

The Baptist History Series

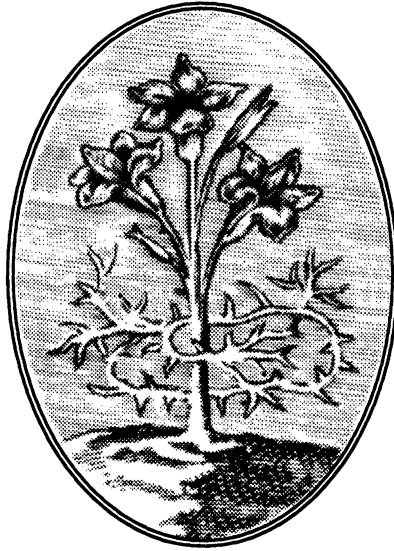
Number 13



The Baptist Encyclopaedia

Volume 3 of 3

William Cathcart



Sicut lilium inter spinas sic amica mea inter filias

On The Cover: We use the symbol of the “lily among the thorns” from Song of Solomon 2:2 to represent the Baptist History Series. The Latin, *Sicut lilium inter spinas sic amica mea inter filias*, translates, “As the lily among thorns, so is my love among the daughters.”

THE
BAPTIST ENCYCLOPAEDIA.

Volume 3 of 3



WILLIAM CATHCART, D.D.

1826-1908

THE
BAPTIST ENCYCLOPAEDIA.
A DICTIONARY
OF
THE DOCTRINES, ORDINANCES, USAGES, CONFESSIONS OF FAITH,
SUFFERINGS, LABORS, AND SUCCESSES, AND OF THE
GENERAL HISTORY OF THE
BAPTIST DENOMINATION IN ALL LANDS.

WITH
NUMEROUS BIOGRAPHICAL SKETCHES OF DISTINGUISHED AMERICAN
AND FOREIGN BAPTISTS, AND A SUPPLEMENT.

EDITED BY
WILLIAM CATHCART, D.D.,
AUTHOR OF "THE PAPAL SYSTEM," "THE BAPTISTS AND THE AMERICAN REVOLUTION,"
AND "THE BAPTISM OF THE AGES."



WITH MANY ILLUSTRATIONS



PHILADELPHIA:
LOUIS H. EVERTS.
1881



The Baptist Standard Bearer, Inc.

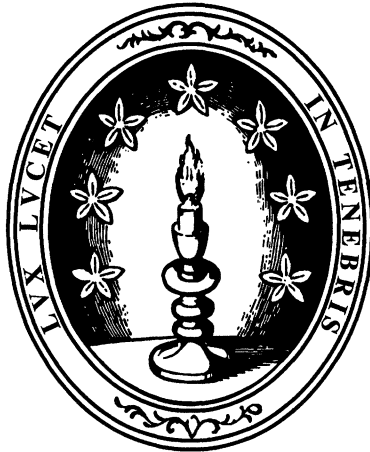
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Thou hast given a *standard* to them that fear thee;
that it may be displayed because of the truth.
-- *Psalms 60:4*

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by*

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THE WALDENSIAN EMBLEM

lux lucet in tenebris

“The Light Shineth in the Darkness”

ISBN #1-57978-911-0

THE BAPTIST ENCYCLOPAEDIA

and in 1852 preached to U. S. troops and to the Indians and Mexicans; organized churches, located missionaries, and established schools, explored adjacent Territories, and laid foundations for mission work. Returning East, he labored for the Home Mission and the American and Foreign Bible Societies, and settled for a time in Virginia, near Washington; built the Falls Baptist church, and helped others in revivals. During the war he served the U. S. government at Washington, in the field, and in hospitals; was taken prisoner, and exchanged for Dr. Broaddus, of Fredericksburg, Va. Assisted to establish the Territorial government of Arizona, and held positions of great pecuniary trust, under direction of the U. S. treasurer. Visited California in 1864. In 1865 settled at Hannibal, Mo., and soon after was engaged in many revivals as an evangelist. His labors have been greatly blessed in Eastern cities and many of the larger towns of the country. He has baptized nearly 1000, and led thousands more to Christ, who were baptized by others. While in New Mexico he was captured by Indians, and threatened with death by fire, but was graciously saved. He is now pastor at Virginia City, Nev.

Read, Rev. Isaiah W., was born at Frankfort, Ky., May 25, 1848; baptized Dec. 2, 1866. He was ordained at Roanoke, Ill., June 10, 1873, and became pastor of the Baptist church of that place. He afterwards had charge of the Baptist churches in Kingsbury and Elkhart, Ind. He graduated from the Baptist Theological Seminary in Chicago, May 8, 1879, receiving the degree of B.D. He had previously accepted a position under the American Baptist Publication Society as their general missionary in Nebraska and Dakota. Efficient and valuable work has been already done by him in this new field.

Read, Rev. James C., was born at Frankfort, Ky., April 18, 1845. Mr. Read spent two years and eight months in the Union service during the war. He was baptized Dec. 2, 1866; educated at Shurtleff College, Upper Alton, Ill., and the Baptist Theological Seminary in Chicago. He labored with the Baptist churches in Fairbury, Washington, and Metamora, Ill., and in Westville, Ind. He removed to Nebraska in 1879, and became pastor of the Baptist churches at Tecumseh and Sterling, in which field his toils have been incessant and his labors greatly blessed. He is at the present time engaged in building a church edifice in Tecumseh.

Read, Rev. John C. H., was born at Frankfort, Ky., May 5, 1857; baptized in 1866; ordained at Roanoke, Ill., Dec. 30, 1875, from which he removed to Edwardsburg, Mich. In 1879 he accepted a call from the Baptist church in Blair, Neb., where he has met with much success.

Blessed are the parents who have given to the cause of Christ four efficient and faithful ministers, men who are deeply interested in all questions pertaining to the progress of the church and the denomination, not alone in their immediate fields, but also in the State and throughout the world.

Read, Rev. Wm. E., was born in Missouri, Feb. 4, 1845; removed with his parents to California in 1852; was converted, and joined the Methodists in 1855. In 1862 he was appointed to take charge of the Carson Valley Circuit, Nevada Territory. During the war he was three years in the U. S. army. At its close he continued in the Methodist ministry, and was located in California, at Cache Creek, Rio Vista, Capey, and Colusa. In 1873 he joined the Baptist church at Newville; was licensed, and ordained in 1875; labored as a missionary of the Sacramento River Association; traveled and preached in the mountain regions and mining camps; organized Sunday-schools, and preached to feeble churches. He has been for three years clerk of the Sacramento River Association, and in 1880 was enrolling clerk of the California Legislature. Conscientious, finely educated, easy in public address, and logical in preaching, he is held in high esteem, and is known as an earnest and successful advocate of the ordinances and faith of the Baptists.

Reding, Rev. Charles W., was born in Portsmouth, N. H., Sept. 21, 1811, and was a graduate of Brown University in the class of 1837, and of the Newton Theological Institution in the class of 1840. He was ordained as pastor of the church in West Townsend, Mass., May 12, 1841, where he remained for three years, and then removed to Yarmouth, Me., where he was pastor also for another three years. From Yarmouth he went to the Second church in Beverly, Mass., where he continued until 1856, and then removed to Manchester, where he was pastor five years; then two years at Beverly, with his former church; then at Webster, from 1863 to 1869; and then at Milford, for two years. Since 1874 Mr. Reding has resided at Beverly, and has supplied the church which he formerly served since 1874.

Reding, Rev. Joseph, a distinguished pioneer preacher in the South and West, was born in Fauquier Co., Va., about 1750. He was converted under the ministry of the eloquent William Marshall, and baptized in 1771. He commenced preaching immediately, and with such success that a large number of people were converted. In 1772 he removed to South Carolina. The next year he returned to his old home, where he was ordained at Happy Creek church. Soon after this he located in Hampshire County, where he founded several churches, there being no other preacher in the

county. In 1779 he started with his family to Kentucky. His boat was wrecked, and he did not reach the present site of Louisville until the following April. In a short time after he landed one of his children died. The Indians were so troublesome that he could preach but little, and in the fall he returned to Virginia. In 1784 he again removed to South Carolina, where he traveled and preached extensively, occasionally supplying the pulpit in Charleston, before Dr. Furman took charge of it. In the fall of 1789 he settled in Scott Co., Ky. He preached there with the same zeal and constancy that he had exercised elsewhere, and became the most popular preacher in the new settlements. He was called to the care of Great Crossing church, to which he preached with great success sixteen years. During the years 1800 and 1801 he baptized 361 persons into the fellowship of the Great Crossing church. In 1810 he took charge of Dry Run church, which he had formed in Scott County. Here he remained until his death, which occurred in December, 1815.

Reed, N. A., D.D., was born in Lynn, Mass., Jan. 20, 1815. He was early ambitious for an education, and availed himself, with that view, of such opportunities as offered during intervals of labor on the farm or in the store, for private study. In 1832, in a revival at Andover, he was converted. Though educated as a Congregationalist, the study of the Greek New Testament made him a Baptist. He was baptized in 1833 into the fellowship of the Andover Baptist church. Deciding to enter the ministry, he studied at Brown University, graduating in 1838, and was ordained at Wakefield, R. I., soon after. His successful pastorates have been at Wakefield, Suffield, Conn., Bedford and Franklin-dale, N. Y., Winchester, Mass., near Boston, Wakefield a second time, Bristol, R. I., Middletown, N. Y., Zanesville, O., Grand Rapids, Mich., Hamilton, O., Muscatine, Iowa, Centralia, Ill., and the present one at Amboy, in the same State. At these important points his work has always been fruitful in conversions and additions to the churches, while the influence of his public ministry has been ever promotive of harmony and the spirit of church enterprise.

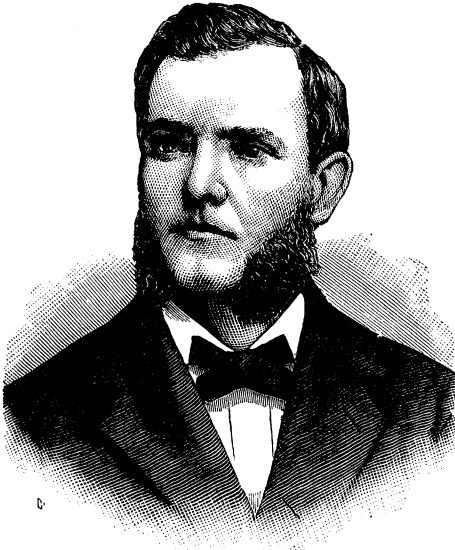
Rees, Rev. Cyrus William, A.M., was born in Guernsey Co., O., Jan. 2, 1828; son of Rev. Wm. Rees, who did so much for missions and education in Indiana; has two brothers in the Baptist ministry, Rev. Eli Rees, of California, and Rev. Jonathan H. Rees, of Texas. In early life he studied for the medical profession. At eighteen he was converted, and baptized by his father at Delphi, Ind. Studied at Franklin and Kalamazoo Colleges, graduating at Kalamazoo in 1855. Offered himself as a foreign missionary, and was accepted by the board at Boston, but the \$60,000 debt prevented

the Union from sending him. In 1855 he settled as pastor of the Mount Clemens and Macomb churches, Mich., and was ordained November 15, precious revivals attending his work at both churches. In 1856 he settled at Fort Wayne, built a meeting-house, and baptized sixty. Losing his voice, he removed to Texas. In 1859 he removed to California, regained his voice, settled at Petaluma, and built a meeting-house costing \$1500; removed to Nevada in 1861; was the first Baptist preacher at Carson, Virginia City, Silver City, Dayton, and Fort Churchill, and school superintendent for Lyon County. Until 1869 he labored in Nevada and Eastern California, and organized more new churches than any other pastor or missionary on the Pacific coast. He has labored at Sacramento and Red Bluff in California, built new meeting-houses, organized the Eastern Association in 1873; moved to Oregon in 1876; was pastor at Eugene City, the seat of the State University; is now pastor at the Dalles; has baptized 300 converts. He is author of a "Chronological Historical Chart" of the leading events of the world; also author of a similar "History of the American Civil War," a "Baptist Chronological History from the Days of Christ," and now has a work nearly ready for the press, containing nearly four hundred Pedobaptist concessions to Baptist principles, arranged denominationally. He is a good preacher and lecturer on reformatory subjects, and a number of his discourses on special subjects have been published.

Rees, Rev. Eli, eldest son of Rev. Wm. Rees, was born in Ohio, Jan. 11, 1821. Two of his brothers are Baptist ministers, C. W. Rees, of Oregon, and Jonathan H. Rees, of Texas. Educated at Denison University, O.; ordained as pastor at Huntington, Ind., Jan. 16, 1848. After two years he became general agent of the Indiana State Association, and did much to arouse a mission spirit; organized and served the Brookville church, baptizing many converts, until 1854, when health required him to go to the warmer climate of Texas, where he taught and preached; was president of the Margaret Houston Female College; held protracted meetings, baptized many converts; and in 1859 crossed the plains to California, preaching on the journey. During twenty years he has given himself to mission work, laboring almost alone in the San Joaquin Valley, raising up several Baptist churches, and training them for future pastors. He is the inventor of a patent which promises fine pecuniary returns, which he has dedicated to home and foreign missions, and the endowment of a Baptist paper on the Pacific coast. His residence is Merced, Cal.

Rees, Rev. George Evans, was born near Haverford-West, South Wales, in the year 1845;

was baptized at Pembroke Dock in the eighteenth year of his age; studied at Bristol College, England, under the presidency of Rev. F. W. Gotch, LL.D.; settled in his first pastorate at Truro, Cornwall, England, and remained more than three years and a half. He came to the United States in June, 1872, and soon after accepted a call to the Taber-



REV. GEORGE EVANS REES.

nacle church, Philadelphia, in which field of labor he still continues in the esteem and co-operation of a large and influential membership. He is also connected with the boards of management in city and State mission work. Mr. Rees is a man of genial temperament and robust intellect, and a preacher whose words are spoken with great clearness and force. The blessing of God has rested upon his labors in an unusual measure.

Reese, Rev. Joseph, was born in Delaware in 1736. His father came to South Carolina during his childhood. He was for many years pastor of the Congaree church. He was, in a great measure, instrumental in the revival from which the noted church, High Hills of Santee, sprang. The people of the vicinity had been singularly careless about religion, until their interest was awakened by Mr. Reese, and greatly increased by Dr. Furman.

He was in feeble health for years before his death. "His last attendance at church was about twelve months before his decease, at which time, in great pain and weakness, he administered the Lord's Supper."

Reeves, Rev. James, was born in Wilkes Co., Ga., in 1783, and died in Carroll County,

April 6, 1858, in the seventy-fifth year of his age. He was most decidedly a praying man and a student of the Bible. From his entrance into the ministry he was devoted to its sacred duties, and gloried in being a pioneer preacher. He removed successively to Jasper, Butts, and Troup Counties, following the tide of immigration, and with John Wood and other zealous ministers planted the cross in what was then, comparatively speaking, a wilderness. Preaching in log cabins and under temporary arbors, they supplied the people with Bibles and tracts, and established Sunday-schools and temperance societies. Some of the most flourishing churches in Troup and the adjoining counties were established by Reeves and his coadjutors. In those days the anti-mission war raged, and John Reeves was one of the firmest defenders of missions. He was benevolent and exceedingly punctual, and no one enjoyed more the confidence of those who knew him. To the very last he was faithful and devoted, old age neither dampening his ardor nor restraining his zeal, and death found him "as a shock of corn fully ripe."

Reeves, Rev. Jeremiah, Sr., was born in Halifax Co., N. C.; brought up in the Episcopal Church; his painstaking in the acquisition of knowledge gained him the office of clerk, whose business it was to assist the rector in public service; but upon hearing the Baptists preach he entered into their views with all his heart. This was a source of deep mortification to his father, who remarked, "Jerry, I am the more astonished at you, seeing you have labored through so many difficulties to inform your mind, and have obtained more knowledge than the rest of the family, that you should now turn fool and follow after these babblers." Nevertheless, Jerry connected himself with a Baptist church on Mars' Fork of Haw River before the Revolutionary war. He removed to Georgia in 1784, and settled in Wilkes County, on the Dry Fork of Long Creek, and was among the early members of Sardis, then Hutton's Fork church. As a Christian, he was zealous, pious, and devoted; as a church member, he was constant, stable, and persevering; as a preacher, he was ardent in spirit and sound in the faith; and as a man, he was industrious, courteous, and honorable.

Mr. Reeves raised a fine family of children, most of whom grew to maturity and became useful Christians. Four of them, Malachi, Jeremiah, John, and James, became ministers of the gospel.

Reeves, Rev. Jeremiah, Jr., son of Rev. Jeremiah Reeves, Sr., was born in North Carolina in 1772, and removed with his father to Georgia in 1784, settling in Wilkes County. He was ordained a deacon in 1806, and set apart to the ministry in 1813. He labored long and faithfully in the north-

east part of the State, being one of the first pioneers in that section, aiding in the constitution of various churches. In sentiment he was strongly missionary, and encountered some persecution on account of his stern advocacy of missionary and temperance principles. He was a man of great piety, and eminent for his devotional spirit and for promoting missions in the Sarepta Association. He died on the 27th of January, 1837, in the sixty-fifth year of his age.

Reeves, Rev. John, third ministerial son of Jeremiah Reeves, was born in Georgia about the year 1790, and was a very useful man in his day.

Reeves, Rev. Malachi, son of Jeremiah Reeves, Sr., was born in Halifax Co., N. C., about the year 1770, and removed with his father to Georgia in 1784. At maturity he joined the church at Sardis, Wilkes Co., and was introduced into the ministry through the following train of circumstances: About the year 1808 he, in company with his brother Jeremiah and Pitt Milner, another member of the church, instituted a series of prayer-meetings to be held at their houses. About a dozen attended the first appointment, and it was agreed to continue the meetings so long as one dozen should attend. At each consecutive meeting a larger number was in attendance, until both house and yard were full. Soon it became apparent that the Spirit of the Lord was in the design, and for the accommodation of an anxious multitude the meeting-house was put into requisition. Naturally such an attentive multitude of inquirers rendered necessary the reading and expounding of the Scriptures and exhortation, in which exercises Malachi Reeves took the lead, and soon gained for himself the title of preacher. Pitt Milner was called the exhorter, whilst Jeremiah Reeves, Jr., was called the praying man, on account of the fervor of his petitions.

From this commencement a glorious revival ensued, and about 100 were added to the church. The Sardis church saw fit to license Malachi Reeves to preach, which was done in 1809, and the following year he was ordained to the full work of the ministry, and ever afterwards, to his death, in 1826, he proved a good and useful minister of Christ, greatly beloved by all. He was a man of good natural talents, clear judgment, and discriminating understanding.

Reeves, Rev. Zachariah, a distinguished pioneer preacher in South Mississippi, was born in South Carolina in 1799; came to Pike Co., Miss., in 1811; began to preach in 1832; was a man of great power, and exerted a wide influence in the southern part of the State; planted many churches; and was for twenty-four years moderator of the Mississippi Association; died in 1871.

Regent's Park College, one of the finest edu-

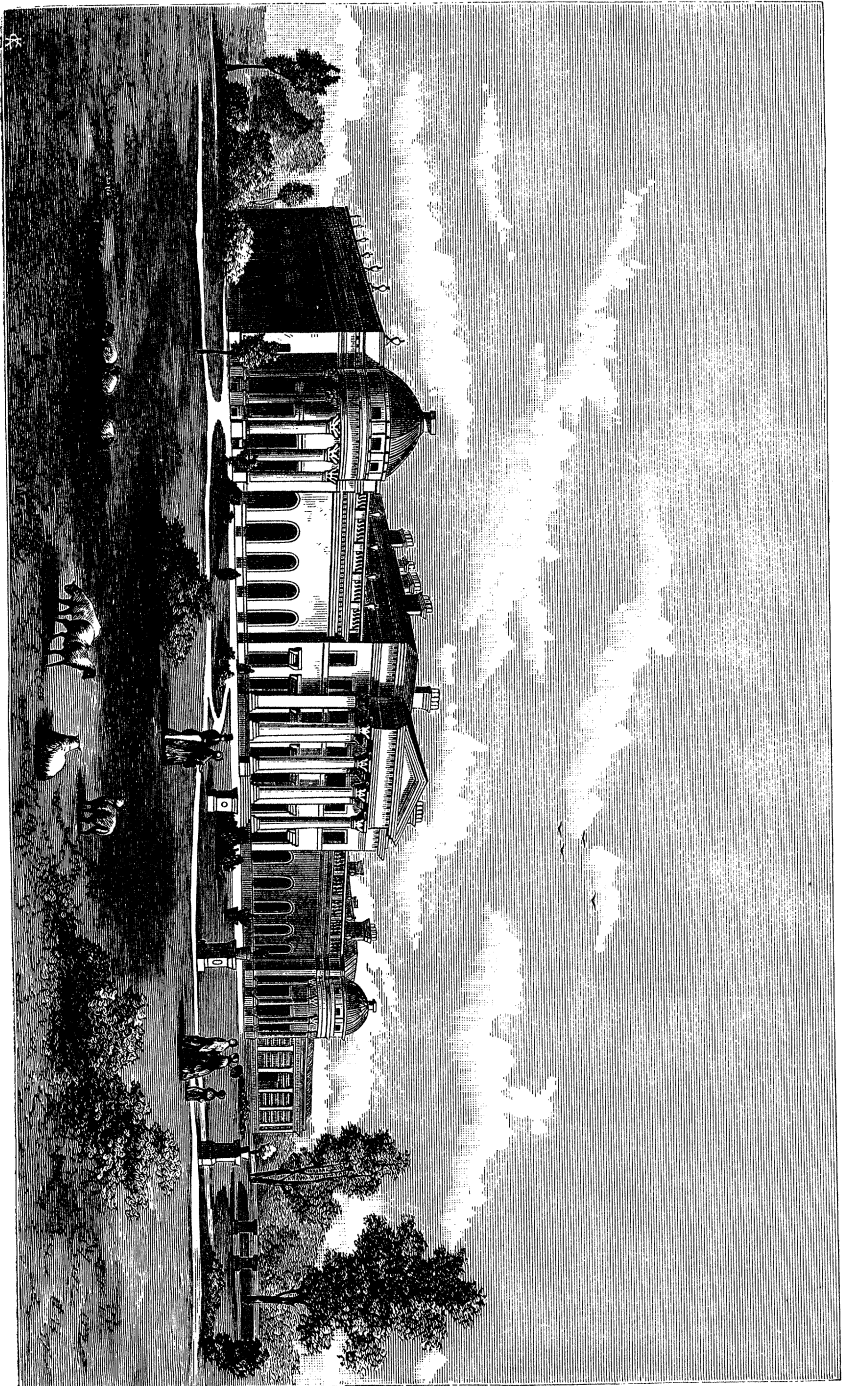
cational edifices in London, England, is the home, of the Baptist theological seminary formerly known as Stepney College, which was founded in 1810, under the presidency of the Rev. W. Newman, D.D. Since the removal to Regent's Park, in 1856, lay students have been admitted, and the institution has won a high position in public esteem. The Rev. Joseph Angus, D.D., LL.D., has been president upwards of thirty years. In commemoration of his personal worth and eminent services to the Baptist denomination and to education, the "Angus Lectureship" has been founded during the present year (1880). Regent's Park College is affiliated to the University of London, and a large number of students have graduated, several of whom have taken high honors and valuable prizes. During the last twenty years about \$50,000 have been contributed by friends of the college to found scholarships. More than 300 ministers have gone forth from the college to labor in different parts of the United Kingdom, the British colonies, the United States, and heathen lands.

Register, The Baptist Annual.—This work was first issued in 1790, in London, by Dr. John Rippon. Until this period the Baptists in Europe and America were destitute of any organ. The *Register* had articles from both sides of the Atlantic, and it was a creditable forerunner of the long list of periodicals and newspapers that now give a knowledge of our doctrines and movements to millions of readers.

Reid, Judge Jacob P., departed this life Aug. 19, 1880, in his sixty-sixth year. He was solicitor of the western circuit of South Carolina for sixteen years, and was accounted one of the ablest in the State. In 1868 he was elected to Congress from the third district, but was not permitted to take his seat. In 1874 he was elected judge of the first circuit, and served with great ability until he resigned the position in 1878.

He was a member of the Anderson Baptist church for many years. He was a man of much force of character, and of great liberality and public spirit. The influence of his useful life will long survive him.

Reid, Rev. Samuel Ethelred, of African descent, was born of Baptist parents at Browstown, Jamaica, West Indies, May 22, 1840. He graduated at Lady Mico Institution, Kingston, then engaged in mission work. He removed to California in 1865; preached for the Second Baptist church, Stockton, four years; was ordained at Stockton in October, 1867, and had marked success. Removing to Virginia City, Nev., his talent and integrity led to his employment in a responsible position in one of the gold-mining companies of that city. But he preaches frequently, is an official member of the church, a man of influence, and deeply interested



REGENT'S PARK COLLEGE, LONDON, ENGLAND.

in the welfare of the scattered colored Baptists on the Pacific coast.

