleged reason," says the Secretary in his third annual Report, "that some of the Freewill Baptists taught that the gospel inculcated the abolition of slavery and were actually engaged in promulgating the doctrine of abolition." But at the June session of the Legislature in 1838 the Society was duly incorporated and its friends rejoiced.

We have thus far referred only in general terms to the mission in Michigan. It is noticeable that the first work to which the Society was committed in the West was an educational work. Its missionary there, Rev. B. F. Nealy, was a graduate of Yale college, and on reaching the State in 1835, he at once bought a quarter section of land in Howard township, erected a log cabin and advertised that the first term of Randalian seminary would open Dec. 9, which it did, with about thirty pupils. The seminary—that is, the log cabin—contained a loft, not high enough for a person to stand erect in, and here, in the smoke and confinement, all through that winter, the devoted wife of this missionary performed her domestic duties while he was teaching the school below. Mr. Nealy had great faith in this enterprise, for we find him the next summer erecting a board building for a church and seminary, a kind of theological school in the wilderness, and foretelling a prosperous future. The project promised well on Wm. Burr's visit in 1836, but the improvements just noted left a debt, and in 1837, embarrassments being reported, the Society sent a committee to make an examination. The debt was found to be only \$704.45, but the location was pronounced unfavorable for founding a seminary, and in 1839 the whole con-



cern was put into Rev. J. Woodman's hands to dispose of, and he sold it the next year (1840) for \$800.

Do you call the project a failure? Rather it was the beginning of a most glorious success, for we believe its later consummation appeared in after years, first at Spring Arbor and then at Hillsdale, where the college may not be inappropriately pointed to as a witness to the enduring worth of the Home Mission Society's work.

The Society had hitherto directed its attention chiefly to Michigan, and particularly to the Howard enterprise. But it was now determined to enlarge the field of operations, a policy that was announced in the Secretary's Report for 1839. Rev. S. L. Julian was accordingly sent into Illinois, and on Dec. 29 of that year, at the house of a Rev. John Hetzler, in Greenfield, the Fox River Quarterly Meeting was organized, and it continues to this day. In the East two new churches were added to the Montville Quarterly Meeting through the missionary's labors, and Rev. John Chaney was sent on a tour of observation into Nova Scotia, whence a call had come for Freewill Baptist preachers. He found a pronounced Freewill Baptist sentiment there, organized two churches—the Barrington and Wood's Harbor—and favored sending a missionary to carry forward the work. This was done, and during the next few years precious revivals were witnessed in the Province under the labors of Revs. Mark Atwood and M. C. Henderson, of Vermont, the Society's missionaries.

In 1841 Rev. H. S. Limbocker is first mentioned in the report on the Michigan mission. He had been doing independent missionary work in the State for ten years, in Jackson, Leoni and other places, and had organized ten churches and formed the nucleus of the Michigan Yearly Meeting. Revs. A. C. Andrus and R. M. Carey were sent into Illinois this year under special instructions of the Society to wage un-

compromising warfare on slavery. They obeyed to the letter, and were frequently in great peril on account of it—threatened with tar and feathers, beset by hooting mobs and pelted with rocks—but they came off unscathed.

The anniversary of the Society in 1842 was unusually interesting. The attendance was large, reports from the missionaries were encouraging, and a comparatively liberal amount was pledged to carry on the work. In 1843 came the first call for a missionary to Chicago. Three missionaries were employed this year in Illinois, and at Quincy Rev. C. M. Sewall organized a promising church, which had a few prosperous years, and then split on the slavery question and finally disappeared. The Society also aided the church in Portland, Me., this year in buying the place of worship which it has since occupied.

We now come to the anniversary of the Society in 1844, and the close of its first decade. Let us summarize. At its first annual meeting the Society had but ten Life Members and four honorary members for life [the women were called honorary members]. At its tenth anniversary it had only 67 Life Members and 34 honorary members. Its receipts the first year were \$209.98 and its expenditures were \$129.79—the smallest sum expended in any year of its history. Its smallest receipts for any year were \$164.89, in 1839-40, when its expenditures were \$181.38; and its largest receipts were \$1166 in 1836-7, when its expenditures were \$1348.38—the largest sum expended during the decade. The aggregate of receipts was \$5525.74, and of expenditures \$5886.60, for the decade.

During the first year the Society employed but one salaried missionary—Rev. J. Woodman—who labored two months in Boston and two in Portland. In each of the years '37-8, '42-3 and '43-4 the Society employed five missionaries, and during the decade it employed twelve, whose service

equaled the continued service of one man for nearly twenty-two years, and was distributed in the proportion of five months in Massachusetts (all in Boston); one year in Wisconsin (principally in what is now the Honey Creek Quarterly Meeting); three years and eight months in Maine (two years and six months in Montville Quarterly Meeting, one year in Penobscot valley and two months in Portland); six years and ten months in Michigan (principally in Howard and vicinity); and ten years in Illinois (chiefly in the territory now covered by the Illinois and Illinois Northern Yearly Meetings).

In Michigan, where in 1834 there was only one Quarterly Meeting—the Oakland—there were in 1844 two Yearly Meetings—the Michigan and West Michigan,—with eight Quarterly Meetings, forty-eight churches and thirty ministers, besides whatever may be represented by the attempt to found a seminary at Howard. In Illinois there was not a known Freewill Baptist when the Society was organized, but ten years later there were two Yearly Meetings—the Illinois Northern and Illinois Southern—seven Quarterly Meetings, forty-four churches, thirty ministers and eight hundred communicants. In New York a church had been organized at Buffalo by Rev. B. F. Nealy, who had halted there on his way to Michigan in 1835, which was distinct, however, from the present Buffalo church; in New England the churches in Boston and Portland were materially helped and the Montville Quarterly Meeting saved from extinction; and in Nova Scotia one Quarterly Meeting—the Barrington—had been organized, composed of three churches, five ministers and three hundred and fifteen communicants. In addition to this, missionary work was undertaken in Ohio, in Indiana, and in Missouri, whither a colony went from the Liberty church in Illinois in 1841. A church was also organized in Missouri in 1842, in Davis county, under the Society's

auspices, which in 1843 had grown to two Quarterly Meetings, embracing eleven churches and eleven ministers, but owing to their apologetic attitude on the slavery question they were never recognized either by the Society or by the denomination.\* During the decade, it appears that about fifteen hundred persons were hopefully converted through the Society's agency, one hundred churches organized, many others revived and quickened and the missionary spirit greatly developed.

Almost at the threshold of its second decade the Society received the most severe blow of its early history in the death of Rev. David Marks, which occurred Dec. 1, 1845. He was always its faithful servant, and was greatly interested in its work and progress.

Its special work this decade was in aiding feeble churches, of which it assisted upwards of fifty, among them being the churches in Augusta, Bath, Portland, Bangor, Lewiston, Saco and Biddeford in Maine; Concord, Portsmouth and Raymond in New Hampshire; Boston and So. Boston, Roxbury and Lawrence in Mass.; Pawtucket and the Third church (now Park St.) in Providence, R. I.; the churches in New York city, Buffalo, Rochester and Phoenix in New York; Jackson, Mich.; besides Quarterly Meetings and other local interests, which were either brought into existence or saved from death by the Society's work. The receipts for the decade were \$19,249.06 against \$5,525.82 for the preceding ten years, and with this money an average of twenty missionaries yearly was employed, whose labor was divided in about the ratio of two thirds for New England and one third for New York and the West.

In 1846 Rev. N. W. Bixby went to Iowa from Vermont, and began missionary work. The Freewill Baptist cause

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\*10th Annual Report, p. 18.

there owes its beginning and much of its subsequent progress to his labors. He was the only known Freewill Baptist in the State in 1846, but at the close of the decade in 1854 there was a Yearly Meeting embracing three Quarterly Meetings, thirteen churches, eight ministers and about one hundred and fifteen communicants. During the decade the Michigan Yearly Meeting increased its membership about seventy-five per cent., and the cause in Illinois and Wisconsin was equally prosperous. This has reference only to the results of home missionary work.

In the list of the Society's missionaries for 1851 appears the name of Rev. Charles G. Ames, as pastor of the church in St. Anthony, Minn. He remained pastor of the church until 1856, when he embraced the Unitarian faith.

In 1853 the Society undertook the support of a missionary among the colored refugees in Canada, but after eighteen months the work was given into the hands of a local society which was much better equipped for performing it.

The period from 1854 to 1870 may be described as the most interesting in the history of the Society. It embraced not only its customary work, which during this interval assumed unusual importance, but also the work among the freed slaves of the South, between whom and their friends at the North the barriers had been beaten down by the shock of war.

At the anniversary held in Maineville, O., in June, 1856, the work of raising a permanent fund was begun, the following persons giving their notes for \$100 each, interest to be paid annually, as a nucleus: Rev. Mark Merrill, of Me.; J. W. Winsor, of R. I.; Revs. Jeremiah Baldwin and D. M. Graham, of N. Y.; Rev. C. Dodge, of Pa.; E. Barber, W. Greeley, O. L. Freeman and Rev. D. L. Rice, of O.; J. S. Palmer, of Ill., and E. C. Clough, of Iowa. The fund now amounts to about \$5,000.

During the two years from June 1856 to June 1858, in the midst of prevailing financial depression, the receipts had run so low that not a tenth of the requests for aid could be granted, and the Secretary, in his Report for the latter year, comforts the friends of the work by asking them to reflect that although the interest in Roxbury, Mass., which they had previously aided, had failed, and although liberal appropriations had been made to the church in New York city while other interests were suffering, yet about \$5,000 had been given to our Educational work by a member of the former church and \$10,000 by a member of the latter, which would doubtless never have been given but for the influence of this Society.

But a survey of the field shows that much was being accomplished even in the midst of hard times. The number of missionaries employed ranged from nine for the year ended August 31, 1859, to sixty-five for the year ended August 31, 1869, and during this last year fifty-eight churches were aided by appropriations, and five hundred and sixty-three persons were reported baptized by the Society's missionaries. We find Rev. R. Dunn laboring in Illinois and Wisconsin in 1854-5, and reporting conversions by the hundreds, the churches at Hillsdale, Chicago, Cleveland, Buffalo, New York city, and those just mentioned in New England, with the addition of those in Brunswick, Topsham, Gardiner and Dexter in Maine either receiving aid or coming to a condition of self-support and contributing in turn to the help of others. The single church in Minnesota had rapidly multiplied and grown into a Yearly Meeting in 1853. All through the West the seed that the Society's missionaries had sown in previous years was springing up. In the spring of 1859, Rev. L. Given, just out of the Theological school, began the work in the Aroostook county, in Maine, which remains a memorial of his self-denying toil. In 1862-3 missionary

work was prosecuted in western and central Pennsylvania, where the results are still visible. The Institution and church at Ridgeville, Ind., were founded in 1869, not without home missionary help, and some effort was made to develop the liberal Baptist element in the South, which the results of the war had disclosed there. During this period about twenty churches were organized, not including those among the freedmen in the South, about the same number of meeting-houses were built, and 2,500 persons were hopefully converted, 2,000 baptized and 2,072 added to the churches.

Death had been busy. Rev. Elias Hutchins, who had been an influential member of the Society, died in 1859; Father Phinney, after giving 40 years of his life to missionary work, and Aaron Buzzell had both preceded him in 1855, and several missionary pastors had died later, the most promising of whom was Rev. E. M. Tappan, of the Lawrence church.

The Society had frequently declared its uncompromising opposition to slavery, and it was not backward in entering the new field which the war opened to it. At its annual meeting in June, 1863, Rev. C. C. Leigh appeared as an Agent of the National Freedmen's Relief Association, and after an address on the work and its needs, the Society resolved to at once enter the field in co-operation with the Association. Rev. E. Knowlton, of Me., was immediately appointed as a missionary and Agent of the Society, but on account of illness he was obliged to delay his departure for the South. In the meantime Rev. S. S. Nickerson, of Vt., was appointed to the work and proceeded at once to Roanoke Island, S. C., one of the places of *rendezvous* for colored refugees. He arrived in Dec., 1863, and was thus the Society's first missionary to bear the word of life to this long oppressed race. The work was vigorously prosecuted. Rev. E.

Knowlton proceeded to Washington in January, 1864, and having procured the necessary passports visited the principal gathering places of the colored people in Eastern Va. and the Carolinas, and on March 27 of that year, he organized the first colored Freewill Baptist church in the South, at Beaufort, S. C. The history of the church is brief but interesting. Two days after its organization it had 177 members, all of whom had been slaves. It was put in charge of Rev. Wm. F. Eaton and wife, of Me., and the Society at once began to collect funds in the North to build it a meeting-house. The money was soon raised, Rufus Deering, Esq., of Portland, Me., took the contract of building the house, and by the autumn of that year the frame had been made in Portland, shipped thence to Hilton Head, and erected on a lot of land at Beaufort, given by a Capt. Springer of Mass., and deeded to the Society. Some of the young lady students at New Hampton, N. H., gave a Bible for the pulpit, and the Washington St. church in Dover, N. H., gave a communion set. The church prospered finely for nearly three years, when the terms of Pres. Johnson's reconstruction "policy" brought back the Rebels to their old haunts, the colored people were scattered and the church was broken up. The house was soon after sold, but there is still a respectable Free Baptist sentiment in that region as the result of the early work.

This was only one feature of the Society's operations in the South. A Committee of Western brethren, of which Rev. R. Dunn was chairman and Rev. A. H. Chase Secretary, was appointed to co-operate with the Society, and in the year 1863-4 the Society and the Western Committee employed one General Agent, eight missionaries and twelve teachers who began work among the freedmen at different points in Virginia, the Carolinas, and the South-western States.

The following year, 1864-5, the Society employed forty-



six missionaries and teachers, who labored at twenty-one different stations in seven Southern States. Sixteen of these teachers went out under the auspices of the Western Committee, and during the year there were many hopeful conversions, five churches were organized, four meeting-houses built and one Quarterly Meeting organized.

Four missionaries died during the year: Revs. Edward Scott, of Providence, R. I., Stillman Fuller, of Pa., Joseph A. Shaw, of Dixmont, Me., and Miss Abbie M. Church, of Phillips, Me., all of whom were faithful and devoted laborers and died at their posts.

But the period of reconstruction was coming on, and its effects were not favorable to free missionary work among the colored people at the South. These effects were felt most severely in South Carolina, resulting at length in the abandonment of the whole State, a step that was taken in accordance with the advice of Revs. L. B. Tasker and E. A. Stockman, who were among the Society's missionaries there in 1865. The number of teachers and missionaries employed by the Society this year, in the Southern work, fell to thirty-three, of whom eleven were sent out by the Western Committee; but the number of stations was greater, aggregating twenty-five, and distributed in the States of Pennsylvania, the Virginias, the Carolinas and southern Illinois.

The receipts for the work were encouragingly large. At the annual meeting in 1864 the Secretary had asked for \$10,000 for the next year,—a large sum in the estimates of a people whose contributions for home missionary work had for thirty years averaged only about \$1,200 yearly. But the \$10,000 was contributed and more besides. At the annual meeting in 1865 \$16,000 was called for, and the next year's report showed that this also had been raised, and over \$500 additional.

The crowning work of the Society in the South was about

to be entered upon. In the summer of 1865 the Shenandoah valley, from Harper's Ferry to Winchester in W. Va., had been assigned to the Society's care in the general dividing up of the territory among the different benevolent organizations, and its agent, Rev. N. C. Brackett, began at once to organize schools at Harper's Ferry and in the neighboring towns. During the ensuing year he superintended the instruction of about two thousand five hundred colored people, the most of the Society's teachers being now located in this valley.

In the Secretary's Report for 1866 appears this item :

“NORMAL SCHOOL FOR THE FREEDMEN.

“Rev. L. Given, who labored as a missionary and teacher for some 3 months in the Shenandoah mission, recommends to the Board the importance of taking measures immediately for the establishment of a Normal school in the valley for the Freedmen. In this suggestion Bro. Brackett heartily concurs; and the Board have appointed a committee to take the subject into consideration and report on the same.”

So far as this Society is concerned, that seems to have been the beginning of our present educational institution at Harper's Ferry. The Committee which the Secretary mentions, and of which Rev. I. D. Stewart was chairman, visited the valley, and after an examination, reported in favor of the proposed school and of Harper's Ferry as its location.\*

Rev. A. H. Morrell was appointed to the charge of the missionary operations in the valley, in 1867, and for thirteen years he performed efficient and faithful service. Rev. N. C. Brackett was made superintendent of schools the same year, and had under his care twenty-one teachers who had been sent out by the Society. The Western Committee employed twenty-eight teachers this year in the Cairo mission.

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\*For further details see paper on “Educational Institutions.”

During the next year (1867-8) the Western Committee employed twenty-three teachers and missionaries, but owing to the efforts made in the East to meet the condition on which the Storer bequest had been made, only thirteen teachers were sent to the Shenandoah valley; but this diminution was partly supplied by the labors of seven colored assistant missionaries, who rendered good service under Mr. Morrell's directions. During the year five churches and one Quarterly Meeting were organized in the Valley, and sites for meeting-houses bought in Charlestown, Martinsburg, Winchester and Perryville, where we now have flourishing churches. Rev. J. S. Manning had been appointed to the charge of the Cairo Mission, where a Yearly Meeting was organized in 1868, his work being supplemented by the school in operation at Cairo under the charge of Mr. P. C. Talford.

And so we come to the year 1870, with the Normal School at Harper's Ferry full to overflowing, colored men and women, lately slaves, already going out to teach in the adjoining towns, five good meeting-houses built and as a rule paid for, eleven ministers preaching the Word, and a growing church membership. The estimated value of property in the Southern mission, owned by the Society or by organizations related to it, was at that date \$44,625, of which \$6,000 was invested in the Cairo mission, where there were twenty-seven churches, twenty-three ministers, twenty meeting-houses and three thousand church members. The Freedmen's Bureau had appropriated \$3,000 to the Cairo mission in 1869, to replace the school building which had been burned, and in the same year the Western Committee was dissolved, its Secretary closing his last report to the Society as follows :

"The brethren in the West have generously sustained this [the Cairo] mission for years past, and will as cheerfully sustain it in years to come."

Ten years of the Society's history remain to be considered. It will be most natural to continue the record of its work in the South to the present time. Up to May 31, 1862, the Treasurer had received only \$64.65 to be used in behalf of the liberated slaves, but during the next six years the Society received and expended in that work \$71,683.50. About \$9,300 of this sum was raised in the West and expended in the Cairo mission. Up to the present year (1880) the Society has appropriated, in the aggregate, to its work among the Freedmen about \$115,000, of which sum about \$55,000 has been expended in the Shenandoah valley, and \$16,725 in the Cairo mission, this last sum having been raised principally in the West. The school has been discontinued at Cairo, but the missionary work has been extended further down the Mississippi Valley and into Kentucky and Alabama, and there are now in that Mission three Yearly Meetings,—the Southern Illinois, the Kentucky and the Louisiana,—containing in all seventy-one churches, seventy-nine ordained ministers, twenty-five licentiates and three thousand three hundred and sixty-three communicants.

The mission in the Shenandoah valley has been organized into what is known as the Virginia Freewill Baptist Association, embracing three Quarterly Meetings, thirteen churches, fourteen ordained ministers, four licentiates and nine hundred and forty-six communicants. It is in a vigorous and hopeful condition. Its meeting-house and parsonage property is valued at \$18,550. The salary of the Principal of the Normal School, and also that of the superintending missionary, are annually paid from the Home Mission treasury.

Taking now a broader view, we find that nearly the whole numerical gain of the denomination during the last twenty years has been made directly through the Society's agency. With an average of yearly receipts during the last decade of only \$5,000 (during the last five years the receipts have

averaged only about \$3,000), the Society has aided about fifty different churches in the support of preaching, from Maine to Minnesota, and helped to sustain missionaries according to its ability. Among the churches thus aided are several in Maine and New Hampshire, those in Lynn and Boston, Mass., the Park, Greenwich and Pond streets in Providence, R. I., the churches in Cleveland and Springfield, Ohio, which have become flourishing interests, and the church in Chicago, to save which the Society used its utmost effort so long as any effort could avail.

Under an arrangement entered into by all our Benevolent Societies in 1876, whereby one Treasurer and one Financial Secretary have since been employed for all of them, the running expenses of the Home Mission Society have been somewhat reduced.

State and local Societies have always been a feature of our home missionary work. Organized at first by encouragement of the parent Society, and serving as auxiliaries to it, they have in later years somewhat embarrassed its operations, so that at its annual meeting in 1879 the Society passed a resolution asking the General Conference to adopt such measures as would result either in the discontinuance of State and local societies or in bringing them into closer relations with the parent Society.

During this decade death removed Brethren Knowlton, Day, Tasker and John Stevens, all active friends of the Society and closely identified with its work and progress.

An exact statement of the amount of money expended in home missionary work during the Society's existence would be impossible. The total receipts into the Treasury up to Jan. 1, 1880, were \$214,343.90. Included in this sum is \$13,500 donated by the Printing Establishment, and about \$33,000 in legacies. At least \$150,000 has been contributed by individuals and the churches. But this estimate does

not include the sums raised and expended by State and local societies, which must aggregate many thousands of dollars.

The Society has always aimed at doing its work on a cash basis, meaning never to incur debts; but in pursuing this line of policy it can answer only a small proportion of the appeals for aid.

The economy and efficiency with which its affairs have been managed have been largely due to its officers, and particularly to its Executive Committee. A full list of these officers would be impracticable. The first President was Rev. S. B. Dyer, who held the office five years. Rev. A. Caverno was the first Recording Secretary, and he also continued five years in office. Rev. David Marks was the first Corresponding Secretary, but for one year only. Wm. Burr succeeded him, and was himself succeeded after one year by Rev. Enoch Mack, who held the office three years (1836-9). Rev. Silas Curtis was chosen Corresponding Secretary in 1839, and remained in office thirty consecutive years, when he resigned, and Rev. Geo. H. Ball was elected to the vacancy. He held the office a little more than a year, when he resigned, and Rev. Silas Curtis was reappointed. He again resigned in 1871, and was succeeded by Rev. A. H. Chase, who held office until the annual meeting in 1875. During his term of office a magazine—*The Evangelist*—devoted to the interests of the Society, was published under its auspices, the Secretary serving as its editor. Mr. Chase was succeeded by Rev. J. S. Burgess, who held the office two years, when he was succeeded by the present Secretary, Rev. A. L. Gerrish.

From its organization until the year 1866 the Society had but one Treasurer—Wm. Burr, Esq., of hallowed memory. At the annual meeting in June of that year he resigned, so that, as he said, he might have time to care for the interests

of his soul. His death the following November showed how nearly to the brim he had filled his earthly life with earnest work. God takes care of the souls of such men.

Rev. Silas Curtis was elected to the vacant treasurership, and although he presented his resignation in 1877, and urged its acceptance, he has nevertheless been kept in office until the present time.

We have thus outlined the history of the Society for a period of forty-six years. To the good God and the brethren we commend its future. For the sake of our denomination, for the sake of our country, and for the sake of Christianity, let the Society receive the support to which its opportunities entitle it, that it may do its part in overcoming the thronging foes of the Republic and of Religion. As we said in the beginning of this paper, our rise and early progress were due to the missionary and evangelical type of labor. Almost our whole numerical gain during the last twenty years has come through the work of this Society. Can we reasonably doubt that our future as a Christian people is to be intimately connected with this same Society's work?

## EDUCATIONAL WORK.

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In presenting the educational work of this denomination we repeat history whose first lines record the significant labors of many here to-day.

Although we celebrate our centennial as a denomination, the birth of our Education Society was only forty-one years ago, and the beginning of systematic theological education one year later.

Prejudice against an educated ministry and education for the ministry, largely predominated during the first sixty years of our existence, and for a long time previous to 1840, we had been losing from our ranks many ministers of piety and promise, on account of our position on this question of education. Enterprising laymen in sympathy with us on other points refused to join us because of our intellectual deficiencies and our neglect of education and general improvement.