Reid, Rev. T. A., was born in Hall Co., Ga., March 28, 1828. He studied and taught alternately until 1853, when he entered Mercer University. That great and good man, Rev. P. H. Mell, D.D., entered his room and said, "I and my wife have determined to take you as a member of our family and incur all your college expenses."

He had long felt it a duty to preach, and soon after going to Mercer he told Dr. Mell of his desire, and soon after he received a license.

In 1856 the Rebooth Association in Georgia determined to send him as a missionary to Africa. He and his wife sailed from New York on the 7th of August, 1857, and landed in Africa in the following September. In 1858 he lost his wife. In loneliness, in perils of a native war, and amid great privations, he still labored for the Master in Awyaw, the capital of the Yoruba country. In 1864 the feebleness of his health made it necessary for him to return to his native country. Having spent some time in England he landed in New York. For several years he preached in South Carolina and in other States with acceptance, waiting till the board could send him to his chosen foreign field. The board, however, having at length determined not to send any more married missionaries to Africa, as he was now married a second time, he reluctantly gave up Africa, and he is now preaching with characteristic zeal and success at Millway, S. C.

Reid, Rev. William, was born in Ayrshire, Scotland, in 1812. His parents were Presbyterians, but at the age of seventeen he was baptized by Rev. James Blair, and joined the Baptist church of which he was pastor. His father soon afterwards also united with the Baptist Church. He was licensed by the church to preach. In his twentieth year he came to the United States, and engaged in secular business; but by the advice of friends he resolved to devote himself to the work of the ministry. For several years he studied in the Connecticut Literary Institution at Suffield. He was ordained in East Windsor in 1839, and was first settled as pastor at Wethersfield. After two years he accepted the pastorate of the church at Tariffville. During this settlement of five years large additions were made to the church. He then became pastor of the church at Bridgeport, where he remained nine years; then he took charge of the First Baptist church of New London, where he remained eight years. He was then pastor at Green Point, Brooklyn, four years. From thence he was called to the McDougal Street church in New York. After a pastorate of several years he accepted the call of the Herkimer Street church in Brooklyn, N. Y. In all these settlements he met with great success.

He is a fluent, calm, deliberate speaker, showing clearly, by his style and accent, that his early training was in Scotland. He has a clear head and warm heart. Often there is a grandeur in the sweep of his thought that thrills and charms his hearers. As a Baptist, he is conservative, and eminently sound in the faith taught by the fathers of the denomination.

Reinhardt, Rev. J. J., was born a slave, Aug. 15, 1828, in Lawrence Co., Miss.; had no early advantages of education. He made use of all the opportunities which came in his way, and he is now prepared to study any book in the English language. He has given some attention to New Testament Greek, receiving occasional assistance and advice from Rev. R. Andrews, Jr., and Rev. W. C. Crane, D.D., LL.D. He was born from above April 7, 1849, and was licensed and encouraged to preach to his race in the summer of 1849. He was ordained to the full work of the gospel ministry in the fall of 1866. He has baptized 300 persons in Walker County, 400 in Grimes County, 200 in Brazos County, 400 in Robertson County, 60 in Houston County, 100 in Leon County, and 100 in Washington County, Texas; total, 1560. He has been pastor of 21 churches, all organized by his agency, with such help as he could procure. He now resides at Navasota, and is pastor of two churches. He has held three offices,—1. Supervisor of public schools for Grimes, Walker, Madison, and San Jacinto Counties; 2. School director for Grimes County; 3. Alderman for the city of Navasota for five years. At present he holds no office except that of a minister of the gospel. He is a man of fine natural sense, clear and sound judgment, using good language in expressing his ideas, and commanding the respect and confidence of both the white and colored races. In the councils of his people he holds a high rank, and is exerting a healthful spiritual influence in the community where he resides.

Reinhart, President H. W., was born in Charlottesville, Va., July 4, 1833; graduated in a number of the schools of the University of Virginia; was baptized by Dr. Jeter; has taught twenty-four years in Virginia and North Carolina, in Albemarle Military Institute, Richmond College, Roanoke Female College, as co-principal with Rev. J. B. Lake, at Fredericksburg, Va.; came to Yanceyville, N. C., in 1859; served as captain of cavalry till health gave way, in 1864; taught in Danville Va., Raleigh, N. C., and now for several years has been president and proprietor of a prosperous female college at Thomasville, N. C. Mr. Reinhart has never been ordained, but sometimes preaches.

Religious Denominations in the United States.—The following statistics are from the "Baptist Year-Book:"

Denominations.	Churches.	Ministers.	Members.
Adventist.....	80	120	10,000
Anti-Mission Baptist.....	900	400	40,000
Baptists.....	26,060	16,596	2,296,327
Church of God, Winebrethrenians.....	400	350	30,000
Congregationalists.....	3,674	3,536	382,920
Disciples, Campbellites.....	2,366	2,000	350,000
Episcopal, Protestant.....	2,996	3,435	345,841
Episcopal, Reformed.....	64	100	5,000
Free Will Baptists.....	1,471	1,294	74,851
Friends.....	800	.....	100,000
Lutherans.....	5,697	3,225	712,240
Mennonites.....	120	90	20,000
Methodist Episcopal.....	17,111	11,811	\$1,723,147
Methodist Episcopal, South.....	.....	3,867	828,301
Methodist Episcopal, African.....	.....	1,418	214,808
Methodist Episcopal, Zion African.....	.....	1,500	190,000
Methodist Episcopal, Colored.....	.....	638	112,300
Methodist Evangelical Association.....	.....	893	112,197
Methodist, Free.....	.....	271	12,642
Methodist, Independent.....	.....	24	12,550
Methodist, Primitive.....	.....	196	3,210
Methodist Protestant.....	.....	1,314	113,405
Methodist Episcopal Union, American (colored).....	.....	101	2,550
Methodist, Wesleyan.....	.....	250	25,000
Moravian.....	75	.....	9,212
Presbyterian, Cumberland.....	2,000	1,233	100,000
Presbyterian, North.....	5,489	5,044	578,671
Presbyterian, Reformed.....	153	128	10,250
Presbyterian, South.....	1,928	1,000	120,028
Presbyterian, United.....	798	625	77,414
Reformed Churches in America (Dutch).....	510	545	80,208
Reformed Churches in United States (German).....	1,374	714	151,761
Roman Catholic (said to be).....	6,920	4,873	†6,000,000
Seventh-Day Baptists.....	84	80	8,548
Six-Principle Baptists.....	20	12	2,000
Tunkers.....	500	1,200	50,000
United Brethren.....	3,079	2,196	157,835

* Including 179,029 members on probation.
 † Entire Roman Catholic population.

Relyea, Rev. S. S., was born in New York in 1822; spent two years at Waterville College, Me., and graduated at New York City University in 1846, and Hamilton Theological Seminary in 1849. After filling a number of prominent pastorates in New York he removed to Mississippi, and subsequently to Louisiana, where he was actively employed in teaching and preaching; nine years in charge of Silliman Institute, Clinton, La.; eight years at Woodland Institute, East Feliciana Parish, La. Subsequently he returned to Mississippi, and became connected with a school at McComb City, Miss., and associate editor of the *Southern Baptist*. He died in 1877. He left a manuscript work on church polity.

Remick, Rev. Timothy, was born in Kittery, Me., Sept. 30, 1775; was hopefully converted at the age of twenty-three, and having become a Baptist from his personal study of the Bible, joined the Baptist church in Parsonfield, Me. Feeling it to be his duty to preach the gospel, he commenced his work as an evangelist in the neighborhood in which he lived, his labors being followed by rich fruits. He was ordained in Cornish, Me., in June, 1804, as pastor of the church in that place, where he remained the rest of his life. His ministry was one of blessing to his church and to the community in which he lived for so many years. He died Dec. 27, 1850.

Renfroe, J. J. D., D.D., was born in Montgomery Co., Ala., Aug. 30, 1830. He was baptized by A. N. Worthy, Aug. 30, 1848; ordained at Cedar Bluff in 1852. The earlier years of his life



J. J. D. RENFROE, D.D.

were spent among a rude, uncultured people. Entering the ministry when young, with great difficulties in his pathway, he has by persistent and faithful effort made his way to the front rank of preachers in the South. During the first years of his ministry he was eminently successful as pastor and preacher, baptizing large numbers into the various churches in Cherokee and Calhoun Counties of which he was pastor. While diligently engaged in leading sinners to Christ, he was earnest and aggressive in his defense of "the faith once delivered to the saints." This led him into frequent controversies with ministers of other denominations. The results of these conflicts never made his brethren blush for his defeat, but his almost uniform success made them confident when their cause had been committed to the strong young pastor.

Unusual native ability, hard study, faithful, effective service, commanded the attention of the denomination, and on the 1st of January, 1858, he was called to the pastorate of the church in Talladega. The last three years of "the war between the States" he spent in Virginia, the efficient and beloved chaplain of a regiment in the Confederate army. At the close of the war he returned to Talladega, resuming his pastorate. The beautiful brick building in which the church in Talladega now worships is a lasting monument of his indomi-

table energy and untiring zeal. He is still the pastor of the church in Talladega, enjoying the unquestioning confidence and deepest Christian affection of the entire membership.

His practical, pointed, and able contributions to various religious periodicals during almost the entire term of his public life have given him a wide reputation, and made him a power in the denomination. The current questions of the day always command his attention, and he is ever ready to defend the tenets of his church.

In 1875 Howard College conferred upon him the degree of Doctor of Divinity.

To him more than to any other is due the credit of inaugurating the State mission work in Alabama. When almost all were opposed he stood firm, and contended earnestly for what he conceived to be best. Results have demonstrated his wisdom and rewarded him for all the efforts made in this direction.

Dr. Renfroe is a man of strong convictions, with courage to follow wherever they lead without hesitation and without wavering. An humble man of God, who has spent his life and sacrificed himself in the service of his Master.

The latter years of his life have been made bitter by severe bereavements and affliction. Amid repeated sore troubles and hard trials, rapidly recurring, he has made it manifest that he is a trusting child of God, a good servant of Christ, who can endure hardness as a good soldier of the Cross.

To-day no minister in Alabama occupies a larger or more tender place in the affections of his brethren, no man has more of the confidence and respect of the denomination to which he belongs.

Renfroe, Rev. N. D., was born in Macon Co., Ala., Oct. 7, 1833; united with the Baptist Church, and was baptized by Rev. J. R. Hand in 1848; educated in the Cedar Bluff Academy and in Union University, Tenn.; spent four years in the university under Rev. J. W. Eaton, LL.D., also took the theological course under Rev. J. M. Pendleton, D.D.; ordained as pastor of the church in Jacksonville, Ala., in 1859, where he manifested superior tact as a young pastor, and far more than ordinary ability as a preacher; entered the Confederate service at the opening of the war, and was killed, in command of his company, in the battle of Fredericksburg, Va., Dec. 13, 1862. From childhood he was distinguished for the purity of his personal character, and after becoming a Christian his life was nearly faultless. At the time of his death he was popular, and growing in popularity in the army as a soldier, as an officer, and as a minister, for he frequently preached to his comrades. When on the march, when in hard service, when in need, and when any were sick, he was constantly watchful for them and tender of their interests, though rigid in duty. After he fell the Rev.

Dr. Henderson edited a tract of sixteen pages on his life, entitled "The Model Confederate Soldier," which was published in thousands by the Virginia Tract Society, and circulated among the soldiers; it consisted mainly of articles which appeared in the papers about him. He was one of the purest and most spotless soldiers in the Confederate army. His remains were carried to Alabama and buried in Talladega, where his elder brother, the Rev. J. J. D. Renfroe, has long been pastor. Mr. Renfroe was twenty-nine years old, and unmarried.

Repentance is indispensable to the blotting out of our sins and to the possession of that holiness without which no man shall see the Lord. It was frequently on the lips of John the Baptist, and of the Saviour and his apostles, and it should be in the heart of every member of Adam's guilty race.

Repentance is not merely fear for God's anger, coming from a consciousness of our guilt. The five foolish virgins, when death came, were filled with apprehensions in view of meeting God, and they immediately sought pardon, and failed to find it because the Saviour knew nothing about them as penitent persons.

Repentance is not mere grief for the consequences of sin. Esau sold his birthright, and for an insignificant price he gave up the honor of being the father of the coming Messiah, of many kings, and of a great historic nation, stretching over thousands of years of human history. When he came to see the full measure of his folly, he was filled with bitter grief for the consequences of his sin. So are convicts in view of the scaffold, and so are hosts of men drawing near the eternal world who have never repented.

Repentance is not despair in view of some great wrong which the soul has committed. Judas was guilty of an act of atrocious baseness in betraying Jesus for thirty pieces of silver. He evidently had no idea that the Jews intended to proceed to such extreme measures with his late Master, though he knew full well that they wanted to perpetrate some outrage upon him. And when he learned that Jesus was condemned to be crucified he was filled with maddening despair and he destroyed himself. He seems to have had no regret for any other sin of his hypocritical and dishonest life. He solicited no pardon. He was simply overwhelmed with a consciousness of his great guilt in betraying the sinless Redeemer to a violent and cruel death. The Saviour says about this false apostle, "Woe unto that man by whom the Son of man is betrayed; it had been good for that man if he had not been born." The fierce anguish of his soul was not repentance for his great sin, nor for any other of his iniquities; it had no appeals for mercy in it, and the man was abandoned by his fellows and by himself as worthy to feel forever in his soul the

woe pronounced by Jesus upon him by whom the Son of man was betrayed. In many similar cases of despair, and sometimes of suicide, there has been no repentance, no supplication, and no forgiveness. It is a delusion to suppose that agonizing despair for sin is that repentance which secures salvation.

Repentance has nothing in common with Catholic penance. Fastings, flagellations, hairy garments to sting the skin, and other forms of penance are foreign to the nature of gospel repentance. When it is said, "Repent ye therefore, and be converted, that your sin may be blotted out," we are not to imagine that Peter enjoins any penance, any physical application to secure the removal of our iniquities.

Repentance is a change of mind or purpose. This is the meaning of *μετάνοια*, the Greek word translated repentance in the New Testament. There is implied in it sorrow for unbelief and sin, and a turning from them unto God. Until a man repents he commonly feels comfortable about himself and his ways; but when the Saviour, through the Spirit, gives him repentance he changes his mind about himself, and seeing nothing good in his heart or in his works, his whole soul cries out, "Lord, be merciful to me a sinner."

Repentance is a change of mind about God's relations to the soul. Before its existence in the heart the unbeliever feels as if Jehovah had little, if anything, to do with him or his acts. When the Spirit gives him penitential light he sees immediately that every sin against himself or others is a crime against God. And his soul, as he considers each transgression, is ready to cry out before the Lord, "Against thee, thee only have I sinned, and done this evil in thy sight." Before he repents the justice of God seems to him very pure, but distant, and in a large measure powerless. When he is first illuminated by the Spirit the justice of God appears to him to be the most active attribute of Jehovah, and he is certain that it must be satisfied before his conscience can enjoy rest. This change of mind is instantly attended by a change of heart, and like the prodigal loathing his husks, the penitent abhors his sins, and his whole soul turns from them. Repentance is always accompanied by a conviction that the soul is in a lost condition. "How many hired servants of my father," saith the prodigal, "have bread enough and to spare, and I perish with hunger?" The penitent always desires to go to the Saviour after receiving the heaven-given "change of mind." The decision of his soul is, "I will arise and go to my father." As the penitent man thinks of his wasted life, of the privileges he has abused, of the Redeemer against whom he has madly fought, of his numerous and aggravated iniquities, his heart is filled with grief, it is a broken and a contrite heart, and he feels resolved that

nothing shall keep him from Jesus. And nothing can; the unchanging Spirit who has commenced the work of saving his soul, by giving it repentance, will never cease his loving toils till the soul rejoices in the dazzling light of the day of Christ in heaven.

Repentance never saved a soul by its merits; it lays the needful foundation for the temple of faith in the heart. But all the penitential sorrows of Adam's family would not remove one faint stain of sin. If a man borrowed five thousand dollars, for which he gave security, and squandered it most foolishly, and afterwards, filled with true repentance, he solicited and expected the forgiveness of the debt because he was sorry for it, the spendthrift would only meet with contempt in his application; his sureties would have to pay the money. Faith alone in the Crucified cleanses from all sin, and repentance is God's instrumentality for leading the sinner to the Lamb of God, the Great Remover of sin.

Restoration.—It is the privilege and duty of every Baptist church to restore to its fellowship any of its own fallen members who lament and renounce their backslidings. When an excluded and reclaimed brother seeks restoration to church relations in a strange church, it has a right to receive him on the broad ground of the independency of Baptist churches, but this right should be exercised with prudence. Our churches owe each other fraternal courtesy in matters of discipline as well as in other things; and, as a consequence, many of our Associations have a resolution declaring that the churches composing them will respect each other's discipline, and all of them have an understanding of kindred import.

It is desirable, therefore, in every case, that the excluded person should be restored by the church which expelled him from its membership. But as he sometimes has decided and well-founded objections to connect himself with his former friends, the church of his new choice should gain their concurrence to his restoration, if possible; and failing, and thoroughly satisfied of the piety of the applicant and of the justice of his objections, they may call a council, and receive him on its recommendation,—if it is an important case this is the wiser course,—or they can admit him to their fellowship without any external advice.

It is extremely desirable that Baptist churches should act in harmony in everything; but it is of great importance that no disciple of Jesus should suffer wrongfully.

Resurrection, The, was one of the chief elements in apostolic preaching. Wherever Paul went in his missionary journeys he proclaimed Jesus and the resurrection,—the complete redemption of soul and body by the Saviour's cross. The doctrine of the resurrection was one of the great

agencies in making the early Christians fearless of bodily danger and death. As the flames, the sword, or the wild beasts threatened them, they felt confident that the body would spring from the dust of death with immortal vitality, and in the wondrous glory which the Saviour's body wore when he took his place in paradise, and they were ready to defy death in its most hideous forms, and bid it welcome in any situation. We can scarcely conceive the extraordinary joy which the resurrection gave Christ's first followers; the cross with its fierce agonies, its ghastly death, its darkened sun, its rent rocks, its cleansing blood, its intense love, and the hopes which it kindled in the believer's heart, was only a little dearer to primitive Christians than the resurrection. They loved to think of the bursting graves, of the saints in glorified bodies, of routed and conquered death, of persecutions, diseases, and the decay of years crushed; of the saintly victims of infuriated soldiers invested with spiritual and glorious bodies. To them the cross was the fountain of all blessedness, and the resurrection the richest stream of hope that flowed from the cross.

They refused to continue the word sepulchre (a place of concealment) as a designation for the resting-place of a dead believer; they used the word cemeteries (*κοιμητήρια*), that is, *dormitories*, to describe the scenes where the holy dead were sleeping, until the trumpet of the archangel should banish their slumbers and arouse their bodies from the sleep of years or ages.

In the ordinance of baptism there is a distinct announcement of the resurrection as well as of death and burial. Paul says, "Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death (in the baptismal immersion), we shall be also in the likeness of his resurrection" (by rising up from the waters of baptism).—Rom. vi. 4, 5. Paul uses baptism as an argument in favor of the resurrection. "Else what shall they do who are baptized for the dead (who profess faith in the resurrection of the dead by the very form of baptism), if the dead rise not at all? why are they then baptized for the dead?"—1 Cor. xv. 29. That is, "Why does baptism proclaim the resurrection of the dead if there is no such thing?" Just as the Lord's Supper shows the wounds and blood of Jesus, so baptism teaches the resurrection of the dead.

The Philadelphia Confession of Faith says, "At the last day such of the saints as are found alive shall not sleep, but be changed, and all the dead shall be raised up with the self-same bodies, and none other, although with different qualities, which

shall be united again to their souls forever. The bodies of the unjust shall, by the power of Christ, be raised to dishonor; the bodies of the just, by his Spirit, unto honor, and be made conformable to his own glorious body." (Article XXXIII. 2, 3.)

The resurrection body, as the Confession says, will have "different qualities"; in fact, the qualities are just the opposite of the body deposited in the grave: "it is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural (animal) body, it is raised a *spiritual body*."—1 Cor. xv. 42-44. This resurrection body will be a wonderful structure, entirely unlike any other human body except the one now worn by the Saviour in the heavens. Paul's idea seems to be that as a grain of wheat planted in the earth has a germ of life in it, which makes a stalk and, in due time, grains of wheat exactly like itself, so from the human body, at the resurrection, shall spring up a spiritual body, with every feature of the "natural" body once deposited in the grave, but with wholly "different qualities." A distinguished Baptist clergyman, commenting on Paul's resurrection theory in the fifteenth chapter of the first epistle to the Corinthians, says, "As the wheat germ controls the form, not the material, of the plant, so, as to its form, though not its material, will the germ of each human body, fashioned alike in infancy, youth, maturity, and decay, produce for itself its own body,"—that is, a body exactly like the one smitten by death, and reduced to dust by the grave. This sublime victory over death and the grave fills the apostle with jubilant exultation, and inspires rapture in the heart of the intelligent and devout Christian. When Pharaoh proposed to Moses to let the children of Israel depart on condition that they should leave their flocks and herds in Egypt, Moses replied, "Our cattle also shall go with us; there shall not a hoof be left behind." So our redemption shall be completed by the recovery of the whole man, both soul and body, from the havoc of sin, the blows of the Destroyer, and the power of the grave; there shall not an atom of the man be left behind.

Some believe that there will be two resurrections at distinct periods of time, the "dead in Christ rising first" (1 Thess. iv. 16), "obtaining a better resurrection" (Heb. xi. 35), and enjoying the apocalyptic benediction, "Blessed and holy is he that hath part in the first resurrection" (Rev. xx. 6); but the object of this article forbids us to treat of the second resurrection in this place. It is proper to state that the doctrine is held by not a few Baptists, among whom there are men of unsurpassed piety and intelligence.

Review, The Christian, was commenced in 1836. The design was to make it a literary and

religious quarterly, which, under its varying fortunes, and lately under the name of the *Baptist Quarterly*, it always has been, with the exception of a brief period, when it was issued bi-monthly. Prof. J. D. Knowles was its first editor, and continued such to the time of his death, when Rev. Dr. Sears took charge of the editorial department, his connection with it dating from the second number of the third volume. This relation continued until the close of the sixth volume, when it passed into the hands of Rev. Dr. S. F. Smith, where it remained to the end of volume thirteen. The fourteenth volume was edited by Rev. E. G. Sears. Rev. Dr. S. S. Cutting, with several assistant editors, carried it to volume eighteenth, and Rev. Drs. Turnbull and Murdoch to volume twenty-first. Rev. J. J. Woolsey was the editor of the twenty-first volume, and Rev. Drs. Wilson and Taylor editors of the next three volumes. Dr. E. G. Robinson was its next editor, and had the charge of the next four volumes, bringing it down to 1863, when it was merged into the *Bibliotheca Sacra*, with Dr. Sears as one of the editors. The union of the two periodicals continued for one year, when it ceased, and the *Baptist Quarterly* occupied the position which the *Christian Review* had held, as the sole organ of its kind in the Baptist denomination in this country.

"The *Review*," says Rev. Dr. Crowell, to whom we are indebted for the above facts, "has maintained a highly respectable position among the literary and theological quarterlies of the day. It has been an able exponent of Baptist principles, though catholic in its tone." It has added some 23,600 pages to the permanent literature of American Baptists.

It seems unnecessary to mention the names of its contributors, as they include those who will be recognized as leading Baptist scholars and divines, and some who are not Baptists, in different sections of the country.

Revolution, The, and the Baptists.—When the Legislature of Massachusetts, in 1778, forbade the return of 311 public enemies to their government, the historian Backus, who was acquainted with the facts, declares that not one of them was a Baptist. (Church History, p. 196. Philadelphia.) In Sabine's "History of American Loyalists" (Tories), with its 3200 brief biographies, we find 46 clergymen of one denomination, 6 of another, 3 of another, and but 1 Baptist minister. This was Morgan Edwards, a man of great genius and worth, who was born in the Old World, and who failed to honor the patriotism of the Baptists of his *native* country by adopting it. We can discover no layman in Sabine's list who was a Baptist. Christopher Sower, of Germantown, Pa., is represented by Sabine as a German Baptist minister and a

Tory. Sower was a printer and bookseller, and unbound Bibles belonging to him, because of his loyalty to King George, furnished cartridge-paper for the Continental troops at the battle of Germantown. Sower was not a Baptist, but a member of a respectable German community that has no relations with the Baptists.

In the work of the Tory exile, Judge Curwen, of Salem, Mass., there are the names of 926 persons who fled from Boston with Gen. Howe when he sailed for Halifax; there are also the names of many others who left their country by the persuasion of State laws, committees of safety, or their own just fears. Among these are persons of all occupations, and of all positions in colonial society, 46 clergymen keeping them in company. In this singular work (Curwen's "Journal and Letters," Boston, 1864. Written in England, while its author was living on British alms), in which are the names of many American Tories, the gossiping ex-judge treats of literature, war, politics, theatres, and *theology*, but no hint is given that one of the Tories mentioned in it was a Baptist. Nor can we learn from other sources that any of them inflicted such a disgrace upon us.

President John Adams, in some respects an enemy of the Baptists, gives our people credit for bringing Delaware from the gulf of Toryism to the platform of patriotism. And he charges the disloyalty of her people on "the missionaries of the English Episcopal Society for the Propagation of the Faith." (Life and Works, by Charles Francis Adams, vol. x. p. 812.)

George Washington, in his reply to the "Committee of the Virginia Baptist Churches," which expressed to him grave doubts about the security of religious liberty under the Constitution of the United States, just adopted, said, "I recollect with satisfaction that the religious society of which you are members has been throughout America, *uniformly and almost unanimously*, the firm friends of civil liberty, and the persevering promoters of our glorious Revolution." (Writings of George Washington, Sparks, vol. xii. 154-55. Boston.) With such a testimony from the noblest patriot of the whole human race, we may well bless God for our religious ancestry, who were among the most active builders of our country's great temple of liberty. (See articles on VIRGINIA BAPTISTS AND THE REVOLUTION, and RHODE ISLAND BAPTISTS AND THE REVOLUTION.)

Revolution, The, and the English Baptists.—When Robert Hall, the future great preacher, was a little boy, he heard the Rev. John Ryland, Baptist minister of Northampton, say to his father, "If I were Washington I would summon all the American officers, they should form a circle around me, and I would address them, and we would offer

a libation in our own blood, and I would order one of them to bring a lancet and a punch-bowl, and we would bare our arms and be bled, and when the bowl was full, when we all had been bled, I would call on every man to consecrate himself to the work by dipping his sword into the bowl, and entering into a solemn covenant engagement by oath, one to another, we would swear by him that sits upon the throne and liveth for ever and ever that we would never sheath our swords while there was an English soldier in arms remaining in America." (Robert Hall's Works, vol. iv. 48, 49. Harper, N. Y.)

Dr. John Rippon, of London, in a letter to President Manning, of Rhode Island College (Brown University), written in 1784, says, "I believe all our Baptist ministers in town (London) except two, and most of our brethren in the country, were on the side of the Americans in the late dispute. . . . We wept when the thirsty plains drank the blood of your departed heroes, and the shout of a king was amongst us when your well-fought battles were crowned with victory; and to this hour we believe that the independence of America will for a while secure the liberty of this country. But if that continent had been reduced, Britain would not have been long free." (Backus's History of the Baptists, vol. ii. p. 198. Newton.) Dr. Rippon and John Ryland were two of the leading Baptist ministers in England; and there is no doubt that the spirit of our brethren in England was in harmony with these noble utterances, with a few insignificant exceptions.

Revolution, The, and Rhode Island Baptists.—Before the Revolution Rhode Island was the freest colony in North America, or in the history of our race. Her founders had made her a real republic while under the nominal rule of a king, a government with which there could be no legal interference by any power either in the Old World or in the New. Before the Revolution Rhode Island had no viceroy, and the king had no veto on her laws. In 1704, Mompesson, chief justice of New York, wrote Lord Nottingham that "when he was in Rhode Island the people acted in all things as if they were outside the dominion of the crown." (Sabine's American Loyalists, p. 15. Boston, 1847.) Bancroft justly speaks of Rhode Island at the Revolution "as enjoying a form of government, under its charter, so thoroughly republican, that no change was required beyond a renunciation of the king's name in the style of its public acts." (History of the United States, ix. 261.) As Arnold says, Rhode Island, when the United States Constitution was adopted, "for more than a century and a half had enjoyed a freedom unknown to any of her compeers." (History of Rhode Island, ii. 563.) In the Revolution the

little colony had everything to lose by its failure, and nothing in liberty to gain by a successful revolution.

And yet the colony of Roger Williams was the most enthusiastic friend of the Revolution on this side of the Atlantic. On May 4, 1776, Rhode Island withdrew from the sceptre of Great Britain; this was two months before the adoption of the Declaration of Independence. Scarcely had the retreating troops of Gen. Gage reached Boston when recruits from the nearest Rhode Island towns marched to the Massachusetts patriots who fought at Lexington and Concord; and the Legislature soon after voted fifteen hundred men, to be sent to the scene of danger. When the Declaration of Independence was read in Providence, Newport, and East Greenwich, it called forth outbursts of delight and shouts for "liberty o'er and o'er the globe." A British historian says, "The Rhode Islanders were such ardent patriots that after the capture of Rhode Island by Sir Peter Parker, it required a great body of men to be kept there, in perfect idleness for three years, to retain them in subjection." (Hume, Smollett, and Farr, iii. 99. London.) Gov. Green, in a dispatch to Washington in 1781, reports that "*sometimes every fencible man in the State*, sometimes a third, and at other times a fourth part was called out upon duty." (Collections of the Rhode Island Historical Society, vi. 290.)

With scarcely fifty thousand people of all ages and of both sexes the little State supported three regiments in the Continental army throughout the entire war, an immense number for her when we remember the demands for local defense. Rhode Island began the war early by declaring her independence thirty-two days before the brave Virginians renounced allegiance to George III., and she continued inflicting her heaviest blows until the United States were free from the yoke of Great Britain.

We have special pleasure in Rhode Island patriotism, because, while noble men of other denominations honored that State in the Revolutionary war, the ruling portion of the people were Baptists. Morgan Edwards, who died in 1795, whose statement cannot be questioned, says, "The Baptists have always been more than any other sect of Christians in Rhode Island; two-fifths of the inhabitants at least are reputed Baptists. The governors, deputy governors, judges, assemblymen, and officers, civil and military, are chiefly of that persuasion." (Collections by the Rhode Island Historical Society, vi. 304.) The spirit of liberty ruled the Baptist founders of Rhode Island, and in the Revolution held supreme sway over her Baptist people, who controlled the destinies of the State, and never did a people make greater sacri-

fices or more heroic efforts for liberty. (See articles on VIRGINIA BAPTISTS AND THE REVOLUTION, and BAPTISTS IN THE REVOLUTION.)

Revolution, The, and the Virginia Baptists.

—The Baptist General Association of Virginia notified the Convention of the People of Virginia, "That they had considered what part it would be proper to take in the unhappy contest, and had determined that they ought to make a military resistance to Great Britain in her unjust invasion, tyrannical oppression, and repeated hostilities." (Headley's Chaplains and Clergy of the Revolution, p. 250. New York, 1864.) And they proclaimed to the world that "to a man they were in favor of the Revolution." (Semple, p. 62.) Preachers and people, Semple declares, were *engrossed* with thoughts and schemes for effecting the Revolution. Howison, in his "History of Virginia," ii. 170, says, "No class of the people of America were more devoted advocates of the principles of the Revolution, none were more willing to give their money and goods to their country, none more prompt to march to the field of battle, and none more heroic in actual conflict than the Baptists of Virginia."

Had it not been for the Baptists of Virginia it is probable that the "mother of Presidents" would have sided with Great Britain in the Revolutionary war. The leading men of the Old Dominion were the descendants of English aristocratic families, whose guiding principle for centuries was loyalty to the king. They were rigid Episcopalians, and so were the sovereign of England and the majority of his influential subjects in his home kingdom. The rectors of Virginia were native Englishmen, and bitter Tories, many of whom were especially acceptable to gay young Virginians, because they frequented the race-course, betted at cards, and rattled dice like experts. One of them was president of a jockey club, and another fought a duel. These men present a perfect contrast to their successors in the Episcopal Church of the Old Dominion in our day. Virginia proclaimed Charles II. before he was king in England. (Howe's Virginia Historical Collections, p. 133. Charleston, 1846.) When Patrick Henry introduced his five celebrated resolutions into the Virginia Assembly, in 1765, in connection with the Stamp Act, the men of influence in that body were opposed to his movement, and intended to submit to that iniquitous measure. (Campbell's History of Virginia, p. 541. Philadelphia.) Henry's fifth resolution, which recognized the great doctrine that their Legislature alone could tax its inhabitants, was carried by but a *single vote*; and yet this principle was the mainspring of the American Revolution. "Speaker Robinson," says Campbell, "Peyton Randolph, Richard Bland, Edmund Pendleton, George Wythe, and all

the leaders of the House and proprietors of large estates, made a strenuous resistance." (History of Virginia, pp. 541-42.) Jefferson says, "The Resolutions of Henry were opposed by Robinson and all the cyphers of the aristocracy." It was in advocacy of these resolutions that Henry used the words, "Tarquin and Cæsar had each his Brutus, Charles I. his Cromwell, and George III.—" "Treason!" shouted the Speaker; "Treason, treason!" was echoed around the house; while Henry, fixing his eyes on the Speaker, continued, without faltering, "may profit by their example." (Bancroft, v. 277.) The next day the men who voted for the fifth resolution, alarmed by their own manly patriotism, actually had it expunged from the journals of the House. (Howison's History of Virginia, ii. 52. Richmond, 1848.) Eleven years later Virginia withdrew from the British crown on the ground which she took, by a majority of one, in 1765, and from which she shamefully withdrew the next day. What made the great change in Virginia?

"In 1774," says Howison, "the Baptists increased on every side. If one preacher was imprisoned, ten arose to take his place; if one congregation was dispersed, a larger assembled on the next opportunity. The influence of the denomination was strong among the common people." (History of Virginia, ii. 170.) At the Revolution, Jefferson tells us that in Virginia two-thirds of the people were dissenters. (Jefferson on the State of Virginia, p. 169. Richmond.) These were chiefly Baptists. A small portion of them were Presbyterians, of Scotch-Irish ancestry, brave men of eminent worth. But the Baptists were sweeping Virginia with a heavenly whirlwind, and their love of liberty and denominational success brought Virginia into the ranks of the Revolution. Under God our honored brethren were instrumental in placing the grand Old Dominion on the ground which her aristocratic rulers would never have selected for themselves. Without them Patrick Henry and Thomas Jefferson would have expended their eloquence and statesmanship in vain. And as Massachusetts and Virginia were the two principal sources of Revolutionary regiments, it is extremely probable that the liberty and triumphs of the Revolution, as far as we are indebted to Virginia for them, sprang chiefly, under God, from the extraordinary increase of the freedom-loving Baptists in the Old Dominion just before the great struggle. (See articles on BAPTISTS IN THE REVOLUTION, and RHODE ISLAND BAPTISTS AND THE REVOLUTION.)

Reynolds, J. L., D.D., a native of Charleston, S. C., was born on the 17th of March, 1812. He graduated with the first honor at Charleston College, and from it went to Newton Theological Seminary, where he took the full course. His first

pastorate was in Columbia, S. C. Thence he was called to the presidency of Georgetown College, Ky. After a successful service in that position, he became pastor of the Second Baptist church in Richmond, Va. He was called from Richmond to the professorship of Latin in the South Carolina College in the palmiest days of that renowned institution. "For nearly twenty-five years the handsome, intellectual face and courtly manners of Dr. Reynolds were familiar in those classic halls, and hundreds of young men who read these lines will have tender memories revived of the genial and elegant Latin professor of their college days." He was at length, at his own request, transferred to the chair of Moral Philosophy. After the war political changes dismissed him and the entire faculty of the college. In 1874 he became Professor of Latin in Furman University, from which position he was called to "come up higher" on the 19th of December, 1877.

He was one of the most genial and delightful of companions. As a classical scholar, the Baptist ministry of South Carolina has not had his superior, if, indeed, his equal. As a preacher he was always instructive, and at times overwhelmingly eloquent and pathetic. The great gulf which he left has not yet been filled. His wife, a fit helpmeet in talent and accomplishments, survived him but a short time, so that it might almost be said "in death they were not divided."

Reynolds, Rev. P. B., was born in Patrick Co., Va., Jan. 9, 1841. At the age of seventeen he began to teach a few months in each year; entered the Confederate army in 1861, and was a private soldier until the close of the war; was captured in the Valley of Virginia in 1864, and spent the following winter as a prisoner at Point Lookout; was converted in the woods on the Rapidan River, in Virginia, while in the army, in November, 1863, and was baptized in May, 1865. He was licensed to preach in June, 1865; ordained in May, 1868. After preaching a short time in his native county he entered Richmond College in 1866, and remained until 1872. In 1872 he took charge of Coalsmouth High School, now Shelton College, of which he is now (1880) the president. Shelton is the principal Baptist college of the State, and Prof. Reynolds is striving to build it up. He has sacrificed much time and money, and has every prospect of success. He is a fine scholar, a most excellent preacher and pastor, an untiring worker, and capable of filling almost any position of usefulness. He is president of the West Virginia Baptist Educational Society.

Reynolds, Maj. Walker, was born in Columbia Co., Ga., Aug. 28, 1799; settled in Talladega Co., Ala., in 1833, where he accumulated a large fortune; was worth several hundred thousand dollars at the breaking out of the late war, and after the war was still quite wealthy. Maj. Reynolds

was eminently a public-spirited man; contributed liberally to denominational enterprises, and invested largely in secular corporations. The Selma, Rome and Dalton Railroad owes more to him for its existence than to any other person. He was a wise man, an extensive planter, and a good church member. One of the last acts of his life was to give \$1000 to the building of a new house of worship for his church at Alpine. He was twice married, and reared a most interesting family. He died at his home in January, 1871.

Rhees, Rev. Morgan John, Sr., was born in Wales, Sept. 8, 1760. He was converted in early life, and educated at Bristol College for the ministry. He was a pastor in Wales for some time, but concluded to lead a little colony of his countrymen to America in 1794. Dr. Rogers, pastor of the First Baptist church of Philadelphia, gave him a cordial welcome on his arrival, and soon his eloquence gathered throngs wherever it was known that he would preach. He traveled extensively through the Southern and Western States proclaiming the blessed gospel, and gathering converts into the kingdom. In connection with Dr. Benjamin Rush he bought a large tract of land in Pennsylvania, which he called Cambria, after his native Wales. In 1798 he took his own family and a company of his countrymen to the new settlement. He located at Beulah, and became pastor of the church formed there. He subsequently removed to Somerset, in the county of that name, where he died Sept. 17, 1804. He was married to a daughter of Col. Benjamin Loxley, a distinguished officer of the Revolution; and he was the father-in-law of Dr. Nicholas Murray (Kirwan), of Elizabeth, N. J., and Dr. Benjamin Rush was his special friend.

Rhees, Morgan John, Jr., D.D., was born at Somerset, Pa., Oct. 25, 1802. On reaching twenty-one he studied law under the celebrated David Paul Brown, of Philadelphia, and after being called to the bar he soon secured a respectable standing in his profession. In 1827 the Saviour found him, and "chosen of him ere time began, he chose him in return," and was baptized into the fellowship of the First Baptist church of Philadelphia. He was ordained in September, 1829. His first fields of labor were Bordentown and Trenton. While in New Jersey he assisted in the formation of the State Convention for missions, and was its secretary from its organization until he left the State. In 1840 he accepted the invitation of its board to become corresponding secretary of the Baptist Publication Society. In February, 1843, he took charge of the Second Baptist church of Wilmington, Del.; of this church he retained the oversight for seven years, during which he baptized nearly 300 persons. In 1850 he became pastor of

the First church of Williamsburg, N. Y., where he died Jan. 15, 1853. He received the degree of Doctor of Divinity from the University of Rochester in 1852.

Dr. Rhees was greatly blessed in every pastorate, and he rendered valuable services to the Publication Society. His calls to churches seeking the best gifts were numerous. He had a fine intellect, the polish of a gentleman, the courage of a brave man, the piety of a saint, and the tenderness of a woman. He was loved by many hundreds while he lived, and his memory is still revered by the churches for which he labored, and by many admiring friends.

Rhode Island Baptists.—To most Baptists the evidence is conclusive that the First Baptist church of Providence, formed in 1639, is the oldest Baptist church in Rhode Island, and the first church of our denomination in America. Roger Williams was baptized by Ezekiel Holliman in March, 1638–9, and about that time the First church of Providence was founded. Soon after the origin of this church, as Baptists generally believe, the First church of Newport was organized. John Clarke, M.D., came from England in 1637, and not long after, taking up his residence in Newport, he became the public instructor of a congregation out of which, in 1644, according to tradition, a church was formed "on the scheme and principles of the Baptists." (For the arguments favoring 1638 as the time when this church was founded, see article on THE FIRST CHURCH OF NEWPORT, R. I.) Rev. Dr. Henry Jackson says of this church, "It occupied a high rank in the community, and drew members from towns remote."

The second church in Newport was established in 1656. These three communities comprised all the regular Baptist churches in Rhode Island for many years. The next in age are the churches in Richmond, Warwick, and East Greenwich, constituted in 1743, Exeter in 1750, Warren in 1764, and Shoreham in 1780. Rhode Island is everywhere permeated by Baptist principles, and churches of the denomination are found in all parts of the State. The rights of conscience are everywhere respected, and protected by public opinion and legislative enactments.

There are three Associations of Baptist churches in Rhode Island, the oldest being the Warren, formed in 1767; the next in the order of time is the Providence, formed in 1843; and the third the Narragansett, formed in 1859. The last report of the Warren Association, in 1880, gives 21 churches, 24 ordained ministers, and 4036 members. In the Providence Association there are 15 churches, 21 ordained ministers, and a membership of 2953. The Narragansett Association has 24 churches, 20 ordained ministers, and a membership of 3850.

There are 60 churches, with 10,839 members, in Rhode Island. The Rhode Island Baptist State Convention was made a corporate body by an act of the General Assembly, passed in October, 1826, and is authorized to hold in trust an amount not exceeding \$300,000. The Convention gave to feeble churches in the State nearly \$2500 during the year. The Rhode Island Baptists contributed funds for the education of ministers from 1792; the plan for starting a society for this purpose originated with President Manning, and two months after his decease it was submitted to the Warren Association by Rev. Dr. Stillman, of Boston. Up to 1816 the concerns of ministerial education formed a part of the regular business of the Association. In that year a separate education society was formed, at which time there was placed in the treasury, in the form of bank stock, the sum of \$1800, from which amount various sums have been withdrawn, until there now remains \$1350. Some of the most distinguished Baptist ministers in the country have been among the nearly 150 beneficiaries who have been aided by this society.

The Baptists of Rhode Island legally proclaimed absolute religious liberty for men of all creeds when no government in the world but the one which they controlled pretended to confer such a boon, or regarded it as either wise or just to give it. Roger Williams, in his "Bloudy Tenent," defended this doctrine of his Baptist fathers in the faith with a power which no mind governed by intelligence could permanently resist, and finally that doctrine swept from the statute books of American persecuting States every intolerant enactment. The freedom of conscience demanded by Roger Williams has effected a greater change in the relations between Church and State on this continent than the Declaration of Independence, the armies of the Revolution, and the Constitution of the United States have made in the secular liberties of this great republic. A moral cable, stretching from the Teacher of Nazareth, in Palestine, across the ages, the countries, and the oceans, kept in order by our Baptist fathers of all preceding Christian time, to whom it communicated its blessed news, *landed at Providence, R. I., in 1636.* Roger Williams received and put in circulation its divine dispatches, and by the authority of the King Eternal, immortal and invisible, demanded liberty for all men to pay their devotions to Deity, without State laws commanding or prohibiting religious worship. All Rhode Island received and obeyed the divine message coming through this glorious cable. Baptists everywhere respected it, and now our whole country has yielded obedience to the heavenly teaching. And, as Rhode Island was the American landing-place of this blessed cable, and her Baptist people the interpreters and propagators of its pre-

scious communications, we would honor them as the best friends of American liberty and of the universal rights of men. (For further information about Rhode Island, see articles on **FIRST BAPTIST CHURCH OF PROVIDENCE**, **FIRST CHURCH OF NEWPORT**, **THE WARREN BAPTIST CHURCH**, **RHODE ISLAND AND THE AMERICAN REVOLUTION**, **JAMES MANNING, D.D.**, **BROWN UNIVERSITY**, and **THE BROWN FAMILY, OF PROVIDENCE.**)

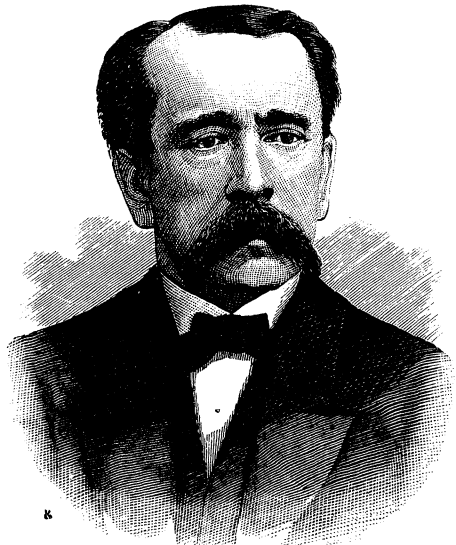
Rhodes, Rev. Christopher, was born May 20, 1821. His parents were James E. and Mary A. Rhodes. At the date of his birth they were members of the First church, Providence, R. I. His ancestors had been in the State from its earliest settlement. He was baptized in February, 1839, and united with the Third church. After pursuing a collegiate course until 1843, he was licensed to preach, and at once commenced a series of revival services, assisting churches in Rhode Island and Massachusetts. His first charge was the church in Allendale, near Providence. He assisted in organizing this church, and was ordained its first pastor in May, 1850. The subsequent pastorates of Mr. Rhodes have been Phoenix church, Warwick, R. I. 1855-61; Stewart Street church, Providence, 1861-64; First church, South Kingston, 1864-66; Stanton Street, N. Y., 1866-74; Central church, Williamsburg, 1874 to present date. During these years he has devoted himself almost exclusively to pastoral work, and he has received many evidences of the divine blessing. Through his preaching converts have been added to the churches, and he has had great success in building up weak interests and relieving them from financial embarrassment. Mr. Rhodes is a strong man mentally and physically, and one whose counsel is held in high esteem by ministers and churches.

Rhodes, Gen. Elisha Hunt, son of Capt. Elisha H. and Eliza (Chase) Rhodes, was born in Pawtuxet, R. I., March 21, 1842; had an academical education; entered the Union army as a corporal in June, 1861; was with his regiment in most of the great battles in Virginia; rose to be the colonel of the 2d R. I. Inf. Regiment; brevetted brigadier-general for gallant conduct; since the war has filled some of the highest offices in the Grand Army of the Republic; is collector of United States revenue for the district of Rhode Island; brigadier-general of the militia force of Rhode Island; a member of the Central Baptist church in Providence, R. I.; a man of talent and sterling worth.

Rice, Rev. Francis, was born in Logansport, Ind., Nov. 27, 1853. His family came to Kansas in the year 1858, settling at Oskaloosa, Jefferson Co. In 1865 they removed to Topeka, where he received his education. He passed through the regular classic course at Washburn College. He also took a business course in a commercial college

in the same city, employing for this purpose his summer vacations. He was baptized, and united with the First Baptist church of Topeka in January, 1870. He had experienced conversion several years before, when about the age of eleven. He became interested in the Sunday-school, and did what he could in the Master's cause, but had no serious thought of entering the ministry until January, 1877, when he received an invitation to visit the church at Valley Falls, and he was ordained their pastor May 16, 1877. His ministry has been attended by good results. He has been for several years clerk of the Missouri River Association.

Rice, Rev. John, was born in Virginia in 1759. He removed to Kentucky; was baptized and brought into the ministry at Gilbert's Creek church, in Garrard Co., Ky. He was a constituent of Shawnee Run, for a long time the largest church south of the Kentucky River. Of this church, in Mercer County, he was pastor from its organization, in 1788, till his death, March 19, 1843. He was eminent among the pioneers of Kentucky, and greatly beloved for his piety, faith, and usefulness.



GEN. ELISHA HUNT RHODES.