Ministers were embarrassed by being compelled to engage in trade or to work as day laborers on the farm, or to cultivate, as best they might, the scanty acres they chanced to possess. Their temporal wants were neglected by the churches, and their families were often reduced to absolute suffering. To say that the ministry were to blame for such a condition of things, on account of fear of the charge of worldliness and a mercenary spirit, would be true, but this does not justi-



fy the churches in that painful neglect which generally prevailed.

Many felt that God called them to preach, but not without calling them to make suitable intellectual preparation. They struggled long with their sense of deficiencies and mental unfitness, but received no encouragement, either by word or offer of pecuniary assistance from those who ought to have rendered help and cheer. If they persevered in looking forward to the work of the ministry, they met further discouragements in the absence of facilities among us for education. It was not strange, therefore, that not a few attempted to banish their convictions of duty by attention to business, and that some entered the schools and the fellowship of other denominations.

This condition arrested the attention of some of the most intelligent and active of the ministry as early as the close of the first quarter of the present century, and for the next fifteen years many faithful ministers groaned in spirit, wept and prayed, with but little prospect of relief. They saw the increase of intelligence in society at large, and no corresponding efforts among Free Baptists to keep up with it or to avail themselves of it for improvement of either the ministry or the laity. Prior to 1840, we had few churches in cities and large villages, and few men qualified to occupy such positions. The principles of the denomination were inadequately understood and feebly presented, so that we were often misrepresented and caricatured; designing men, and imposters, represented their gross notions as those of Free Baptists without fear of exposure. The spirit and practice of the fathers, Randall, Tingley, Stinchfield and others, were not appreciated nor understood generally by our ministry. Those men were not opposed to learning in the ministry, but they resisted the idea that learning was a sufficient qualification for the ministry, or any substitute for the grace of

God in the heart. They were accustomed to hold ministers' conferences, at which the younger preachers received instruction from those qualified to teach. These were schools of the most valuable kind, where doctrines and methods of preaching were discussed and plans for efficiency adopted. So that, under mistake as to the real position of the fathers on the subject of education, our ministry failed to make, in the generation succeeding Randall and Tingley, improvement at all equal to that of the earliest ministers of the denomination. Indeed, too many gloried in their ignorance, and boasted of their lack of desire to learn.

In the autumn of 1839 four ministers \* met at Farmington, Me., and after prayerful deliberation, determined to prepare a call for an educational convention, and send it to ministers in different parts of the denomination for signatures. In December following, the call was published in "The Morning Star," signed by forty-six ministers and laymen who had given the matter of ministerial education serious consideration, and deeply felt and deplored the lack of facilities for training young men for the work of the ministry. The call was as follows :

"The undersigned, considering the extensive field spread out before us, in our beloved connection, the great destitution of the means of grace that exists among us, and the worth of undying souls ; feeling the importance of a correct understanding of the Scriptures, and of ability rightly to divide the word of truth, in those who are set to watch the interests of Zion ; and being desirous of furnishing the means of improvement in a knowledge of divine things to all within our reach : Therefore, we extend a cordial invitation and request to all the preachers and brethren, friendly to the objects herein named, to meet in Convention at Acton, Me.,

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\* John Chaney, Silas Curtis, D. Waterman, J. J. Butler.

Jan. 15, 1840, at 10 o'clock A. M., to adopt measures for providing the means of Biblical instruction for pious young men who promise usefulness to the church."

The four ministers whose interest resulted in this call are present to-day.

Seventy-six ministers and prominent laymen responded to the call and met at the time indicated.

Seventeen resolutions were discussed at considerable length and adopted; these form the basis on which the Education Society was established, and set forth the spirit of the denomination of that time and substantially of the present day on the subject of ministerial education.

Among those resolutions are the following :

(1) That no man, whatever may be his natural or acquired attainments, can preach the gospel, unless he have been especially called of God.

(2) That the Scriptures, accompanied by the aid of the Holy Spirit, are the only source whence the servant of God can derive that instruction which is requisite to qualify him for teaching the great truths of religion.

(3) It is indispensably necessary for one who is about to teach others, first to understand the subject clearly himself.

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

At the close of the Convention an Education Society was organized. In the Constitution adopted, it was specified that the Board of directors shall have a general regard for the interests of Education in the denomination and shall take such measures as they may deem proper to promote these interests. After the Society was organized, a subscription of \$300 was made, and it was decided to establish a

library department in connection with Parsonsfield seminary on the 1st. of September following. A library of 700 vols. was purchased, at an expense of \$600.

Rev. M. M. Smart was appointed principal of the Library Department, so called; and in the following spring lectures were delivered by Revs. Z. Jordan, Silas Curtis and Martin Cheney.

The first annual meeting of the Education Society was held at South Parsonsfield, Me., Jan. 13 and 14, 1841. Samuel Whitney was President; J. J. Butler, Corresponding Secretary; Silas Curtis, Recording Secretary; J. M. Harper, Treasurer, and Wm. Burr, Assistant Treasurer.

The work of the Society was declared to be especially the providing of means for the intellectual and moral improvement of young preachers. Churches were recommended to establish quarterly concerts of prayer for the ministry, "that God would raise up more laborers." A collection amounting to \$70 was taken.

The name of the department was changed to that of "Biblical Department." An elaborate and valuable report, which is pleasant and profitable reading after the lapse of thirty-nine years, was presented by the Corresponding Secretary on the value and need of ministerial education.

The friends of the Society were greatly encouraged by the endorsement of their aims and plans by the General Conference at Topsham in the autumn of 1841.

In the latter part of the second year of its existence the department became much embarrassed for want of funds, and the principal was informed that the Society could not be responsible for the expenses of the fall term. In September, 1842, it was no longer a department of Parsonsfield seminary, being removed to Dracut, Mass., as an independent Biblical school, the principal becoming personally responsible for the expenses of the term. Up to this time the pecuniary ne-

cessities had been met by a few individuals—mostly poor ministers. The denomination had done little except to pass excellent resolutions in favor of the school and the work of the Society.

Nevertheless the school had prospered. During the first two years forty-three young men had been in attendance, some of them the entire period.

The third year, at Dracut, opened with twenty-five students who were obliged "to hire an establishment for their accommodation." But in March, 1843, the Society again assumed support of the school, and in November, 1844, amid much enthusiasm and great interest both at the East and the West, removed it to Whitestown, N. Y., employing M. M. Smart and J. J. Butler as teachers. The number of students this year was 40; in the following year 55 were in attendance.

The Education Society was incorporated by act of the New Hampshire Legislature in 1846. In 1849 but one teacher, J. J. Butler, was employed. After twelve years' existence (1852), the Corresponding Secretary is compelled to record, "cold neglect and cruel indifference at the hands of many." There was at that time little interest in the school, its finances were embarrassed, and the attendance lamentably small.

The following year (1853), new interest was awakened and new vigor infused into the working of the Society. A subscription of \$5,000 was filled, Jotham Parsons taking \$2,500. Arrangements were completed for transferring the school to New Hampton, and a call for \$20,000 to be added to the permanent fund met an encouraging response.

For twenty-five years the New Hampton Institution had been a flourishing school under the patronage of the Baptists. When they removed their interest to another location, the friends of education in New Hampton proposed to Free Baptists to unite with them in the re-establishment of the

school. Fifteen thousand dollars were raised and the school was opened in the summer of 1853. Its prosperity, flattering at the outset, has continued without abatement.

In connection with the session of the General Conference at Fairport in 1853, there was an earnest discussion over the proposal to remove the Theological School to New Hampton. The debate occupied portions of several days, ending with an agreement, in which all parts of the denomination harmoniously joined, that the school should be removed. It became established in the autumn of 1854 at New Hampton, J. J. Butler and J. Fullonton, teachers.

For the first time the Society, through the liberality of many friends, especially that of Jotham Parsons, extended pecuniary aid in the year 1854-5, to members of the school. Fifteen were aided to the amount of \$375. The number of students in attendance the first year at New Hampton was twenty-one; in the year following, there were seventeen. In his report for the latter year (1856), the Corresponding Secretary says: "The prosperity of the school is not necessarily attached to any mere place. The attendance is not what we expected and hoped it would be." The Executive Committee of the Society called upon the young men and the denomination to sustain the school. But while the literary department flourished, the Theological School only maintained its limited numbers, varying from twelve, the lowest number in 1862-3, to twenty-six, the highest in 1859-60. In 1859, the erection of a new building for the use of the Theological School began to be agitated and was discussed for several years without any practical result.

At length, in 1867, there seemed to be a hopeful opening for the location of the School at Haverhill, Mass. A site was selected and plans were adopted, and a considerable subscription for erecting buildings secured, but after several months of planning the project was abandoned in the following year. Still the

question of removal was agitated, and after the consideration of offers from several other sources, the proposal of Bates college to accommodate the school with a fine building and provide for three additional professors, was accepted and since 1870 it has been a department of the college. The average number of students has been less than twenty-five. The Professors at the present time are Rev. John Fullonton, D. D., Rev. James A. Howe, D. D., Rev. B. F. Hayes, D. D., and Mr. Thomas H. Rich.

We will only briefly refer here to the general educational work of the denomination in which the Education Society has been more or less intimately concerned. The history of our institutions of learning will be presented by another writer to whom that task has been specifically assigned.

We began, denominationally, the work of education at Parsonsfield, where the first academy was established in 1832, with Hosea Quinby as principal. Academies sprang up and flourished, and general education was freely provided for, especially in the years 1840-50. This was a period of rapid denominational growth; our membership increasing from forty thousand to sixty thousand.

Twenty-four years from the planting of Parsonsfield Seminary, in the year 1856, there had been \$220,000 invested in the various grades of educational institutions; and at the present day more than one million dollars have been raised for educational purposes, in connection with about twenty seminaries and academies in various States, nearly all of which are now in a prosperous condition.

A college was opened at Spring Arbor, Mich., in 1844, amid circumstances that read with the interest of romance, accompanied with a heroism and devotion on the part of its first principal and founders full of inspiration. Nov. 7, 1855, it was removed to Hillsdale and from that time has been steadily gaining in strength and influence in its several de-

partments of Preparatory, Collegiate and Theological work, and is rendering incalculable service to the churches of the West.

Maine State Seminary, opened in 1857, became Bates college in 1863, and to-day is a great educational power among us. New England fittingly and necessarily looks to this college, as a center of helpful influences without which our prosperity must be vitally hindered. The college calls for both pecuniary and spiritual help—a large place in the hearts and benefactions of our membership.

Our schools and colleges must be places where godliness shall be enthroned and promoted; whence hope, light and strength may go out to the church and the world. We are not wise in supporting them simply as literary institutions, we must labor and pray that their graduates may be a positive Christian force in the world. Our hope and success for the century upon which we have just entered depend upon the manner and spirit with which we solve this question of education. We must insist upon such an education as shall make citizens of usefulness and piety; uniting culture of intellect with spiritual growth and power. We want, America wants, the world wants only consecrated men and women who shall relieve its woes and bring peace and cheer.

Finally, what has been the work and mission of this Education Society?

It has wrought a great change in the minds of our people on the subject of ministerial education, and by promoting that education it has removed one of the most serious hindrances to our prosperity. It was once said by opposers to an educated ministry that "if a young man had but the smell of Whitestown upon his garments, that would be enough to bring the curse of God upon all his efforts to save sinners."



It has raised for theological education \$84,000, besides the income of its invested funds, which amounts to \$56,000 more. It has furnished instruction to nearly four hundred young men in preparation for the work of the ministry, more than one hundred of whom have graduated from the regular course in theological schools. A large proportion of all the students have received pecuniary aid from the funds of the Society. The present number preparing for the ministry in our various institutions is about ninety.

The Society has expended its energies chiefly in two directions: the raising of funds to furnish instruction in theological schools, and the giving of pecuniary assistance to young men preparing for the ministry.

As we read with amazement the expressions of pain used by those who, as instructors in our theological school or as lovers of the prosperity of Zion, have poured out their souls over the needs of the Seminary and the destitution of the churches, we are forced to exclaim, again and again, "Oh, men, great is your faith, that with such fainting hearts ye can still be pursuing!" How often their hearts sank, but how often comes the record of their hope, till we are compelled to say: these men are of no common mold and though they "die without the sight," yet their heavenly Canaan must be glorious beyond that of common men.

Let our young men imitate the zeal and devotion of the fathers of the Free Baptist ministry; let them cultivate similar gifts of persuasion and emulate their self-denials. Let the fathers now in the ministry feel toward the rising ministry, with its superior advantages and attainments, as one of them once said before this Society: "I can not die in peace until I have done something for the rising ministry. I care not how much my young brethren go before me in intelligence, usefulness and holiness. The farther the better. Even if their light as far surpasses mine as the sun outshines the

moon and twinkling stars, it will illuminate my closing days, and shed a welcome radiance around my dying bed."

Let our brethren, old and young, take such positions as we have indicated, and our future will show more signal triumphs than we have gained in the past, for in it will be felt, as never before, the power of consecrated talent and zeal according to knowledge.

## SUNDAY-SCHOOL WORK.

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No historic statement of the Freewill Baptist denomination would be complete without a report of its Sunday-school organization and work. From small beginning and recent date the Sunday-school has become a general and powerful auxiliary to Christian denominations in their every department of interest and labor. Imparting Bible instruction, infusing moral sentiment, imposing wholesome restraint upon evil tendencies, inspiring to nobleness of character and action, and doing all these at the most favorable period of life, and upon so large a proportion of the juvenile population of our country and the world, it has come to be a power for good, a vital and vitalizing moral force, second only to that of the church itself; a fact evinced by the manifest superiority of churches conducting well-regulated Sunday-schools and by the very large proportion of accessions to the church and to the ministry from this source. Who can estimate the power of an institution having a membership of nearly or quite eight million in the United States alone, and of nearly an equal number in other countries, all devoted to the study and teaching of God's word?

The relation of the Sunday-school to the interests of the State is hardly less vital than to the Church, furnishing as it does, and as it is adapted to doing, besides no little general intelligence, the moral and most essential condition to the success and perpetuity of civil government.

Considering the importance and the simplicity of the Sunday-school, it is a marvel that its origin was of so recent date. Was the world, until so late a period, unprepared to appreciate it? Was the Church too much occupied with doctrinal discussion, having meat, but without the milk of the Word requisite to the nurture and growth of the juvenile institution? God be thanked that, at length, in due time may we not say, by one general inspiration, good men in every part of Christendom conceived and executed, in one form or another, the idea of systematic effort to bring all the young children to Christ "that He might lay His hands upon and bless them."

The idea and the precept to religiously educate the young is as ancient as Moses, as ancient as Adam and Eve, who so thoroughly drilled their children to the practice of religion that Abel would die rather than compromise his faith, and Cain, the murderer, even, by force of his education made offering to God. The Jews taught the Scriptures diligently to their children. Timothy, by the faithfulness of his grandmother Lois and his mother Eunice, "knew the Holy Scriptures from a child." The early Christians are said to have so thoroughly indoctrinated their families that their young children are said to have often been more than a match, in the Scriptures, for their persecuting priestly inquisitors.

Of the origin of the modern Sunday-school, both as to date and agency, it becomes us to speak with caution. Representatives from every part of Christendom have just met in London (June 28 to July 3, 1880) to celebrate what they are pleased to call the one hundredth anniversary of the origin of Sunday-schools by Robert Raikes. The evidence is, however, that Sunday-schools existed in Italy centuries before the time of Raikes; that two hundred years before, in his own country, a rubric in the Book of Common Prayers gave directions for Sunday exercises for children in

the Catechisms; that Luther established Sunday-schools for children in Germany, and Knox in Scotland; that early in the history of New England, weekly exercises in the Scriptures and Catechisms were given to children, and that John Wesley instituted Sunday-schools in Savannah as early as in 1737. The honor of antedating Raikes in the modern type of the Sunday-school is claimed for a Mrs. Lake, of Marietta, Ohio, who instituted a Sunday-school of the strictly religious type, in the government forts of that place in the year 1791.

It is generally conceded, however, that Mr. Raikes so emphasized the idea of giving Sunday instruction to children, so systematized the work, and so aroused the public mind to this matter that he, really, seems to have opened the Sunday-school era. In nine years after, in his own country alone the Sunday-school had grown to a membership of three hundred thousand, and in a single century, in Christendom, it has grown to a membership of nearly or quite thirteen million.

It has seemed necessary to give a brief outline of the Sunday-school work in general as an introduction to what we have to say of the Sunday-schools of the Freewill Baptist denomination. Historic facts relating to the Sunday-school among us are exceedingly meager, enforcing the necessity of greater care in working up the records of the denomination, from time to time, in its every department of work. Freewill Baptists are not alone in this defect.

Freewill Baptists originated in the United States when Sunday-schools were little known. A few had been instituted as we have said in New England and Pennsylvania as early as in 1658 to 1660 and a little later, and by Wesley in 1737, but it was not until the second decade of the present century that Sunday-schools existed in any considerable numbers. For a long time many objections were urged by people good and worthy no doubt, and the progress was

slow. It was "a new institution, an experiment, and its adoption might prove a dangerous precedent." It was "a human invention and might not harmonize well with the fore-ordained plan for saving the elect." Freewill Baptists had their objections: Existing Sunday-schools "were mainly sectarian and taught the Catechism," and Freewill Baptists then, as since, emphasized the Scriptures as their textbook in theology, and the personal independence of every one in the study of them. The Sunday-schools "taught Calvinism and Pedo-baptism, and the errors" which Freewill Baptists could not endorse. Again, many churches of those times of the older and larger denominations, gave evidence of having fearfully overlooked the necessity of regeneration, and that their membership was largely void of vital piety. Freewill Baptists emphasized the doctrine of the new birth, and carefully guarded against a non-converted membership (an example their successors might well copy), and were hence cautious, doubtless to a fault, of early conversions among children, and of efforts to "*learn* them to be Christians."

This tardiness of our fathers in advancing to the Sunday-school work, strange as it seems to us, was nevertheless in keeping with other peculiarities attaching to them of those times. We are struck, for example, with the tameness of the action of the second General Conference, 1828, in answer to an inquiry from the Maine Western Yearly Meeting,—"We advise our brethren, who are convinced of the utility of Sunday-schools, to form them," &c. Tame enough. But this was only eight years after the Freewill Baptists of Upper Gilmanton took the precaution, just before a session of the Yearly Meeting to be held there, to have the Selectmen of the place post notices "forbidding the sale of spirituous liquors in the streets or near the meeting," and a less time after the Weare Quarterly Meeting "earnestly recommend-

ed (to its members) not to use any ardent spirits on funeral occasions except when the patient died of some contagious disease.”

The first Freewill Baptist Sunday-school of which we have any record was in Wilton, Me., 1819, sustained by the influence of Rev. John Foster. From about this time schools were occasionally organized, the churches growing gradually in favor of them. In 1831 our best ministers and churches favored them, instituted sample forms and sought to give them permanency. In 1832 schools were formed in many churches. By the General Conference of 1839 it was resolved, Thomas Perkins chairman, “That we regard the Sunday-school cause as a bright harbinger of the Millennial day, the era of glory on earth, in which all shall know the Lord from the least to the greatest.” At the General Conference of 1839 it was reported, “the denomination, as a body, is known to be in favor of such institutions.” “The Morning Star,” favorable from the first, early emphasized the importance of the Sunday-school. In its issue of July 22, 1831, appeared an editorial on the management of the Freewill Baptist Sunday-school of Limerick, Me., at which place the “Star” was then being published, and on the 29th of the same month opened, in its columns, a Sunday-school department. Calls now began to come in for Sunday-school libraries, and at the General Conference of 1833, pursuant to a request from the Kennebec Yearly Meeting, it was agreed that “the Publishing Committee and Book Agent be instructed to act as a Sunday-school Union, for the connection, until further measures shall be taken by the Committee on the subject.” This organization was effected and a constitution adopted and reported in the “Star” of June 16, 1834. Subscriptions of money were now soon made for publishing books, and a call issued for applications for libraries. In 1834 agents were appointed for the organization

and encouragement of Sunday-schools, and Revs. Samuel and P. S. Burbank were so employed in N. H. and western Me. In 1835 renewed efforts were made to increase the resources of the Union. At length, the Sunday-school Union, composed of the Publishing Committee and Agent, desired an organization in which the denomination should take part and be responsible, and, instructed by the General Conference of 1835 issued a call for a convention which met at Great Falls, Feb. 24, 1836, and here was organized the present Freewill Baptist Sunday-school Union. Samuel Runnells, of New Durham, a co-laborer with Randall, and one of our most efficient business men, was made the first President, though at that time over eighty years of age. Enoch Place, Samuel B. Dyer, N. King, John Buzzell, John Foster were elected Vice-Presidents, Enoch Mack, Secretary and Wm. Burr, Treasurer. These all "rest from their labors and their works do follow them." Wm. Thayer, of Providence, R. I., was appointed General Agent without promise of salary or compensation, more than the friends of his work might choose to contribute. Of this Agent, the Executive Committee said, in their first Annual Report, "our Agent, Mr. Thayer, is a gentleman in whom we have unlimited confidence, and who renders his services gratuitously, together with expenses incident to the prosecution of his Agency, to the amount of \$400." His enthusiasm for his work, as that also of his worthy co-laborers, is expressed in the following spirited resolution, moved by the Agent and unanimously supported at this same anniversary: "Resolved, That by the help of the Lord this Union will use its best efforts to have established, within three years, a well-organized and well-sustained Sunday-school in every church in our denomination." At the first anniversary it was reported that there were seventy-five thousand children and youth connected with Freewill Baptist families, that ought to



be enlisted in the study of the Bible. By this time \$150 of pledges previously made had been collected, and besides, other moneys donated, to the amount in all of \$193.75, and a Depository established at Dover of 1,200 books and 300 unbound pamphlets, at an expense of \$209.69. By the direction of the Executive Committee about this time a Treatise of 24 pp. was published, upon the manner of organizing and conducting Sunday-schools, which was subsequently widely circulated and very helpful to the churches. From this date to the present the Union has steadily prosecuted its work, through many perplexities, collecting and disbursing funds, publishing, selecting and distributing books and other Sunday-school literature, employing agents, collecting and reporting statistics and other items of interest to Sunday-school workers. During the last ten years, under the Secretaryship of Bro. E. W. Page, of New York, the annual reports of the Union have been published in pamphlet form, containing tables of statistics, a report of Sunday-school work in our denomination in general, together with items on temperance, reform, and other topics of general and special interest,—a valuable help, a copy of which ought to be in every Freewill Baptist family.

The Printing Establishment at Dover has been to this, as to other branches of denominational work, an engine of power. Besides its early editorials, and its Sunday-school Department in the "Star" of which we have spoken, it published in 1833 a "Catechism for children," of 60 pp., prepared by David Marks. This was followed by the "Treatise" on organizing and conducting schools. In 1844 the Establishment commenced the publication of a "Sabbath-school Repository," in pamphlet, of 24 pp., 4 1-2 by 7 inches. This was discontinued after about one year for want of sufficient patronage. But the call for some kind of Sunday-school paper, adapted to the instruction of children, was

frequent and urgent, and, agreeably to a recommendation of the General Conference of 1844, another effort was made, and "The Myrtle" appeared May 17, 1845, a semi-monthly 13 by 20 inches, or about one eighth smaller than "The Myrtle" of the present. It cost 50 cts. per copy, or 20 cts. for fifty or more copies to one address. Its first editor was Elias Hutchins. It soon became apparent that a single paper, semi-monthly, did not meet the demands of churches and Sunday-schools, and Jan. 11, 1873, "The Little Star" appeared alternating with "The Myrtle," the two supplying reading matter to Sunday-schools for every Sunday, and suited to the different grades of scholars. Subscriptions to "The Myrtle" were, at the beginning, 1845, less than 1,000; in 1855, 10,000; in 1865, 12,000, and 1875, 16,000. "The Little Star," at first, 1873, had a subscription list of 13,000. At present, "The Myrtle," reduced somewhat by "The Little Star," has a patronage of 10,000, and the two of 19,000.