Rice, Rev. Luther, was born in Northborough, Worcester Co., Mass., March 25, 1783. His parents were members of the Congregational Church, his mother being a woman of remarkable intellectual vigor. He attended the public schools of the neighborhood, and was apt in acquiring knowledge. While still a mere youth, the wonderful self-reliance, for which he was always distinguished, displayed itself; for, at the age of sixteen, he entered

into a contract to visit the State of Georgia to assist in obtaining timber for ship-building, without consulting his parents, and was absent six months. Soon after this he became greatly concerned about his soul, and suffered the acutest mental agony for many months. At the age of nineteen, in March of 1802, he united with the church at Northborough. He was from the beginning a most consistent and active Christian worker. He infused a new and higher type of piety into his own family and the church, and made it a special duty to converse frequently with the impenitent. He was from the start of his Christian career deeply interested in missions and missionary publications. During all this time he was laboring upon his father's farm. His mind was now directed to the Christian ministry, and he resolved to secure a collegiate and theological education. He spent three years at Leicester Academy, and paid his expenses by teaching school during the vacations and giving lessons in singing at night. He made such rapid progress at the academy that he was able to complete his collegiate course in three years, having entered Williams College, Mass., in October of 1807. While in college he became deeply interested in missions, and he infused the same enthusiasm into the minds of his friends, Mills and Richards. In a letter, written March 18, 1811, he says, "I have deliberately made up my mind to preach the gospel to the heathen." A society of inquiry on the subject of missions was formed through his instrumentality, and about the same time a branch society at Andover Seminary, where Judson and his friends caught the new awakening. They must preach the gospel to the pagan nations. Judson, Nott, Mills, Newell, Richards, and Rice prepared a memorial to the General Association of all the evangelical ministers of Massachusetts, convened at Bradford in 1810, urging the pressing claims of the heathen, and asking an appointment in the East. The names of Richards and Rice were omitted from the memorial at its presentation, the number being so large. The result of these efforts was the formation of the American Board of Commissioners for Foreign Missions; and, later, the Baptist General Convention of 1814, the American Bible Society, the American Tract Society, the Baptist General Tract Society, the Columbian College, the Newton Theological Seminary, and other kindred organizations. Judson, Nott, Mills, and Newell were appointed by the board as missionaries, Rice and Richards being omitted. But Rice had set his heart upon going, and he was permitted to do so upon the condition that he would himself raise the money necessary for his outfit and his passage, which he did within a few days. Having been previously licensed, he, with his companions, was ordained at the Tabernacle church, Salem,

Mass., Feb. 6, 1812, and sailed from Philadelphia, February 18, in the packet "Harmony," destined for India. Dr. Judson and wife, who had sailed from Salem, having changed their minds on the subject of baptism, were baptized by Dr. Carey soon after their arrival at Calcutta; and Mr. Rice, having also been led, after a thorough investigation, to change his views on the same subject, was also baptized, on Nov. 1, 1812, by Mr. Ward, a few weeks after Mr. and Mrs. Judson. Owing to the continued and bitter opposition of the English authorities in India, Mr. Rice concluded to sail for the Isle of France, and thence to the United States, to adjust his relations with the Congregational board, to enlist the Baptist churches in the cause of missions, and to recruit his health. He arrived at New York, Sept. 7, 1813; went immediately to Boston, and communicated with the board, who, however, received him with much coldness, and, rather rudely, dissolved his relations with themselves. Mr. Rice now completely identified himself with the Baptists. At a consultation, in Boston, it was determined to appoint him an agent to visit all parts of the country, and enlist churches and individuals in the cause. He journeyed throughout the entire length of the country, and met with the most encouraging success. Delegates were appointed from all parts of the land to meet for conference, and on the 18th of May, 1814, a large number assembled at Philadelphia, Dr. Richard Furman presiding. After several days' deliberation the General Convention of the Baptist Denomination in the United States for Foreign Missions was formed, that organization which has accomplished so much in heathen lands for the glory of God and the good of men. On his Southern tour Mr. Rice collected about \$1300, made arrangements for future contributions, and organized about twenty missionary societies, and throughout the country about seventy societies. At the meeting of the Triennial Convention in Philadelphia, in 1817, he reported that he had traveled, during a very short time, 7800 miles, collected nearly \$3700, and aroused a warm interest in missions everywhere. These journeys were "through wildernesses and over rivers, across mountains and valleys, in heat and cold, by day and by night, in weariness and painfulness, and fastings and loneliness."

To Mr. Rice, more than to any other man, is due the awakened regard in ministerial education. He was deeply interested in the school opened in Philadelphia, under Staughton and Chase, for the instruction of young men for the ministry. Eighteen were in course of preparation there. He urged the founding of a college at Washington, D. C., and through his efforts forty-six and a half acres were purchased adjacent to the city of Washington, and a building capable of accommodating

eighty students was begun. The Convention took the new institution under its supervision, and in the report made to the Convention in 1821, there was set forth a most gratifying statement of the progress of the college. Mr. Rice was appointed its agent and treasurer. About this time he originated the *Columbian Star*, published at Washington. Still serving as missionary agent, his additional labors as agent for the college were overwhelming. Difficulties arose; the expenses of the college were not met; and Mr. Rice was prostrated by sickness arising out of his terrible anxieties. The college seemed threatened with ruin in its very inception. A warm discussion arose in the Convention which met in 1826, and it was determined then to separate the educational movement from the missionary operations. Other financial agents were appointed by the college, but Mr. Rice still collected money for its funds, and labored earnestly with an unshaken faith in its final success; and before he died he had the pleasure of seeing his wishes partially fulfilled. Mr. Rice sacrificed his life for the welfare of the institution which he originated, and which he loved so well. During a collecting tour through the South he was taken seriously ill, and soon after died at the house of his friend, Dr. Mays, Sept. 25, 1836. He was buried at Point Pleasant church, Edgefield District, S. C. The following is the memorial inscription on the marble slab erected by the Baptist Convention of the State of South Carolina, written by men who knew him well and loved him dearly for his self-denying labors in the cause of Christian missions and ministerial education:

Born March 25th, A.D. 1783.	} Beneath this marble Are deposited the remains of Elder LUTHER RICE,	{ Died Sept'r 25th, A.D. 1836.
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A minister of Christ, of the Baptist Denomination.

He was a native of Northboro', Massachusetts,

And departed this life in Edgefield District, S. C.

In the death of this distinguished servant of the Lord, "is a great man fallen in Israel."

Than he,

Perhaps no American has done more for the great Missionary Enterprise.

It is thought the first American Foreign Mission, on which he went to India, associated with Judson and others, originated with him.

And if the Burmans have cause of gratitude towards Judson, for a faithful version of God's Word, so they will thro' generations to come "arise up and call Rice blessed;" for it was his eloquent appeals for the Heathen, on his return to America, which raised our Baptist churches to adopt the Burman Mission and sustain Judson in his arduous toils.

No Baptist has done more for the cause of education. He founded the "Columbian College, in the District of Columbia," which he benevolently intended, by its central position, to diffuse knowledge, both literary and religious, through these United States. And if for want of deserved patronage that unfortunate Institution, which was the special subject of his prayers and toils for the last fifteen years of his life, fail to fulfil the high purpose of its founder, yet the spirit of education awakened by his labors shall accomplish his noble aim.

Luther Rice,
With a portly person and commanding presence,
Combined a strong and brilliant intellect.
As a theologian he was orthodox;
A scholar, his education was liberal.
He was an eloquent and powerful preacher;
A self-denying and indefatigable philanthropist.
His frailties with his dust are entombed;
And upon the walls of Zion his virtues engraven.

By order of the Baptist Convention for the State of South Carolina,
This monument is erected
To His Memory.

His love for the Columbian College is seen in his dying request,—“Send my sulky, and horse, and baggage to Brother Brooks, with directions to send them to Brother Sherwood, and say that *all belong to the college.*”

As a preacher, Mr. Rice was rarely excelled. He was dignified in appearance, and unusually attractive in his style. His sermons were characteristically doctrinal, and weighty in fundamental truths. He was eminently gifted also in prayer. He wrote a work on Baptism, which, however, was not published. He was elected in 1815 to the presidency of Transylvania University, at Lexington, Ky., and also to that of Georgetown College, Ky., both of which he declined, as the two great objects of his life—missions and ministerial education—absorbed all the energies of his soul and body.

Rice, Rev. Thomas Moor, a distinguished preacher and educator, was born in Jessamine Co., Ky., Dec. 7, 1792. He was a soldier in the war of 1812-15, and soon after its close united with the Methodist Church, and became a circuit preacher. After a few years he was compelled to desist from regular preaching on account of physical disability. Mr. Rice was a linguist and mathematician, and adopted the profession of a teacher, and became very successful. In 1838 he was elected to the chair of Mathematics in Georgetown College, but declined the position, and remained the teacher of a private school. He continued to exercise his gifts as a local preacher among the Methodists, and engaged in several public debates on religious doctrines, one of which was with President Fanning, a distinguished Campbellite preacher of Tennessee. About 1839 he decided to preach an argumentative sermon on the "mode of baptism." In his preparation he became convinced that immersion alone was Scriptural baptism, and soon afterwards united with the Baptist church at Pleasant Grove, Ky., and was ordained to the ministry. He served two Baptist churches until his death, which occurred Oct. 3, 1842.

Richards, Rev. Humphrey, was born in Rowley, Mass., Sept. 17, 1818. Having completed his preparatory studies, he entered Brown University in 1833. While in college he became a Christian. Ill health obliged him to abridge his course of study. It was a sad disappointment to him to be

compelled to renounce his long cherished hopes and give up the plans of years; for he was a good scholar, and was distinguished in his class. Having spent a year at the Suffield Literary Institution, Conn., he entered upon a course of theological study at Hamilton, N. Y., which he completed in 1842. He was ordained pastor of the First Baptist church, Springfield, Mass., May 10, 1843, where he remained three years. He became pastor of the First Baptist church in Dorchester, Mass., in the summer of 1846. This relation he sustained to the people, who were warmly attached to him, for eight years. Long continued application to his ministerial and pastoral work told at last on a constitution never strong, and he declined rapidly, and passed away Sept. 4, 1854. His ministry was fruitful for good, especially in building up his church in knowledge and in the graces of the Christian character.

Richards, Rev. James, was born Jan. 28, 1804, at Llanddarog, Carmarthenshire, Wales. He began preaching about the year 1819. He received his theological training at Horton, now Rawdon, College, under the presidency of Dr. Steadman. He had not been long in the ministry before his reputation as a preacher of the first rank was established. His style was exceedingly ornate. With a weak voice and quiet manner, he was nevertheless thrillingly eloquent. A volume of his sermons has recently been published, which amply sustains the reputation which he enjoyed. His principal pastorates during a long and useful life were Fishguard, Pembrokeshire, and Pontyprydd, Monmouthshire. He departed this life Sept. 22, 1867.

Richards, Rev. William, LL.D., was born in South Wales in 1749, and educated at Bristol College. He became pastor of the Baptist church in Lynn, England, in 1776, where he spent the rest of his life, though only about half the time as pastor of the church. He died in 1818.

Dr. Richards was deeply learned in English and Welsh history, and in other departments of literature. His talents and culture were of eminent importance to his brethren in the British Islands in defending their principles against Pedobaptist assailants. He sympathized with our Revolutionary fathers so strongly that he expressed a preference for the union of Wales (his country) with the United States rather than with the British empire. He was the author of several works of great value.

Brown University conferred upon him the degree of LL.D. In accordance with a purpose which he formed more than a quarter of a century before his death, he left his library of 1300 volumes to Brown University. This treasure enriches our oldest college to this day.

Richards, William C., A.M., Ph.D., was born

Nov. 24, 1818, in London, England. His father came to this country in 1831, and settled in Hudson, N. Y., as pastor of the Baptist church. There the son joined the church in 1833, and in 1834 entered Hamilton Institution with a view to the ministry, from which he was graduated in 1840. In 1869 Madison University conferred upon him its first degree of Doctor of Philosophy, upon the occasion of his delivering the semi-centennial poem. After his graduation he went South, and was for ten years engaged in literary and scientific and educational work in Georgia.

In 1849 he transferred his literary efforts to Charleston, S. C., and became associated there with the *Southern Quarterly Review*. In 1852 he returned to the North, with the understanding that he should at length enter the ministry. After two or three years of varied work he began to preach, and early in 1855 he went to Providence, R. I., as associate pastor of the First Baptist church. He was ordained in New York in July of that year. Resigning his position in October, he was pressed to accept the charge of a new interest to be immediately formed in the city, and for seven years was pastor of the Brown Street Baptist church. In 1862 his health failed. He then began his public lectures on physical science, which have since engrossed the most of his time. From 1865 to the end of 1868, however, he was pastor of the Baptist church in Pittsfield, Mass., and while residing in Berkshire was elected Professor of Chemistry in the Berkshire Medical College, and filled the chair for two years.

In 1876 he removed to Chicago, and was pastor there for a year, but he was constrained reluctantly to resume his scientific work. His literary labors have been varied and voluminous. In 1856 he prepared the memoir of Gov. Briggs, of Massachusetts. He had previously published "Harry's Vacation," a very successful book on every-day science for the young. His contributions to the leading magazines of prose and verse are numerous. He has printed several anniversary and college poems. His editorial labors have covered, at intervals, a period of forty years, and for four years past he has been connected with the *Chicago Standard*. In addition to his popular lectures—chiefly under the auspices of the Young Men's Christian Association from the Atlantic to the Mississippi—he has preached twice nearly every Sabbath, and frequently at night, to large assemblies on religion and science.

Richards, Zalmon, A.M., was born at Cummington, Mass., Aug. 11, 1811, and graduated at Williams College, in the same State, in 1836. Being interested in the cause of education, he has devoted much of his life to teaching. He was at one time principal of the Cummington Academy, Mass., of the Stillwater Academy, N. Y., and sub-

sequently of the preparatory school of the Columbian College. At present he is principal of the Eclectic Seminary, in Washington City, D. C. Mr. Richards was the first president of the National Educational Association, and also of the Young Men's Christian Association of Washington. He has contributed various articles to the *American Journal of Education*, and also to other periodicals. He has also filled various municipal offices, having been president of the common council and of the board of aldermen, auditor under the District government, and the first superintendent of public schools in Washington. He received the degree of A.M. in course from Williams College.

Richardson, Rev. Horace, a native of New Hampshire, was born about 1820; gave himself to Christ, and was baptized in his youth. He graduated with honor at Dartmouth College in 1841, and from Newton in 1844, and was ordained at Keene, N. H., in 1845, where he was pastor one year. In 1846 he settled at West Acton, Mass., and remained pastor there seven years. In 1853 he arrived in California, and spent twelve years in teaching and preaching at various places. In 1865 he was appointed general distributing agent of the American Bible Society, and spent ten years in that service. He distributed personally over sixty tons of Bibles, preaching everywhere in the destitute regions, doing the work of an evangelist, and leading many to Christ. He died at Brooklyn, March 15, 1876.

Richardson, Rev. J. B., was born in Montgomery Co., N. C., June 16, 1839; was baptized by Dr. Wingate, at Wake Forest College, in 1857; graduated at Wake Forest College in 1862; was ordained at Litchville in 1862, his father, Rev. Noah Richardson, Rev. John Minsor, and Rev. B. G. Covington constituting the Presbytery; was nearly four years corresponding secretary of the State Convention, and has been pastor of Greensborough, High Point, and Catawba churches. Mr. Richardson is widely known and greatly beloved by his brethren.

Richardson, Prof. John F., was born in Oneida Co., N. Y., in February, 1808; was a graduate of Madison University and its Professor of Latin for fifteen years. In 1850 he accepted the same chair in the University of Rochester, where he remained until his death, Feb. 11, 1868. He was the author of a work entitled "The True Roman Orthodoxy," for which the Right Honorable W. E. Gladstone, now Prime Minister of Great Britain, and one of the finest scholars in England, thanked him in an autograph letter. Prof. Richardson was eminently a learned man, of great refinement, and of superior qualifications for imparting instruction.

Richardson, Rev. Noah, was born in Moore Co., N. C., June 30, 1804; was converted under

the preaching of the celebrated Robert T. Daniel; baptized by Elder Farthing, and ordained in 1827 by Elders Swaim and Hymer. His father died when he was a child. His reading was extensive, and his talents superior. His control over an audience was sometimes wonderful, and many are the traditions of his extraordinary powers as a pulpit orator. He preached for forty-five years, and his great popularity is evidenced by the fact that for twenty-seven successive years he was elected to preach on Sunday at the sessions of his Association.

Dr. James McDaniel, of Fayetteville, and Mr. Richardson were devoted friends, and in delivering his funeral sermon, Dr. McDaniel said, "That in his prime Noah Richardson was the best preacher in North Carolina."

He was especially effective in revival meetings, and is said to have baptized thousands during the long course of his ministry. He died May 9, 1867. He left a son, Rev. J. B. Richardson, who was for several years corresponding secretary of the Baptist State Convention.

Richardson, Rev. Phineas, was born in Methuen, Mass., Feb. 2, 1787. When he was seventeen years of age he was baptized by Rev. Joshua Bradley, and united with the church in Londonderry, N. H. He longed to be able to preach the gospel, but many years passed before his wish was gratified. He studied for a time with Rev. Jeremiah Chaplin at Danvers, and was ordained at Methuen in November, 1817. His first pastorate was in Gilmanton, N. H., where he commenced his labors in March, 1818, and continued as the minister of the church for eighteen years. After acting as a missionary for the Convention for two years, he was instrumental in gathering a church in Hollis, of which he was the pastor for eleven years. He was then pastor of the church in New Hampton, N. H., for four years. The last two years of his life were passed in Lawrence, Mass., where he died in January, 1860. During his long ministry he was honored of God, as the instrument of doing a good work for the Master whom he delighted to serve.

Richmond College.—Virginia Baptists, very soon after the war of independence, began to consider the question of founding a seminary of learning. In 1778 a committee was appointed to further the scheme, and upon their recommendation, in 1793, the General Committee of the Denomination, which had charge of the matter, appointed trustees to carry into effect what had been proposed. For some cause, however, no practical solution of the question was found, and while from time to time the subject was agitated, still it was not until 1830 that an earnest and successful effort was made to establish a school of high grade, which should be

under the control of Baptists, and which should be used directly to advance the interests of their special work in the State. The General Association met in Richmond in June, 1830, and it was while this body was in session that the friends of education met, and, after free discussion, organized the Virginia Baptist Education Society. The prime consideration which prompted the movement was the necessity felt on all sides by the churches for the improvement of their rising ministry.

During the first and second years of the operations of the society thirteen young men were received for instruction. These were placed in private schools. At the close of the second year it was found that the number of students would be considerably increased, and that the location of the school with permanent teachers was therefore necessary. Accordingly, a farm was purchased, and the institution assumed the name of the

VIRGINIA BAPTIST SEMINARY.

The location of the seminary was about five miles from Richmond. It was opened on the 4th of July, 1832, under Rev. Robert Ryland. The scheme of student training combined manual with intellectual labor. An opportunity occurring soon after for securing a more eligible site for the seminary, in the most beautiful section of the western suburbs of Richmond, it was removed to the present location of the college. From this time, under the judicious and efficient management of its principal, upon whom, from the inception of the enterprise, had devolved an unusual share of anxious solicitude and self-denying labor, the number of students, which before had been comparatively small, rapidly increased. Of these, many have become widely influential and useful ministers of the gospel, some at home, others in foreign lands, while others still as teachers, members of the legal and medical professions, and men of business, have won an honorable reputation in their several vocations.

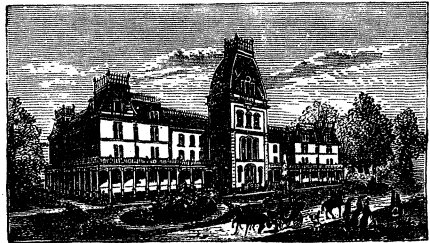
RICHMOND COLLEGE.

Desiring still further to enlarge the influence and usefulness of the institution, its founders applied to the General Assembly of the State for a college charter, which, in 1840, they secured. Rev. Robert Ryland continued in the presidency under the new corporate organization. Efforts were made to secure a permanent endowment with considerable success, and the college seemed to be placed upon a broad and firm foundation, with encouraging prospects of an extended and enduring prosperity.

During the recent war the exercises of the institution were suspended, and the greater part of its endowment fund lost.

In 1866 the college was again opened. The

alumni and other friends, sustained by the warm love and determined zeal of the denomination which had founded the institution in the past, rallied to the support of the trustees, and vigorous efforts were made to raise the loved school from its prostrate condition and restore it to more than its former efficiency and usefulness. A good degree of success has rewarded these efforts. The gifts of a people suffering severely from a disastrous war have been freely and generously offered, and the college, with its present fair but still insufficient



RICHMOND COLLEGE.

equipment, is a monument to the faith, love, and generosity of that noble brotherhood, the Virginia Baptists.

In reorganizing the college in 1866 the trustees determined to remodel their former plans, and adopted the organic change which at present marks its successful scholastic career. The plan is that of *independent schools*, of which at present there are eight in the academic department and a school of law. The faculty of instruction and government consists of co-equal professors, one of whom is annually chosen to be their chairman and chief executive officer. To them as a body is committed all that pertains to the discipline and interior management of the institution, while each professor is responsible for the efficient conduct of his own school. Eclecticism in studies, under certain restrictions, prevails with satisfactory results. There are five academic degrees conferred by the trustees on the recommendation of the faculty, viz., Bachelor of Literature, Bachelor of Science, Bachelor of Arts, Master of Arts, and Bachelor of Law. There are also school diplomas for those who graduate in the school, and *certificates of proficiency, promotion, and distinction* when a certain measure of success is attained in the regular examinations.

It has been the aim of the trustees to secure superior scholarship in the faculty, and the vigorous, accomplished, and faithful men who compose the board of instruction have so administered their trust as to prepare their students for and require at their hands a high standard of excellence for graduation.

Prominent among the many special features of

the organization and work of this college is the school of English, with its separate professor, in which our mother-tongue is carefully and elaborately studied.

The college lost her library, museum, and apparatus among the other calamities of war, but good foundations are already laid for increased excellence in each of these important departments. The literary societies are vigorous, and encourage a worthy emulation in the arts of writing and speaking among the students.

ENDOWMENT.

The property of the corporation consists of a most excellent plat of ground just within the corporate limits of the city, sufficiently ample for all needed improvements. On this campus there are buildings well adapted to the purposes of the college and capable of yet wider extension. Besides this realty, which is justly considered very valuable and eminently adapted to its purpose, there is an invested fund of some \$75,000, whose income is applied to the purposes of education. The corporation is not encumbered by debt, the property is clear and the investments well placed. So that it may be justly seen that this institution, so long the pride and hope of Virginia Baptists, is doing the work of a college, and gives promise of wide future usefulness.

It is important to notice that amid all the changes of fortune and the gratifying development which has marked its course, there has been no departure from the plans and purposes of its founders. Ministers of the gospel are still and must ever be "privileged students." On the recommendation of the Education Board of the Baptist General Association of Virginia, all young men having the ministry in view are received free of all college fees. The ties which bind the school and the churches of Virginia are tender and yet powerful. Purely literary in its work, yet eminently Christian in all its influences, the college meets the expectations and claims of an enlightened constituency, and receives at their hands a united and cordial support.

Richmond Female Institute.—This excellent school for young ladies was chartered by the Legislature of Virginia, March 2, 1853. It was a joint-stock enterprise, and cost, including lot, building, and apparatus, about \$70,000. Its beginning was remarkably successful. During its first session of 1854-55 it had 191 students, and during its second session 268. Until the war its average number of students annually was about 200, and since that time about 100. The Rev. B. Manly, Jr., was its organizer and first president, holding that position during 1854-59. Prof. Chas. H. Winston succeeded Dr. Manly, and held the po-

sition of president from 1859 to 1873, during two years of which period, however,—1863-65,—the school was closed in consequence of the war. Prof. John Hart held the presidency from 1873 to 1878, since which time Miss Sallie B. Hammer has filled the position of principal most successfully. The institution has been greatly impeded in its movements by pecuniary difficulties, but still, as an educational enterprise of the denomination, it has been of incalculable value to the Baptists of Richmond and of the State. Its boarding patronage has fallen below the expectation of its founders, because of the competition of cheaper schools in country districts, but it has always commanded an excellent day patronage, and the superiority of its course of instruction has made it an object of interest and just pride to the denomination. It has usually had a large number of accomplished instructors, sometimes as many as twenty, and has aimed to cover the whole period of a girl's education from the most elementary studies of the preparatory school to the most advanced branches of the collegiate department. Much attention has always been given to music and art. The institute, like the University of Virginia, is made up of "schools," of which there are eight; and one can become a "full graduate" only upon the completion of all the studies of all the schools, after a satisfactory examination. So rigid is the course, and so thorough the examination, that but comparatively few students attain this honor, perhaps, on an average, only about two each year. As a consequence, the diploma of the Richmond Female Institute is held in the highest esteem by those who have been so faithful as to secure it.

Richmond, Va., First Baptist Church of, was constituted in 1780, when Richmond was a village, with a population of about 1800, half of whom were Africans.

Its present spacious edifice, on the northwest corner of Broad and Twelfth Streets, was dedicated Oct. 17, 1841. It was designed by Thomas U. Walter, Esq., of Philadelphia. In 1858 the seating capacity of this large meeting-house had to be increased by adding to the rear about fourteen feet. The original cost of the building, and its subsequent enlargement, amount to \$49,000.

According to Dr. Burrows (First Centenary of the First Baptist Church of Richmond, p. 29), "This church of fourteen members in 1780 has swelled into nineteen churches in Richmond and Manchester in 1880, with 16,847 members."