In 1867 the Establishment published a "Question Book," by Rev. G. H. Ball, and another for children by Mrs. Mary Latham Clark, called "The Story of Jesus." Two years later another was published for children, by the same authoress, called "The Wonderful Works of Jesus." These all met with ready sale. Soon followed the era of "Lesson Leaves," and "Notes and Hints," with Scripture Lessons and Questions, by Prof. J. A. Howe, of Lewiston, Me., appeared in a separate small sheet of 4 pp. commencing with the lesson for July 6, 1873. These "Lesson Leaves" and "Question Books" still continue.\*

The question of publishing books for Sunday-school libraries was often brought forward, but delayed from time to

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\*"The Star Quarterly," under the editorship of Rev. G. C. Waterman, began its career with the opening of the present year (1881).

time, fearing the competition of old and independent establishments already supplying the trade. At length, in 1867, the proposition to unite with D. Lothrop & Co., of Boston, who thought to go into the Sunday-school publishing business, was favorably entertained. At a special meeting of the Corporators, Jan., 1868, Revs. G. T. Day, I. D. Stewart and S. Curtis were constituted a committee with discretionary power, which resulted in a partnership between the Printing Establishment and the said D. Lothrop & Co., and the publication of Sunday-school books commenced. The said firms jointly offered a prize of \$500 for the best manuscript for Sunday-school books. From the copies offered six of the best were obtained, and the prize paid. Then a \$1,000 prize was offered for the same purpose, and a series of sixteen books published. Soon after another prize of \$500, and so the best talent of the denomination was enlisted in this good work. The publication of books continued to the number of forty-four, when, Feb. 1, 1877, the partnership was closed, the Establishment at Dover selling out its interest in the aforesaid books to D. Lothrop & Co.

It would be gratifying to record the origin and progress of Sunday-schools in the different parts of the denomination, but we have been able to collect but few of such items. The Rhode Island Association of Freewill Baptists have a Sunday-school Union of their own and of much efficiency, commenced at a session of the Rhode Island Yearly Meeting at South Kingston, Aug., 1854. Our first Sunday-school among freedmen of the Shenandoah valley, Va., followed at once upon the freedom of the slaves, and the close of the war of the rebellion. The first was formed at Harper's Ferry by Rev. N. C. Brackett, in 1865. They are now found all the way from Martinsburg on the north to Harrisburg on the south, wherever our Home Mission has planted its representative teachers. Sunday-schools were also or-

ganized at Cairo, Ill., in the same year, by P. C. Talford and are now found in nearly all the churches in the mission.

The first Freewill Baptist Sunday-school west of the Mississippi was in Iowa, organized in the log-cabin home of Rev. N. W. Bixby, our Home Mission's first missionary to that territory, in the year 1848, only two years after the territory became a State. Mrs. Ruby Bixby, wife of N. W. Bixby and recently called from labor to reward, was for a long time its superintendent. Our first Sunday-school in India, says Mrs. H. C. Phillips, was at Sumbhulpore, and Silas Curtis, now pastor of the church at Jellalore, his sister, Kate N. Thurstin, and David Marks, native converts, were its charter members. The last two have passed to their reward.

In conclusion we invite special attention to a few items relative to our Sunday-school history and work: 1. The Freewill Baptist Sunday-school Union has done a quiet but commendable work and deserves aid and encouragement, much more than have hitherto been given it. Prior to 1870 contributions of money and general reports were meager. From this time churches and Sunday-schools grew more liberal and enterprising. From 1870 to 1875 money raised by Sunday-schools, for Sunday-schools and for benevolence, was reported separately, that for Sunday-schools amounting to \$52,660.50 and that for benevolence to \$12,977.50, making an aggregate of \$65,638, more than \$13,000 per year. From 1875 to 1879, the contributions were reported as one, amounting in the four years, to \$30,479, aggregating in the ten years the handsome sum of \$96,117, more than \$9,500 per year.

But the sum reported to, and by, the Union was from less than one half the Sunday-schools reported in the "Register," and the "Register" reports the schools of little more than two thirds the aggregate membership of the denomination. It would hence seem a safe estimate to place the amount of

money contributed by Sunday-schools of the denomination in the last ten years alone at \$200,000, or at \$20,000 per year,—a liberality of which we have no occasion to be ashamed.

2. The number of conversions reported by the Union during the past ten years, is 8,085, about one to every twenty-four to thirty of the scholars. But as we have said, the Union reports less than one half the Sunday-schools reported in the "Register," and the "Register" reports the Sunday-schools of only about two thirds of the churches, indicating that the annual conversions from the Sunday-schools of the denomination are nearly or quite two thousand.

3. Our teaching force numbers probably six thousand and a half.

4. The number of Sunday-school scholars reported in the "Register" is less by considerable than that of the reported membership of churches, showing that there is a great lack of outside missionary work in behalf of the church and Sunday-schools.

5. More than one third of the churches of the denomination make no report of their Sunday-school work, a lamentable and inexcusable neglect.

Finally, so far as we have been able to compare the reports of our Sunday-school work with those of other denominations, the degree of liberality and the number of conversions in our Sunday-schools are quite equal, in proportion, to those of other denominations.

May He, who, eighteen centuries ago, blessed little children, bless and extend this heaven-born institution, the Sunday-school, to the uttermost parts of the earth.

## TEMPERANCE.

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The history of temperance work done by Freewill Baptists during the hundred years just closed is for the most part unwritten. It has not been done, as a rule, through organized societies, and so but few records of it are preserved. In this brief paper, little more can be done than to bring together these records, along with some facts and incidents that are found preserved only in the memories of aged persons now living. These are sufficient to show that during the century our people have done a very commendable work, and have made their influence very generally felt for good in the line of temperance. Our motto has been, total abstinence for ourselves and prohibition for all disposed to engage in the manufacture, importation, sale or use of that which will intoxicate.

In commenting on the position of our people on this question, John P. Hale once said that whenever he met a Freewill Baptist he expected to "find a true friend of anti-slavery and temperance."

Gen. Neal Dow in speaking of the same, under date of June 24, 1880, said this:

"I have been well acquainted with the position of the Freewill Baptist denomination on the subject of temperance and prohibition from the beginning of the organization. I have traveled extensively over the country for many years, and have come in contact with a great many persons of that

denomination,—ministers, laymen and women,—and I do not remember one who was not thoroughly a friend of this great movement, as they are to-day. . . . Their ministry has ever been among the most indefatigable, earnest and useful workers, never sparing time or labor in the cause. Without them the cause would not stand where it does to-day.”

A few historical facts will reveal the prevailing sentiments of the people, and their customs concerning the use of intoxicating liquors as a beverage, previous to the temperance reform, and help us the better to understand how severe the fight our fathers made, and the more fully to appreciate their work.

When Rev. Solomon Lombard was ordained as first minister of the town of Gorham, Maine, among the supplies for the occasion, a list of which is still in existence, were two barrels of cider, two gallons of brandy and four gallons of rum. That must have been a very spiritual occasion!

In Randall's day, at Quarterly and Yearly Meetings, it was customary for intoxicating liquors to be sold in tents. Preachers would urge sellers to desist, but usually to no purpose, as no laws against the practice then existed. Once when a meeting was being held in Benj. Randall's barn, a man commenced selling rum in the shed. Mr. Randall, learning the fact, went to the shed and at once drove him from the place. He believed in, and practiced, legal suasion.

The original list of articles furnished for Randall's funeral in 1808 is still in existence, and first on this list we find “one gallon of rum, 7 s.” In 1822, fourteen years after the death of Randall, the New Durham Quarterly Meeting held one of its sessions at New Durham. Two barrels of cider were purchased with which to entertain visitors in attendance, and was paid for by the church at the rate of two dollars per barrel.

One of the fathers of our denomination, speaking of the condition of things previous to the temperance reform agitation, and the general drinking customs of the people, said this :

“The world was swimming in alcohol. Men’s blindness was unfavorable to reform and their appetites almost forbade it. The element of destruction was so diluted that it was accommodated to every taste from the man who took it fresh and fiery from the distillery, down to the child who drank it from the coddle cup, or nursed it from the breast of its mother. Portions were regularly taken in the field, and also in the mechanic’s shop. It was the first resort of the attorney on leaving the bar, the judge on leaving the bench and the juror on leaving the box. And, must I say the same—I say it with shame—of him on leaving the pulpit whose duty it is

‘To train by every rule  
Of holy discipline to glorious war  
The sacramental hosts of God’s elect’?

“The physician first drank, then prescribed to his patient. Not a family, rich or poor, was without it. Side-boards and cup-boards were laden with vessels containing wines, brandy, gin and St. Croix. Not a Rechabite was to be found, or if there was he was reproached for his singularity and niggardliness. All seemed bound one way.”

Such was the state of things, even fifty years ago, that it was thought a marriage, birth or burial could not, or at least should not, take place without intoxicating liquor of some kind. Not a building could be raised, or a hard job of work done without it. It was the chief article of social entertainment. It was made the test of friendship, and the pledge of agreements. Indeed it seems to have been generally regarded the chief guardian of bodily health, and the panacea of every disease that flesh is heir to. It was kept regularly for sale at grocery stores, and was one of the chief articles of



commerce, as numerous journals now in existence will testify. It was used quite generally by clergymen and church members.

One of the fathers very early in the temperance reform said :

“Rum in the church has caused me more tears and anxieties than all other evils put together which I have found in it since my connection with it.”

To breast this mighty tide of public sentiment and general custom, dislodge the enemy from his strongholds, in which by long-continued and almost universal usage he had become thoroughly entrenched, and stay his progress and fearful ravages, required a moral and Christian heroism scarcely less than that of the martyrs.

It is hardly necessary to say that the foundations of the temperance reform had to be laid amid opposition such as we know little about. Scorn, ridicule and even persecution were plied in numerous ways. Often those who had the courage to openly oppose the drinking customs of the day were socially ostracised. Reproach and ridicule were heaped with a lavish hand upon every man, woman and child who dared sign a pledge of total abstinence. Their reputations were assailed, and their motives grossly misrepresented.

But the fathers were equal to the work, and with the pledge of total abstinence in their hands, and the principle of love and prohibition in their hearts, they boldly entered the fight.

The courage with which they commenced this work is well exemplified in the following words of one of our early and most honored ministers :

“I identify myself with it (the temperance reform) for better or for worse. Dear as is the blood which courses in my veins, I stand or fall with it.”

The son of one of our prominent ministers at one time rented a building of his father, and commenced the work of

selling rum. The father, learning the fact, not only ejected him at once from the building and broke up his wicked traffic, but caused him to be arrested and imprisoned. Rev. Clement Phinney used to say: "I would rather sleep in a temperance man's barn than to sleep in a palace owned by a rum-seller."

Another incident well illustrates the spirit of our ministry. Rev. Albert Purrington at one time had carried a load of barley about ten miles to market. While the barley was being unloaded he learned that it was being purchased for distilling purposes, and at once said to the agent: "You can't have my barley." He had the bags reloaded that had been taken off, and carried every bushel of the grain back to his home. On being reminded that he was a poor man, and asked what he would do with his barley, he answered promptly and with much emphasis: "I would rather let it rot and use it for fertilizing my land than sell it for purposes of intemperance."

What is known as the temperance reform commenced in 1826 with the organization of the American Temperance Society in Boston. Our denomination fully identified itself with the cause at that time, without waiting to be pushed into the work by the force of circumstances, or till it became popular. At this time Rev. John Chaney was living in Farmington, Maine, and feeling a strong conviction that something should be done to stay the tide of intemperance, and rescue at least some of its numerous victims, with Spartan courage he opened the fight in his own town single-handed and alone. He drew up a temperance pledge—the first he ever saw—in 1826, the very year in which the great reform movement commenced. This pledge he used with some degree of success, though from the beginning of his work he met with great opposition, as might have been expected. With reference to his experience with this pledge Mr. Chaney says:

"I had droll kind of luck for awhile, but I **kept on** and fi-

nally prevailed. I first showed it to Dr. Barker, in Wilton—a good Congregationalist. He said, ‘That’s right, but a little ahead of the age. I am afraid it would hurt my practice to sign it just now, but go on.’”

He went on patiently, persistently, heroically, and great good was accomplished. In 1840 he removed to South Berwick, Maine, where he took a bold stand for total abstinence, and had a severe fight with the enemy as the sequel will show. He preached, lectured, distributed tracts, and used all possible means to awaken the public mind to a sense of the appalling evils of the liquor traffic. He boldly characterized the traffic as “of necessity a *crime* of great magnitude, and as such should be treated in all departments of society and punished in all courts of justice.”

This greatly enraged the rum-sellers who began to threaten his life if he did not leave the town. One of them shook his fist in his face and angrily said: “If it were not for the law I would shoot you as soon as I would kill a snake.” “But,” says Mr. Chaney, “I forgot to be frightened—still keeping on in my work.”

The following incident occurred in connection with his work in 1842, and is related in his own language:

“One day while I was away from home attending a Quarterly Meeting in New Hampshire, a plot was laid to mob my house. I got home about 11 o’clock at night. My family had retired to bed. Unconscious of danger, but certain of the rectitude of my intentions, I kneeled by a window and prayed, as was my custom before retiring. Then I arose and stepped before the window, when a volley of stones and bats came crashing against the sash and through the glass. The sash was broken out, and the glass dashed into my clothes, but, strange to say, personally I was unscathed. I ran to the door. The cowardly assassins took to their heels and fled.”

There seems little doubt that they intended either to greatly injure him or take his life. His escape seems almost a miracle. A popular lawyer of the place said concerning the affair :

“Mr. Chaney, you have done a great deal for temperance before, but this is the best blow you have struck yet.” And so it proved. As a result the temperance cause was more warmly and widely espoused in the vicinity by all classes than ever before.

Mr. Chaney was one of the heroes who helped to lay the foundations of the temperance reform, and make possible the glorious victories which have since been achieved.

The earliest recorded official action of our people on this subject was taken by our second General Conference held in Sandwich, N. H., in 1828. At that Conference Rev. Hosea Quinby, D. D., presented the following resolution, which was adopted :

*Resolved*, That we advise the members of our churches to abstain from the use of ardent spirits on all occasions, except when they are necessary as a medicine.

The second important action on this subject was taken by the General Conference held in Meredith, N. H., in 1832, although we have good evidence that efficient work was done in various sections during the intervening years. At this Conference a committee was appointed to draft resolutions for the consideration of the Conference, which had never been done before. As these are the first recorded resolutions of importance adopted by the General Conference they are given in full.

ART. 1. *Resolved*, That we will totally abstain from the use of ardent spirits or use them only as a medicine when no good substitute can be procured.

ART. 2. We will not vend nor be concerned in vending the same, will not provide them for any persons in our employment nor furnish them as drink for friends.

ART. 3. We will use our utmost endeavors to prevent their use as a drink by every person to whom our influence in any way extends.

ART. 4. As officers of the church we will lay our hands on no man who uses them or advocates their use as a drink, and will record our vote against approbating any such as ministers of the Gospel.

*Resolved*, 1. That we earnestly entreat every Yearly and Quarterly Conference to resolve itself into a Temperance Society, recognizing the above principles.

2. That we consider it unbecoming the Christian character to speak lightly of so important a cause as that of Temperance, and that we earnestly pray our brethren for Jesus' sake not to strengthen the hands of the sinner and the drunkard by countenancing their opposition to temperance societies.

3. That it is the duty of ministers to speak publicly upon the subject and to form temperance societies wherever it is practicable.

4. That the sale of ardent spirits is an ungodly traffic, that those engaged in it are guilty of promoting misery and vice, and hence are virtually leading souls down to hell, and that any who are engaged in it, except for medicinal purposes, ought to be labored with, and if they persist in it excommunicated.

It is difficult to see how stronger resolutions could be adopted, or more advanced ground taken; and yet we learn from an article in "The Morning Star" of the same year, that some members of the Conference refused to sign them because they were not strong enough.

These recommendations of the General Conference were heeded to considerable extent. Quarterly and Yearly Meetings and Ministers' conferences were organized into temperance societies in various sections, and good results followed. In the work of nearly every General Conference since 1832 temperance has found a large place, and over and over again, as a people, we have put ourselves on record as opposed to the manufacture, sale or use of everything that will intoxicate.

In the same year in which the General Conference took the important action just referred to, Rev. Arthur Caverno preached a powerful temperance sermon in the town of Hopkinton, N. H., in which he gave all the drinking cus-

toms of the day a broadside, and took strong ground against what was then known as "temperate drinking," or "drinking enough and what is needful."

In speaking of the evil of the rum-traffic he used this strong language :

"On whatever side the subject is viewed, whether in the manufacture, sale, purchase or use, it presents its horrors. War, pestilence or famine presents no parallel. To me Death, upon the pale horse, and Hell following with him cuts not a more frightful figure.

"There is no evil or misery which this can not and does not produce. I like to have said rags and blood cover the ground wherever it goes."

This sermon was published by our Printing Establishment in the following year—1833—and was the first publication it sent forth to the world.

From this time onward the subject was taken up generally and heartily by our people, our ministers preaching and lecturing on the subject with good effect.

The light of "The Morning Star" on this subject has never been dim, and unlike too many periodicals of its kind it has never had any apologies to make for the rum-traffic. It earnestly espoused the cause at the beginning of its work. Its first number appeared May 11, 1826, and on Oct. 5th of the same year appeared its first editorial on the evils of intemperance, though several articles touching the subject had appeared previously. In 1834 it established a Temperance Department, and devoted a portion of its columns to the subject each week. It gave faithful accounts of temperance work in all parts of the world, and always had a word of cheer for those engaged in the great battle, and this too while many other papers were ridiculing the temperance cause, and apologizing for the rum-traffic.

But there are forms of intemperance other than the use

of intoxicating liquors, against one of which especially our people early began to use their influence. And there is need of much work still in the same direction. Cleanliness of body and purity of soul ought to accompany each other, to say nothing of the vast and useless expenditures of money and of vital energy which are so much needed in other directions.

In 1839 our General Conference, held in Ohio, adopted the following :

Whereas tobacco is one of the most deadly poisons in the vegetable kingdom, and its use injurious to the health and happiness of mankind, therefore,

*Resolved,* That the use of tobacco is in direct opposition to the true principles of temperance, that it becomes us as a denomination to labor for the removal of this evil from among us, and especially from the ministry; and that we earnestly entreat our brethren who have been engaged in the filthy practice of using this obnoxious weed to abstain therefrom.

In 1853 the General Conference adopted the following :

*Resolved,* That the use of tobacco, either in chewing, smoking or snuffing, is too expensive, injurious to health, filthy and detrimental to Christian character and influence to be indulged in at all, especially by the ministers of Christ's precious, self-denying Gospel.

As a people we early adopted and have endeavored to enforce the principle of prohibition, believing that legal as well as moral measures are needed for the promotion of temperance, and that proper restraint is a part of God's great law of love.

The following resolution, adopted by our people early in the temperance reform, well defines their position on the legal aspect of the question :

That the vender of intoxicating drinks is responsible for the evils of which he is knowingly, unnecessarily and voluntarily the author, and should be regarded by the community as guilty of all the misery and crime and death which he produces, and that our lawgivers should by the enactment of laws to this effect protect the community from the harmful and merciless influence of the traffic in intoxicating drinks.

As a people, too, we believe that our voting should be in harmony with our prohibitory belief—in other words, that we should vote as we pray—as indicated by the following resolution of the fathers :

That in our opinion where temperance is the issue it is the imperative duty of all Christians to give their suffrages only to such men as can be relied upon as the avowed friends of prohibitory law for the suppression of the liquor traffic.

During the early years of our history we, in common with other religious denominations, were accustomed to use intoxicating wine at the communion table. But nearly half a century ago our fathers saw the inconsistency of this practice, and took steps to have it discontinued. As early as 1841 our General Conference took definite action in the matter, and recorded itself as utterly opposed to the practice, expressing the belief that there was “neither evidence nor ground of inference from Scripture that Jesus Christ or the apostles made use of fermented wine at the solemn feast at which the Lord’s Supper was instituted, or at any other time.”

Our churches were advised to prepare and use none but unfermented wine at the communion table, and the advice was generally regarded. This position, taken nearly half a century ago, has been firmly maintained ever since,—a position which, we regret to say, some religious denominations have not yet taken.

We can discover no reason why any individual or church should insist on using at this most sacred feast what they would not deign to use at any other. And any church which continues the use of fermented wine at the communion table does so at the disapproval of the body to which it belongs. Although much efficient temperance work had been done in all the sections of our denomination, a conviction had long existed, and constantly grew stronger, that we



ought to have a denominational temperance society through which more systematic work might be done. This conviction culminated in definite action at the General Conference held in Hillsdale, Mich., in Oct. of 1871, when the Freewill Baptist Temperance Union was organized.

The object of this Union is fully set forth in the following words, quoted from its constitution:— “It shall be the object of this Society to build up a public sentiment in favor of temperance throughout the denomination and the country at large.”

This society has done, and is still doing, a good work. It holds its meetings annually, at which the various phases of the temperance question are discussed, addresses given and plans laid for work. From it has gone out an inspiration to the toilers in every part of the field. It has caused its light to be seen and its power to be felt throughout the denomination and even beyond its limits. We are now, more than ever before, recognizing the importance of preventing as well as of curing intemperance—of saving the children while they are children, and of so training and educating them that they will not fall into the snares of the tempter. We are learning the chameleon’s philosophy of destroying the crocodile in the egg.

Much successful temperance work has been done in our Sunday-schools. In many of them temperance finds a large and warm place. The pledge is circulated, and faithful instruction given.

Within the past year Rev. E. W. Porter, of Lowell, Mass., has prepared and had published a Ritual and Pledge Card designed for use in juvenile organizations. They are neat, simple and comprehensive and well adapted to the purpose for which they are designed. They may be used on a week day or on the Sabbath, and either may be used independently of the other. At the annual meeting of the Temperance

Union, held in Olneyville, R. I., in 1879, these were adopted as our basis of work among the young, and their use was recommended throughout the denomination. The recommendation is being adopted to some extent. Some of our Sunday-schools are already organized, and using the Ritual and Pledge Card with satisfaction and success. And we hope that many more may soon follow their example.

While we rejoice in what has already been achieved in the line of temperance reform, and praise God for the part he has enabled us as a people to bear, may a sense of the magnitude of the work yet to be done inspire us with courage and zeal to go forward and accomplish still more in the future.

## ANTI-SLAVERY.

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When Benjamin Randall and others united as a church one hundred years ago, that germ of the denomination was organized in the interests of freedom. Free grace, free salvation, free will and free communion were the peculiar characteristics of their faith. And our centennial would be incomplete, did we not allow the record to show that their love of freedom was afterwards developed as the times called for its practical application.

For half a century Freewill Baptists, in common with others, gave little attention to those living in the distance, at home or abroad. Their first care was to establish their own existence, and help their neighbors as best they could. And while thus employed, they did not realize that American slavery was making itself permanently secure in both Church and State. More than 2,000,000 of human beings were then held as chattel property, and the number was rapidly increasing. Those men, women and children were bought and sold like cattle, torn away from kindred and friends, and fed and clothed as the interest or caprice of owners might dictate. They were driven by the lash to their daily tasks, were kept in ignorance, and had "no rights that white men were bound to respect."

Such was slavery when the clarion voice of Garrison startled the nation in 1830, with this announcement: "*Immediate Emancipation is the right of the slave and the duty of*

*the master.*" The attention of our people being called to this subject, the investigation was short but conclusive. Their fondly cherished principles of God's free grace and man's free will did not allow them to long occupy any doubtful position on the question of human freedom. A large number in both the ministry and the laity at once accepted the anti-slavery platform as right, and the advocacy of its principles as a duty.

The American Anti-slavery Society was organized in Dec., 1833, and for once only did "The Morning Star" speak in a tone of half-suppressed utterance. It soon took a bold and unflinching position on the side of freedom, and there did it stand till slavery went down. In June, 1834, the New Hampshire Yearly Meeting endorsed its position, and recommended it to the patronage of all "brethren and friends." The same year, now 46 years ago, a clergyman in the Farmington Quarterly Meeting, in Maine, gave notice that he should introduce anti-slavery resolutions at the next session. Others besought him to do no such thing, as it would do no good, and would probably result in great evil. The resolutions were introduced, and a brother minister went forty miles to help defend them.\* After a long, earnest, Christian discussion, they were adopted with only one or two dissenting votes. In March following, the Rockingham Q. M., in New Hampshire,

*Resolved,* That we will, as Christians and Christian ministers, use our influence to promote the doctrine of immediate emancipation; in doing which we wish to treat the oppressor and the oppressed in the spirit of the gospel.

The speeches at the New Hampshire Anti-slavery Society in June, 1835, were reported in "The Morning Star," and that encouraged abolitionists while it exasperated pro-slavery

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\*Rev. John Chaney introduced the resolutions, and Rev. Silas Curtis defended them.

men. Ten days later the New Hampshire Yearly Meeting convened at Sugar Hill, Lisbon, a rich farming town above the mountains. Our first missionary elect to India, and one to the West were to be then ordained; and Rev. Dr. Cox, of London, and Rev. Amos Sutton, returned English missionary from India, were advertised to be there. These expectations called out unusual numbers from all parts of the Granite State, and both Maine and Vermont were largely represented. In that great meeting, full of missionary interest, the poor slave was not forgotten. Rev. David Marks arose, holding a paper in his hand, and said:

BROTHER MODERATOR:—It is entirely proper for this Yearly Meeting to speak in behalf of the Africans who have a *natural* right to freedom. By the law of God also, they are free. But the laws of nature and of God have been violated; and the great Lawgiver has said, “He that stealeth a man and selleth him, or if he be found in his hand, he shall surely be put to death.” The Church in America is guilty of the sin of slaveholding, because she has never come up and borne a firm and united testimony against it. Men tell us to be still, and wait a more favorable opportunity. We have been still for a half century, until half a million of slaves have increased to two and a half millions. No, brethren, we must not be still; we must wash our hands from the guilt of this sin; we must preach and pray and labor to have slavery abolished in the District of Columbia, and its principles condemned throughout the Christian Church.

He then read and moved the adoption of this resolution:

*Resolved,* That the principles of immediate abolition are derived from the unerring Word of God; and that no political circumstances whatever can exonerate Christians from exerting all their moral influence for the suppression of this heinous sin.

Rev. Jonathan Woodman said:

I agree with brother Marks that the church is guilty of the sin of slavery, and it becomes us to wash the stain away. There is a God who will take the part of the oppressed.

He did in Egypt and he will in America. He will scourge us for our sins, and I have long trembled for my country, while I have remembered that God is just. Do men ask, "What can we do?" We can do away with slavery in the District of Columbia. We can pour in our memorials till the floors of Congress shall groan under the weight of our appeals. The South will not stir, New England must. I second the resolution.

These extracts show the position of the speakers, who were followed by others, and the resolution was unanimously adopted. Similar resolutions were adopted in Maine, Vermont, Rhode Island and New York, but the actual commitment of the denomination to the anti-slavery cause was at the General Conference in Byron, N. Y., in October following, when representatives from every Yearly Meeting were present, and after a free and full discussion it was unanimously

*Resolved,* That slavery is an unjust infringement on the rights of the slaves; an unwarrantable exercise of power on the part of the master; a potent enemy to the happiness and morals of our slaveholding population; and, if continued, must ultimately result in the ruin of our country.

Surprised at the entire unanimity with which this and other resolutions were adopted, the Conference immediately

*Resolved,* That we have abundant cause for gratitude to God, that as a denomination, we are so generally united in our views on the distracting subject of slavery.

All this action may seem very natural and easy to those who know not the pro-slavery spirit of those perilous times. But let it be remembered that the American Anti-slavery Society then had sixty lecturers in the field, who were carrying light and truth all through the North. Conviction was at work, and every week Christian ministers and laymen, philanthropic men and women were openly declaring their opposition to slavery. And for an entire denomination to

do this in advance of all others, was too much for endurance. Slaveholders became alarmed, and in their exasperation indicted abolitionists, offered bounties for their heads, and threatened them with the halter if found in the South. They called upon business men of the North to stop this agitation, or lose all their profits from the Southern trade; they called upon politicians to stop it, or see the defeat of their party; upon State legislatures and Congress to stop it by legal enactments, or it would ruin the country and divide the Union. They called upon Christian men in the North to cease their agitation, or be held responsible for bloodshed and insurrection; and in the spirit of authority over freemen of the North as well as slaves of the South, they called upon all men everywhere to crush the abolition movement.

The iron-willed Jackson, himself a slaveholder, was then in the presidential chair, and exercised his full power in upholding slavery. Congress refused the right of petition, and did what it could by pro-slavery legislation. Courts ruled in the interests of slavery, and popular sentiment sustained their decision. Political papers called on the church-going people to "starve out the negro preachers," and no minister could allude to slavery in sermon or prayer without offending somebody. Friends became alienated, churches divided, and many a faithful pastor was left without a competent support, or dismissed on short notice.

In addition to this, fearful riots, mobs and persecution now began their dreadful work, and from 1835 it seemed for three years as if Satan was unloosed. Garrison was driven from his office in Boston by an infuriated mob, rescued by the police and locked up in jail as the only place of safety. Anti-slavery meetings were broken up, audiences dispersed, speakers insulted, arrested, and a few were killed. Anti-slavery presses and offices were demolished, publications destroyed and a reign of terror was inaugurated. Such were

the circumstances under which those true and fearless men, —a few of whom are still living witnesses of the terrible struggle, but most of them are to-day in the better land— under such circumstances did they put themselves and the denomination on the side of justice and right.

To present more definitely the triumph of principle over policy, please consider a few specific facts. In 1836 the Printing Establishment had been twice refused an act of incorporation, because the "Star" was an abolition paper; \$15,000 were due for our publications, and many persons refused payment unless a different policy was adopted; every mail brought letters, some of them vile and abusive, ordering the discontinuance of the "Star," because of its abolitionism, and for two years the list of subscribers was constantly decreasing. The Trustees were then personally responsible for debts amounting to \$6,000, and it was a time of very great pecuniary embarrassment. Some of our people were fearful of an utter failure of the Printing Establishment, and more were anxious to modify the utterances of the "Star," so as to avert from the denomination the public odium heaped upon abolitionists, and to reconcile the disaffected members.

A crisis had come, and a special meeting of the Trustees was called. The discussion of the question continued through the day, nor did it cease with the expiring twilight. Through the livelong night they considered the subject with an interest equalled only by the consequences that hung upon its decision. It was not till the morning light shone in upon that wakeful, wrestling board, that a vote was attempted. The question was then submitted: "Shall 'The Morning Star' pursue its present anti-slavery course?" Every answer was in the affirmative save one. Righteous decision! And the exact influence of it, in securing the final overthrow of slavery, will not be fully known till the



great day when all secrets will be revealed, and all actions weighed in the divine balance.

An act of incorporation for the Printing Establishment was first asked for in 1835, and refused, the "Dover Gazette" and "New Hampshire Patriot," two leading papers in the interest of the dominant party, said, because the "Star" was an abolition paper. The petition was annually renewed, and once would have been granted with this provision: "If the Trustees of said corporation shall publish, or cause to be published any books, tracts or pamphlets upon the subject of the abolition of slavery, the charter shall be void;" but the legislators were promptly told that no such charter would be accepted. After ten years of failure a political change in the State government was effected, largely by "The Morning Star" and Freewill Baptist influence, and in 1846 an act of incorporation was given.

For several years an act of incorporation was refused to the Home Mission Society, lest, as was then said, it would send forth "missionaries to preach abolitionism." But none of these things moved our people to swerve them from their rights or their duty.

In 1837 the General Conference

*Resolved,* That slavery, as it exists in this country, is a system of tyranny; of tyranny more cruel and wicked than the oppression and wrong practiced by any other civilized nation in the known world.

But the next Conference at Conneaut, Ohio, in 1839, was one of surpassing interest on the slavery question. Four clergymen, and as many churches from New Hampshire, sent a communication complaining of the anti-slavery action of the Rockingham Quarterly Meeting, and the political character of "The Morning Star." After hearing the complainants, it was unanimously

*Resolved, 1.* That this Conference, believing the anti-slavery cause to be

the cause of God, recommends to every Christian, and Christian minister, to use all proper means to promote its interests.

2. That this Conference highly approves the decided and straightforward course of "The Morning Star" on the subject of slavery.

Dr. William M. Howsley, a licensed preacher from Kentucky, came to the Conference, united with the church in Conncaut, and proposed to receive ordination at the hands of Conference, giving the assurance that at least twenty thousand members would be secured to the denomination from free-communion Baptists in the South. His Christian experience and the examination were satisfactory, till it was ascertained that he was a slaveholder. He acknowledged slavery to be "a great moral evil, a scourge and a curse," but declined to give freedom to a mother and her three children, even when men offered to put themselves under bonds to give them three years of education, and otherwise provide for their comfort and usefulness. Men in Conference and out of it began to take sides, and the interest became intense. As the session opened the next morning, a crowded house was anxiously waiting for the report of the council. The report was short, clear and decisive, in these words: "As Dr. Howsley claims property in human beings, we can not ordain him as a minister, nor fellowship him as a Christian." The discussion that followed was generally calm, but intensely interesting and sometimes exciting. The best speaking talent of Conference was called into exercise, others not members, ministers of other denominations, lawyers and all who desired to speak were kindly heard. When the vote was finally taken the report was unanimously adopted. And in that vote perished all the bright hopes of accessions from the South.

The free-communion Baptist churches of North and South Carolina were in fellowship with the Freewill Baptists of the North, slavery excepted; and the same Conference

that could not ordain or welcome a slaveholder from Kentucky, did not care to continue fellowship with the 5,000 from Carolina, with their adherence to slavery; and so they were no longer acknowledged. It was a bold and unprecedented act for a denomination in that day, to thus cut itself off from all connection with slavery, but such men are the stuff of which heroes are made, and it is our centennial joy that neither hope nor fear, flatteries nor frowns, worldly favor nor public scorn could divert them from their convictions of right and duty. And to-day it is our pleasure to pay our predecessors this high tribute of honor, and say, while too many Christians and churches would vary with the changing winds of public opinion, and box the compass in changing their time-serving policy, our fathers, like the needle to the pole, had a fidelity to liberty and liberty's God that was steadfast and persevering.

The hosts of freedom were now everywhere marshaling for the conflict, and in their steady advance, slaveholders saw, as never before, the peril of their "peculiar institution." Their condition was becoming one of desperation, and their pliant tools in the North hastened to their rescue. Politicians and divines transferred to the Bible as its basis, this infernal institution, all drenched in the blood of its victims, and vocal with their groans. They claimed for American slavery patriarchal authority, called it a divine institution and charged abolitionists with the guilt of fighting against God. To rebuke this impious audacity, the General Conference at Topsham, Maine, in 1841,

*Resolved,* That we look upon the attempt to impute slavery to the Scriptures, as moral treason against God's Holy Word; tending directly to the overthrow of all confidence in the Bible, and to make infidels of the rising generation.

Three years later it was

*Resolved,* That this Conference believes it to be the duty of all Christian voters to act on anti-slavery principles at the ballot-box.

At the Anniversaries in 1842, a committee was appointed to draft a constitution, and at the New Hampshire Yearly Meeting in June, 1843, at Lisbon, the Freewill Baptist Anti-slavery Society was organized, with Rev. Jonathan Woodman as president. For twenty-five years this Society did valiant service in keeping the slavery question fresh before the people, and the reports of the Secretary and the addresses at the anniversaries usually awakened a thrilling interest. And not till the vile system was abolished by constitutional amendment did the Society vote for dissolution.

The pro-slavery efforts of Congress reached a climax in 1850, in the enactment of the Fugitive Slave Law. It authorized the slaveholder, or his agent, to go into any State in the Union, and seize the fugitive from slavery, and remand the helpless victim into hopeless bondage. It also said, "All good citizens are hereby commanded to aid and assist in the prompt and efficient execution of this law." In just fourteen days after this enactment the General Conference convened at Providence, R. I. Soon after it was organized, a minister of Him who came "to preach deliverance to the captives," one who was himself a fugitive, and yet pastor of one of our churches in the city, inquired if Conference would approve the purpose of the fugitives to defend themselves against the kidnappers, then supposed to be in the city. The scene at once became grandly sublime. Before those Christian men stood their brother in the ministry, liable any hour to be torn from his family, his friends and the people of his charge, as one had been in the city of New York a few days before, and they themselves were liable to be called on to aid in his arrest. These facts called forth such outbursts of sympathy and indignation as no written words can express. After an hour or more of spontaneous combustion, the subject was referred to the committee on slavery. When the day and hour for the report arrived, the

large house was densely crowded. The report specified the features of the law most disgraceful to the nation, wicked to man and insulting to God, and closed with three resolutions, of which this is the first :

*Resolved,* That we deliberately and calmly, yet earnestly and decidedly deny any and all obligation on our part to submit to the unrighteous enactment of the aforesaid Fugitive Slave Law. Also, that, regardless of unjust human enactment, fines and imprisonment, we will do all that we can, consistently with the claims of the Bible, to prevent the recapture of the fugitive, and to aid him in his efforts to escape from his rapacious claimants.

This report was discussed for nearly four hours, by men from eight or ten different States, and unanimously adopted. In Ohio, eleven years before, we saw some of the anti-slavery heroes of the denomination ; but here, in Rhode Island, we see the heroic spirit and unbending principle of Christian martyrs.

“Remember them that are in bonds as bound with them,” is an injunction that Freewill Baptists did not forget. As Christians they prayed and talked for the oppressed, and as citizens they largely voted in their behalf. A few of them began with James G. Birney in 1840, and the number annually increased till 1860, when the masses of our people aided in the election of Abraham Lincoln,— a name too dear and sacred to slip from a flippant tongue. Then came the rebellion. And when further efforts, and concessions, and compromises were urged to conciliate the rebels, there was one denomination whose record and principles would not allow it to unite in any agreement that would perpetuate slavery ; and all that its members could do was to pray God to prosper the right. And when the war began, and during its progress, *fifty-eight* of our able-bodied ministers, and *two hundred and ten* of our ministers’ sons volunteered in their country’s defense ; and ninety-nine hundredths of all others, by patriotic preaching, praying and sympathy with the sol-

diers in the field and their disconsolate families at home, did good service in the Union cause.

When the slaves began to come within the lines of our army for protection, we contributed to their support as they were sent to the rear. And when the Emancipation Proclamation was issued, Jan. 1, 1863, old people and children wept and rejoiced together, that the year of Jubilee had come. The Home Mission Board at once established mission schools among the freedmen, and during the next six years sent out sixty-six different persons, pious and well-educated, as teachers, and thirty-three ministers as missionaries and teachers, at an expense of \$40,000. In the aggregate, two hundred and twenty-nine years of instruction and missionary service were thus given to the recently emancipated slaves, and Storer college is a grand monument of our continued interest in behalf of the colored people, who are represented in this centennial Conference by three of their number.

Mrs. Harriet Beecher Stowe, in her "Sunny Memories of Foreign Lands," Oliver Johnson, in his "Life of Garrison," and others have acknowledged the efficient service of the Freewill Baptists in securing the abolition of slavery. And the complimentary letters just read, from such men as Samuel E. Sewall, Wendell Phillips, Samuel May, Gov. D. F. Davis, James A. Garfield, Harriet Beecher Stowe and Frederick Douglas, are acknowledgments enough of our influential action in the anti-slavery cause. But in this statement of facts we present no claims for service performed, nor do we seek for commendation. We only record the truths of history, and are content with this, and the fact that

"Jehovah has triumphed, his people are free."

## PUBLICATIONS.

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When the art of printing was invented four hundred years ago, there was no conception of the great work it was destined to accomplish. It enlightens the public mind, gives direction to public thought and opinion and awakens new life and enterprise wherever it has been introduced. Only books and important manuscripts were printed for many years, and the first weekly newspaper was established in England, two years after the Pilgrim fathers landed in America. "The Boston News Letter," the first permanent journal in America, was established in 1704.

Religious newspapers are of more recent date. The Congregationalists began the publication of "The Boston Recorder" in 1815, the Baptists commenced a paper, now "The Watchman," in 1820, and the Methodists issued the first number of "Zion's Herald" in 1823. Three years later, in 1826, the Freewill Baptists commenced the publication of "The Morning Star."

Books and papers were few and expensive one hundred years ago. The first publication in the interests of the denomination was the reprint of Henry Allen's "Two Mites," in 1784. Mr. Allen came into Maine as a New Light preacher from Nova Scotia, and brought with him a book of two hundred and fifty pages, written by himself. It was a discussion of several theological questions, and was almost the only anti-Calvinistic book, save the Bible, to which our people had access.

The next publication was a sermon by Rev. Benjamin Randall in 1803. It was preached at the death of a child, and afterwards prepared for the press, the third edition having been recently published.

"A Religious Magazine," of thirty-six pages, was published quarterly by Rev. John Buzzell, of North Parsonsfield, Me., commencing in 1811, and was continued in 1812, '20, '21 and '22. It was filled with historical, biographical and denominational intelligence.

About the commencement of the year 1815, Rev. John Colby published a journal of his life, embracing nearly twenty-seven years. After his death five other editions of his entire life were published, and found a large and ready sale.

In 1819 Rev. Ebenezer Chase, then of Andover, N. H., commenced the monthly publication of "The Religious Informer," a magazine of sixteen pages, and continued it for eight years. It was devoted to the interests of the Freewill Baptists, and its record of facts, cheering intelligence, means of acquaintance, source of instruction and its molding influence were in the highest degree beneficial. "Buzzell's Hymn Book" of three hundred and forty-seven "psalms, hymns and spiritual songs" was published in 1823; and "The Freewill Baptist Register" was commenced in 1825, by Rev. Samuel Burbank, of Limerick, Me.

#### "THE MORNING STAR."

In 1825 Revs. John Buzzell, Samuel Burbank and Elias Libby, all of western Maine, devised a plan for the publication of a religious weekly paper, and consulted the Parsonsfield Quarterly Meeting on the subject. After much deliberation and many prayers, nine men were found ready to unite in the enterprise. Their names were Henry Hobbs, Jonathan Woodman, John Buzzell, Samuel Burbank, Elias Libby,





*Wm Burr*



Andrew Hobson, Joseph Hobson, Mark Hill and William M. Davidson.

They issued a prospectus Jan. 2, 1826, and Feb. 4 they were legally organized under the name of "Hobbs, Woodman & Co." Rev. John Buzzell was more extensively known in the denomination than any other man, was an able and eloquent preacher, had published a magazine, hymn book, &c., and consequently was chosen senior editor, though he lived six miles from the place of publication. Samuel Burbank, the author of "The Freewill Baptist Register," was chosen office editor and agent, and William Burr, then nineteen years of age, came from Boston as printer, and the first number of "The Morning Star" was issued at Limerick, Me., May 11, 1826.

The circulation at first was about four hundred, and it gradually increased; only six subscribers had discontinued the paper at the commencement of the second volume. The price of the "Star" was then \$1.50 per year, and with the postage added it was \$2.02, or \$2.25 if sent over one hundred and fifty miles or out of the State, while the present price is only \$2.00 postage included, and the paper is more than three times the size of the original sheet.

#### THE BOOK CONCERN.

In just five years to a day, after the issue of the first number of the "Star," appeared in its columns the first article advocating the establishment of a denominational Book Concern. Other articles followed, and at the General Conference in Wilton, Me., in 1831, the question was carefully considered and cautiously approved. Rev. David Marks consented to act as agent, with Henry Hobbs, Samuel Burbank and William Burr as an Advisory Committee. The agent became personally responsible for all contracts in the publication and sale of books, and during the first year published

2,500 copies of the Minutes of the last Conference, 7,000 copies of the "Christian Melody," 5,000 copies of the "Register," 1,000 copies of Caverno's "Address on Temperance," and 2,000 copies of the "Character of Christ," by J. G. Pike, at a total expense of \$4,000.

At the next Conference, in 1832, all were pleased with the enterprise and success of David Marks as Book Agent, and he continued to be re-appointed till 1835, when he resigned, having given four years of his life to the permanent establishment of our publication interests, with but little compensation, less than \$900 in all, for his service, care, risk and responsibilities of \$14,000 of original debts.

#### CHANGES IN THE "STAR" AND ITS MANAGEMENT.

Five times has the "Star" been enlarged, first in 1828, when its subscription list was twelve hundred and fifty, and the last time in 1868, when it took the quarto form. In 1832 the proprietors offered to sell their interest to the denomination, and the General Conference at Meredith, N. H., "Agreed that the Book Agent and the Publishing Committee be advised to purchase the establishment of 'The Morning Star' on the terms the proprietors have proposed," and added, on condition the purchase be made, "to them shall belong the whole management of the establishment for the ensuing year." Not a dollar was provided for the purchase, and no liabilities were assumed. David Marks, as Book Agent, and Henry Hobbs, Samuel Beede, William Burr, Hosea Quinby, Silas Curtis and Daniel P. Cilley, as Publishing Committee, assumed the entire responsibility of paying \$3,700 for the property. No change was made in the editorial or financial management of the "Star," but a new interest was awakened, and the subscription list increased during the year from 1,600 to 2,700. The senior editor never did more than to furnish occasional articles, and wrote little after the first six years. In

1833, after seven years of faithful service in the editorial chair, Rev. Samuel Burbank resigned, and Samuel Beede, a scholarly young man who had been employed in the Book Concern, became his successor; and the General Conference in Strafford, Vermont, recommended that "The Morning Star" be removed to Dover, N. H., and the change was soon effected. In March following Beede died, and William Burr became the acting editor as well as office agent.

In 1835 David Marks resigned as publishing agent; the "Star" and the Book Concern were then united, eleven Trustees were chosen to manage the Establishment, and William Burr was appointed financial agent and "resident editor." The indebtedness of the united enterprises was \$6,222.48, and for three years ineffectual efforts were made to secure a loan of \$5,000 by dividing the assets into one hundred shares of \$50 each, and offering them as security. Then came the financial crisis, and the remaining half of the loan could not be obtained on any terms. About the same time began the cruel pressure against the "Star" because of its position against slavery, and the doubtful question was, will it survive or perish? The denomination generally, and the Lord especially, encouraged and sustained the management, so that in 1844 the Establishment was out of debt, had a small balance of cash on hand, owned one half of the building in which its work was done, and the net valuation of its property was \$14,000. Then commenced those large appropriations of \$1,500 annually to benevolent purposes, in addition to some larger, and many smaller, donations.

In 1846 the Establishment was incorporated, and in 1866 Mr. Burr was suddenly called to his eternal reward. Then did the people mourn the loss of a good man, who had been the controlling spirit in the office for more than forty years. Rev. George T. Day was chosen editor, and Silas Curtis, for a time, and L. R. Burlingame afterwards were chosen publishers.

The General Conference in Buffalo in 1868 provided for a division of the funds and the establishment of a central paper between the locations of "The Morning Star" and "The Christian Freeman." The "Star" had an office in the city of New York, during the year 1870, and Rev. G. H. Ball was editor and agent there. I. D. Stewart succeeded L. R. Burlingame as agent in 1873, and in 1875 Dr. Day passed away from earthly toil, and was succeeded by his assistant, George F. Mosher.