J. B. Hawthorne, D.D., is the present pastor of this venerable mother-church.

Richmond Institute, The, for the training of colored preachers and teachers, is located in the city of Richmond, Va. The Rev. Dr. Binney, under the patronage of the American Baptist Home



FIRST BAPTIST CHURCH, RICHMOND, VA.

Mission Society, opened in November, 1865, a school in that city for the preparation of colored men for the ministry. He began with a class of about twenty-five, whom he could instruct only at night. He remained in charge, however, but a short time, and soon after returned to Burmah. The Congress of the United States chartered, May 10, 1866, the National Theological Institute of Richmond, the object of which was "the judicious training of men of God for the Christian ministry," and this charter, by an act passed May 2, 1867, was amended, and the name changed to that of The National Theological Institute and University. Of this institution the Rev. J. D. Fulton, D.D., was made president, and the Rev. J. W. Parker, D.D., corresponding secretary. The Rev. N. Colver, D.D., of the Chicago Theological Seminary, was subsequently invited to the presidency of the institute, which he accepted, and entered upon his duties May 13, 1867. He leased for three years, at a rent of \$3000 per annum, the establishment known as Lumpkin's Jail. The school opened in its new location with about thirty pupils, two-thirds of whom were preparing for the ministry. The Rev. Robert Ryland was associated with Dr. Colver in the management of the school from September, 1867, to June, 1868, when he resigned. Dr. Colver, also, resigned in June, 1868, in consequence of failing health. Mr. Corey, then in charge of a similar school at Augusta, Ga., was invited to take charge of the Richmond Institute, which invitation he accepted, entering upon his duties in October, with Miss H. W. Goodman as chief assistant. In November and December of 1868 a ministers' institute was held, the principal lecturers being the Rev. Dr. Parker and Mr. Corey; it was attended by eighty-one ministers and church officers, in addition to the regular students. During this winter about sixty pupils attended the daily sessions of the schools, and at night the principal gave instruction to another class, consisting of sixty-eight men. In May, 1869, the institute passed into the hands of the American Baptist Home Mission Society, and since that time has been under the care of that society. On the expiration of the lease of Lumpkin's Jail, in 1870, it became necessary to secure a more permanent location. The United States Hotel, on the corner of Nineteenth and Main Streets, was purchased Jan. 26, 1870, and in the fall of the same year it was occupied by the school. This building was erected in 1818, and was at one time the most fashionable hotel in Richmond. It is four stories high, and contains about fifty rooms. It is said to have cost originally \$110,000, and it was purchased for \$10,000. The building needed extensive repairs, and the students collected for this purpose more than \$1000 from the citizens of Richmond, white and colored; they

also gave of their own means, and in addition rendered valuable service by their daily labor on the building. One hundred and two of the students subscribed, each, \$100 to the endowment of the school,—\$10,200, paid in monthly instalments. The entire amount expended in repairing the building and in fitting up the school-rooms, up to April 1, was upwards of \$11,000. The value of the building and furniture is estimated at \$50,000. Since the close of the war about \$80,000 have been expended in building up the school and in carrying on its work. Six hundred students have enjoyed its educational advantages for a longer or shorter time. The library contains about 2200 volumes. The number of students in the institute during 1878 was 103, 70 of whom were preparing for the ministry.

The school for a time was known as the Colver Institute, but for satisfactory reasons the more general name, the Richmond Institute, was inserted in the deed which conveyed the property to the trustees, and under that name it was incorporated by an act passed by the General Assembly of Virginia Feb. 10, 1876. Dr. Colver's connection with the institute continued less than a year. Since 1868 the Rev. C. H. Corey, D.D., has filled the position of president. The following persons have, at different times, been its instructors: the Rev. Robert Ryland, D.D., Miss H. W. Goodman, Rev. S. J. Neiley, Mr. Sterling Gardner, Rev. J. E. Jones, Mr. D. N. Vassar. The following students have also served, temporarily, as teachers: I. T. Armistead, Wm. Cousins, B. J. Medley, A. H. Cumber, H. B. Bunts, H. H. Johnson, and Chas. J. Daniel.

Richmond, Rev. John L., M.D., was born in Hampshire Co., Mass., April 5, 1785. He was converted at the age of thirteen, but did not make a profession of faith, because there was no Baptist church in the vicinity. He joined the Onondaga church in 1802. He studied at home, and gained a considerable mastery of Latin, Greek, and mathematics. It was his habit to read the New Testament in the Greek. He was ordained in 1817 at Camillus, N. Y. He became pastor of East Fork church, O., in 1818, and of Clough Creek church in 1819. Having already engaged in the practice of medicine, he entered the Ohio Medical College, and graduated in 1822. He became a physician that he might support his family, while he preached to the feeble churches. In 1832 he removed to Cincinnati, practised medicine, lectured in the Ohio Medical College, and preached as opportunity offered. In 1824 or 1825 he performed the "Cæsarian section," saving the life of the mother. This is said to be the first time that the operation was ever performed in this country. (*Indiana Journal of Medicine*, July, 1872, also

Western Journal of Medicine and Physical Science, 1830, vol. iii. p. 485.) In 1833 he removed to Pendleton, Ind. While living here he preached for the churches of Fall Creek and Anderson, and continued the practice of medicine. In June, 1835, he was called to the pastorate of the Indianapolis Baptist church, which, to use his own language, "contained at that time about twenty-six available members." He continued pastor of the church until it was united and strong, then he resigned, and was followed by Rev. G. C. Chandler. In 1846 he had a paralytic stroke, that forbade his further practice of medicine for the time, and in 1847 he removed to Covington, Ind., and became a member of the family of Albert Henderson, his son-in-law.

He was a commissioned surgeon in the war of 1812, and was in service on the lakes. He was a member of the first meeting that was called to organize an Indiana Baptist Education Society, and was for several years a member of the board of the Indiana Baptist Manual Labor Institute (afterwards Franklin College). He was a member of the committee appointed to obtain a college charter. He loved to study, he loved to preach, and he proclaimed Christ several times after he became too feeble to stand. One of his remarks, remembered by his brethren, is that "twenty persons could support a pastor if they were willing and united, and a hundred could starve him as easily." He died in Covington, Oct. 12, 1855.

Richmond, Va., Religious Herald of.—In the year 1826 the Rev. Henry Keeling commenced in Richmond the publication of a small monthly magazine, with but few subscribers. At that time there were only four Baptist weekly journals in the United States. The magazine was soon merged in the *Religious Herald*, which made its first appearance Jan. 11, 1828. The plan of this paper originated with Deacon Wm. Crane, who invited Mr. Wm. Sands, an English printer residing in Baltimore, to assist in establishing it. Of this paper Keeling was the editor, Sands the printer, and Crane the financial supporter. It was small, neat, and well conducted. After a short time the Rev. Eli Ball became the editor, who held the position, however, only a year or two. The editorial labor then devolved upon Mr. Sands, who, in consequence of his experience and judgment, as well as his thorough acquaintance with the denomination and its wants, made the paper quite popular. Its subscribers gradually increased in number until, in 1857, owing to the feeble health of Mr. Sands, the Rev. David Shaver became associate editor. Dr. Shaver wielded a polished and vigorous pen, and in written argument had but few equals. The *Herald* continued to grow in favor, influence, and pecuniary prosperity until the war. During the disasters of that period nearly every religious jour-

nal in the South was suspended. The *Herald* was reduced in size to half a sheet, and issued monthly or semi-monthly; and, on April 3, 1865, when Richmond fell, the office of the *Herald*, with all its types, papers, and fixtures, was burned, its mailing list only escaping the flames. Rev. J. B. Jeter, D.D., and Rev. A. E. Dickinson, D.D., purchased the subscription list, issued a specimen number of the new series Oct. 19, 1865, and began its regular publication on the 16th of the following month. The paper was greatly improved in every respect under their management, and was characterized by an unusually moderate, conservative, and dignified tone. Its columns for many years have advocated peace within our borders, and much of the fraternal feeling which has grown up between the Northern and the Southern Baptists since the close of the war is due to its kindly and judicious course. As a representative of Baptist doctrine it stands among the very foremost. It treads unflinchingly the old paths, and gives no uncertain sound in the advocacy of gospel truth. Every good cause receives its cordial and constant support. The Rev. Drs. Fuller and Furman were, for some years, associate editors of the *Herald*, and their elegant and vigorous articles have been read with delight by multitudes. Its present associate editors are the Rev. Dr. Broadus, of Louisville; Dr. Brantly, of Baltimore; Dr. Upham, of Boston; and Prof. Puryear, of Richmond,—all of whom bring to the pages of the paper an experience in authorship, and a brilliancy and vigor of style, that make the *Herald* one of the most attractive and instructive of our denominational journals.

Since the death of Dr. Jeter, Prof. H. H. Harris, D.D., has become junior editor, and his scholarly pen increases the attractions of the *Herald*.

Ricker, Joseph, D.D., was born in Parsonsfield, Me., June 27, 1814. At the age of fifteen he was hopefully converted, and was baptized by Rev. Willard Glover, and became a member of the Parsonsfield church. He graduated at Waterville College, now Colby University, in the class of 1839. In May of this year he took the editorial charge of *Zion's Advocate*, in Portland, Me. Having connected himself with the First Baptist church in Portland, he was licensed by that church, in the spring of 1840, to preach the gospel. He was ordained as an evangelist May 12, 1842, and accepted a call to the pastorate of the Baptist church in New Gloucester, Me., entering upon his duties Jan. 1, 1843. He remained in New Gloucester between four and five years, and then became pastor of the church in Belfast, Me., where he continued until the fall of 1852, when he removed to Woburn, Mass., to take the pastoral charge of the church in that place. His relation with this church continued for more than five years. Having resigned, he ac-

cepted an invitation to become chaplain of the Massachusetts State Prison, which position he held for two years and a half, and then returned to the pastorate, having accepted a call from the church in Milford, Mass., where he remained five years, at the end of which time he became pastor of the church in Augusta, Me., acting for two years—1870 and 1871—as chaplain of the Maine Insane Hospital.

For several years Dr. Ricker was the corresponding secretary of the Maine Baptist Convention. The duties of the office requiring the services of some one all the time, he resigned his pastorate of the church in Augusta, and gave his entire energies to the work assigned to him by the State Convention. In this position, which he continues to hold, he has labored since Jan. 1, 1872. Through his life Dr. Ricker has done a large amount of clerical work, having been the clerk of two Maine Associations for fourteen years and of the Maine Sabbath-School Union for five years. He was the secretary of the Massachusetts Baptist Convention from 1858 to 1865, and of the Maine Baptist Convention from 1869 to the present time. He has also been instrumental in the erection of several houses of worship, and in raising the necessary funds to enable more than one church to pay off its debts. To such objects as these he has himself been a liberal donor. Colby University, of which Dr. Ricker was made a trustee in 1849, conferred upon him the degree of Doctor of Divinity in 1868.

Riddell, Mortimer S., D.D., was born at East Hamilton, N. Y., May 8, 1827. His pious mother consecrated him to the Christian ministry while he was an infant. He was converted and baptized at the age of fifteen. He studied three years at the Hamilton Academy. In 1844 became clerk in a store in Hamilton, and subsequently its proprietor. After that he carried on the same business in Watertown, N. Y., for nine years. "Impressed by the long-cherished wish of his mother, and by the appeals of a faithful pastor," he entered the theological seminary at Hamilton in 1858. On his graduation he was ordained pastor of the church at New Brunswick, N. J., and immediately entered the first rank of preachers in that college town. Of small stature and delicate constitution, he had an active brain and a large heart. His attractive style of sermonizing, clear and accurate judgment, strong sympathy with the people, and full recognition of duty as a Christian pastor and a patriotic citizen, marked him for a leader. In social power, spiritual earnestness, and intellectual activity he excelled most men, and his eight years' pastorate was full of deserved success. In the spring of 1867 there was a precious revival, into which Dr. Riddell threw his whole soul. His delicate health gave way. There were long months

of absence for health. The church showed great kindness and affection, and only accepted his resignation after he pressed it repeatedly. He did not long survive. Feb. 1, 1870, he peacefully fell asleep at Ottawa, Kansas. His body was sent, according to his wish, "to lie among his dear people in New Brunswick."

Madison University conferred upon him the degree of D.D. in 1867. Several of his sermons and addresses were published by request.

Rigby, Rev. N. L., was born in Skelmersdale, Lancashire, England, April 21, 1839. At the age of twelve he formed the purpose of coming to America, and on the 4th of April, 1856, at the age of sixteen, he started alone for this country. Two years later he found Christ, and on the 4th of April, 1858, he was baptized in Bloomington, Ill. In two years more he had his "commission to preach the gospel," and in September, 1860, entered Shurtleff College, from which he graduated in 1866, and from the seminary in 1869. He graduated from both institutions with honor. On June 25, 1869, he was ordained at Fairbury, Ill. In October, 1870, he located as pastor of the Baptist church at Chetopa, Kansas. In two years at this point he baptized seventy-five persons, fifty of whom were Delaware Indians, living in the Territory. On the 22d of June, 1873, he became pastor of the church at Winfield, Kansas, his present home. In 1876 his health failed, and since then he has had no regular charge.

Riggs, Rev. Bethuel, a pioneer minister in Missouri, was born in 1760, in New Jersey. Not much is known of his early life; nearly half of which was spent out of Missouri. When about eighteen he enlisted in the army to fight for American independence. He married, early in life, Miss Nancy Lee, sister of a celebrated pioneer Baptist minister, James Lee, who preached with his gun by his side when fearing an attack from Indians. At the age of eighteen Bethuel Riggs was converted, and became a Baptist minister. Soon after he removed to North Carolina, and then to Georgia, where he traveled extensively, and preached with great success. Subsequently he removed to Kentucky, and settled opposite Cincinnati. In 1809 he settled in Missouri, and lived in St. Charles County for eight years. He thence removed to Troy, the seat of Lincoln County, near a sulphur spring, and a church was organized in 1823 at his house, called after the name of the spring, and for years he was its pastor. He traveled much over Warren, St. Charles, Lincoln, Montgomery, and Pike Counties, preaching Christ. He finally removed to Monroe County, where he died, and was buried beside his faithful wife.

Riley, Rev. Garrard W., has been connected with the Baptist ministry of Illinois since the year

1836, and is therefore at the present time one of the oldest, as he is one of the most respected, ministers in the State. His father, John W. Riley, his grandfather, Garrard Riley, and his great-grandfather, Ninian Riley, were all earnest and useful Baptist ministers in Virginia, Kentucky, Ohio, and Illinois. He is himself one of four brothers, all of whom are Baptist ministers,—Rev. C. L. Riley and Rev. A. J. Riley in Indiana, Rev. J. W. Riley in California, himself, for a period of forty-four years, in Illinois. He was born Sept. 2, 1813, and was baptized at the age of nineteen by Rev. Aran Sargent into the fellowship of the Bethel church, Clermont Co., O. In 1836 he was ordained as pastor of the Bloomfield church, Ill., where he remained ten years. At that time he removed to Paris, the county-seat of Edgar County, where he enjoyed a pastorate of marked success for twelve years, the church, organized with eight members at the beginning of his ministry, growing to a membership of 160. His work since has been chiefly at Urbana, Champaign, Indianapolis, Ind., and a second pastorate at Paris. During his ministry he has baptized more than 2000 persons, organized about 40 churches, built and dedicated about 20 meeting-houses, his work always branching out from the main points held into the region round about. A man of singular enterprise and self-devotion in his work, and held in high esteem in every community where his name is known.

Riley, Judge Richard, was born Sept. 14, 1735. His early life was blameless. In 1765 he was made a magistrate, and he held the office until our national independence was declared. He was a member of the Committee of Safety for Pennsylvania. He served in the Legislature for two terms. In 1791 he was appointed to the office of assistant judge, a permanent position.

He made a profession of religion about 1772, and was baptized into the fellowship of the First Baptist church of Philadelphia. He subsequently united with the Sansom Street church, and continued in its fellowship till the formation of the Marcus Hook church, of which he was a constituent member, and with it remained until death opened for him a blessed entrance into the general assembly and church of the first-born in glory. He died Aug. 27, 1820; his venerable companion rejoined him in the skies just one month afterwards.

Judge Riley was a great friend of missions, and took an active part in the formation of a local society to send the gospel to the heathen before the establishment of the General Convention. He was a man of broad views, of great benevolence, of extensive information, and of ardent piety. His connection with the denomination was an honor, and his influence on its behalf at the mercy-seat was a power.

He endured with great patience the weakness and pains of a two years' sickness before his death, and he left this for the better world, cheered by the holiest expectations and the sweetest peace. The Philadelphia Baptist Association, in its session of 1820, passed a resolution in which it "condoles with the church at Marcus Hook in the removal of our venerable brother, Richard Riley."

Ripley, Henry Jones, D.D., was born in Boston, Jan. 28, 1798, and was of a family more than one member of which was remarkable for great gentleness and sweetness of temper and manners. He enjoyed the best facilities which his native city afforded for the acquisition of a thorough preparatory education to fit him for college. To say of him that he was a "medal scholar" of the Boston Latin School, and was fitted to enter Harvard University at the early age of fourteen, is to speak in high terms of his scholarship. It was safe to predict that, if his life should be spared, he would win distinction in whatever profession he might select as his calling in life. He graduated at Harvard University in 1816, and soon after, having become a hopeful Christian, he repaired to the Andover Theological Institution to fit himself for the work of the Christian ministry. At the close of his Andover course he was ordained as an evangelist in the Baldwin Place church, Boston, Nov. 7, 1819, and commenced his ministry among the colored people in Georgia. After some months of evangelical labor in the South he returned North, and for a year preached in Eastport, Me. Prevented by the severity of the climate from making a permanent settlement in Eastport, he returned once more to Georgia, and for nearly five years labored most faithfully in that section, until an invitation was extended to him to become Professor of Biblical Literature and Pastoral Duties in the Newton Theological Institution. Such a call brought him back to the scenes and associations of his younger days, and he was not unwilling to respond affirmatively to it. He entered upon his work as professor at Newton in 1826, and remained in the institution until his resignation in 1860, a period of thirty-four years. He did not confine himself to the special department of which he had been called to take the charge, but as, from time to time, emergencies arose, he took his classes over ground outside of his appointed field of labor. "By a careful survey of his professional life," says Dr. Stearns, "it appears that he taught more or less in every department of the institution's curriculum. He did this diligently and laboriously." While he was performing the duties of his office, his busy pen was at work on the magazine and review articles, and on the more elaborate volumes which he committed to the press. Among the latter which have been received with much favor, not only by his own

denomination but by Christian scholars of other names, we mention his "Notes on the Four Gospels," "Notes on the Acts of the Apostles," "Notes on the Epistle to the Romans," "Notes on the Epistle to the Hebrews, with new translation," "Sacred Rhetoric; Composition and Delivery of Sermons," and "Church Polity; a Treatise on Christian Churches and the Christian Ministry."

Several years were passed in the quiet of his study, after his resignation, devoted to literary work. His old love for the colored people of Georgia seems to have been again awakened, and he accepted an appointment which carried him back again to Georgia, where he labored with great zeal and fidelity the better part of a year, when he returned once more to his beloved Newton home, never again to leave it. He found most congenial employment in the institution library, for which he cherished an affection bordering on that which a mother feels for the child of her love and care. He labored in many ways to increase its efficiency and make it a model of what the library of a theological institution should be; and in this he was singularly successful, and if Newton may boast of its well-selected collection of some of the best books in all the departments of Biblical science, she will never forget the mind and the heart which had so much to do in making the library what it now is.

Dr. Ripley died at his residence at Newton Centre, the modest, unpretending home which his pupils so well remember, May 21, 1875, having reached the ripe and well-rounded age of seventy-seven years and four months. His memory is very fragrant in the hearts of hundreds who knew him but to love and revere him.

Ripley, Rev. Thomas Baldwin, was born in Boston, Mass., Nov. 25, 1795. Like his brother, Prof. Henry J. Ripley, he received his early training in the excellent schools of Boston, and graduated at Brown University in the class of 1814. He was a pupil of Rev. Dr. Staughton, of Philadelphia, for one year, and then was ordained as pastor of the First Baptist church in Portland, Me., July 24, 1816, and for twelve years held the office to which he had been chosen. His labors were much blessed in the conversion of sinners and the building up of the church. From Portland he was called to take charge of the First Baptist church in Bangor, Me. Here he remained for five years. On leaving Bangor he supplied for a time two or three churches, his connection with them all being a comparatively short one, and then removed to Nashville, Tenn. He preached for a brief period in several places in the Southwest, and then came back to New England and passed the remainder of his days in Portland, Me., where, among his old parishioners and friends, he came to be recognized by the affectionate name of "Father Ripley." As a city missionary

he rendered an acceptable service in the place of his former residence, and, respected and beloved by the community in which he had lived so many years, he at length passed away on the 4th of May, 1876.

Mr. Ripley was a man of almost childlike guilelessness and transparency of character. He loved the cause of Christ with a strength and tenderness of affection seldom equaled. He lived to do good and to commend the gospel to others by his holy teachings and his pure, blameless life. He walked among men, his head always lifted upward, literally as well as spiritually, as if in the clouds he saw the gates of the celestial city, and, "a pilgrim and stranger" here, was hastening thither. For more than eighty years his Master kept him here, and always found some congenial work for him to do. The church of God is the richer for such men. So much real goodness in this wicked world could be no other than a blessing to humanity and a glory to him whose divine nature was so largely reproduced in one of whom it could so truly be said, "he walked with God, and he was not, for God took him."

Rippon, John, D.D., was born at Tiverton, in Devonshire, England, in 1751. When about sixteen years of age he was called by divine grace to follow Jesus. When a little over seventeen he entered Bristol Baptist College. When about twenty-one he became the successor of the great Dr. Gill, in London. Mr. Rippon had neither the talents nor the learning of his illustrious predecessor, but he was bold, witty, and ready in speech; his "preaching was lively, affectionate, and impressive;" his administration of church affairs was marked by great prudence, and he soon became very popular. The church edifice was enlarged, and the community over which he presided was "one of the wealthiest," according to Spurgeon, "within the pale of Nonconformity." Dr. Rippon was a great friend of missions, and his church gave large sums to the home and foreign Baptist missionary societies.

He projected and edited the *Baptist Register*, to give our brethren in Europe and America an organ through which they might address each other.

Dr. Rippon was engaged in preparing a work commemorating the saintly worthies who were interred in Bunhill Fields, but the book never was published. His plan embraced the records on every stone. J. A. Jones, in his "Bunhill Memorials," in which he gives sketches of three hundred ministers and other persons of note buried in Bunhill Fields, produced probably a much more valuable book than Dr. Rippon's time would have permitted him to write.

Dr. Rippon is best known by his "Selection of Hymns." This work for a long period, with the

hymns of Dr. Watts, was used in Baptist churches. Mr. Spurgeon says that his "Selection of Hymns" was an estate to him." And he adds, "In his later days he was evidently in very comfortable circumstances, for we have often heard mention of his carriage and pair."

He was a friend to America in the Revolutionary struggle, as the English Baptists generally were.

He was pastor of the community now worshipping in the Metropolitan Tabernacle, over which Rev. C. H. Spurgeon at present presides, from 1773 to 1836, a period of sixty-three years.

Ritner, Rev. I. Newton, was born near Malvern, Pa., Feb. 22, 1841. "Born again" in December, 1857, during revival meetings held at a Lutheran church. Declined to be sprinkled on account of Bible convictions, and was subsequently baptized in Philadelphia by Rev. Dr. D. B. Cheney, April 4, 1858. His father was baptized at the same time, he having been led to accept Christ through words written by the son. Was educated for a business life, but was diligent in labors for souls in connection with business pursuits. Declined an offer to provide for his liberal education on condition of entering the Presbyterian ministry. Entered the army in 1861, and became brevet captain "for faithful and meritorious services." After four years of service he returned to Philadelphia, and became book-keeper in a large mercantile house. United with the Fifth church, and soon gathered a large and interesting Bible-class, more than forty of whom were led to Christ. He also served as deacon and trustee. During the summer of 1873 he was impressed with the thought that the Lord desired him to preach the gospel. With his slowly and prayerfully reached convictions he found the church in hearty accord, and he was ordained Feb. 12, 1874. He began his ministry first as "stated supply," then as pastor of the Eleventh church, Philadelphia, in whose meeting-house he had previously put on Christ by baptism. In this field of labor he continues to glorify God in both body and spirit. He is a faithful, conscientious, self-sacrificing servant of the Lord Jesus, and his labors are marked with manifold tokens of divine favor. He has served as secretary of the Philadelphia Conference of Baptist Ministers since 1875, and is associated with his brethren in other important trusts.