"THE CHRISTIAN FREEMAN."

A Western Convention was held at Chicago, Ill., in connection with the Western Anniversaries, Dec. 7, 1866, to consider the propriety of establishing a Western paper. Prof. H. E. Whipple was chosen Chairman, and Rev. A. H. Huling Secretary. Revs. G. S. Bradley, F. P. Augir, A. H. Chase, G. P. Blanchard and J. E. Davis were chosen a committee to consider and report action for the convention. The following resolution, with others, after a free and full discussion, was adopted without opposition :

Whereas for a number of years there has been a growing interest in favor of a Western Free Baptist newspaper, located at some central point in the West, therefore,

*Resolved,* That we believe the time has fully come to establish such a paper.

A committee of seven was chosen to act as trustees in procuring an act of incorporation and establishing a paper, provided 2,000 subscribers can be obtained, and \$5,000 of stock secured. The committee, or corporators, were G. S. Bradley, of Wis., A. H. Chase, of Ohio, D. D. Garland, of Ill., R. Dunn, of Mich., James Calder, of Pa., H. G. Woodworth, of Ill. and S. F. Smith, of Wis. On the 4th of April, 1867, the first number of "The Christian Freeman" was issued at Chicago, Ill., with Rev. D. M. Graham as Editor, and Rev. A. H. Chase as Publisher.

The paper was enlarged and printed in quarto form in 1868. Changes occurred in both its editorial and publishing departments, and, after four years of good service, as the patronage did not meet the expenses of publication, it was transferred to the trustees of a paper to be established in the city of New York.

“THE BAPTIST UNION.”\*

In 1868 the General Conference held in Buffalo, N. Y., voted to pay out of the funds of the Printing Establishment, on certain conditions, \$12,000 to aid “The Christian Freeman,” and \$10,000 to aid in starting a paper in New York. In the autumn of 1870 the managers of the “Freeman” proposed to the Trustees having the project of a paper in New York in charge, to unite the two interests, and issue the paper in New York, with an office in Chicago. An arrangement was made to carry out this plan, and a committee chosen by the two corporations to execute it, with the suggestion, to enlist all liberal Baptists in the enterprise, so far as possible.

A meeting of the joint committee was promptly held in New York, and leading open communionists in the larger Baptist body, by invitation, participated. It was there decided that the paper should take a new name, and so far broaden its policy as to advocate the cause of all bodies and sections of liberal Baptists and labor to effect a union among them without change of organization or names. The duty of toleration, the allowance of diverse methods, and to a degree of diverse beliefs, was to be urged especially, as a feature of the proposed union among the various free-communion Baptist bodies, and the development of liberal sentiments in the larger Baptist body was to be vigorously prosecuted,

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\*This statement was prepared by the editor of “The Baptist Union.”

under the conviction that it might soon become so potent as to change the policy of the northern portion of that body, and finally open the way to a union between them and the open-communion bodies. As the Free Baptist denomination was the largest and best organized among open-communion Baptist bodies, possessed colleges, schools and mission organizations, it was to be the policy of the paper to advocate a union of the smaller bodies with the Freewill Baptist General Conference, and the extension of the privileges and advantages that these agencies might bring to all the minor bodies, so far as possible, and to urge that in all respects the several bodies should be regarded as one people, one denomination, having but one interest, though locally known by several names. This paper was to offer itself as the organ of the several parties it aimed to represent, since it was no less the organ of either because the organ of all, the interest of all being so closely linked together.

The name agreed upon was "The Baptist Union," because one of its leading purposes was to promote union among Baptists. But it was also to devote its efforts to advance the cause of education, missions, church extension, State associations for special service and all good works among the several bodies it was to represent.

On this basis "The Baptist Union" began its mission on the first of January, 1871, and prosecuted it until sold out to the Freewill Baptist Printing Establishment in 1876.

Other papers have had a temporary existence at different times, for sundry purposes, by various persons, in aid of local, special, general or conflicting interests. Prominent among them were the "Repository," "Disciple," "Rumseller's Mirror," "Christian Soldier," "Rose and Lily," "Revivalist," "Pure Testimony," and "Gospel Banner."



## SUNDAY-SCHOOL PUBLICATIONS.

The Printing Establishment has been liberal in its efforts to supply Sunday-school literature. A Catechism for children was one of the first issues of the Book Concern. Pamphlets, two papers issued on alternate weeks,—“The Myrtle” and “The Little Star”—question books, “Lesson Leaves,” “Notes” in the “Star,” a “Quarterly” and books have been published as the wants of the people have required.\*

## THE QUARTERLY.

“The Freewill Baptist Magazine” was a quarterly publication, commenced in 1839, and continued three years. It served a useful purpose, but did not meet the wants of those who desired a more literary and elaborate work. At the anniversaries in Great Falls, N. H., 1849, the purpose to establish a Quarterly received endorsement, and Rev. George T. Day was chosen editor. This project failed, but in 1853 “The Freewill Baptist Quarterly” made its appearance, through the efforts of A. D. Williams, Eli Noyes, G. T. Day, and others, Mr. Williams being the executive man. Each number contained 120 pages, and for three years it was published by Williams, Day & Co. at Providence, R. I., and then it was published by the Printing Establishment, Day, Graham and Bowen successively acting as editors. It was published for seventeen years, and did more during the time to develop intellectual strength and denominational efficiency than any publication, “The Morning Star” alone excepted.

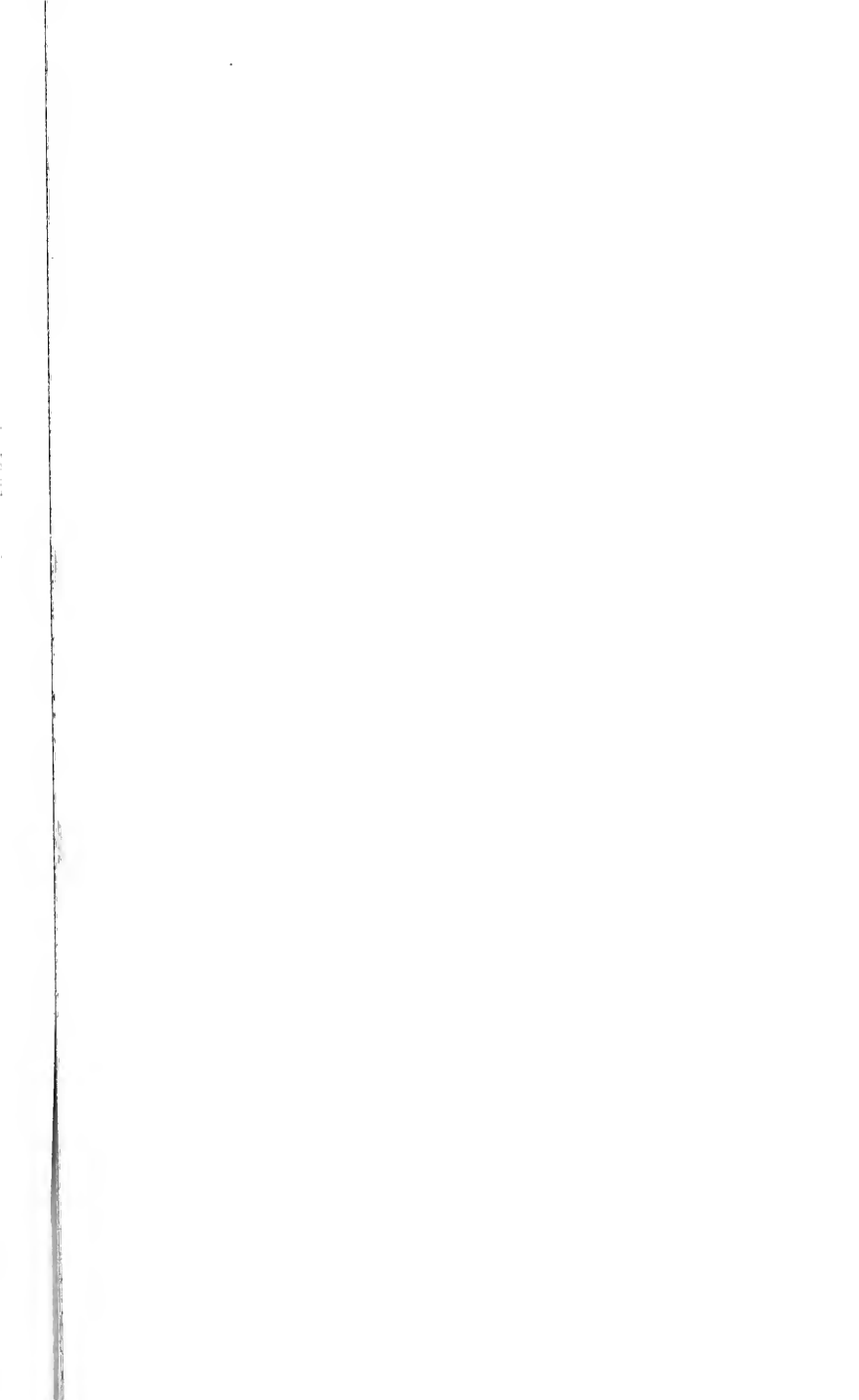
In biography there have been issued a dozen volumes of various sizes; in history we have “Jones’s Church History,”

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\*See paper on Sunday Schools, pp. 173-175.

“History of the Freewill Baptists,” “Memorials of Free Baptists,” &c.; in theology there are the “Treatise,” “Divine Origin of Christianity,” “Free Communionist,” “Manual on the Trinity,” “Butler’s Theology” and in addition to the above-named books, a large number of miscellaneous works. So far as can now be ascertained, the whole number of bound volumes is about one hundred, the whole number of different publications of a denominational character, issued by individuals or the Printing Establishment, including all, from bound volumes to tracts, is about six hundred and seventy.

At the close of this book will be found, among the Tables, a list of our publications.





*Hosca Quincy.*

## EDUCATIONAL INSTITUTIONS.

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### PARSONSFIELD SEMINARY.

The first school founded by members of the Freewill Baptist denomination was Parsonsfield Seminary, in Maine, which was incorporated in 1832. Rev. John Buzzell was chosen President, which office he held until his death. The first building was erected in 1832 and was burned in 1854. A boarding house was built in 1854. The grounds are ample and the location pleasant. The Seminary originated in a desire for a denominational school of high grade. Rev. John Buzzell labored zealously for its establishment and it received at once a generous support. It was commended to the patronage of the denomination by the General Conference in 1832.

Rev. Hosea Quinby, D. D., was Principal during the first seven years, and was succeeded by Rev. John Fullonton, D. D., who remained there three years. Rev. O. B. Cheney, D. D., was Principal for one year; Prof. G. H. Ricker, from 1846 to 1853; Rev. J. A. Lowell, from 1854 to 1856, and Prof. Geo. S. Bradley for several years thereafter. Then followed a period of depression during a part of which the school was closed, and when in session was taught by several different persons. The present Principal, Rev. T. F. Millett, assumed the charge of the school in 1878, and it is now enjoying a good degree of prosperity. It is the aim of those now in control of its affairs to carry out the intentions

of the founders and to bring the school up to its former popularity and usefulness.

A large number of our prominent ministers, in New England, have been students in this school and its influence has been felt in all parts of our denomination.\*

#### AUSTIN ACADEMY.

This school was first known as Strafford Academy. The building was erected in 1833; the first term of school was in the spring of 1834, under the instruction of Joshua D. Berry. The school was started by the churches of the New Durham Quarterly Meeting, but that body not being able to act in corporate capacity, the institution was incorporated in the name of the proprietors. Afterwards it went into the hands of the Yearly Meeting, which held it by trustees of its nomination. Under this arrangement the school was prosperous for several years; scholars came to it from far and near, and it maintained a high rank among the schools of the day.

In 1848, a reorganization took place, and the institution was incorporated anew under the name of Strafford Seminary. This organization continued quite successful till 1866 when the Rev. Daniel Austin, of Portsmouth, offered to endow the school with \$5,000 if the trustees would honor him by changing the name to Austin Academy. This change was accordingly made by an act of the Legislature. Under this title it has continued and bids fair to continue in successful operation.

Among the early Principals of the school are the names, Joshua D. Berry, Francis W. Upham, David Dickey, A. B., Porter S. Burbank, A. B., and Oren B. Cheney, A. B.

Of the students many have filled honorable stations in

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\*See paper on "Educational Work," p. 156.

life, but the crowning honor of the institution is that it helped to educate that poor boy who afterwards became the distinguished United States Senator from Massachusetts and Vice-President of the United States, Henry Wilson.

#### LAPHAM INSTITUTE.

Soon after the establishment of Parsonsfield Seminary, the friends of education in our denomination in Rhode Island began to consider the propriety of founding a similar school in that State. After considerable discussion it was decided in 1837, to undertake the work upon what was termed "the stock plan." It was believed by many that the income from tuition would pay the salaries of the teachers and that, from the profits of the boarding department, a dividend of six or seven per cent. might be paid to the stockholders.

It was located at Smithville in the town of North Scituate and was called Smithville Seminary. A site was bought and three commodious buildings erected thereon at a cost, in all, of about \$22,000. The institution was incorporated in 1839, and in the fall of the same year, the school was opened with Rev. Hosea Quinby as Principal. The attendance was very large. The denomination had but two literary institutions in New England, at that time, and students came from every State except Vermont. Here many young men and women laid solid foundations for future usefulness. The Seminary also aided greatly in the advancement of the public schools throughout the State. It was thoroughly denominational and took a strong and decided position against American slavery, the sale and use of intoxicating liquors and all other forms of sin. From the first, students were not allowed to receive visitors on the Sabbath, and it was soon found that the sacredness of the Lord's day could be maintained in a large boarding school. A strong religious influence prevailed throughout the institu-

tion. Students were encouraged to live lives of piety and those not Christians were led to become such.

The cost of the property was more than the amount of stock subscribed, and the debt thus incurred proved a source of embarrassment. Dissatisfaction arose, and it became necessary to sell the property to pay the debts. At the sale, Mr. Quinby bought it, and continued to carry on the school as a private enterprise. It proved difficult for the school to retain its hold upon the sympathies and patronage of the community, and it passed into other hands. Strenuous efforts were made to revive its waning fortunes but with little success, and in 1859 the school closed entirely. The Seminary lay idle and empty until 1863, when an effort was made to re-establish the school which had been so great a power for good in the State. The Hon. Benedict Lapham bought the property and soon after made it over in due form to the Rhode Island Free Baptist Association. For this generous act the Trustees changed the name to Lapham Institute. The buildings were put in good repair at a cost of over five thousand dollars. Rev. B. F. Hayes was chosen Principal and the school was re-opened in the fall of 1863. In the summer of 1865, Mr. Hayes was elected to a professorship in Bates College and his place in the Institute was filled by Mr. Thomas L. Angell. The school continued to prosper until 1868, when Mr. Angell was chosen to a professorship in the same college. The Trustees then secured the services of Prof. Geo. H. Ricker, as Principal. The prosperity of the school continued during his administration, which ended in 1874, and he was succeeded by Mr. Arthur G. Moulton, an accomplished young man and an excellent teacher. Soon after the close of his first year's work he was taken away by death. Some time before this the Association had sold the property to Mr. Wm. Winsor, who then put it under the care of



Rev. W. S. Stockbridge, and he continued in the school until the spring of 1879, when he left and the Institute has been closed since that time.

This school has had a varied history, and will long be remembered with affection by many who have enjoyed the privileges it has afforded.

#### WHITESTOWN SEMINARY.

In 1841 the Freewill Baptists of Central New York bought the buildings and property of the Clinton Seminary, in the village of Clinton, Oneida Co., and opened a school. Rev. J. J. Butler was its first Principal, and under his management it became a prosperous school. Rev. John Fullonton came to this school, as a teacher, in the summer of 1843, and in 1844 became its Principal. Increased accommodations were soon demanded, and to secure these, the buildings and grounds of the Oneida Institute, in the village of Whitesboro', N. Y., were bought and the school was removed from Clinton to its new location in the summer of 1844 and took the name of Whitestown Seminary. The Biblical School of the denomination was removed from Parsonsfield, Me., to Whites-town soon after the opening of the Seminary there. Revs. M. M. Smart and J. J. Butler were appointed as instructors in that Department. Mr. Smart remained until 1849, and in 1851 Rev. Dr. Fullonton succeeded him. Prof. (now Rev.) D. S. Heffron was Principal of the Seminary in 1845-6, and a member of the faculty from 1841 to 1848. Prof. Samuel Farnham was its Principal from 1846 to 1853. He was succeeded in that office by Prof. James S. Gardner, who occupied the position until his death in the spring of 1880. During all this time the Seminary has held a high rank among the educational institutions of the State. It is estimated that more than 10,000 pupils, in all, have received instruction in its classes. Few schools have been more highly

favored in respect to the generally wholesome influences pervading them, and this has been due to the high personal character of the teachers and the judicious and salutary discipline that has always been maintained. It has had a long and useful life ; it has encountered difficulties but it has a large army of friends among its alumni, and deserves to live and thrive for a long time to come.

#### GEAUGA SEMINARY.

This school was opened in 1844, at Geauga, Chester Co., Ohio. Revs. R. Dunn and A. K. Moulton were among its founders. David Marks was general agent for collecting funds. A farm of eighty acres was bought with the view of manual labor by the students, but the experiment was not successful. The Trustees rejected the first charter granted them because the Legislature had inserted a clause excluding persons of color from the privileges of the school. The next year a satisfactory charter was obtained and the school opened under the instruction of Asahel Nichols. Mr. and Mrs. Daniel Branch were soon engaged and began work in February, 1845. The school prospered from the outset. A fine building was erected and many cottages were built for the accommodation of students. Mr. and Mrs. Branch were obliged to leave the school in 1849, by reason of failing health, and were succeeded by Rev. Geo. H. Ball, who was then pastor of the church and had been employed as an assistant teacher in the school. In 1851 Rev. Geo. T. Day became Principal. It was here that Gen. James A. Garfield became a Christian and determined to acquire an education.

About this time Hillsdale College was established and as the patronage of the Seminary had declined considerably, it was thought best to sell the property and concentrate in the college. The work done during the short life of the school

was of great value to our churches and the world. The fragrance of its influence has always been sweet and helpful and the general fruitage surprisingly large. Its work is perpetuated in Hillsdale College and in the lives and character of the men and women who enjoyed its advantages.

## HILLSDALE COLLEGE.

In the year 1844, Rev. L. B. Potter and others secured the adoption of Quarterly Meeting action in favor of a Free-will Baptist school in Michigan, and Rev. Cyrus Coltrin was employed for a short time as general agent. Spring Arbor secured the location of the school and in December, 1844, in a vacated store, with one teacher (Rev. D. M. Graham) and five students, the school was opened. A charter, which gave the name of Michigan Central College but without authority for conferring degrees, was secured, and L. B. Potter and L. J. Thompson were employed as assistant teachers; two buildings worth a thousand dollars each were soon provided. Within four years the first Professor resigned and Rev. E. B. Fairfield was elected to fill the place; the charter was also amended so as to give full college powers. But there was no room for students, nor any endowment for the teachers. The location proved to be unfavorable and the question of a change was agitated privately. At the annual meeting in January, 1853, Profs. Fairfield and Dunn were appointed a committee to make inquiries respecting a more favorable locality. As soon as this was known at Hillsdale, a committee was appointed in that place and measures adopted for securing the location of the college. Funds were raised and the corner stone laid in Hillsdale, July 4, 1853. A building, with a front of two hundred and sixty feet, and extending from forty to sixty feet in the rear, with four stories above the basement, and worth seventy-five thousand dollars, was built. The college was opened in No-

vember, 1855, with pledges for endowment of about fifty thousand dollars. This amount has been gradually increased, so that now, besides a good many subscriptions of but little worth, a little over one hundred thousand dollars is well invested and secured. When three of the principal buildings were burned in 1874, the college was free from debt, but, in rebuilding, a debt of nearly ten thousand dollars was incurred, and is not yet removed.

During the three years since new buildings were erected there has been a constant increase of numbers in attendance.

Rev. E. B. Fairfield, D. D., was President of the college at the time of its removal to Hillsdale, and continued in that position until June 17, 1869. After his resignation, Rev. James Calder occupied the position for a few years, and was succeeded by Rev. D. M. Graham. In 1874, Rev. D. W. C. Durgin was elected to that office and still continues in it. The number of graduates from the college is 450, and there are now 146 fitting for college in its Preparatory Department.

A large number of our ministers, in the West, and not a few in New England, and eight of our missionaries in India have been educated within its walls. It is steadily increasing in strength and usefulness and bids fair to go on in its noble work for a hundred years to come.

#### NEW HAMPTON INSTITUTION.

This school was incorporated as an Academy in 1821, and located at what is known as the "Center." John K. Simpson, Esq., was the chief donor to its funds. Soon after its opening the Calvinistic Baptists desired to assume control of it, promising to give it their patronage if this could be done, and in 1825 the management of its affairs passed into their hands.

In 1827, the Female Department was opened at the "Vil-

lage," about two miles from the "Center," on the grounds where the Seminary now stands. In 1829, a course of Theological study was arranged and a class formed in that department. As the school had no endowment it became necessary to remove it to a location where one could be raised for it, and this was done in 1852. When this was decided upon, the friends of education in the vicinity began to inquire if something could not be done to continue a school where one had been maintained so long. These inquiries soon developed a conviction in many minds that the Freewill Baptists could sustain such a school. It was determined that an effort would be made to raise funds sufficient to reorganize the school. Steps were at once taken to reach this end. Col. R. G. Lewis, a wealthy and influential citizen of the town, entered heartily into the work. He gave liberally of money, and hard work and good advice, and, in many ways, did much to make certain the success of the new enterprise. Without his help the work could not have been done. A strong interest in the school was manifested among those who were called to become its friends and patrons. An Act of Incorporation was obtained, Jan. 5, 1853, and an organization of its new Board of Trustees was effected soon after. The buildings of the old school were rebuilt and the female department of the school opened April 2, 1853, under the instruction of Mrs. C. P. Stanton, assisted by Miss Clara Stanton and Miss Mary S. Latham; three weeks later, the male department was opened with Prof. Benjamin Stanton as Principal, and Rev. I. D. Stewart as teacher of Mathematics. There were nearly one hundred students in both departments, which were soon united in one school. The school rapidly increased in members and the aggregate annual attendance has been over five hundred ever since that time. In 1853 the old "Brick," at the "Center," was taken down and the materi-

als used in the construction of "Randall Hall," and a wooden building of two stories was built for a boarding house. About the same time the building known as the "Lodge" was opened for a ladies' boarding house. In 1858, the Trustees bought the "Center House." In 1859 the old village church, which had served as a chapel, was taken down and "Chapel Hall" was erected. The Trustees now own and occupy six buildings, two of which are brick.

In 1854, the Biblical School was removed to this place from Whitestown, N. Y. This department under the instruction of Rev. J. J. Butler, D. D., and Rev. J. Fullonton, D. D., occupied a portion of the Institution building, but was entirely distinct from the other departments of the school, being under the control of the Education Society. It was removed to Lewiston, Me., in 1870, having had an average attendance of about twenty.

Prof. A. B. Meservey, the present Principal, has been in charge of the school for several years, and through his efforts a Commercial Department, second to none in the country, has been established and maintained with increasing popularity. All other departments are under the care of thoroughly competent instructors and the Institution affords excellent facilities for education.