River Baptisms in Venerable Bede's Ecclesiastical History.—This distinguished Christian, the first English historian, died in 735. His "Church History" gives an account of the conversion of the "Angles, Jutes, and Saxons," his English fathers. In it he says, "Paulinus, coming with the king and queen of the Northumbrians to the royal country-seat of Adgrin (Yeverin, in Glendale), stayed there with them thirty-six days,

fully occupied in catechising and baptizing, during which days, from morning till night, he did nothing else but instruct the people resorting from all the villages and places in Christ's saving Word, and when instructed *they were washed* (ablucere) *in the river Glen*, which was near by, with the water of absolution. These things," he says, "happened in the province of the Bernicians; but in that of the Deiri also, where he was accustomed often to be with the king, he *baptized in the river Swale* (in Sualo fluvio), which flows past the village of Cataract" (Carrick, in Yorkshire). He speaks also of an old man who said that "he and a great multitude were baptized at noonday in the presence of King Edwin in the river Trent by the bishop, Paulinus" (*in fluvio Treenta*). (Eccles. Hist., lib. ii. 14, p. 105; lib. ii. 16, p. 107. Oxonii, 1846.) Paulinus, like John and the Jordan, used the flowing river for his font.

Robbins, A. C., deacon of the First Baptist church, Yarmouth, Nova Scotia, was born, Oct. 19, 1819, in Chebogue, Yarmouth Co., Nova Scotia; is one of Yarmouth's largest and wealthiest ship-owners and most influential citizens. In 1876, Mr. Robbins contributed \$10,000 towards the endowment of Acadia College.

Robert, Rev. Baynard C., a pioneer preacher in Rapides Parish, La., was born in South Carolina in 1800. He came to Louisiana in 1818; was ordained in 1821,—the second Baptist minister ever ordained in the State. He was a man of intelligence and ability, and was instrumental in founding many churches in his region. He was often moderator of the Louisiana Association. He died in 1865.

Robert, Maj. Henry Martyn, U.S.A., is a native of Robertville, Beaufort District, now Hampton Co., S. C., where he was born May 2, 1837. His father is Rev. Joseph T. Robert, Sr., LL.D., president of Atlanta Baptist Theological Seminary. His mother, who has been dead several years, was a descendant of the well-known Lawton family of South Carolina, being a daughter of Gen. Lawton, U.S.A., for many years commander at West Point. Maj. Robert's paternal ancestors were French Huguenots, who settled in his native town and gave it its name in 1680. His paternal grandfather was an Episcopal clergyman, but became a Baptist, and with him the Baptist element in the family begins. When thirteen years of age Henry made a public profession of religion, and was baptized by his father into the fellowship of the First Baptist church in Portsmouth, O., of which he was then pastor. Having completed his primary education, and having spent one year at Denison University, he entered West Point Military Academy in 1853, when sixteen years of age. He graduated at twenty, the youngest member of

his class. He received his commission with the rank of lieutenant in the corps of engineers, U.S.A., in which he has served ever since. After graduating he was appointed assistant professor of Natural Philosophy at West Point, and subsequently he was transferred to the department of Practical Engineering. In 1858 he was ordered to the Department of the Pacific, and stationed at Fort Vancouver, Washington Territory. During the critical period of the Northwest boundary difficulty between our country and Great Britain, Maj. Robert was put in charge of the defenses and troops on San Juan Island.

When the civil war broke out Maj. Robert, although of Southern birth, and although all his relatives resided in the South, and were in sympathy with Southern sentiments, hesitated not a moment as to his duty. He heartily espoused the Union cause, and devoted his services to the government which had educated him, and which he loved. He served on the staff of Gen. McClellan, the commander of the Army of the Potomac. He had charge of building the fortifications around Washington. During this service his health was so seriously prostrated as to require less fatiguing duty, and he was accordingly transferred to Philadelphia, to erect fortifications for that city, and subsequently he had charge of a similar service at New Bedford, Mass.

At the close of the war he was again placed at the head of the department of Practical Military Engineering at West Point. In 1867 he was assigned to the Military Department of the Pacific, serving as chief engineer on the staff of Maj.-Gens. Halleck, Thomas, and Schofield, successively. In 1871 he was put in charge of the fortifications, light-houses, and river and harbor improvements in Oregon and Washington Territories, with headquarters at Portland. In 1873 he was transferred to Milwaukee, Wis., and put in charge of a like service on Lake Michigan. He has in charge all the government improvements and expenditures on Lake Superior, except at Duluth and Superior City, and all the western shore of Lake Michigan north of Milwaukee.

Maj. Robert is the author of the article on Parliamentary Law in "Appleton's American Cyclopaedia," and of "Robert's Rules of Order," a standard authority on parliamentary law, used as a text-book in many of the schools and colleges of the country, and adopted by many of the most important civil and religious deliberative bodies. He is also the author of "An Index to the Reports of the Chief Engineers of U.S.A. on River and Harbor Improvements," being an analytical and topical index to the public documents relating to the system of internal improvements carried on by the U. S. government. He is the author of the

very complete system of statistical blanks for the use of Baptist State Conventions, Associations, churches, and Sunday-schools, together with a church record to be used in connection with the blanks, all of which he prepared as a gratuitous service for the Wisconsin Baptist State Convention, and which has resulted in great denominational efficiency, and which he has just placed at the disposal of the American Baptist Publication Society for future publication for the Baptist denomination throughout the land.

As a Christian, Maj. Robert is an earnest worker in the church of which he is a member, and in the denomination, notwithstanding the numerous duties and responsibilities connected with his official position, without neglecting a single one of which he has always found time to devote to the interests of his church and the claims of his Master. In the Grand Avenue Baptist church, Milwaukee, of which he is a member, he is chairman of the board of trustees, one of the deacons, and superintendent of the Sunday-school. He is a decided Baptist, and insists with military precision that everything in the conduct of the church shall be according to Scriptural Baptist faith and practice. Though sometimes supposed to be a little rigid,—a quality of character acquired in his long military experience,—he is of a most kind and generous spirit, and always wise in counsel. In the denomination in the State his labors are invaluable. He is an active member of the board of the State Convention and of its Executive Committee. In the Bible-school work he is one of the soundest thinkers and most thorough workers in the State.

Robert, Rev. Joseph T., LL.D., president of the Atlanta Baptist Seminary, Ga., an institution for the classical and theological instruction of colored people of both sexes, was born at Robertville, S. C., Nov. 28, 1807. He received his ante-collegiate education in that place, and there he professed conversion and was baptized, in October, 1822. In February, 1825, he entered Columbian College, at Washington, D. C., where he studied some time, taking the very first rank in his classes, and he was graduated with the first honors of his class at Brown University, R. I., in 1828. He was a resident graduate and medical student at Yale College, New Haven, during the years 1829 and 1830. In 1830 he returned to his native State and entered the South Carolina Medical College, graduating the following year, 1831. In 1832 he was licensed to preach by the Robertville church, and then went to Furman Theological Seminary, in order thoroughly to prepare for the ministry, in 1832, remaining two years. He was ordained pastor of the Robertville church in 1834, but removed to Kentucky in 1839 to become pastor of the Bap-

tist church at Covington; afterwards, in 1841, he took charge of the Lebanon Baptist church, in Kentucky. About 1848 he returned South and took charge of the First Baptist church of Savannah, Ga., where he resided a year or two. But in 1850 he was called to the Portsmouth church, O., continuing in that position until 1858, when he became Professor of Mathematics and Natural Science in Burlington University, Iowa. In 1864 he was secured by the Iowa State University as Professor of Languages, but accepted the presidency of Burlington University in 1869. The necessity for returning to a milder climate carried him to Georgia in October, 1870, and in July, 1871, he accepted the care of the Augusta Institute for colored ministers, a school established by the Home Mission Society of the Northern Baptists. The institute was removed to Atlanta in 1879 and incorporated with the Atlanta Baptist Seminary, under the presidency of Dr. Robert. In this position he is exerting a great influence for good and is doing a most invaluable work. A scholar of the highest order and a perfect Christian gentleman, he is admirably adapted to his position, and it is doubtful if a better selection could be made. Dr. Robert is of Huguenot descent. As a preacher and theologian he is sound and learned, and as a scholar he possesses a wide proficiency.

Roberts, Rev. Benjamin, was born in North Carolina, July 21, 1794. He removed to Georgia when quite young; was baptized in 1822 by Rev. Jas. Barnes, and was received into the fellowship of the Beulah church, which he afterwards served, as pastor, for twenty-three years consecutively. Shortly after his baptism he was chosen clerk of the church, and the next year was ordained a deacon. In a few years he was licensed to preach, and in August, 1829, was ordained to the full work of the ministry. He was most widely known as clerk of the Washington Association, in which capacity he served during almost the entire period of his ministry, exerting a wide and very beneficial influence. He was a man of few words, but they were always to the point, his chief characteristics being simplicity and meekness.

Roberts, Rev. Joseph, was born in Virginia in the year 1770. Some time about the close of the last century he left his native State in company with his father and settled on Little River, Greene Co., Ga. He had married before leaving Virginia, but had lost his wife, and therefore resided with his father for some years; but at that time neither he nor any of the family cared for religion, being intent upon the world and its pleasures and follies. Arrested in his wild career by the grace of God in the year 1803, Mr. Roberts united with the church at Whatley's Mills, now Bethesda, and at once took a high stand as a member, attending

the Georgia Association as a delegate in 1804. He married in 1805, and settled in Powelton, Hancock Co., where he was the companion and fellow-laborer of William Rabun, the two representatives for a number of years of the Powelton church in the Association. He soon manifested the possession of decided ministerial talents, and in 1811 was licensed to preach; two or three years afterwards he was ordained, and immediately entered upon a course of extensive and useful labor. The churches at Powelton, Horeb, Bethel, and White Plains, besides others, enjoyed the benefits of his ministry, the last mentioned, perhaps, sharing most largely in his godly labors. For eighteen consecutive years he preached to the White Plains church, being much esteemed by it and by all the other churches he served. Few ministers possessed to the extent he did the faculty of endearing their people to them, and this, perhaps, was one secret of his usefulness. The doctrines of grace were his delight, and furnished the staple of his sermons; yet, like Paul, he dwelt much upon practical godliness. He ended his useful life on the 22d of October, 1837, in the sixty-seventh year of his age.

Roberts, Rev. McCord, was born in Wilkesborough, Wilkes County, N. C., March 28, 1810. He became early inclined to close study, a habit which he has always cultivated, and has become one of the best thinkers of his day. He was at first a Methodist minister for twenty years, and has preached for thirty years in the Baptist denomination. He was very popular among the Methodists, and he is no less so among the Baptists. He is a man of rare attainments, especially in metaphysics.

He has shunned the walks in life which bring men into prominence. His career has been remarkably useful; he is most favorably known throughout the State of Missouri and in the Southwest. Men of talent and education respect and honor him, and the people are glad to hear him.

His labors have been great and self-denying for the cause of Christ in Missouri. He is deeply interested in education. He now resides in Bolivar, and is one of the board of directors of the Southwest Baptist College located there.

Roberts, Rev. Thomas, was born in Wales on June 12, 1783; came to this country in 1803; was baptized in New York by Rev. John Stephens, March 8, 1807. When speaking of that going down into the East River, he said, "God be thanked that a creature so unworthy was permitted to follow his blessed Son." He studied under Dr. Staughton, and in 1814 became pastor of the church at Great Valley, Pa. After remaining there for seven years he became a missionary to the Cherokees. In 1825 he took charge of the church at Middletown, N. J., where for thirteen years he was

wonderfully blessed in bringing hundreds to Christ and in building up the church. After serving in New York and Pennsylvania, he returned to Monmouth Co., N. J., and preached as long as the burdens of age would permit. At eighty-two he passed peacefully away. The gentle, loving spirit of Mr. Roberts enabled him to be very useful in settling difficulties, and his Welsh fervor, combined with an unusual power of illustration, made him very popular as a preacher. After his death a volume containing some of his sermons was published, and several articles of his appeared in periodicals while he was yet living.

Roberts, Rev. W. S., pastor of the Spruce Street Baptist church, Philadelphia, Pa., was born in New Carlisle, Clarke Co., O., April 1, 1846. His father, bearing the same name, was an honored Baptist minister; two younger brothers are in the same holy calling.—Rev. Charles B. Roberts is pastor of the Baptist church in Englewood, Ill., and Rev. John E. Roberts serves the First Baptist church of Kansas City, Mo.

William commenced his higher studies at Kalamazoo, and completed them at Shurtleff College, in the literary course in 1872, and in the theological department in 1875. He was ordained as pastor of the church in Janesville, Wis., in July, 1875. He retained this position for three years, during which the church enjoyed much spiritual prosperity and removed a burdensome debt. He entered upon his present charge July 1, 1878.

In each of his fields of labor Mr. Roberts succeeded some of the most distinguished ministers in the Baptist denomination. Mr. Roberts is a man of culture, a student, a faithful pastor, and an able preacher. He possesses much of the spirit of his loving Master, and he enjoys the affection of his own people and of all his brethren in the ministry.

Robertson, Rev. Norvell, an eminent Mississippi minister, the author of an excellent "Hand-Book of Theology," was born in Georgia in 1796. His father, also named Norvell, was a Baptist preacher, who spent fifty-one years in the ministry in Georgia and Mississippi, and died at the advanced age of ninety-one years. His distinguished son professed Christ in 1830, and was ordained in 1833. He was soon called to take charge of the Leaf River Baptist church, where he continued as pastor to the time of his death, in 1879, about forty-five years, steadily refusing the most tempting offers to leave this country church. His "Hand-Book of Theology" is a lasting monument to his memory.

Robey, Rev. Geo. W., pastor at Bedford, Iowa, was born May 27, 1838, in Marion Co., Mo. His father was an infidel, his mother was a member of the Presbyterian Church. His mother's prayers

saved him from infidelity; the New Testament made him a Baptist. He was converted at the age of fourteen, baptized at seventeen, and licensed to preach at eighteen. He graduated from Bethel College in 1860. In 1859 he was ordained pastor of Union church, in his native county, where he was baptized. Here with the people among whom he was brought up his labors were wonderfully blessed. His father was converted and became a zealous Baptist, and the young pastor was permitted to lead "down into the water" for baptism, as his first subject, his own mother, whose views on this ordinance had changed. Other churches in Northeast Missouri were blessed under his ministry, until 1867, when he settled as pastor at Shelbina, Shelby Co. In 1872 he accepted a call to Hamburg, Iowa, where he remained three years, and resigned the pastorate to become associate editor of the *Baptist Beacon*, published at Pella, Iowa. In September, 1875, he accepted a pressing invitation to settle at Bedford. Here he is held in high esteem as pastor of one of the largest congregations in the State. Though possessing a weak constitution, and all the time in feeble health, yet he has been "in labors abundant," and already over 1000 have been added to the churches under his ministry.

Robins, Rev. Gurdon, son of Ephraim Robins, was born in Sheffield, Conn., Feb. 6, 1786; his parents, Congregationalists, became Baptists; all removed to Hartford in 1796, the father becoming a local preacher; Gurdon was converted in 1798, baptized by Rev. S. S. Nelson, and united with the First Baptist church; in 1814 was chosen deacon; was a merchant; in 1816 removed to Fayetteville, N. C.; began to preach; invited to a church at Cape Fear, but health forbade settlement; was active in reviving the North Carolina Baptist Mission Convention; became judge of the county court; in 1823 returned to Hartford, Conn.; five years editor of *Christian Secretary*; in June, 1829, ordained pastor of South (then East) Windsor church; in 1832 returned to Hartford; established a store; became a publisher; supplied churches at Avon, Canton, Bloomfield, Bristol; active in Connecticut Baptist State Convention, Connecticut Baptist Education Society, Connecticut Literary Institution, and every good work; familiar with Baptist history; sound in the faith. His son, Dr. Robins, is president of Colby University. Died Jan. 2, 1864, in his seventy-eighth year.

Robins, Henry E., D.D., was born in Hartford, Conn. He pursued his studies at the Suffield Literary Institute and at the Fairmount Theological Seminary, Ky. For three years he was connected with the Newton Theological Institution. His ordination took place Dec. 6, 1861, and he became pastor of the Central Baptist church in Newport, R. I., where he remained five years, when he re-

moved to Rochester, N. Y., where he was pastor six years. He was elected president of Colby University in 1873. Under the administration of President Robins the university has been greatly pros-



HENRY E. ROBINS, D.D.

pered. The position to which he was called in 1873 he still holds. He is a fine scholar, with a powerful intellect, and a very flattering record. No man in the denomination has earned a higher reputation for usefulness in his noble calling than Dr. Robins.

Robinson, Rev. Asa A., son of Gordon and Lydia Robinson, seventh generation from "John, the Puritan," was born in Windham, Conn., in May, 1814; converted in 1828; baptized by his father-in-law, Rev. Esek Brown, in 1829; educated at Connecticut Literary Institution; studied awhile in Brown University; acted as merchant with his father; was school visitor, postmaster, town clerk, and treasurer; ordained in 1849 in Agawam, Mass.; afterwards settled in Wales, in Suffield, in Mansfield, and in Willington, Conn.; in Russell, Mass.; in North Sunderland; in Saybrook, Conn., where he is now (1880) laboring; has served efficiently on school boards; been moderator and clerk of Associations; served on board of trustees of Connecticut Literary Institution; has a son, Julius B., born in Lebanon, Conn., in 1842; graduated at Newton Theological Seminary in 1873; settled at Milford, Mass., and now (1880) pastor at Fisherville, N. H. He is the eighth generation from "John, the Puritan."

Robinson, Prof. D. H., was born June 24, 1836,

in Cayuga Co., N. Y. His boyhood and early manhood were passed on his father's farm in Central New York; was converted and joined the Weedsport Baptist church in the spring of 1854. His ancestors for generations were church members, mostly Presbyterians, running back to John Robinson, the famous Puritan pastor; prepared for college at Elbridge Academy, and entered the University of Rochester in 1855, graduating in 1859; chose the profession of teaching as a life-work. After teaching several years in high schools and academies in New York and Michigan, was elected, in the summer of 1866, to the professorship of Ancient Languages and Literature in the University of Kansas. This professorship was subsequently divided, Prof. Robinson retaining the chair of the Latin Language and Literature. The institution has grown from a small school of 55 pupils, the first year, with three professors and a very meagre equipment, to a strong, healthy university of 450 students, with fourteen instructors and a pretty full apparatus for instruction.

Robinson, Rev. Edwin True, was born in Monroe Co., N. Y., July 24, 1833; converted at the age of seventeen, and soon afterwards felt himself called to the work of the ministry; pursued his studies at Hamilton and Rochester, and graduated at Rochester Theological Seminary in 1859. In May, 1860, was ordained pastor of the Ninth church, Cincinnati, O., where, after a short and brilliant ministry of two years, he died July 21, 1862.

Mr. Robinson was a man of exceptionally fine gifts and gave the largest promise for the future. As a preacher he was greatly admired, and as a man universally beloved. It was probably his all-absorbing devotion to his work which shortened his life, and was the cause of the sickness which swept him off. His early death was lamented not only by the church of which he was pastor, but by multitudes of others to whom he had endeared himself by his genial Christian character, his eloquence, and his devotion to Christ and the souls of men.

Robinson, Ezekiel Gilman, D.D. (Brown University, 1853), **LL.D.** (Brown University, 1872), was born at Attleborough, Bristol Co., Mass., March 13, 1815. He graduated in 1838 at Brown University, where he also spent the following year as resident graduate. In 1842 he graduated at Newton Theological Institution. He was pastor at Norfolk, Va., 1842-45. During eight months of this time (being an academic year) he served as chaplain at the University of Virginia, having received from the church leave of absence for this purpose. He was pastor at Cambridge, Mass., 1845-46. In 1846 he became Professor of Biblical Interpretation in the Western Theological

Seminary, Covington, Ky. From 1850 to 1853 he was pastor of the Ninth Street church, Cincinnati. During all these years he had been steadily growing in power and reputation, and when he became



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Professor of Theology in Rochester Theological Seminary in the spring of 1853, the feeling was general that the field was the one above all others for which his abilities, his acquirements, and his mental traits peculiarly fitted him. The resignation of Dr. Conant in 1857 left Dr. Robinson the senior professor and virtual president, though the title of president was not conferred upon him till 1868. During the nearly twenty years of his connection with the seminary Dr. Robinson achieved a work the arduousness and the influence of which cannot easily be overestimated. The increase of students, the growth of the library, the enlargement of the endowment (chiefly through his personal exertions), the addition of new professors, the erection of adequate buildings, the extension of the course of study from two years to three, and above all the accession to the Baptist ministry of a large body of men, thoroughly equipped, mighty in the Scriptures, full of zeal for the truth and of love for God and man, and animated with a lofty sense of duty,—these were among the visible results of his labors. In 1867–68, Dr. Robinson traveled quite extensively in Europe. In 1872 he became president of Brown University. In this position he has shown not only the high, broad, and exact scholarship which had already been universally recognized, but also great executive ability and

power of leadership. The university has advanced in all the elements of prosperity, maintaining the position which naturally belongs to the oldest Baptist college in America. As an educator, Dr. Robinson's power lies not alone in the knowledge which he communicates, but in the mental and spiritual quickening which he imparts, in the example which is presented to the pupil of logical acuteness, of mental independence, of reverent love for truth, of loyalty to duty. He has been a peculiarly wise counselor to those who were of an inquiring disposition, and who were pressing their inquiries in a manner that was perilous to their faith. He has not repelled or awed them by the parade of authority, but he has pointed out to them the real sources of knowledge, and has so wisely guided their inquiries as to lead them to an intelligent and well-grounded faith. His labors as an instructor have not wholly withdrawn Dr. Robinson from the pulpit. His preaching is marked by logical power, singular clearness of definition and statement, directness of appeal to the conscience, a vivid presentation of the great facts of religion and the great lessons of duty. Dr. Robinson has not felt that his position as a minister of the gospel made it his duty to withdraw himself from all concern in public affairs. At critical times in the national history, especially when the existence of the nation was at stake, his utterances from the platform and the pulpit have been stirring beyond expression, arousing, deepening, and intensifying the spirit of patriotism. Dr. Robinson has not published largely. His addresses and sermons, though the result of intense and careful thought, have usually been unwritten in form. Some of his sermons and lectures have been reported with varying degrees of correctness. His most elaborate work was the revision of the translation of Neander's "Planting and Training of the Church" (which, in fact, amounted to a new translation). While at Rochester he was for several years the editor of the *Christian Review*, and wrote extensively for it.

Robinson, Jabez, was born in Bedford, Westchester Co., N. Y., in 1787; converted in early life; united with the Bedford Baptist church; kept a free "Baptist Inn" for preachers and others; given to hospitality; occupied positions of responsibility in the church and in civil affairs; was justice of the peace for more than thirty years; was clerk of the Bedford church until his death; a man of wide influence; died full of honors in 1873.

His brother, **Henry Robinson**, was born in 1791; converted early; member of the Bedford Baptist church, a pillar in the church, and a father in Israel.

Robinson, Robert, one of the most eminent names in Baptist history, was born at Swaffham,

Norfolk, England, Oct. 8, 1735. He received for a few years excellent instruction at the endowed grammar-school at Sarning, Norfolk; but the death of his father compelled him to leave school in



ROBERT ROBINSON.

his fourteenth year. He was bound apprentice in Crutched Friars, London, in 1749. Although it was evident that literary pursuits were much more congenial to him than business, he won the esteem of all around him. He kept up his acquaintance with the classical languages and French, by early rising, and finding time for reading everything that came in his way. When in his seventeenth year, he went one Sunday evening to hear the celebrated George Whitefield, who was then preaching in London. The preacher's text was Matt. iii. 7. Writing of the event, Robinson says, "Mr. Whitefield described the Sadducean character: this did not touch me. I thought myself as good a Christian as any man in England. From this he went to that of the Pharisees. He described their exterior decency, but observed that the poison of the viper rankled in their hearts. This rather shook me. At length, in the course of his sermon, he abruptly broke off; paused for a few moments; then burst into a flood of tears; lifted up his hands and eyes, and exclaimed, 'Oh, my hearers, the wrath's to come! *the wrath's to come!*' These words sank into my heart like lead in the waters. I wept, and when the sermon was ended, retired alone. For days and weeks I could think of little else. Those awful words would follow me wherever I went." The convictions of sin thus aroused held possession of his mind, and he

obtained no relief until Dec. 10, 1755, when, to use his own words, "he found full and free forgiveness through the precious blood of Jesus Christ." Having attained his majority in the autumn of 1756, his indentures were given up to him, and he was free. For some time he remained at his employment, associating constantly with Mr. Whitefield's congregation at the Tabernacle. Many of his friends thought that he had the qualifications of a preacher, but, although he felt strongly drawn towards the ministry, he left London without making his case known to Mr. Whitefield, in the winter of 1758, on a visit to his relatives in Norfolk. At Mildenhall, in that county, he found "many souls awakened who had the Word preached but now and then; we met of evenings to sing and pray and speak our experience." At their repeated requests he began to preach. From that time his course was decided. His reputation as a preacher rapidly extended over the whole district, and in the summer of 1759 he wrote to Mr. Whitefield from Norwich, "We have near forty members in the church which I preach to, and many more are desirous of being received. We have on the Lord's day several hundred hearers who seem very serious and inquiring the way to Zion. On the week-days we have abundance of people to hear. The days I do not preach in Norwich the country people frequently send for me, and multitudes come to hear, so that the preaching-houses will not hold them." Whilst preaching in Norwich he had not formally separated from the Established Church, any more than Whitefield or Wesley had, and a rich relation promised to provide liberally for him if he would leave "the Methodists" and enter the ministry of the establishment. But he declined the offer, and forfeited the favor of his relative by so doing.

He had not questioned hitherto the propriety of infant baptism, but one day he was invited to the christening of a child, and the ceremony being delayed by the absence of the officiating minister, one of the company expressed doubts concerning the benefit of infant baptism. Mr. Robinson from that time investigated the whole subject, and became convinced that the Scriptures taught only the baptism of believers. He was baptized at Ellingham, and soon after left Norwich, accepting an invitation from the Baptist congregation at Cambridge to visit them. He continued preaching to them without accepting the pastoral office for nearly two years, until May 28, 1761. He was publicly ordained June 11, following. His success in Cambridge was marvelous. The meeting-house, which had been "first a barn, afterwards a stable and granary, then a meeting-house, and, notwithstanding its pews and galleries concealed its meanness within-side a little, it was still a damp, dark, cold, ruinous, contemptible hovel," became too strait for

the audiences which assembled there. Members of the university and other hearers who had never in their lives entered a Baptist meeting-house, became regular attendants. In 1764 a new edifice, capable of seating 600 persons, was built and paid for. Whilst thus prospering in his ministry in the university town, he enlarged the circle of his influence by extensive village preaching in the surrounding country, and wherever he went "the common people heard him gladly." In 1774 he had a congregation of 600 or 700 persons. His popularity occasioned numerous preaching engagements beyond his own sphere of labor, yet by his methodical habits and incredible industry he found time for extensive reading, and few years passed without some publications from his pen. His translations of Saurin's "Sermons" and Claude's "Essay on the Composition of a Sermon," in two octavo volumes, with copious annotations, are widely known. Besides numerous sermons, lectures, and brief essays in illustration and defense of the principles of Nonconformity, he was occupied for several years with a history of the Baptists, undertaken at the suggestion of the Rev. Dr. Gifford and other prominent members of the denomination. The fruit of this study appeared in the two volumes of "Ecclesiastical Researches" and the "History of Baptism," published after his death. Excessive labor, with unhappy complications in his private affairs, doubtless undermined his constitution and hastened his death, which took place suddenly June 8, 1790, in his fifty-fifth year. The later period of Robinson's life was clouded not only by private sorrows, but also by his aberration from orthodoxy, and the consequent withdrawal from him of many attached friends and brother ministers. His enthusiastic devotion to liberty, civil and ecclesiastical, attracted to him many persons of skeptical opinions, whose influence was injurious to his spiritual health. His most recent biographer, the late Rev. William Robinson, also a pastor of the church at Cambridge, says in a memoir published in the "Bunyan Library" (London, 1861), "He was one of the most decided Unitarians of the age, but never a mere Humanitarian. No man has the right to call him either Socinian or Arian. He held apparently the indwelling hypothesis to the end of his life, but became vague and confused in its application. He was like a noble vessel broken from its moorings and drifting out to sea amidst fogs and rocks without a compass or a rudder." His mind may have been somewhat impaired in his later years. A current tradition reports that on one occasion when he was preaching from home his two well-known hymns were sung, "Mighty God, while angels bless thee," and "Come, thou fount of every blessing." After the service he expressed very strongly his wish that he

could feel as he did when he wrote them. A memoir of Robinson by Mr. George Dyer was published in 1796, and another by Mr. Benjamin Flower in 1804, but the most complete and trustworthy account of this remarkably gifted man was given by the late Rev. W. Robinson in the volume referred to above, in which are interesting extracts from the church book, from Robinson's own hand, and a large collection of his letters arranged chronologically, together with selections characteristic of his genius from several of his works, including "The History and the Mystery of Good-Friday," "A Sermon on a Becoming Behavior in Religious Assemblies," "Morning Exercises," etc. It is well known that the celebrated Robert Hall succeeded Robinson as pastor of the church at Cambridge. Soon after his coming he was shown the copy of an epitaph which it was proposed to inscribe on a tablet in the meeting-house at Birmingham where Mr. Robinson last preached. Dissatisfied with the inscription proposed, Hall consented to write a substitute, and produced the following choice eulogium: "Sacred to the memory of the Rev. Robert Robinson, of Cambridge, the intrepid champion of liberty, civil and religious. Endowed with a genius brilliant and penetrating, united to an indefatigable industry, his mind was richly furnished with an inexhaustible variety of knowledge, his eloquence was the delight of every public assembly and his conversation the charm of every private circle. In him the erudition of the Scholar, the discrimination of the Historian, and the boldness of the Reformer were united in an eminent degree with the virtues which adorn the Man and the Christian. He died at Birmingham on the 8th of June, 1790, aged 54 years, and was buried near this spot."

Robinson, Rev. Samuel, was born, in 1801, in Ireland; settled in Charlotte Co., New Brunswick, in 1830. Rev. Thomas Ainslie, who evangelized there about that time, saw the young Irishman, and intimated that God designed him for a Baptist minister. He was baptized in 1831 by Mr. Ainslie; ordained pastor at St. George, New Brunswick, Aug. 4, 1832; became, in 1838, pastor of the Baptist church, Germain Street, St. John, and subsequently pastor of Brussels Street church, and continued in this position till he died, Sept. 19, 1866.

Mr. Robinson's ministry was a power in St. John, and, indeed, in New Brunswick. He was distinguished for urbanity, administrative ability, sympathy, tact, indomitable energy, and successful work.

Robinson, Rev. William, late of Cambridge, England, was commended to the authorities of the Bristol College in 1826, as a student for the ministry, by the Baptist church at Dunstable. After a full course of study he received, in 1830, an invitation to the church at Kettering, a church which,

through its connection with the Missionary Society and Andrew Fuller, held a conspicuous position in the denomination. But the young pastor soon proved his fitness, and during the twenty-two years of his ministry at Kettering his reputation as a scholarly and able minister was fully established. In 1851 he accepted the call of the church at Cambridge, and for twenty-two years more ministered in the pulpit formerly occupied by those far-famed preachers, Robert Robinson and Robert Hall. He received in 1870 the highest honor the Baptist denomination in England has to bestow, when he was elected president of the Baptist Union, and it was a significant token of the esteem in which he was held by the public that, when the autumnal meeting of the Union took place in Cambridge, the Episcopalians heads of several of the colleges of the university tendered hospitalities to the delegates. Mr. Robinson was a man who had the courage of his convictions; but his straightforward plain speaking was perfectly blended with courtesy and Christian simplicity. Pre-eminently an expositor, he was mighty in the Scriptures, and even aimed at the nicest accuracy in stating doctrine. His studies were not exclusively Biblical or ecclesiastical. Physical science was specially attractive to him, one of his last efforts being a review article on Lyell's arguments concerning the antiquity of man. He died in Iowa, while on a visit to his children settled in that State, in the autumn of 1873. He published several pamphlets and a work entitled "Biblical Studies."

Roby, Z. D., D.D., was born in North Carolina, Feb. 9, 1838. Baptized in Georgia in 1855; ordained at the call of the Second Baptist church of Columbus, Ga., in 1865; was pastor of that church and the church in Girard, Ala., dividing his time between them. In 1868 he removed to Salem, Ala., and became pastor there and of neighboring churches. At the beginning of 1875 he accepted the call of the church in Tuskegee, where he still resides and labors among an intelligent people. The degree of D.D. was conferred on him in 1879. Dr. Roby ranks with the best preachers in the State.

Rochester Theological Seminary was founded in 1850. Up to this time the only Baptist school for literary and theological training in the State of New York was Madison University, situated at Hamilton. In 1847 many friends of education throughout the State, with a view to securing for this university a more suitable location and a more complete endowment, sought to remove the institution to Rochester. This project was opposed by friends of Hamilton, legal obstacles were discovered, the question was carried into the courts, and the plan of removal was finally abandoned as impracticable. Not so, however, the plan of establishing

a theological seminary and university at Rochester. Rev. Pharellus Church, D.D., and Messrs. John N. Wilder and Oren Sage devoted much time and energy to awakening public sentiment in behalf of the new enterprise. A subscription of \$130,000 was secured for the college. Five professors in Hamilton—Drs. Conant and Maginnis of the seminary, and Drs. Kendrick, Raymond, and Richardson of the university—resigned their places, and accepted a call to similar positions in the new institutions at Rochester. In November, 1850, classes were organized in the Rochester Theological Seminary as well as in the University of Rochester, and instruction was begun in temporary quarters secured for the purpose. Many students came with their professors from Hamilton. The first class graduated from the Theological Seminary numbered 7 members, and the first published catalogue, that of 1851-52, enrolls the names of 2 professors and of 29 students.

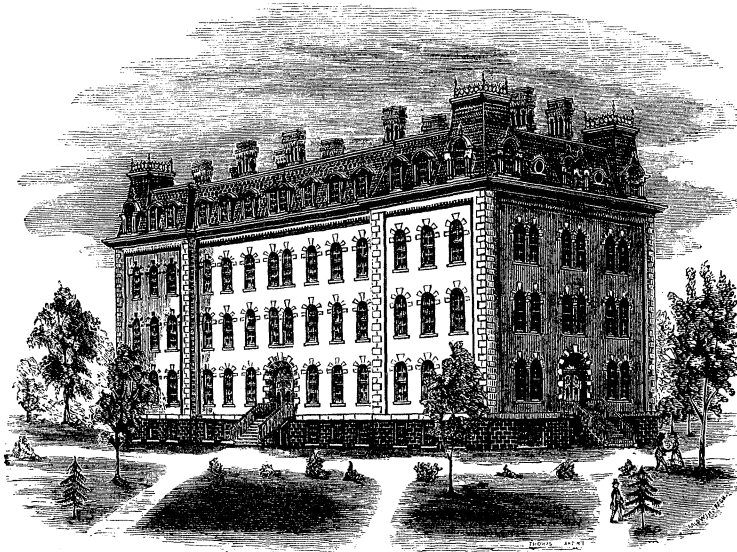
Although the early history of the Seminary was intimately connected with that of the University of Rochester, and the two institutions at the beginning occupied the same building, there has never been any organic connection between them, either of government or of instruction. While the University has devoted itself to the work of general college training, the Rochester Theological Seminary has been essentially a professional school, and has aimed exclusively to fit men, by special studies, for the work of the ministry. It has admitted only college graduates and those who have been able successfully to pursue courses of study in connection with college graduates. Beginning with the two professorships of Theology and of Hebrew, it has added professorships of Ecclesiastical History, of New Testament Greek, of Homiletics and Pastoral Theology, and of Elocution. Besides its two original professors,—Rev. Thomas J. Conant, D.D., and Rev. John S. Maginnis, D.D.,—it has numbered in its faculty the names of John H. Raymond, Velona R. Hotchkiss, George W. Northrup, Asahel C. Kendrick, R. J. W. Buckland, Horatio B. Hackett, William C. Wilkinson, Howard Osgood, Wm. Arnold Stevens, T. Harwood Pattison, and Benjamin O. True. To Rev. Ezekiel G. Robinson, D.D., LL.D., however, professor in the seminary from 1853 to 1872, and from 1868 to 1872 its president, the institution probably owes more of its character and success than to any other single man. His successor in the presidency and in the chair of Biblical Theology is Rev. Augustus H. Strong, D.D., who has now (1881) for nine years held this position.

In 1854 a German department of the Seminary was organized. The German Baptist churches of the country, which in 1850 were only ten in number, have now increased to more than one hundred. This con-

stant growth has occasioned a demand for ministers with some degree of training. The German department is designed to meet this necessity. In 1858, Rev. Augustus Rauschenbusch, D.D., a pupil of Neander, was secured to take charge of this work, and in 1872, Rev. Hermann M. Schäffer was chosen as his colleague. The course of studies in the German department is four years in length, and being designed for young men who have had little preparatory training, is literary as well as theological. This course is totally distinct from the regular course of the Seminary, which is accomplished in three years.

When the Seminary began its existence it was wholly without endowment, and, dependent as it

erty \$653,000. When all subscriptions are paid in and its debts are cancelled, the institution is expected to have a productive endowment of \$450,000, an amount sufficient to maintain its operations only upon condition that the churches shall continue to provide, as they have hitherto done, by annual contributions for the support of students preparing for the ministry. This comparative prosperity of later years has been due, under Providence, to the wise and liberal gifts of a few tried friends of the seminary, among whom may be mentioned the names of John B. Trevor, of Yonkers, N. Y.; Jacob F. Wyckoff, of New York City; John D. Rockefeller, of Cleveland, O.; William Rockefeller, of New York; Charles Pratt, of Brooklyn; Joseph B.



TREVOR HALL, ROCHESTER THEOLOGICAL SEMINARY.

was upon the churches for means to defray its current expenses as well as to support its beneficiaries, the raising of a sufficient endowment in addition was a long and arduous work. In fact, it has only now, after thirty years of effort, been accomplished. The sum first sought to be secured was \$75,000. This was not obtained until after ten years had passed. In 1868 the funds of the Seminary had reached \$100,000; in 1874, including subscriptions of \$100,000 yet unpaid, they amounted to \$281,000; in 1881, including subscriptions of \$179,000 yet unpaid, they amount to \$512,000. Adding to this sum the real estate of the Seminary, valued at \$123,000, its library valued at \$32,000, and other property to the extent of \$6500, the total assets of the institution may now be stated as amounting to \$674,000, from which, however, is to be subtracted an indebtedness of \$21,000, leaving its net prop-

erty \$653,000. When all subscriptions are paid in and its debts are cancelled, the institution is expected to have a productive endowment of \$450,000, an amount sufficient to maintain its operations only upon condition that the churches shall continue to provide, as they have hitherto done, by annual contributions for the support of students preparing for the ministry. This comparative prosperity of later years has been due, under Providence, to the wise and liberal gifts of a few tried friends of the seminary, among whom may be mentioned the names of John B. Trevor, of Yonkers, N. Y.; Jacob F. Wyckoff, of New York City; John D. Rockefeller, of Cleveland, O.; William Rockefeller, of New York; Charles Pratt, of Brooklyn; Joseph B.

Hoyt, of Stamford, Conn.; Charles Siedler, of Jersey City, N. J.; William A. Cauldwell, of New York; Mrs. Eliza A. Witt, of Cleveland, O.; Jeremiah Milbank, of New York; and others. The Seminary instruction was for some years given in the buildings occupied by the University of Rochester. In 1869, however, the erection of Trevor Hall, at an expense of \$42,000, to which John B. Trevor, Esq., of Yonkers, was the largest donor, put the institution for the first time in possession of suitable dormitory accommodations. The gymnasium building, adjoining, erected in 1874, and costing with grounds \$12,000, was also a gift of Mr. Trevor. In 1879 Rockefeller Hall, costing \$38,000, was built by John D. Rockefeller, Esq., of Cleveland, O. It contains a spacious fireproof room for library, as well as lecture-rooms, museum, and chapel, and furnishes admirable and

ample accommodation for the teaching work of the seminary. In addition to these buildings the German Students' Home, purchased in 1874, at a cost of \$20,000, furnishes a dormitory and boarding-hall for the German department.

The library of the seminary is one of great value for theological investigation. It embraces the whole collection of Neander, the great German church historian, which was presented to the seminary in 1853 by the late Hon. Roswell S. Burrows, of Albany, N. Y. It also contains in great part the exegetical apparatus of the late Dr. Horatio B. Hackett. Valuable additions have been made to it from the "Bruce Fund" of \$25,000, subscribed in 1872 by John M. Bruce, Esq., of Yonkers, and further additions from this source are hoped for. The generous subscription in 1879 of \$25,000, by William Rockefeller, Esq., of New York City, has furnished means for extensive enlargement, so that the library now numbers over 18,000 volumes, and it is well provided in all the various departments of theology. In 1880 the "Sherwood Fund," contributed by the late Rev. Adiel Sherwood, D.D., of St. Louis, Mo., furnished the means for beginning a Museum of Biblical Geography and Archæology, intended to provide, in object lessons, valuable aids for the study of the Holy Land, its customs and its physical features.

Thus the Rochester Theological Seminary has grown from small beginnings to assured strength and success. Its early years were years of trial and financial struggle; but, founded as it was in the prayers and faith of godly men, it has lived to justify the hopes of its founders. Of those who took a deep interest in its feeble beginnings should be mentioned the names of Alfred Bennett, William R. Williams, Justin A. Smith, Zenas Freeman, Alvah Strong, Friend Humphrey, E. E. L. Taylor, E. Lathrop, J. S. Backus, B. T. Welch, William Phelps, Lemuel C. Paine, H. C. Fish, A. B. Capwell, N. W. Benedict, G. C. Baldwin, G. D. Boardman, A. R. Pritchard, Henry E. Robins. All these have been officers of the New York Baptist Union for Ministerial Education, or members of its board of trustees. The financial management of this board has been such that no loss of funds, of any significance, intrusted to its care has ever occurred.

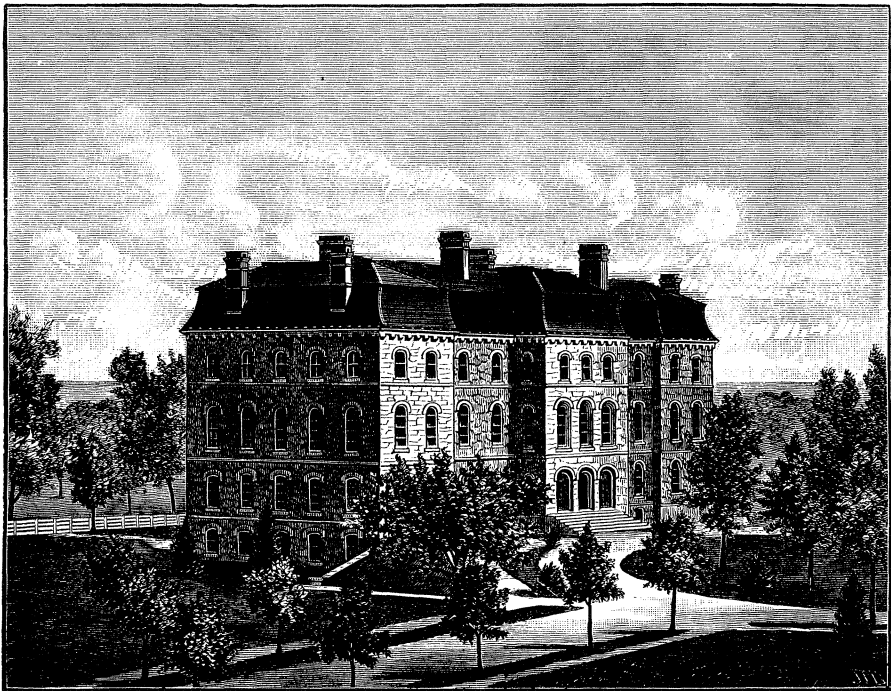
The results of the work of the Seminary can never be measured by arithmetic. As its purpose has been to make its graduates men of thinking ability and of practical force, as well as students and preachers of the word of God, it has leavened the denomination with its influence, and has done much to give an aggressive, independent, manly tone to our ministry. The names of some of its former students, such as J. H. Castle, J. B. Simons, J. V. Schofield, J. D. Fulton, R. J. Adams,

P. W. Bickel, G. W. Clarke, B. D. Marshall, E. Nisbet, E. J. Fish, J. B. Thomas, Galusha Anderson, E. J. Goodspeed, E. G. Taylor, C. D. W. Bridgman, Norman Fox, G. W. Northrop, A. Kingman Nott, J. C. Haselbuhn, R. M. Nott, C. B. Crane, J. S. Gubelmann, Lemuel Moss, Thomas Rogers, J. C. C. Clarke, J. H. Griffith, A. A. Kendrick, Wayland Hoyt, A. J. Sage, H. L. Morehouse, Wm. A. Stevens, J. W. B. Clark, S. W. Duncan, A. J. Rowland, J. F. Elder, T. J. Backus, C. J. Baldwin, T. J. Morgan, Wm. T. Stott, W. R. Benedict, R. S. Macarthur, E. H. Johnson, W. C. P. Rhoades, R. B. Hull, A. J. Barrett, O. P. Gifford, T. S. Barbour, and many others, are enough to show that its training has combined in equal proportions the intellectual and the spiritual, the theoretical and the practical. During the thirty years of the seminary's existence, and up to the present year (1881), 745 persons have been connected with the institution as students, of whom 590 have attended upon the English and 155 upon the German department. Of the 590 in the English department, 444 have been graduates of colleges, and 54 have pursued partial courses in colleges. Sixty-five different colleges and 42 different States and countries have furnished students to the seminary. Three hundred and sixty-nine persons have completed the full three years' course, including the study of the Hebrew and Greek Scriptures; 221 have pursued a partial course, or have left the seminary before graduating. The average number of students sent out each year has been 19. The number of students during the last seminary year has been 70, of whom 50 were in the English department. Of its former students, 41 have filled the position of president or professor in theological seminaries or colleges; 31 have gone abroad as foreign missionaries; and 25 have been missionaries in the West; 20 have been secretaries or agents of our benevolent societies; and 4 have become editors of religious journals. With such a record in the past, and in the present more fully equipped than ever before for its work, there seems to open before the seminary a future of the utmost promise. It remains only to state that the Rochester Theological Seminary is maintained and controlled by the New York Baptist Union for Ministerial Education, a society composed of contributing members of Baptist churches, and that the actual government and care of the seminary is in its details committed to a board of trustees of thirty-three members, eleven of whom are elected by the Union annually. The present president of the board of trustees is John H. Deane, Esq., of New York, and the corresponding secretary is Rev. William Elgin, of Rochester, N. Y.

Rochester, University of.—This institution is situated in Rochester, N. Y., a city of 90,000 in-

habitants, on the Genesee River, six miles south of Lake Ontario. It has no preparatory department, and no organic connection with the flourishing theological seminary in the same city; nor has it as yet organized schools of law, medicine, or applied science. Its purpose—so far as that purpose has been attained—is simply to superinduce upon the instruction given in the academy or the high school, such broad and generous culture as is essential to the successful prosecution of any of the learned professions, and indisputably useful to the merchant, the farmer, or the mechanic.

III. The eclectic course, designed for students who may desire to receive instruction in particular departments without becoming candidates for degrees. Such students are admitted, provided they have the requisite preparation for the studies of those departments and become subject to the laws of the university. This arrangement is intended to meet the wants of those whose age or circumstances may prevent them from pursuing either of the regular courses, but who are desirous of obtaining the liberal culture which the studies of a portion of the course will give them. Special care



UNIVERSITY OF ROCHESTER.

Three courses of study are open to the members of the university:

I. The classical course, extending through four years,—at the expiration of which time those who have satisfactorily met the requirements of the faculty are admitted to the degree of Bachelor of Arts.

II. The scientific course, extending through four years,—requiring Latin as essential to the successful prosecution of the modern languages and the mastery of scientific terminology; but prescribing, in the place of Greek, a more extended course of study in the physical sciences. Those who satisfactorily complete this course are admitted to the degree of Bachelor of Science.

is taken to give such pupils the instruction which they require.

The number of students in attendance upon the university in 1880 was 160, of whom 105 were pursuing the classical course, 16 the scientific course, 19 the eclectic course, while 21 were special students in the department of chemistry. These students were distributed into classes as follows: Seniors, 30; Juniors, 26; Sophomores, 32; Freshmen, 53. Of the whole number of students, 46 were from Rochester; 83 from places in the State of New York outside of Rochester; while the remaining 31 were divided among 14 different States, as follows: Pennsylvania, 5; Michigan, 4; New Jersey, 4; Illinois, 4; Connecticut, 3; Ohio,

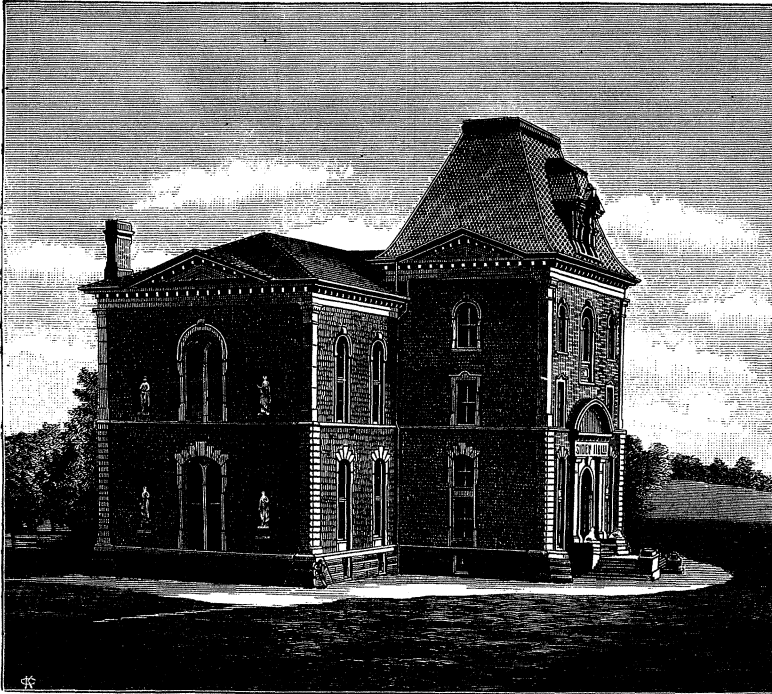
3; Maine, Massachusetts, Iowa, Minnesota, California, Wisconsin, Kentucky, Georgia, 1 each.