#### PIKE SEMINARY.

This school was established by the Genesee Conference of the Methodist Episcopal church. A wooden building, sixty by sixty-five feet in size and three stories in high, was built for its use. About three years from its opening, under the instruction of Rev. Zenas Hurd, it was sold to a Board of Trustees representing the Freewill Baptist denomination. In this purchase Marvin E. Shepard, Esq., was the leading man, and to his untiring zeal, executive ability and noble generosity the denomination is indebted for this excellent school and

the strong church which has grown up around it. He was the first President of the new Board of Trustees and fills that office at the present time. The purchase of the school property took place in the spring of 1859. Rev. Charles Putnam was elected Principal, and the school was opened the fall of the same year. Prof. Putnam continued in charge three years, during which time the patronage was large and the school prosperous. In 1862, Prof. Putnam was succeeded by Prof. G. C. Waterman, who remained until November, 1867. The school continued in a prosperous condition, though somewhat affected by the state of the country and the enactment of the "Free School Law." Rev. D. M. Stuart was next employed as Principal, and was followed in 1869 by Prof. W. W. Bean. During the years following frequent changes occurred until 1873, when Rev. I. B. Smith was chosen Principal, which place he still occupies. In 1871 and '72 an endowment of \$25,000 was secured by subscription, thus placing the school on a solid foundation. There are no debts and the property is in good repair. The school is steadily advancing in public favor and its literary standing is superior to that of many older schools in the State.

#### MAINE STATE SEMINARY.

The Seminary at Parsonsfield, Me., was burned to ashes on the 21st of Sept., 1854. A few days later action was taken which led to the calling of an educational convention at which measures were adopted resulting in the establishment of the Maine State Seminary at Lewiston. The charter was granted March 16, 1855, and the corner-stone of Hathorn hall was laid on the 26th of June, in the same year. Appropriate exercises were held on the occasion. Rev. M. J. Steere delivered an oration and addresses were made by other gentlemen. The school opened Sept. 1, 1857, with

137 students and received a large patronage during the entire twelve years of its existence, and 76 students were fitted for the New England colleges. There seemed to be a demand for a Free Baptist college in New England, and it was decided in 1863 to organize in the Seminary a Freshman class. This may fairly be regarded as the beginning of Bates College, into which the Seminary was finally changed. A brilliant future was opening before the Seminary and many regretted the change, but it was felt to be the only way in which to secure the much needed college. It is only justice to say that the Seminary was the child of the heart of Rev. O. B. Cheney, who, under God, was its founder. He was able to gather to his assistance a noble company of earnest, sagacious, Christian men and women. The membership of our churches has stood faithfully by him in the long and arduous work to which he has given himself and which is yet unfinished. It was his keen vision that discerned the opportune moment for undertaking the enterprise, and his untiring faith and zeal and hard work that carried it to so successful a completion. To him, more than to any other human agency, is the denomination indebted for what has been accomplished at the point which has become the center of our educational work in New England. Other noble men have been associated with him and so sustained and encouraged him that he has been permitted to see a remarkable and gratifying success in his work.

#### BATES COLLEGE.

The origin of this Institution has already been stated in the foregoing sketch of the Seminary which was its predecessor. It took its name from the Hon. Benj. E. Bates, late of Boston, who gave a large amount of money to it during his life, and made a generous bequest in its favor in his will. It has employed from the first an able faculty, and the institu-



tion has been of the most thorough and scholarly character.

Two hundred and nine students, of whom six were ladies, have graduated from its courses of study. There are now more than one hundred and thirty students in its classes.

The first lady to graduate from a New England college received her diploma from Bates College in 1869. There are now fourteen ladies in the college, eight of whom are in the Freshman class.

The college owns a very valuable property in real estate and has the nucleus of an endowment which its friends hope to see made sufficient within a few years to enable it to go on with its important work without embarrassment. It has furnished to our denomination eighty ministers, and there are now in the different departments of the institution forty young men having the ministry in view.

#### MAINE CENTRAL INSTITUTE.

When it was decided to change the Maine State Seminary into a college, it was felt to be necessary to establish, at some convenient point, a school which should be similar to the Seminary in its plans and methods, in which students might enjoy all the opportunities that had been afforded them in that institution. This resulted in the founding of the Maine Central Institute, at Pittsfield, Somerset Co., Me. The location is one of the finest in the State. A school was begun in 1866, but the Institute was not permanently opened until the fall of 1867, since which time it has been uninterrupted. In 1868 a fine brick building was erected, affording the school all needful accommodations. In addition to the usual classical and scientific courses of study, a normal course was established in which specific instruction was given in the preparation of teachers for the public schools. More than one hundred have already graduated from the different courses of study, and a large number of these have entered

New England colleges. The Institute, though young, has done a noble work for Christian education in the State and will doubtless continue to increase in power and usefulness as its age increases.

#### CHESHIRE ACADEMY.

In the year 1858 a high school was opened at Cheshire, Gallia Co., Ohio, by Rev. P. W. Perry and taught for ten months, during which time a deep interest in education was awakened among the Freewill Baptists of that vicinity. Through Mr. Perry's influence the citizens were induced to establish an Academy in that village. A building was erected in 1860. Mr. Perry began the first term of school in the new building on the tenth of December, 1860; he continued in that position for several years, during which time the number of students varied from thirty-five to eighty-five. The Academy continued in existence for a number of years but was finally discontinued and the building sold to the town for the use of the public schools.

#### WILTON COLLEGIATE INSTITUTE.

This school, located at Wilton, Iowa, was opened Dec. 6, 1860, under the conviction that the Freewill Baptists west of the Mississippi needed and would support a good educational institution. A citizens' Seminary was contracted to the Freewill Baptists and they, within three years, built a valuable boarding-house and gave the school a generous patronage. A considerable amount was pledged for an endowment, and several wealthy individuals were intending to give it substantial aid as soon as certain titles and conditions were secured. Before this was completed difficulties arose which have embarrassed the institution for several years, and it is doubtful if these hindrances to its prosperity will be removed so that the Institute will accomplish all that its founders designed.

## LYNDON LITERARY AND BIBLICAL INSTITUTION.

For many years the Freewill Baptists of the State of Vermont felt the need of a school of their own. In the year 1855, the Vermont Yearly Meeting determined to make an effort to establish such a school, and appointed a committee to select a location. The committee decided to recommend the location on which Lyndon Institution now stands, and a special session of the Yearly Meeting was called to consider the subject. A remonstrance against this location was presented, and a change was made, but no decisive action taken. After some years the western section of the Yearly Meeting established the Green Mountain Seminary, at Waterbury Center.

The friends in the eastern portion of the State, now more anxious than ever for a school so located as to accommodate their students, obtained a charter in November, 1867. It was more difficult to secure the funds with which to erect a building and put a school in operation. A subscription amounting to \$11,350 was raised in Lyndon, but became null and void by limitation, in October, 1868. Soon after this the citizens of the town held a meeting at which it was voted that the town would undertake to raise \$20,000, provided that \$5,000 should be raised elsewhere. The Wheelock Quarterly Meeting agreed to raise \$4,000 of the proposed amount.

These subscriptions were raised and the corner-stone of the Institution was laid, on the 27th of August, 1869. A large, commodious and elegant brick building was erected upon one of the most beautiful locations in New England. The scenery in the immediate vicinity is picturesque and romantic. The grounds of the Institution are already giving promise of rare beauty in the future.

The school was opened in the vestry of the church, in August, 1870, under the charge of Mr. George W. Worthen, with about fifty pupils. The next year, the building having been so far completed as to afford suitable accommodations to the school, it was dedicated, on which occasion an address was delivered by Rev. Geo. T. Day, D. D. At this time Mr. J. C. Hopkins became Principal of the school, and remained until in the spring of 1872, when he was succeeded by Prof. J. S. Brown who still remains in charge of the school. Mr. Hopkins was a fine instructor and had given an excellent tone to the school, which Prof. Brown has well maintained.

Nearly four hundred different students have attended the school since its opening. Twenty-two have graduated from its courses of study, several of whom have gone through college.

But little of the proposed endowment has yet been raised. The school is greatly prized by the entire community around it. It only needs that new friends should arise to stimulate a wider patronage and give it increased financial support to insure it a large measure of success in the future.

#### GREEN MOUNTAIN SEMINARY.

The Green Mountain Seminary was incorporated in November, 1862. The Trustees at first decided to locate it at Sutton, but the location was afterwards changed to East Orange. For various reasons the erection of school buildings was deferred for several years. Finally, in 1868, the Trustees decided to remove the location to Waterbury Center. A suitable building was erected and the school opened in the fall of 1869 with a large attendance and brilliant prospects. Its first Principal was A. J. Sanborn, A. M. He was succeeded by C. A. Mooers, A. M., who was followed by Rev. R. H. Tozer. The school passed next into the care of Miss Lizzie Colley who is now in charge of it. Several of its

former students are now active and influential ministers in the Vermont Yearly Meeting. Its founders gave generously of their means, and most of them, with others equally noble, have borne heavy financial burdens for the institution. Owing to financial difficulties resulting in a great measure from the "hard times," the school has not yet fulfilled its early promise, but the clouds are disappearing and brighter days seem to be dawning upon it. This institution will be made entirely successful when all who ought to be interested in the cause of education in Vermont work for it with the self-sacrificing zeal and energy of its founders. There would be no lack of means or students, and the school would then become a power working for the glory of God and a source of strength to the denomination.

#### STORER COLLEGE.

Early in the year 1866 the question of establishing a Normal School in the Shenandoah Valley was discussed by the officers of the Freewill Baptist Home Mission Society and by teachers then employed among the freedmen. But no definite steps were taken until 1867, when John Storer, Esq., of Maine, proposed to the denomination through Rev. Dr. Cheney, that he would give to it \$10,000 for the founding of a college for the colored people of the South on condition that an equal sum be raised on or before Jan. 1, 1868. He also named O. B. Cheney, Ebenezer Knowlton, Silas Curtis, Geo. T. Day, J. M. Brewster, N. C. Brackett and Geo. Goodwin, who, with others, should be trustees of this fund and of the college. At the New Hampshire Yearly Meeting, held at Northwood, these persons met and temporarily organized what was known as "The Commission for the promotion of Education in the South." Several other persons were chosen to co-operate with them, among whom were I. D. Stewart, G. H. Ball, James Calder, W. P. Fessenden,

Gen. Howard and Daniel Ames. A charter was secured at once from the New Hampshire Legislature ; and an organization under it was effected, July 24, 1867. The officers were, President, E. Knowlton ; Secretary, J. M. Brewster ; Treasurer, N. C. Brackett ; Executive Committee, Geo. T. Day, S. Curtis, I. D. Stewart, J. M. Brewster and N. C. Brackett. This organization undertook the work of raising the required \$10,000. In the meantime, a movement, led by Dr. Ball, commenced at the Genesee Y. M., and was successfully prosecuted till \$5,000 or more were raised in the State of New York. Mr. Storer died during the progress of this work, and the conditions of the bequest had to be met to the letter, both in time and money. More than enough money was pledged, but in order to report it invested, two of the committee, on the last day of grace, assumed the responsibility of nearly \$3,000, and the donation was saved. Measures were also set on foot which finally resulted in a transfer of four valuable buildings at Harper's Ferry to the Freedmen's Bureau, and finally to the school. In November, 1867, Gen. Howard paid \$6,000 to the Treasurer.

The normal department was opened in October, 1867. The charter of the college was received from West Virginia in March, 1868, and the funds of the Commission were transferred to it. The bill giving it its site, with the buildings thereon, was passed by Congress and approved by President Johnson, Dec. 3, 1868. This bill was in charge of Hon. W. P. Fessenden, in the Senate, and of Gen. James A. Garfield, in the House of Representatives. The school has sent out over two hundred teachers and twenty-five preachers. Several hundreds were converted while connected with it. The devotional spirit has always been strong in the school and many powerful revivals of religion have occurred. The religious sentiment and the pride of the students in the

good name of the school has greatly aided in maintaining proper discipline.

Storer College has passed through severe financial embarrassments and has encountered bitter and violent opposition from the community about it, but God has wonderfully blessed the institution and it hopes to triumph over all these difficulties.

Rev. N. C. Brackett has been Principal of the normal department from the first, and has been assisted by his wife, his sister, Miss Laura Brackett, and others. Rev. A. H. Morrell, Superintendent of Missions in the valley, has also been connected with the school during nearly all its existence. Too much praise can not well be given to these Christian men and women who have steadfastly labored for the welfare of the freedmen, and whose labors have already borne such a harvest.

#### RIDGEVILLE COLLEGE.

This institution is located at Ridgeville, Randolph Co., Ind. It was organized in 1867. The citizens of the village and vicinity gave twenty thousand dollars towards the erection of the building, which is built of brick. It will be worth \$30,000 when completed and can be finished for about one thousand dollars, which is now being raised. The charter provides that the President, Faculty and two-thirds of the Trustees shall be Freewill Baptists. The aim of its friends is to raise one hundred thousand dollars for its endowment, thirty thousand of which have been raised since 1872.

Rev. John L. Collier, A. M., was the first President. He was succeeded the same year by Rev. S. D. Bates, A. M., who continues to fill the office.

The number of students has not been large, but a thorough and satisfactory work has been done by them. Nine

have graduated from the scientific and classical courses.

Though but a child of thirteen years, it hopes soon to reach a larger growth and to do a better work.

#### RIO GRANDE COLLEGE.

Dea. Nehemiah Atwood, a wealthy resident of Gallia Co., Ohio, was converted and baptized under the labors of the late Rev. I. Z. Haning. He had no children and expressed his desire and purpose to devote his property to the cause of Christian education. He died intestate in 1869. His widow, Mrs. Permelia Atwood, in accordance with his wishes, erected, near her home in Rio Grande, Ohio, a substantial and beautiful college building which was formally dedicated Aug. 30, 1876, and school was opened two weeks later. Subsequently a boarding hall was erected and the buildings and ten acres of ground, estimated to be worth forty thousand dollars, were deeded to a legally organized Board of Trustees to which the remainder of the Atwood property is willed. A clause of the constitution governing the Board provides that at least two thirds of its members shall be Freewill Baptists in good and regular standing.

The successful establishment of the college has been largely aided by the labors of R. Dunn, D. D., and Rev. I. Z. Haning.

#### WEST VIRGINIA COLLEGE.

This institution, located at Flemington, Taylor Co., W. Va., was founded in 1868. It has a substantial brick building, but has no endowment. About 250 students have been connected with it in the past. Two teachers are employed and the school is doing a good work. Its friends believe that its prospects are brightening.



## THE BIBLICAL SCHOOL.

To complete the record of our educational institutions a sketch of the Biblical School would naturally be looked for in this connection ; but the history of that School has been so intimately connected with the work of the Education Society that no further reference seems to be called for than what may be found on pp. 156-166.

## AGED MINISTERS.

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One of the most interesting services at the Centennial Conference was that of the aged ministers. It was held in the evening of July 21st, and the sight of eighteen venerable men on the platform, all of them seventy or more years of age, was grandly impressive. The services were conducted by father Curtis, and after the singing of an appropriate hymn, he read the following select Scriptures :

The glory of young men is their strength; and the beauty of old men is the gray head. Hear this, ye old men, and give ear, all ye inhabitants of the land. Hath this been in your days, or even in the days of your fathers? Tell ye your children of it, and let your children tell their children, and their children another generation. Now also when I am old and gray-headed, O God, forsake me not until I have showed thy strength unto this generation, and thy power to every one that is to come.

The hoary head is a crown of glory if it be found in the way of righteousness. They shall bring forth fruit in old age. They shall be fat and flourishing, and thou shalt go to thy fathers in peace, thou shalt be buried in a good old age. Thou shalt come to thy grave in a full age, like as a shock of corn cometh in his season. With long life will I satisfy him and show him my salvation. As thy days, so shall thy strength be.

For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight. I have finished my course. I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only but unto all them also that love his appearing.

Father Jackson led in prayer. The immense audience was then addressed by father Curtis as follows :

“Your fathers, where are they? and the prophets, do they live forever?”

As thirty-three and a third years constitute a generation, the century of our denominational existence may be divided into three periods or generations. The first includes those ministers who were in the denomination prior to 1813, and the whole number is estimated at one hundred and twenty-one. Randall and some twenty other co-laborers had passed over the river, leaving one hundred then alive. Every one of that generation has long since passed on to his reward. At the close of the second period, in 1847, there were eight hundred and forty-three ministers then living, and some two hundred and thirty had finished their earthly course during that generation and had joined their brethren on the heavenly shore. At the present time our ministry numbers one thousand three hundred and sixty-six, and during this period probably six hundred and eighty have passed over to receive their crown of glory. Thus we estimate that not less than two thousand three hundred names have been enrolled on our ministerial record. Of this number about one thousand three hundred and seventy are in the ministry, and constitute the leaders of the church militant, while nine hundred and thirty, we trust, are in the church triumphant.

At the time of my ordination in 1827 there were one hundred and seventy-eight Freewill Baptist ministers in New England, with all but two or three of whom I afterwards became acquainted. Now only five of them are left, and three of them, Woodman, Jackson, and myself, are here to-night. And these two brethren are the only surviving members of the first General Conference, held that same year. All the delegates that composed the second Conference in 1828, thirty-five in number, have gone home; and I am the only surviving member of the third Conference. Not a member of the fourth or fifth Conference, in 1830 and '31, is now alive, and only two of the sixth Conference, Abial Moulton and myself; and I am the only surviving member of the seventh Conference in 1833. Surely we can say, “The fathers, where are they?” They were true and self-sacrificing men. Those toil-worn, scar-marked veterans, who stood at their post until they were summoned up higher, have laid aside their armor and gone up to receive the white robe and

starry crown. But they have left their mantle for others, and the influence of their holy example, their burning zeal and undying love for Christ, and their great desire for the salvation of sinners, still live, and are felt among us. Who can say that the spirits of Randall, Colby, Buzzell, White, Phinney, Marks, Lamb, Burr, Hutchins, Knowlton, Day, and a host of others are not now hovering around us and giving inspiration to this occasion? Most of them were co-laborers with the few aged ministers of the second generation, who are still on duty. They stood shoulder to shoulder with us, my aged brethren, in many a hard fought battle for truth and freedom.

We took sweet counsel together, while with untiring zeal we toiled on for the advancement of Zion. Now while nearly all our fellow-laborers of the second generation have been discharged from the war and have passed over into the promised land, their deeds of Christian heroism and their precious memories urge us forward in the good cause, and beckon us away to our eternal home.

"O how sweet it will be in that beautiful land,  
So free from all sorrow and pain,  
With songs on our lips and with harps in our hand  
To meet one another again."

It is now my pleasant duty and privilege to introduce to you these surviving ministers of the second period of our denominational existence. They are all past the age of three-score and ten years and are now living on borrowed time. Most of them have been in the ministry over half a century. They are now standing by their arms, with their whole armor on, at the river's brink, waiting for the orders of the commander-in-chief, and the boatman to take them over to join the holy ranks of their comrades, friends and kindred dear who are waiting their arrival at the gate of the Celestial City.

The fathers whose names follow were then severally presented, and as they were able to recall scenes from sixty to eighty years in the past, their brief remarks on the changes that have occurred, the blessings and trials they have experienced, the purposes and prospects they cherish, were gratefully received by the intensely interested audience.

AGED MINISTERS AT THE CENTENNIAL CONFERENCE, 1880.

	<i>Name.</i>	<i>Residence.</i>	<i>Age.</i>	<i>Yrs. in Min.</i>
1	JOHN CHANEY,	Auburn, Me.	89	50
2	JONATHAN WOODMAN,	Jackson, N. H.	82	62
3	ABIAL MOULTON,	Stanstead, P. Q.	82	50
4	GIDEON PERKINS,	Lewiston, Me.	79	43
5	EBENEZER FISK,	Bristol, N. H.	78	50
6	DANIEL JACKSON,	Varysburg, N. Y.	76	54
7	SILAS CURTIS,	Concord, N. H.	76	53
8	DAVID MOODY,	Sutton, N. H.	76	54
9	CHESTER P. HEARD,	Hatley, P. Q.	74	33
10	DENTER WATERMAN,	Laconia, N. H.	73	52
11	ALVAH BUZZELL,	Franklin, N. H.	73	43
12	HIRAM WHITCHER,	Rockport, N. Y.	71	50
13	JOHN L. SINCLAIR,	Lake Village, N. H.	71	45
14	JOHN COOK,	Burnham, Me.	71	44
15	N. W. BINBY,	Edgewood, Iowa.	71	43
16	SAM'L P. FERNALD,	Melvin, N. H.	71	49
17	EPHRAIM HARDING,	Ellsworth, Me.	70	37
18	H. J. CARR,	Jackson, O.	70	32

## OTHER AGED MINISTERS NOT AT CONFERENCE.

	<i>Name.</i>	<i>Residence.</i>	<i>Age.</i>	<i>Yrs. in Min.</i>
1	NATH'L BOWLES,	Bethlehem, N. H.	92	65
2	S. NEWELL,	Nicholsville, N. Y.	91	46
3	EBENEZER ALLEN,	E. Dixmont, Me.	86	52
4	ISAAC PEASLY,	Sutton, N. H.	85	48
5	JAMES LIBBY,	W. Poland, Me.	84	52
6	DANIEL GREEN,	No. Sterling, Vt.	83	44
7	STEPHEN RUSSELL,	Waterville, Me.	80	
8	BARNARD GOODRICH,	Gardner, Me.	80	48
9	JAMES STEVENS,	Boston, Mass.	80	
10	ABEL HATHAWAY,	Wilton, Me.	80	40
11	H. G. CARLEY,	Prospect, Me.	80	
12	J. CARPENTER,	Valley Ford, O.	80	
13	B. H. MCMURPHY,	Somerville, Mass.	79	46
14	MOSES FOLSOM,	Effingham Falls, N. H.	79	40
15	JESSE MEADER,	Dover, N. H.	78	50
16	I. W. MOORE,	Swanville, Me.	78	
17	JOHN DAVIS,	E. Tilton, N. H.	78	50
18	JONATHAN FLETCHER,	Freedom, N. H.	78	42
19	I. BLAGDON,	Carmel, Me.	77	
20	JOSEPH EDGECOMB,	Mount Vernon, Me.	77	42
21	JAMES J. WENTWORTH,	Strafford, N. H.	77	51
22	JACOB BODGE,	So. Tamworth, N. H.	77	41
23	W. S. GINN,	Orland, Me.	75	
24	ZINA MOULTON,	Monroe, Me.	75	
25	BENJAMIN PHELON,	Providence, R. I.	74	46
26	J. YOUNG,	Carmel, Me.	74	49
27	H. S. LIMBOCKER,	Reading, Mich.	73	49
28	JOSEPH FULLERTON,	Raymond, N. H.	72	44
29	OLIVER BUTLER,	Chelsea, Mass.	71	38
30	HENRY GIFFORD,	Elkader, Iowa.	71	
31	ISAAC FULLERTON,	Wait, Ohio.	71	
32	JOHN PINKHAM,	Casco, Me.	70	50
33	D. M. L. ROLLIN,	Byron, N. Y.	70	50
34	O. W. BRIDGES,	Sangerville, Me.	70	50
35	P. S. BURBANK,	So. Parsonsfield, Me.	70	40
35	L. E. BIXBY,	Edgewood, Iowa.	70	

## DENOMINATIONAL STATISTICS.

DURING THE CENTURY 1780-1880.

<i>Dates.</i>	<i>Churches.</i>	<i>Q. Ms.</i>	<i>Y. Ms.</i>	<i>Ministers.</i>	<i>Members.</i>	<i>Increase.</i>
1780	1			1	7	
'83	13	1		4	28c*	273*
'90	15	1		8	400*	120*
1800	48*	6	4	30*	960*	560*
'10	100*	7	4	100*	3,500*	2,540*
'20	185*	15	5	152	9,000*	5,500*
'25	273	23	7	190	16,000*	7,000*
'27	304	24	7	250	18,000	2,000
'30	466	30	7	310	21,499	3,499
'32	546	36	8	342	25,270	3,771
'35	750	55	10	481	33,882	8,612
'38	804	62	12	627	35,540	1,658
'41	989	91	17	645	47,478	11,938
'44	1,167	102	22	781	60,125	12,647
'47	1,178	115	24	843	51,944	<i>Decrease.</i>
'50	1,158	125	26	862	49,657	"
'53	1,130	129	28	889	50,264	607
'56	1,150	126	28	924	48,974	<i>Decrease.</i>
'59	1,206	132	29	1,133	56,026	7,052
'62	1,285	142	31	1,219	58,055	2,029
'65	1,297	145	31	1,277	55,676	<i>Decrease.</i>
'68	1,276	148	29	1,221	59,211	3,535
'71	1,386	155	34	1,309	66,909	7,698
'74	1,504	161	35	1,269	70,576	3,667
'77	1,464	168	38	1,421	74,651	4,075
'80	1,446	166	41	1,442	80,520	5,869

\*Estimated.

## YEARLY MEETINGS.

<i>Names.</i>	<i>Organ- ized.</i>	<i>Rec'd by Gen. Con.</i>	<i>No. when Rec'd.</i>	<i>No. in 1880.</i>	<i>Q. Ms. 1880.</i>
New Hampshire, †	1792	1827	3,681*	9,104	8
Maine Western, a †	'92	'27	2,308*	4,736	4
Maine Central, b †	'92	'27	4,587*	6,305	5
Vermont, †	'92	'27	2,241*	2,928	6
Holland Purchase,	1821	'28	1,650	2,107	5
Ohio,	'25	'28	350*	647	2
Susquehannah,	'27	'29	687	1,259	4
Penobscot,	'32	'32	2,306	4,514	8
Ohio River,	'33	'35	272	3,415	7
Ohio and Pennsylvania,	'34	'35	1,667	1,673	5
Rhode Island and Massachusetts,	'37	'37	2,205	6,058	3
Michigan,	'39	'39	460	4,283	11
Indiana Northern,	'40	'44	442	866	4
New York and Pennsylvania,	'41	'41	847	967	4
Illinois,	'41	'44	837	987	6
St. Lawrence,	'42	'44	793	560	2
Union (N. Y.),	'42	'44	803	903	2
Genesee (N. Y.),	'43	'44	2,077	1,347	4
New York Central,	'43	'44	1,649	2,057	5
Indiana,	'43	'47	303	324	2
Pennsylvania,	'44	'44	260	366	2
Wisconsin,	'45	'47	439	1,997	7
Ontario (Ca.),	'46	'50	660	504	1
St. Joseph's Valley (Mich.),	'48	'53	138	1,025	4
Illinois Central,	'50	'50	289	2,029	5
Iowa,	'51	'53	218	2,264	9
Minnesota,	'58	'59	581	746	3
Liberty Association (Ind.),		'68	556	556*	1
Ohio " (Ky. & Ill.),		'68	1,069	1,069*	1
Minnesota Southern,	'69	'71	654	478	3
Shelby Association (Ill.),		'71	600	600*	1
Ohio Central, d	'70	'71	1,429	1,465	5
Virginia Association,	'70	'71	615	967	3
Illinois Southern,	'70	'71	1,527	1,883	3
Tow River Asso. (N. C. & Tenn.),		'74	915	915*	2
Union Association (Tenn.),		'74	926	926*	2
American Asso. (N. C.),		'74	517	517*	2
Bengal and Orissa,	'75	'77	429	377	2
Louisiana,		'77	287	549	3
Kansas and Nebraska,	'77	'77	213	325	4
Kentucky,	'78	'80	806	806	2
Ohio and Kentucky,	'79	'80	1,171	1,171	2
North Carolina,		'80	4,000	4,000	5
				80,520	166

\*Estimated.

†These Y. Ms. had one book of Records, and four sessions were held annually, one in each locality.

a Parsonsfield formerly. b Kennebec formerly. d Union of Northern Ohio, organized 1836, and Marion, organized 1843.



## GENERAL CONFERENCES.

	<i>Place.</i>	<i>Time.</i>	<i>Days.</i>	<i>No. of Deleg.</i>	<i>Moderators.</i>	<i>Clerks.</i>
1	Tunbridge, Vt.	Oct. 11, 1827.	4	20	Enoch Place.	Hosea Quinby.
2	Sandwich, N. H.	" 9, '28.	4	35	Nath'l King.	" "
3	Spafford, N. Y.	" 10, '29.	4	15	Henry Hobbs.	J. M. Yearnshaw,
4	Greenville, R. I.	" 14, '30.	4	15	S. Hutchins.	" " [ <i>p. t.</i> ]
5	Wilton, Me.	" 12, '31.	4	14	Benj. Thorn.	Hosea Quinby.
6	Meredith, N. H.	" 10, '32.	4	21	S. B. Dyer.	N. Loring, <i>p. t.</i>
7	Strafford, Vt.	" 9, '33.	6	24	S. Whitney.	Hosea Quinby.
8	Byron, N. Y.	" 7, '35.	7	24	"	Silas Curtis.
9	Greenville, R. I.	" 4, '37.	6	25	J. M. Harper.	" "
10	Conneaut, O.	" 2, '39.	5	28	" "	Wm. Burr, <i>p. t.</i>
11	Topsham, Me.	" 6, '41.	6	41	" "	Silas Curtis.
12	Plainfield, N. Y.	" 2, '44.	7	53	J. Woodman.	" "
13	Sutton, Vt.	" 6, '47.	10	51	"	" "
14	Providence, R. I.	" 2, '50.	9	52	Martin Cheney.	" "
15	Fairport, N. Y.	" 5, '53.	8	57	F. W. Straight.	" "
15	Maineville, O.	" 1, '56.	8	57	E. Knowlton.	" "
17	Lowell, Mass.	" 5, '59.	8	56	"	" "
18	Hillsdale, Mich.	" 1, '62.	8	60	E. B. Fairfield.	" "
19	Lewiston, Me.	" 4, '65.	9	55	" "	" "
20	Buffalo, N. Y.	" 7, '68.	8	71	J. O'Donnell.	I. D. Stewart.
21	Hillsdale, Mich.	" 4, '71.	8	71	E. Knowlton.	" "
22	Providence, R. I.	" 7, '74.	9	73	D. W. C. Durgin.	" "
23	Fairport, N. Y.	" 3, '77.	8	78	O. B. Cheney.	" "
24	Weirs, N. H.	July 21, '80.	9	84	" "	" "

## ANNIVERSARIES.

THE ANNIVERSARIES OF THE BENEVOLENT SOCIETIES HAVE BEEN HELD IN OCTOBER AT THE FOLLOWING TIMES AND PLACES :

1841	Topsham, Me.	'50	Providence, R. I.
'42	Buxton, Me.	'51	West Lebanon, Me.
'43	Great Falls, N. H.	'52	Portland, Me.
'44	Plainfield, N. Y.	'53	Fairport, N. Y.
'45	Lowell, Mass.	'54	Saco, Me.
'46	Buxton, Me.	'55	Dover, N. H.
'47	Sutton, Vt.	'56	Maineville, O.
'48	Gilford, N. H.	'57	Providence, R. I.
'49	Great Falls, N. H.		

THE ANNIVERSARY CONVENTION WAS ORGANIZED AT LAWRENCE, MASS., OCTOBER 13, 1858.

Meetings and Officers as follows :

<i>Time.</i>	<i>Place.</i>	<i>President.</i>	<i>Sec'y and Treas.</i>	<i>Preacher.</i>
1858	Lawrence, Mass.	Wm. Burr.	E. M. Tappan.	
'59	Lowell, Mass.	H. Quinby.	" "	A. N. McConoughey.
'60	Saco, Me.	Wm. Burr.	D. P. Harriman.	A. R. Bradbury.
'61	Sutton, Vt.	" "	" "	J. Woodman.
'62	Hillsdale, Mich.	" "	I. D. Stewart.	E. B. Fairfield.
'63	Lowell, Mass.	" "	" "	O. T. Moulton.
'64	Providence, R. I.	" "	" "	J. S. Burgess.
'65	Lewiston, Me.	" "	" "	G. H. Ball.
'66	Lawrence, Mass.	E. Knowlton.	" "	J. M. Bailey.
'67	Dover, N. H.	" "	" "	G. T. Day.
'68	Buffalo, N. Y.	C. O. Libby.	" "	James Calder.
'69	Lowell, Mass.	J. Mariner.	" "	Dexter Waterman.
'70	Augusta, Me.	E. Knowlton.	" "	D. W. C. Durgin.
'71	Hillsdale, Mich.	J. Mariner.	" "	S. D. Bates.
'72	Haverhill, Mass.	" "	" "	C. F. Penney.
'73	Farmington, N. H.	E. Knowlton.	" "	J. Mariner.
'74	Providence, R. I.	O. B. Cheney.	" "	O. E. Baker.
'75	Manchester, N. H.	" "	" "	W. H. Bowen.
'76	Saco, Me.	B. F. Hayes.	" "	J. A. Howe.
'77	Fairport, N. Y.	S. P. Morrill.	E. W. Ricker.	A. L. Houghton.
'78	Lyndon, Vt.	W. H. Bowen.	" "	P. W. Perry.
'79	Olneyville, R. I.	C. F. Penney.	" "	G. C. Waterman.
'80	Boston, Mass.	" "	" "	D. W. C. Durgin.
				[At Weirs.]

## FOREIGN MISSION SOCIETY.

### OFFICERS AND RECEIPTS.

<i>Yrs.</i>	<i>Presidents.</i>	<i>Rec. Sec.</i>	<i>Cor. Sec.</i>	<i>Treasurer.</i>	<i>Raised.</i>
1833	J. Buzzell,	H. Quinby,	D. P. Cilley,	I. N. San-	\$ 368.98
'34	"	"	"	" [born,	980.17
'35	"	"	"	"	1,305.30
'36	"	"	"	"	843.77
'37	"	"	E. Mack,	W. Burr.	1,459.79
'38	"	"	"	"	1,826.27
'39	"	"	"	"	2,641.71
'40	"	"	"	"	2,008.36
'41	"	"	"	"	3,137.32
'42	"	D. P. Cilley,	E. Hutchins,	"	3,550.42
'43	"	"	"	"	2,511.15
'44	"	"	"	"	2,122.84
'45	"	G. P. Ramsey,	"	"	3,425.89
'46	"	"	"	"	3,219.21
'47	E. Place,	"	"	"	3,544.00
'48	J. Woodman,	O. B. Cheney,	"	"	5,018.63
'49	"	"	"	"	2,992.20
'50	"	"	"	"	4,215.31
'51	A. Caverno,	"	"	"	4,958.14
'52	D. Waterman,	"	"	"	4,475.98
'53	"	F. Moulton,	"	"	6,245.93
'54	"	"	"	"	6,107.01
'55	"	"	"	"	4,174.23
'56	J. Stevens,	"	"	"	7,602.40
'57	"	"	"	"	3,048.26
'58	C. O. Libby,	D. P. Harriman,	"	"	4,012.55
'59	"	"	O. R. Bachelor	"	4,122.68
'60	"	"	"	"	6,012.77
'61	T. Stevens,	"	"	"	3,868.51
'62	"	"	C. O. Libby,	"	5,769.47
'63	"	"	"	"	5,068.86
'64	"	D.W.C.Durgin,	"	"	10,595.41
'65	"	"	"	"	12,662.43
'66	"	"	"	"	15,666.68
'67	"	"	"	"	14,630.66
'68	E. Knowlton,	"	"	O. Libby,	11,858.80
'69	"	"	"	"	9,480.17
'70	"	"	"	"	10,487.63
'71	"	"	"	"	11,167.86
'72	"	"	"	"	10,962.17
'73	"	"	"	"	15,778.98
'74	J. Rand,	C. S. Perkins,	"	"	14,996.05
'75	"	"	"	"	13,693.83
'76	"	"	J. L. Phillips,	N. Brooks,	8,024.34
'77	"	"	"	"	11,243.43
'78	"	P. W. Perry,	C. S. Perkins,	S. Curtis,	14,970.98
'79	"	A. C. Hogbin,	"	"	8,360.42
'80	"	O. B. Cheney,	"	"	14,794.54
					\$331,785.55

## FOREIGN MISSIONARIES.

<i>Name.</i>	<i>Sailed.</i>	<i>Re- tired.</i>	<i>Died.</i>
Eli Noyes, from Maine	Sept. 22, 1835	1841	Oct. 10, 1854
Clementine Pierce Noyes, N. H.	" "	"	
Jeremiah Phillips, N. Y.	" "	—	Dec. 9, 1879
Mary E. Bedee Phillips, N. H.	" "	—	Nov. 3, 1839
Mary Ann Grimsditch Phillips, India	" "	—	Aug. 16, 1840
O. R. Bachelor, Mass.	May 16, 1840	—	
Catherine E. Palmer Bachelor, "	" "	—	Jan. 20, 1845
Hannah Cummins (Mrs. J. Phillips), "	" "	—	
James C. Dow, Me.	Nov. 18, 1843	1848	
Hannah Bacon Dow, "	" "	—	
Sarah P. Merrill (Mrs. Bachelor), N. H.	Aug. 12, 1846	—	
Ruel Cooley, N. Y.	Aug. 8, 1849	1861	
Harriet Baldwin Cooley, "	" "	—	
Lavina Crawford, "	Oct. — 1850	—	
Benjamin B. Smith, N. H.	Aug. 19, 1852	—	Nov. 22, 1872
Dorcas Folsom Smith, C. E.	" "	—	
Henry Covill, Mich.	Sept. 5, 1854	1857	
E. C. B. Hallam, C. W.	Oct. 2, 1859	—	
Emily ——— Hallam, "	" "	—	Oct. 9, 1863
Arthur Miller, "	Aug. 22, 1859	—	— 1863
Priscilla Hallam Miller, "	" "	1868	
James L. Phillips,* India	Dec. — 1864	—	
Mary R. Sayles Phillips, R. I.	" "	—	
Julia E. Phillips* (Mrs. Burkholder), Mich.	" "	—	
Mrs. Hallam (second wife), "	" "	1866	
A. J. Marshall, Mich.	Sept. 10, 1873	—	
Emily Phillips* Marshall, "	" "	—	
Libbey Cilley, "	" "	1876	
R. D. Frost, Iowa	Mar. 18, 1874	"	
Richard M. Lawrence, Wis.	Oct. 17, 1874	—	
Susan R. Libby, N. H.	" "	"	June 24, 1878
Mary E. French, Mass.	" "	"	
Ida O. Phillips, Mich.	Oct. 20, 1877	—	
Thomas W. Burkholder, Pa.	Oct. 5, 1878	—	
Hattie P. Phillips,* Ill.	" "	—	
Frankie Millard (Mrs. Lawrence), Mich.	" "	—	
Jessie B. Hooper, N. B.	" "	—	
Milo J. Coldren, Mich.	Oct. 11, 1879	—	
Mary Bachelor (Zanana Teacher), India	" "	—	

\*These members of the Phillips family were born in India.

# HOME MISSION SOCIETY.

## OFFICERS AND RECEIPTS.

<i>Yrs.</i>	<i>President.</i>	<i>Rec. Sec.</i>	<i>Cor. Sec.</i>	<i>Treasurer.</i>	<i>Raised.</i>
1834	S. B. Dyer	A. Caverno	D. Marks	W. Burr	\$
35	"	"	W. Burr	"	209.98
36	"	"	E. Mack	"	723.73
37	"	"	"	"	1,166.00
38	"	"	"	"	871.07
39	J. M. Harper	J. Fullonton	S. Curtis	"	816.39
40	J. Woodman	J. C. Hill	"	"	164.89
41	S. Whitney	"	"	"	430.20
42	E. Hutchins	"	"	"	377.95
43	E. Place	R. Dunn	"	"	317.31
44	N. King	J. Fullonton	"	"	448.26
45	"	E. True	"	"	872.19
46	"	O. B. Cheney	"	"	2,271.14
47	J. M. Harper	D. S. Frost	"	"	829.93
48	J. L. Sinclair	"	"	"	2,102.55
49	"	N. Brooks	"	"	658.98
50	T. Perkins	"	"	"	1,449.97
51	"	"	"	"	3,059.13
52	"	"	"	"	1,265.59
53	"	P. S. Burbank	"	"	3,253.05
54	"	"	"	"	3,480.56
55	"	L. B. Tasker	"	"	4,025.51
56	E. Place	"	"	"	4,088.88
57	"	"	"	"	2,195.29
58	"	"	"	"	2,115.82
59	H. Quinby	"	"	"	1,845.46
60	"	"	"	"	2,323.64
61	"	"	"	"	3,072.24
62	"	"	"	"	2,916.93
63	"	"	"	"	5,576.78
64	J. L. Sinclair	"	"	"	6,928.77
65	J. Rand	"	"	"	13,847.15
66	"	J. J. Butler	"	S. Curtis	15,449.33
67	"	I. D. Stewart	"	"	19,114.38
68	J. L. Sinclair	J. Mariner	"	"	13,661.47
69	"	J. A. Lowell	G. H. Ball	"	10,783.14
70	"	S. Curtis	"	"	12,735.97
71	S. Curtis	I. D. Stewart	J. S. Burgess	"	8,302.64
72	"	"	A. H. Chase	"	6,822.76
73	"	L. B. Tasker	"	"	10,126.61
74	E. W. Page	"	"	"	9,151.61
75	"	J. A. Lowell	J. S. Burgess	"	7,654.56
76	"	"	"	"	5,135.51
77	"	E. W. Porter	A. L. Gerrish	"	5,614.21
78	"	G. F. Mosher	"	"	4,845.89
79	L. W. Anthony	"	"	"	5,634.34
80	"	"	"	"	6,321.10
					\$212,064.83

## HOME MISSIONARIES.

<i>Name.</i>	<i>Field of Labor.</i>	<i>Date.</i>	<i>Name.</i>	<i>Field of Labor.</i>	<i>Date.</i>
Abley, M. H.	Freedmen	*1864	Lord, John	Maine	'43
Andrus, A. C.	Ind. & Ill.	'38	Manning, J. S.	Freedmen	'65
Atwood, M.	Nova Scotia	'46	Morrell, A. H.	"	'67
Baker, Joel	Freedmen	'64	Neally, B. F.	N. Y. & Mich.	'35
Be'knap, P. W.*	Wis.	'48	Nickerson, S. S.	Freedmen	'63
Bixby, N. W.	Iowa	'46	Pierce, C.	"	'66
Brackett, N. C.	Freedmen	'64	Pinneo, J. R.	Penn.	'48
Carey, R. M.	Wis.	'42	Pitman, S. J.	Ohio	'35
Clark, S. M.	Freedmen	'66	Purinton, C.	Maine	'66
Cooley, R.	"	'65	Rice, A.	Freedmen	'65
Davis, I. G.	Nova Scotia	'46	Scott, Edward	"	'64
Davis, K. R.	"	'46	Sewall, C. M.	Ill.	'42
Dodge, Asa	Mich.	'38	Shaw, J. A.	Freedmen	'65
Donaldson, A.	Iowa	'53	Smith, C. H.	Wis.	'57
Dunjee, J. W.	Freedmen	'74	Smith, J. B.	Ca. Fugitives	'53
Dunn, Ransom	Ill. & Wis.	'54	Smith, S. F.	Wis. & Minn.	'49
Eaton, Wm. F.	Freedmen	'64	Star, D. S.	Wis.	'46
Fuller, S.	"	'64	Stevens, John	Maine	'37
Gifford, Henry	Iowa	'54	Stinson, R.	"	'42
Given, L.	Freedmen	'66	Stockman, E. A.	Freedmen	'65
Hamlin, W. B.	Ill.	'53	Tarbox, M. H.	Maine	'66
Harding, J. C.	Iowa	'53	Tasker, L. B.	Freedmen	'67
Harris, H. W.	Nova Scotia	'48	Taylor, T. O.	Ala.	'74
Hayden, W.	Minn.	'55	True, C.	Freedmen	'65
Henderson, M. C.	Nova Scotia	'42	Turner, Abel	Maine	'53
Holmes, D. G.	Ill.	'71	Wesscher, J. H.	Ill.	'54
Johnson, J.	Freedmen	'65	Woodman, J.	N. E. & N. Y.	'36
Jordan, C.	"	'65	Woodward, A. N.	Freedmen	'65
Julian, S. L.	Mich. & Ill.	'36	Young, Zebina	Vermont	'36
Knowlton, E.	Freedmen	'64			

\*The year service commenced.

## TEACHERS OF THE FREEDMEN,

EMPLOYED BY THE HOME MISSION SOCIETY.

Baker, Miss A.	*1866	Joy, Mr. Wellington	1865
Baker, Mrs. Adelia	'64	Johnson, Mrs. L. F.	'64
Baker, Miss Hattie A.	'64	Keyes, Mr. H.	'67
Beckwith, D.	'66	Keyes, Mrs. H.	'67
Brckett, Mrs. L. W.	'65	Keyes, Mr. H. E.	'67
Brckett, Miss L. E.	'68	Leavitt, Miss Ellen A.	'64
Buzzell, Miss A.	'65	Libby, Miss Phebe P.	'64
Cady, Mrs. H.	'65	Mains, Mrs. Climena	'65
Carroll, E. M.	'66	Manning, Miss D.	'65
Caudle, Miss E. M.	'65	Miller, Miss M. J.	'65
Church, Miss Abbie M.	'64	Nickerson, Mrs. Bofinda B.	'64
Clark, Mrs. M.	'66	Oliver, Miss E. S.	'66
Clemmer, Miss Fannie	'67	Piper, Mr. John W.	'66
Crockett, Miss Fannie	'66	Robinson, Mr. Jesse	'67
Deering, Miss E. E.	'67	Russell, Miss Sophie E.	'65
Dudley, Miss Annie S.	'65	Scott, Mrs. Mary A.	'64
Dunn, Mrs. Anna A.	'66	Shaw, Mrs. Annie M.	'64
Eaton, Mrs. Sarah D.	'64	Sheldon, Mr. M. L.	'64
Eveleth, Miss M. E.	'66	Sheldon, Mrs. A. F.	'64
Foster, Miss Sarah J.	'65	Smith, Mrs. Martha W. L.	'64
Fowler, R. M.	'66	Somes, Mrs. M. M.	'65
Fuller, Mrs. Lydia	'64	Storum, Mr. James	'68
Gillespie, Miss Sarah P.	'64	Stowers, Miss M. J.	'66
Gibbs, Miss S. L.	'65	Stuart, Miss Emily	'64
Gilmore, Miss L. A.	'66	Stuart, Miss Jennie	'64
Haight, Mrs. —.	'67	Stuart, Miss June	'64
Hargene, Miss S.	'67	Tolford, Mr. Philip C.	'64
Harper, Miss Zilpah R.	'64	Tuttle, E. A.	'66
Hathaway, Miss H.	'65	Watson, Mr. J. F.	'65
Healey, M. W.	'68	Weller, J.	'66
Holmes, Mr. John	'68	Whitten, Miss Emily J.	'67
Houghton, Mr. A. L.	'68	Wood, Mrs. Lucinda E.	'64
Jackson, Mrs. Sarah	'67	Woodward, Mrs. F. M.	'65
Jones, Mr.	'67	Wright, Miss Anna	'65

\*Date when service commenced.

# CHURCHES ASSISTED

BY THE HOME MISSION SOCIETY.

## MAINE.

	<i>Date.</i>	<i>Yrs.*</i>		<i>Date.</i>	<i>Yrs.*</i>
Athens	1869	2	Lisbon	'61	6
Augusta	'50	9	Madison	'66	2
Auburn	'61	5	Mechanic's Falls	'60	2
Bangor	'49	13	Milo	'52	1
Bath, 2nd	'45	4	New Gloucester	'67	3
Bath, North St.	'70	1	Newport	'68	2
Bethel	'72	3	North Berwick	'49	2
Biddeford	'51	1	North Parsonsfield	'49	6
Brunswick	'66	4	Patten	'73	2
China	'55	2	Portland	'43	2
Cornishville	'53	2	Richmond	'68	1
Dalton	'70	1	Rockland	'52	4
Dexter	'69	3	Sabattisville	'52	6
Dover	'51	5	Saco	'49	1
East Dixfield	'68	3	Shapleigh	'67	2
Exeter	'70	1	South Berwick	'50	8
Farmington	'60	5	South Buxton	'68	2
Hallowell	'47	7	Standish	'51	1
Harrison	'71	2	Steep Falls	'52	6
Houlton	'67	5	Unity	'73	4
Kendall's Mills	'63	2	Unity and Thorndike	'53	2
Leeds	'63	3	Wayne	'65	2
Lewiston	'48	3	Winnegance	'67	1
"    Pine St.	'71	5			

## NEW HAMPSHIRE.

Concord	'45	8	Manchester, Pine St.	'67	1
East Rochester	'66	2	Meredith Village	'54	9
"    Tilton	'67	5	Milton	'62	5
"    Washington	'74	1	Moultonboro'	'74	2
Farmington	'54	4	New Durham	'66	3
Franklin	'71	6	North Weare	'70	2
Gonic	'72	3	Ossipee Corner	'71	1
Lancaster	'79	4	Portsmouth	'52	16
Lee	'65		Raymond	'49	1
Littleton	'71	3	Rochester	'74	4
Manchester, Mer. St.	'74	4	Wilnot Flat	'69	3

## VERMONT.

Newport	'71	1	Plymouth	'69	2
North Danville	'68	3	South Barton	'73	1

\*The number of years assisted may not be exact in every case, nor the date when appropriation commenced.



## *Churches Assisted.*

South Wheelock	'70	1	West Derby	'63	6
St. Johnsbury	'70	10	Westmore	'69	2
West Charleston	'68	2	Wheelock	'50	1

### MASSACHUSETTS.

Amesbury	'50	12	Lynn	'46	8
Boston	'44	7	Natick	'70	1
Fall River	'50	2	Roxbury	'52	1
Haverhill	'59	4	South Boston	'50	3
Lawrence	'46	20	Taunton	'61	7

### RHODE ISLAND.

Carolina Mills	'53	4	Providence, Greenwich	'71	3
Newport	'43	1	" Park St. [St.	'63	13
New Shoreham	'75	2	" Pond St.	'73	4
Pawtucket	'66	2	Warren	'65	3
Pawtuxet	'49	1			

### CONNECTICUT.

Danielsonville	'53	5	Westford	'76	1
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### NEW YORK.

Brockport	'51	1	New York	'49	16
Buffalo	'35	14	Norwich	'69	4
Caroline Cen.	'72	2	Phoenix	'51	4
Ellensburg	'73	2	Rochester	'45	11
Elmira	'71	2	Three Mile Bay	'47	4
Lowville	'61	5	Utica	'47	1
Marilla	'73	2			

### NEW JERSEY.

South Vineland	'67	1	Elwood	'73	2
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### PENNSYLVANIA.

Bellevorn	'64	1	Jefferson	'63	3
Harrisburg	'70	2			

### OHIO.

Albany	'57	2	Macedonia	'56	4
Cleveland	'43	6	Medina	'51	1
East Liberty	'65	1	Middleport	'66	1
Lodomillo and Delhi	'52	3	Springfield	'79	2

### INDIANA.

Evansville	'33	2	Washington	'72	1
Ridgeville	'69	2			

## Churches Assisted.

MICHIGAN.					
Burlington	'73	4	Jackson	'49	9
Capac	'75	2	Lansing	'49	6
Decatur	'39	1	Northport	'69	2
Grand Ledge	'75	2	Osseo	'74	2
Hillsdale	'55	4	Town 4	'36	1
Howard	'36	4	Volina	'33	2
Hudson	'54	5			
ILLINOIS.					
Blackberry Station	'57	3	Kewanee	'66	3
Cairo	'74	4	Livingston	'43	1
Chicago	'65	7	Mendota	'70	2
Dover	'44	1	McHenry	'67	1
Elgin	'42	6	Mound City	'74	3
Fairbury	'71	1	Pine Creek	'39	1
French Grove	'41	1	Quincy	'43	2
Hamilton	'64	2	Warren	'56	2
WISCONSIN.					
Berlin	'61	10	Racine	'51	5
Fon-du-lac	'51	4	Richland	'66	7
Johnstown	'43	1	Waupun	'57	6
Pike Grove	'47	1			
MINNESOTA.					
Minneapolis	'55	9	S. Anthony	'51	3
IOWA.					
Clay	'67	1	Sac City	'75	1
Mitchell	'64	1	Waterloo	'67	7
Postville	'74				
MISSOURI.					
Kirkville	'67	1			
VIRGINIA.					
Richmond	'74	2			
LOUISIANA.					
New Orleans	'73	3			

*Note.* Here are one hundred and seventy-one churches; a greater number has doubtless been assisted by the sixty missionaries and all the Q. M. and Y. M. appropriations, so that the entire number aided may be estimated at *three hundred and fifty.*

## EDUCATION SOCIETY.

### OFFICERS AND RECEIPTS.

<i>Yrs.</i>	<i>President.</i>	<i>Rec. Sec.</i>	<i>Cor. Sec.</i>	<i>Treasurer.</i>	<i>Raised.</i>
1840	S. Whitney	S. Curtis	J. J. Butler	J. M. Harper	\$
41	"	"	"	W. Burr	572.98
42	"	"	P. S. Burbank	"	496.61
43	M. Cheney	"	"	"	299.55
44	J. Chaney	D. S. Heffron	"	"	243.00
45	"	"	"	"	570.92
46	"	A. K. Moulton	"	"	1,257.40
47	"	D. S. Frost	"	"	374.40
48	E. Hutchins	"	E. B. Fairfield	"	5,142.85
49	"	"	O. B. Cheney	"	935.97
50	"	I. D. Stewart	"	"	3,597.21
51	"	"	"	"	2,314.75
52	"	A. R. Bradbury	"	"	1,203.76
53	P. S. Burbank	"	"	"	1,247.38
54	"	"	"	"	2,823.55
55	"	"	"	"	1,239.45
56	H. Quinby	"	"	"	1,790.05
57	"	"	"	"	1,093.47
58	"	I. D. Stewart	"	"	1,479.90
59	T. Perkins	"	"	"	1,216.64
60	P. S. Burbank	J. Runnells	I. D. Stewart	"	1,505.78
61	"	"	A. K. Moulton	"	1,479.70
62	"	"	"	"	692.76
63	"	"	"	"	2,030.17
64	D. M. Graham	"	"	S. Curtis	2,048.35
65	"	"	"	"	3,299.01
66	"	"	"	"	1,250.00
67	O. B. Cheney	"	"	"	4,972.71
68	"	"	W. H. Bowen	"	4,000.00
69	"	"	"	"	3,083.59
70	G. T. Day	D. W. C. Durgin	"	"	504.21
71	"	"	"	"	1,629.27
72	"	"	"	"	592.54
73	"	"	"	"	739.44
74	"	G. C. Waterman	"	"	414.30
75	W. H. Bowen	"	E. N. Fernald	"	1,924.86
76	"	"	"	"	2,399.74
77	"	"	"	"	1,417.43
78	"	"	"	"	1,998.69
79	"	C. A. Bickford	"	"	2,188.71
80	"	"	Arthur Given	"	2,115.39
Jotham Parsons's Donations and Legacy					15,000.00
Total Receipts*					\$83,723.55

\*These figures do not include the interest money from the invested funds, which has been between three and four thousand dollars annually for many years.

## LITERARY INSTITUTIONS.

<i>Name.</i>	<i>Incorporated.</i>	<i>No. Buildings.</i>	<i>Value of Buildings, †</i>	<i>Net Endowment.</i>	<i>Vols. in Library.</i>	<i>No. Teachers.</i>	<i>Pres. No. Students.</i>	<i>Whole No. Diff. Students, †</i>	<i>No. Graduates †</i>
Atwood Institute	1850	1	1,500			1	22	3,000	
Bates College	1863	6	100,000	134,000	7,800	10	140	260	209
Cheshire Academy*	1858	1							
Gauga Seminary*	1844	1							
Green Mountain Seminary	1862	1	20,000		300	2	38	1,000	3
Hillsdale College	1855	5	75,000	140,000	7,000	20	438	7,500	450
Lyndon Institute	1869	1	25,000	2,000	280	3	60	743	22
Maine Central Institute	1866	1	30,000		300	5	110	2,200	145
Maine State Seminary*	1855								
Michigan Central College*	1844	2						700	
New Hampton Institution	1853	6	30,000	6,000	4,000	10		7,000	400
Nichols Latin School	1	1			200	3	69	1,000	340
Parsonsfield Seminary	1832	2	1,000		100	3	112	1,500	
Pike Seminary	1856	1	11,000	20,000	450	5	95	1,500	75
Ridgeville College	1867	1	30,000	27,500	200	5	110	1,200	9
Rio Grande College	1875	2	32,000		200	4	46	269	15
Rochester Seminary	1871	1				2	41	500	10
Smithville Seminary †	1840	3						4,000	
Storer College	1869	6	40,000	13,800	3,000	8	200	800	62
Strafford Academy	1834	1	2,000	5,000	100	2	50	1,200	
West Virginia College	1868	1	15,000		600	2	38	250	
Whitestown Seminary †	1844	4	48,000		1,328	8	136	10,000	400
Wilton Collegiate Institute †	1860	1							

\* Discontinued.

† No longer Denominational.

‡ Estimated.

## SUNDAY-SCHOOL UNION.

<i>Yrs.</i>	<i>President.</i>	<i>Rec. Sec.</i>	<i>Cor. Sec.</i>	<i>Treasurer.</i>
1836	S. Runnells	E. Mack	E. Mack	Wm. Burr
37	"	J. J. Butler	J. J. Butler	"
38	J. Keser	J. Fullonton	J. Fullonton	"
39	"	"	"	"
40	E. Hutchins	"	"	"
41	"	"	"	"
42	J. L. Sinclair	"	"	"
43	"	"	"	"
44	A. Caverno	J. L. Sinclair	J. L. Sinclair	"
45	S. Whitney	"	"	"
46	E. Place	"	"	"
47	"	E. B. Fairfield	E. B. Fairfield	"
48	"	"	"	"
49	"	J. Fullonton	J. Fullonton	"
50	E. Knowlton	"	"	"
51	"	"	"	"
52	"	"	"	"
53	"	"	"	"
54	H. Quinby	G. T. Day	G. T. Day	"
55	E. Hutchins	"	"	"
56	G. H. Ball	"	"	"
57	D. P. Cilley	M. J. Steere	M. J. Steere	"
58	J. H. Locke	"	M. C. Morse	"
59	"	"	"	"
60	"	"	"	"
61	J. S. Burgess	S. N. Tufts	S. N. Tufts	"
62	B. F. Hayes	"	"	"
63	"	"	"	"
64	A. H. Morrell	H. Whitcher	H. Whitcher	"
65	E. Manson	"	"	"
66	"	"	"	"
67	J. A. Lowell	E. G. Chaddock	E. G. Chaddock	"
68	"	L. R. Burlin-	L. R. Burlin-	"
69	"	" [game	" [game	L.R. Burlin-
70	"	"	E. W. Page	" [game
71	R. P. Perry	"	"	"
72	"	"	"	D. Lothrop
73	"	I. D. Stewart	"	"
74	"	G. C. Waterman	"	"
75	"	H. F. Wood	"	"
76	"	L. L. Harmon	"	"
77	E. W. Porter	"	"	"
78	"	"	"	"
79	"	"	"	"
80	"	"	H. F. Wood	"

## TEMPERANCE SOCIETY.

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A TEMPERANCE CONVENTION WAS HELD IN CONNECTION WITH  
THE ANNIVERSARIES, COMMENCING IN 1866, WITH OFFICERS  
AS FOLLOWS :

1866	J. Calder, <i>President.</i>	C. S. Perkins, <i>Secretary.</i>
'67	M. Phillips,     "	W. M. Jenkins,   "
'68	"             "	"             "
'69	"             "	"             "
'70	J. Rand,       "	E. N. Fernald,   "

THE TEMPERANCE SOCIETY WAS ORGANIZED AT HILLSDALE.  
MICH., OCT. 11, 1871, AND ITS OFFICERS HAVE BEEN AS  
FOLLOWS :

	<i>President.</i>	<i>Secretary, Rec. &amp; Cor.</i>	<i>Treasurer.</i>
1871	M. Phillips.	A. P. Tracy.	J. A. Howe.
'72	D. Boyd.	"	L. W. Anthony.
'73	"	"	"
'74	"	"	"
'75	"	"	"
'76	"	"	"
'77	A. L. Gerrish.	G. S. Ricker.	A. A. Harrington.
'78	"	H. F. Wood.	"
'79	"	"	"
'80	"	"	"

## ANTI-SLAVERY SOCIETY,

ORGANIZED AT SUGAR HILL, LISBON, N. H., JUNE 8, 1843.

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

## WOMAN'S MISSIONARY SOCIETY.

### OFFICERS AND RECEIPTS.

This Society was organized at Sandwich, N. H., June 12, 1873.

Mrs. L. R. Burlingame has been President from the date of its organization, and

Miss L. A. DeMeritte has been Treasurer.

<i>Yrs.</i>	<i>Rec. Sec.</i>	<i>Cor. Sec.</i>	<i>Home Sec.</i>	<i>Receipts.</i>
1873	Mrs. M. W. L.	Mrs. B. F. Hayes	Mrs. L. Jordan	\$ 538.40
'74	" [Smith	Mrs. J. A. Lowell	"	667.59
'75	"	"	Miss L. A. De	1,108.25
'76	"	"	" [Meritte	1,269.64
'77	"	"	"	1,798.03
'78	"	"	"	3,691.58
'79	Miss S. A. Per-	"	Mrs. E. D. Jordan	3,126.22
'80	" [kins	"	Mrs. B. F. Hayes	3,550.97
Total				\$15,750.68

### MISSIONARIES AND TEACHERS.

<i>Name.</i>	<i>Service Began.</i>	<i>Field of Labor.</i>	<i>Died.</i>
Susan R. Libby,	from N. H. Oct. 17, 1874	Balasure, India	June 24, 1878
Lura Brackett,	Me. " 1, 1876	Harper's Ferry	
Mary Bachelar,	India " 1, 1876	Midnapore, India	
Ida Phillips,	Mich. " 20, 1877	Balasure, India	
Hattie Phillips,	Ill. " 5, 1878	Midnapore, India	
Coralie Franklin	W. Va. " 1, 1880	Harper's Ferry	

The Society employs about thirty-five Zenana Teachers.



## PUBLICATIONS

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### BOOKS.

<i>Name.</i>	<i>Author.</i>	<i>Date of Issue.</i>	<i>Pages.</i>
Allen's Two Mites	Henry Allen	1784	250
Andy Luttrell	Print. Estab. & Loth.	'69	375
Appeal to Conscience	A Freewill Baptist	1843	108
Aunt Mattie	P. E. & L.	'69	380
Benevolent Enterprises	J. J. Butler	'40	175
Biographies (Names Alphabetically ar- ranged)	P. E. & L.	'70	280
Bad Boy	"	'70	280
Bad Girl	"	'70	280
Barrett S. H., Biography	Himself	'72	396
Birthday Present	P. E. & L.	'69	370
Bright Days	"	'69	257
Book of Worship	P. E.	'69	528
Bowles Charles, Biography	J. W. Lewis	'52	288
Boy's Heaven	P. E. & L.	'68	165
Brother and Sister	"	'69	215
Building Stone	"	'70	240
Burr William, Biography	J. M. Brewster	'71	208
Butler's Commentary, 2 vols.	J. J. Butler	'70	495
Butler's Theology	"	'61	456
Buzzell's Hymn Book	John Buzzell	'23	348
Centennial Minutes of R. I.	J. M. Brewster	'80	60
Centennial Record	P. E.	'81	265
Cheney Martin, Life of	G. T. Day	'53	471
Choralist	"	'59	248
Christ Child	P. E. & L.	'68	160
Christian Melody	A Committee	'32	608
Christian Baptism	G. H. Ball	'60	85
Church Member's Book	A. Turner	'47	192
Church Records	I. D. Stewart	'76	252
Close and Open Communion	C. Kennedy	'68	175
Colby John, Life of	Himself	'16	318
Daisy Seymour	P. E. & L.	'70	250
Day G. T., Memoirs of	W. H. Bowen	'76	431
Divine Origin of Christianity	J. G. Pike	'37	227
Doctrinal Views	P. E.	'80	44
Doctrine and Life (Sermons)	23 Authors	'80	287

## *Publications.*

Elsa	A. M. Hogbin	1879
Eminent Preachers	S. H. Barrett	'74 304
Evenings with the Children	P. E. & L.	'70 300
Facts and Reflections	Mrs. V. G. Ramsey	'48 174
Free Communionist	Four Authors	'41 214
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Glencoe Parsonage	"	'70 256
Golden Sheaf	Mrs. H. C. Phillips	'80 113
Good Boy	P. E. & L.	'70 246
Good Girl	"	'70 246
Good Little Mittie	"	'68 160
Guide to the Lord's Supper	G. H. Ball	'52 142
Guide to the Savior	A. Sutton	'59 131
Hester's Happy Summer	P. E. & L.	'70 250
Hindu Mythology	E. Noyes	'48 92
Hinduism and Christianity in India	O. R. Bachelor	'58 216
Hints for Living	P. E. & L.	'70 160
History of Freewill Baptists, vol. 1	I. D. Stewart	'62 479
Hebrew Reader	E. Noyes	'46 204
Jackson Daniel, Life of	Himself	'59 214
Jamie and Jennie	P. E. & L.	'68 157
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Judge's Sons	P. E. & L.	'70 360
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Lessons for Every Sunday in the Year	G. H. Ball	'68 163
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Manual on the Trinity	M. W. Alford	'42 120
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Master and Pupil	P. E. & L.	'69 351
May Belle	"	'69 452
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Ministers' Manual	I. D. Stewart	'77 85
Minutes of Gen. Conference	S. Curtis and I. D.	'59 444
Much Fruit	P. E. & L. [Stewart	'70 300
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Piety in Humble Life	Betsy Carroll	1871	84
Pocket Guide to Knowledge	J. W. Barker	'57	112
Precious Words (S. S. Ques.)	M. L. Clark	'72	135
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Question Books (See Titles)			
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Randall Benjamin, Life of	J. Buzzell	'27	308
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Review of Butler's Letters	H. Quinby	'32	160
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Youthful Christian	J. Burns	'44	225
Zion's Harp	P. E.	'44	144

*Publications.*

SERMONS.

<i>Title.</i>	<i>Author.</i>	<i>Date.</i>
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Apostolic Succession	Eli Noyes	'51
Appeal to the Young	M. J. Steere	
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What is it to Preach the Gospel	"	'51

### MISCELLANY.

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Address to Farmington Q. M.	Joshua Randall	'35
" at Whitestown Sem.	Geo. T. Day	'46
Amateur, Amph. Soc. (Sev. Nos.)		
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Henry Hobbs,* Me.,	1826	6	Henry Hobbs,* Me.,	1832	1
Jona. Woodman, N. H.,	"	2	Samuel Beede,* N. H.,	"	2
John Buzzell,* Me.,	"	6	Wm. Burr,* N. H.,	"	3
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	<i>Total</i>			<i>Total</i>	
	<i>Yrs.</i>			<i>Yrs.</i>	
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SILAS CURTIS, N. H.,	"		A. B. Bullock,* N. Y.,	"	6
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Samuel Burbank,*		7	7	William Burr,*	1829	3
Samuel Beede,*		1833	1	David Marks,*	1832	3
William Burr,*		1834	32	William Burr,*	1835	31
George T. Day,*		1866	9	Silas Curtis,	1866	1
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				I. D. Stewart,	1873	

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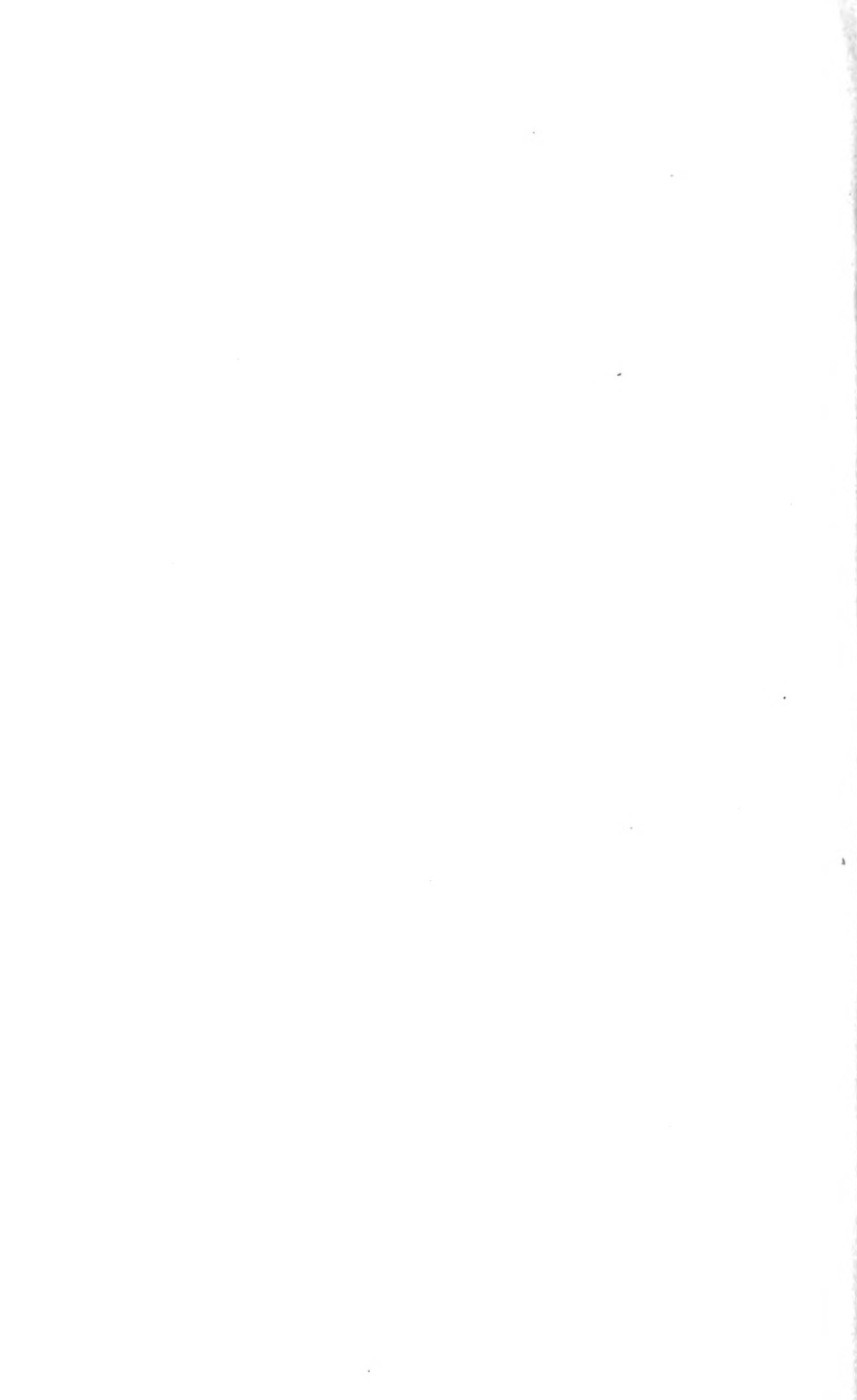
### EDITORS OF THE LITTLE STAR.

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Published at Providence, R. I.		
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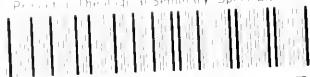


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The centennial record of Freewill

Presented to the General Synod of the Free Will Baptist Church



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