The faculty of instruction includes the following names, twelve in number: Martin B. Anderson, LL.D., President, Burbank Professor of Intellectual and Moral Philosophy; Asahel C. Kendrick, D.D., LL.D., Munro Professor of the Greek Language and Literature; Isaac F. Quinby, LL.D., Harris Professor of Mathematics and Natural Philosophy; Samuel A. Lattimore, Ph.D., LL.D., Professor of Chemistry and Curator of the Cabinets; Albert H. Mixer, A.M., Professor of Modern Languages; Joseph H. Gilmore, A.M., Deane Professor of Logic, Rhetoric, and English Literature; Otis H. Robinson, A.M., Professor of Mathematics and Librarian; William C. Morey, A.M., Professor of Latin and History; Henry F. Burton, A.M., Assistant Professor of Latin; George M. Forbes, A.M., Assistant Professor of Greek; E. R. Benton, Assistant Professor of the Natural

adorned and well-kept lot, embracing twenty-three and a half acres.

The principal building, Anderson Hall, was designed almost exclusively for recitation-rooms, although it affords temporary accommodations for the chapel, cabinets, and chemical laboratory of the university, and includes, in the basement, apartments for the janitor and ample facilities for storage. It is a severely plain but very substantial structure, of brownstone, three stories in height, and 150 feet in length by 60 in breadth. The cost of the building, which was completed in 1861, was \$39,000.

Sibley Hall, the gift of the Hon. Hiram Sibley, of Rochester, is a strictly fire-proof building, designed for the accommodation of the library, and capable of affording shelf-room for 250,000 volumes. It is 125 feet by 60, with a projection 20 feet square in the centre of the front, and has only two floors, though its walls are 52 feet in height.



SIBLEY HALL, UNIVERSITY OF ROCHESTER.

Sciences; Herman K. Phinney, A.M., Assistant Librarian.

Notices of President Anderson and several of his colleagues will be found in this work, under their respective names.

The buildings of the University of Rochester are situated in the eastern part of the city, about a mile from the business centre, on a handsomely

The material is brownstone, with white trimmings; the style of architecture is somewhat ornate; and the building cost about \$100,000. The lower story is at present all that is needed for the accommodation of the library, and the upper story will, it is hoped, soon be fitted up to receive the valuable cabinets of the university.

On the university campus there is also a small

building erected for the accommodation of the Trevor telescope,—an instrument designed mainly for use as an adjunct to class-room instruction, though sufficiently powerful for purposes of special investigation. And, but a few steps from the campus, on a plot of ground four acres in extent, is the president's house, which was presented to the university by the citizens of Rochester and others in 1868.

The library of the university has been acquired mainly by purchase, and includes few duplicates, and still fewer trashy and ephemeral publications. It contains more than 18,000 volumes, and especial care is taken to make its contents practically available by a card catalogue, and by indexes of periodical and of miscellaneous literature, all of which are constantly kept up to date, and accessible to every student. Provision is made for the annual increase of the library by a fund of \$50,000, which was presented to the university by Gen. John F. Rathbone and Lewis Rathbone, of Albany.

The cabinets of geology and mineralogy were collected by Prof. Henry A. Ward during ten years of extensive foreign travel and during many careful visits to the most fruitful American localities. They were purchased by the citizens of Rochester, in 1862, for \$20,000 (a sum far less than their present estimated value), and presented to the university. Dr. Torrey, of Columbia College, says that "no geological cabinet in the United States can compare, in magnitude and value, with this;" and that the mineralogical cabinet, "although it is not the best in the United States, is excelled by very few, and is admirably selected for the purpose of instruction." "For fullness and perfection of specimens," says President Loomis, of Lewisburg, "it is superior to any cabinet that I have ever seen." Prof. Silliman (Jr.) characterizes it as "the most extensive geological museum in the United States," and predicts that "it will ultimately attract students from all parts of the country,"—a prediction which is already realized. Similar opinions have been expressed by Prof. Hitchcock (Sr.), President Winchell, and Profs. Agassiz, Hall, and Orton.

The value of the unproductive property of the university (including land, buildings, library, cabinets, and apparatus) was, in June, 1881, \$408,405.05. The interest-bearing funds were, at the same date, \$435,007.15. The expenses of the university for the year ending June 5, 1881, were \$30,616.34. Its receipts from students' tuition were \$5485; from other sources, \$28,121.34; making a total of \$33,507.83,—being an excess of income over expenses, for the last academic year, of \$2891.49.

The university year begins twelve weeks after commencement-day, which occurs on the second Wednesday before the first of July, and is divided

into three terms. Each student is charged, for tuition and incidentals, \$25 a term. Forty scholarships, yielding free tuition, are, however, set apart for candidates for the Baptist ministry, twelve similar scholarships for graduates of the Rochester city schools, four similar scholarships (endowed) for graduates of the Brockport State Normal School, and six similar scholarships (endowed) for indigent students who fall under neither of these categories. The university also has a fund of \$50,000 (the gift of John H. Deane, Esq., of New York), the interest of which is available for the assistance of the sons of Baptist ministers,—preference being given, other things being equal, to students from the States of New York and New Jersey. In point of fact, tuition is remitted to every student of promise who really needs such remission, and the number of those who do need it is about one-third the whole number in attendance. The university also distributes about \$300 a year in prizes, the most important of which is the Stoddard medal, valued at \$100, for proficiency in mathematics; and there are, in addition, two post-graduate scholarships,—the Sherman scholarship in the department of political economy, and the Townsend scholarship in the department of constitutional law,—each of which yields, to some member of the graduating class, \$300.

The University of Rochester has no "dormitories," its custodians regarding them as of questionable value so far as economy is concerned, and a positive detriment to the student physically, morally, and intellectually. In a city of the size of Rochester it is not difficult for the university to find suitable accommodations for its students in Christian homes; and they are taught to regard themselves as members of the community in which they temporarily reside, subject to its laws and amenable to its usages. The price which the individual student pays for room and board varies from \$3 to \$6 per week, making his total expense, on this account, for the forty weeks during which the college is in session fall between \$120 and \$240 a year. The students of the university are addicted to no expensive amusements, and are, as a rule, economical in their habits. Some of them, no doubt, with the help of free tuition, get through the year for \$250 apiece; and the faculty would regard \$500 as a liberal allowance for any one of them. Meanwhile, students for the ministry receive aid—in some cases to the amount of \$100 a year—from the "Union for Ministerial Education;" and in a city whose industries are so numerous and varied as those of Rochester, frequent opportunities for remunerative employment that will not seriously interfere with one's studies present themselves.

The discipline of the university, which is administered by the president, is that of the family

rather than that of the police station. Young men are put, as far as possible, upon their honor, and encouraged to become, in a high and noble sense, a law unto themselves. They are encouraged fully to communicate with the members of the faculty upon all matters connected with their intellectual and religious culture, as well as with reference to their pecuniary difficulties, their plans and purposes. The necessity for discipline is thus very largely forestalled by establishing, in place of the time-honored antagonism between teacher and pupils, relations of personal friendship which will enable the instructor to exert a constant influence for good.

The discipline, as well as the instruction of the university, is facilitated by the fact that it has no "tutors" or "instructors;" that each student, so soon as he enters the university, is brought in personal contact with men who have made the discipline and training of youth a life-study. The time-honored American college course—a distinctive outgrowth of American society, which has proved its usefulness too conclusively to be lightly set aside—forms the basis of instruction in the university; but the course is, in accordance with the demands of the times, enlarged in the direction of the modern languages and the physical sciences, and is subject to some variation, to adapt it better to the wants of the individual student during the Junior and Senior years. Special encouragement is given to the best men in each class to pursue extra studies under the immediate supervision of the Faculty; and many of the students, in this way, practically add a fifth year to their undergraduate course. Great freedom of discussion is permitted in the class-room, and the utmost pains is taken in every department of instruction to trace the growth of principles and the bearing of conflicting opinions on the vital questions of the present day. It is a definite purpose with the corps of instructors not merely to store the mind with facts, but to develop the capacity to accumulate and co-ordinate facts, and give expression to the principles which underlie them. Their paramount object, however, is to fit the students intrusted to their charge, morally as well as intellectually, to acquit themselves as *men* in any station that they may be called to fill; and it is believed that the graduates of the University of Rochester, wherever they are found, evince an independence of thought, a breadth of culture, and an adaptation to the exigencies of practical life with which college graduates are not, as a class, accredited.

It is necessary to supplement the cursory view that has been taken of the University of Rochester as it is, by an outline sketch of its history, which will still further illustrate its distinctive character.

As early as 1820 the Baptists of the State of

New York established at Hamilton, in Madison County, an institution of learning which "had one object exclusively, namely, to furnish means for the education of young men who shall give evidence of a call to the Christian ministry." The object and methods of instruction at Hamilton gradually broadened in the lapse of time, but not to a degree commensurate with the growing interests of the New York Baptists in general, as distinguished from distinctively ministerial, education. Meanwhile, objection was made to Hamilton as an unsuitable site for such a college as the Baptists of New York would inevitably demand, and attention was called to the fact that west of Cayuga Bridge there was a large section of the State—populous, intelligent, wealthy, and rapidly being brought into railroad communication with Pennsylvania, Canada, and the great West—which was utterly destitute of collegiate facilities.

The result was a determined effort, which took definite shape in 1847, to remove Madison University to Rochester, give to its course of study a broader and more generous character, and secure for it an adequate endowment. Into the heated controversy between the friends and opponents of removal to which this proposition gave rise it is not necessary or desirable to go. The removal of Madison University to Rochester was authorized by the Legislature of the State, voted by its board of trustees, and approved by a large convention of New York Baptists assembled at Albany in 1849. Legal hindrances were, however, thrown in the way of the desired change, and the advocates of removal made application to "the Regents of the University of the State of New York" for a charter for a new college at Rochester. This application was granted Jan. 31, 1850, subject to the proviso that \$130,000 be raised for the new college within two years. On the 2d of December, in the same year, satisfactory proof was submitted to the regents that this provision had been complied with; and, Feb. 14, 1851, the regents issued that charter under which the university is now organized.

This charter did not vest the control of the university in any religious denomination. It simply created a self-perpetuating board of trustees,—twenty-four in number,—who hold office for life, but may be removed, by vote of their associates, for non-attendance at five successive annual meetings. Twenty of the trustees named in the charter were Baptists, and the Baptists have thus maintained an effective control over the university. Different religious denominations have always, however, been represented in its board of trustees and faculty of instruction; and Methodists, Presbyterians, Episcopalians, Romanists, and Jews meet on an equal footing with Baptists in its chapel and recitation-rooms.

It must not be inferred that either the legal guardians of the University of Rochester or its corps of instructors regard with indifference any of the truths inculcated in the Christian Scriptures. They simply feel that the college class-room is no place for the discussion of those truths respecting which Christians themselves are unhappily divided; that the true aim of a denominational college is not to proselyte, but to protect. Instruction is given in every department from a Christian stand-point, and in a Christian spirit; and it is the aim of the faculty, in connection with the discipline of the intellect, to inculcate a pure morality and those truths and duties respecting which all evangelical Christians are agreed. The students, whatever their religious proclivities, are expected to attend morning prayers in the university chapel, and attendance upon that exercise is, in point of fact, as regular as at any other.

The University of Rochester was organized, under the provisional charter granted by the regents, on the first Monday in November, 1850, having attracted to itself five professors—Thomas J. Conant, John S. Maginnis, A. C. Kendrick, John H. Raymond, John F. Richardson—and a considerable number of students from the older institution at Hamilton. The first catalogue reported 8 instructors and 71 pupils; and in July, 1851, it graduated its first class of 10. In 1853, Martin B. Anderson, LL.D., assumed the presidency of the new institution, and its ultimate success was from that time assured. Still, it has passed through many periods of adversity, during which its very existence seemed imperiled; and those periods of adversity have corresponded very closely to our periods of national depression and gloom. In 1856, when the university was but six years old, its students numbered 163, and it seemed destined speedily to take rank with institutions that could boast of a century's growth. Then came the financial crisis of 1857, attended by pecuniary embarrassment for the university, and a diminution of its Freshman class from 47 in 1856 to 28 in 1858. In 1860 the university seemed to have measurably recovered its lost ground. The entering class numbered 45, and the whole number of students was 168. Then came the civil war. The first two years' regiment raised in New York to recruit the Union army was raised and commanded by Professor (afterwards General) Quinby. Of the 198 alumni of the university (including the class of 1861), 25, or about one in eight, entered the service, and these were speedily joined by 29 of the lower classmen. Three undergraduate members of the university and seven of its alumni died of wounds or disease in the service of their country, and their names are commemorated by a memorial tablet in the university chapel. So far as is known, only

one graduate of the university entered the Confederate army; and he was faithful to the cause that he espoused, and sealed his devotion by his death. Not only were the classes of the university, but the classes of the preparatory schools on which it relied for students, thus depleted by the civil war; and a tendency was developed among the young men of the country towards active rather than student life, which has hardly yet been outgrown. As a natural consequence, the entering class fell as low as 19 (in 1864), and the whole number of students as low as 100 (in 1866). With the return of peace there was a gradual increase in the number of students, however, until, in 1873, the Freshman class included 53, and the whole number of students in attendance was 173. It was not long before the financial distress of the nation again interfered with the pecuniary prosperity of the university, and sensibly diminished the number of its students, who, in 1878, were only 146, though there are cheering indications of returning prosperity.

During all these vicissitudes the University of Rochester has been sustained by the devotion of its noble-hearted president, supported by a body of friends and benefactors of whom any institution of learning might well be proud. Prominent among the early friends of the university stood John N. Wilder, Pharellus Church, and Oren Sage, of Rochester; William L. Marcy, Ira Harris, and Friend Humphrey, of Albany; William R. Williams, Sewall S. Cutting, and Robert and William Kelley, of New York. With these names may properly be associated that of William N. Sage, who has from the first had charge of the finances of the university, and has contributed more efficiently to its success than any other man save its first and only president. The names of the principal pecuniary benefactors of the university may be ascertained from the following list, which includes the names of all persons who have subscribed \$10,000 or more to its funds. The sums affixed to their respective names are all the eulogy they require: Hon. Hiram Sibley (library building), \$102,000; John B. Trevor, \$113,000; John H. Deane, \$100,000; Hon. William Kelley and family, \$38,550; Gen. John F. Rathbone (library fund), \$42,575; Tracy H. Harris (chair of Mathematics), \$30,250; Joseph B. Hoyt, \$27,600; Charles Pratt, \$25,500; Jeremiah Millbank, \$25,000; John D. Rockefeller, \$25,000; State of New York (Anderson Hall), \$25,000; Jacob F. Wyckoff, \$22,000; James B. Colgate, \$20,000; Gideon W. Burbank (chair of Metaphysics), \$17,500; Lewis Rathbone (library fund), \$12,500; Deacon Oren Sage and family, \$11,765; Lewis Roberts, \$10,925; John N. Wilder, \$10,000; Hon. Azariah Boody (land), \$10,000.

The number of students who since the organiza-

tion of the university have completed the classical course and received the degree of A.B. is 707. The number who have completed the scientific course and received the degree of B.S. is 39. The whole number of graduates, down to and including 1881, is 746. Of the graduates of the university, 181 had, in 1878, entered the Christian ministry, including such men as the lamented Kingman Nott; Bridgeman, MacArthur, and Hull, of New York; Crane, of Boston; Fulton, of Brooklyn; Goodspeed, of Chicago; Sage, of Hartford; Telford, Chilcott, and Kreyer, of China; Jameson, of Bassein; and Comfort, of Assam. One hundred and nineteen (represented by such men as Judge Bailey, of the Appellate Court of Illinois; Judge Tourgee, of the Superior Court of North Carolina; Judge Macomber, of the Supreme Court of New York) had studied law; 19 had studied medicine; 18 (including such names as Manton Marble, Joseph O'Connor, and Rossiter Johnson) had attained to a prominent position as journalists; 90—or nearly one in seven of the entire number of graduates—had, as professional teachers, transmitted the spirit and methods of the University of Rochester to other institutions of learning. Among them we may mention Prof. S. H. Carpenter, LL.D., of the University of Wisconsin; President A. A. Brooks, of Goliad College, Texas; President Lemuel Moss, D.D., of the University of Indiana; President Galusha Anderson, D.D., and Prof. A. J. Howe, of the University of Chicago; President Sylvanus Taft, of California College; Prof. Wm. C. Wilkinson, D.D., of the Rochester Theological Seminary; Prof. Wm. Wirt Fay, of the United States Naval Academy; Prof. Wm. Harkness, of the United States Naval Observatory; Prof. John C. C. Clarke, of Shurtleff College; Prof. Norman Robinson, of Bethel College, Ky.; Prof. Norman Fox, of William Jewell College, Mo.; Prof. D. H. Robinson, of the University of Kansas; Prof. John C. Overhiser, of the Brooklyn Polytechnic Institute; Profs. Otis H. Robinson and William C. Morey, of the University of Rochester; Prof. Truman J. Backus, of Vassar College; Prof. Carl T. Kreyer, of Kau-Chang Miao College, China; Prof. Albert T. Barrett, of Mary Sharpe College, Tenn.; Principal Malcolm McVicar, LL.D., of the Potsdam (N. Y.) Normal School; Principal William J. Milne, of the Geneseo (N. Y.) Normal School; Principal F. B. Palmer, of the Fredonia (N. Y.) Normal School; Prof. Frank S. Capen, of the Cortland (N. Y.) Normal School; Principal A. C. Winters, of Cook Academy; Principal Merrill E. Gates, of the Albany Academy.

About one-third of the graduates of the University of Rochester have, it will be seen, devoted themselves to active rather than professional life,—a fact which abundantly vindicates the wisdom of its founders when they recognized the demand for

a college that should educate its students as *men*, rather than as ministers, doctors, or lawyers in embryo; and make equal provision for the sons of the rich and the sons of the poor. To such men as the Hon. Henry Strong, of Chicago; the Hon. Moreau S. Crosby, of Grand Rapids; Isaac E. Sheldon, of New York; Edwin O. Sage, of Rochester; Lieut.-Col. Elwell S. Otis, of the U. S. army; William H. Harris, of Cleveland; George F. and William H. Davis, of Cincinnati, the university points in exemplification of the practical benefits of the culture she affords. Upon them she confidently relies for the means to do more and better work in the future than she has done in the past.

Rockefeller, John D., a resident of Cleveland, O., and one of the most successful business men of the day, began life with few advantages save honesty of purpose and a determined Christian character. With a small capital he commenced business, and now the company of which he is the head employs thousands of men, and as a result of his skill and economy Mr. Rockefeller has amassed for himself a very considerable fortune.

In his business success, however, Mr. Rockefeller has not forgotten his obligations to God. He has been for years a most faithful and valued member of the Euclid Avenue Baptist church of Cleveland, and has given large sums to this body, to missionary and other benevolent societies, and to educational institutions. One of his latest and most princely acts of beneficence was the presentation to Rochester Theological Seminary, at a cost of about \$40,000, of a new building for lecture-rooms, library, and chapel, which, in grateful recognition of his services, has been called Rockefeller Hall. Mr. Rockefeller is in the prime of life, and is constantly proving himself a "good steward" for the Master of souls.

Rockwell, Rev. Cortland Butler, the pastor of the Baptist church in Merton, Wis., was born in New London, Conn., Nov. 10, 1841. Here he spent his early life until about nine years of age, when his father's family removed to Rome, Bradford Co., Pa. Eight years afterwards he returned with his parents to his native city. He obtained a hope in Christ in 1854, and the same year united with the Baptist church in Rome, Pa. At the breaking out of the war, in 1861, he entered the U. S. navy, and served in the position of paymaster's steward, on board the U. S. sloop "Granite," for a term of three years. Mr. Rockwell's conviction that he was called to preach the gospel began soon after his conversion, and it was only after a struggle extending through years that he became obedient to the call of God. In October, 1867, when twenty-six years of age, he was licensed by the Second Baptist church in New London to preach the gospel. Having received a call to the pastorate of the Baptist church in War-

renville, in the town of Ashford, Windham Co., Conn., he was ordained by that church Dec. 3, 1868. He was subsequently pastor of Second Woodstock, Eastford, Union, Plainfield, and East Killingly, Conn. In 1879, having received a call from the Baptist church in Merton, Wis., he accepted, and removed to Merton, where he now labors. While in Windham Co., Conn., he was a member of the Legislature one year from the town of Eastford. Mr. Rockwell's ministry has been marked by success. The churches have been strengthened and many souls led to Christ under his labors.

Rockwood, Rev. Edwin J., was born in Remsen, Oneida Co., N. Y., Oct. 25, 1835; baptized in May, 1852. He was educated at Rochester University, graduating with honors. He was ordained at Waterloo, N. Y., Nov. 17, 1863. From Waterloo he removed West. He was pastor of the Baptist churches in Sioux City and Logan, Iowa, Bellevue and Hastings, Neb. At the present time he is preaching to the Glenville Baptist church. Mr. Rockwood has labored for years under great disadvantage, on account of failing health.

Roe, Charles Hill, D.D., who died at Belvidere, Ill., June 20, 1872, was a native of King's County, Ireland, where he was born Jan. 6, 1800. He was the son of a clergyman of the Established Church, and was educated by his father in English and classical studies, with a view to a course at Trinity College, Dublin, and to orders in the English Church. When he was fourteen years of age his father died, and the plan of study thus made for him was interrupted. Through the instrumentality of an Irish Baptist minister he was converted, and became a Baptist. In 1822 he entered Horton College, Bradford, Yorkshire, England, then under the presidency of Dr. Steadman. Having completed his course there, he became pastor of the church at Middleton, a daughter of Dr. Steadman having become his wife. With the work of this pastorate he associated extensive preaching tours in the surrounding country. This service brought him so much in contact with the destitution of right religious teaching as to interest him greatly in the aims and measures of the English Baptist Home Mission Society. In 1834 he became secretary of that organization, and remained in that office until 1842, when he became pastor of an important church in Birmingham. Here, as in former spheres of service, his labors were richly blessed. He was a co-laborer in Birmingham with the well-known John Angell James, who, in his book entitled "Nonconformity in Birmingham," speaks of the 700 new members added to the church under Mr. Roe's ministry, of the 1200 children in the Sunday-school, and of the various organizations of Christian labor which had been formed under his guidance.

In 1851, Mr. Roe came to this country, and, after a brief stay in New York and Milwaukee, settled in Belvidere, Ill., as pastor of the Baptist church there. Here, again, his work was fruitful, and the church grew not only in numbers but in spirituality. During the war he was for a portion of the time chaplain of a regiment. He also, later, visited England in behalf of the educational work among the freedmen. Upon his return to this country he served two years as pastor at Waukesha, Wis., succeeding Dr. Robert Boyd. Two years subsequently were spent in the service of the University of Chicago, of which he was one of the founders, and with this his public life ended, the final close coming soon after. The funeral at Belvidere was very largely attended, the sermon being by Dr. J. C. Burroughs, who was followed in an address by Gen. S. A. Halbur, Gen. A. C. Fuller, and other eminent citizens of Illinois.

Dr. Roe, while beloved for his Christian virtues, and as a spiritual, eloquent preacher, was honored by all classes of men for his sterling manhood. In both England and the United States he stood among the stalwart men, and achieved a work whose fruits, in the long succession of seed-sowing and harvest, must be permanent.

Rogers, Rev. John, was born in Ireland, of English parentage, in November, 1783. He was converted in his seventeenth year, and joined the Presbyterian Church, of which his parents were members. He was educated for the ministry in Edinburgh, Scotland, and became pastor of an Independent church near Belfast in 1807. At his first baptism his mind became unsettled on that and kindred topics, and, after a long investigation, he embraced the views of the Baptists, and candidly informed his people that he could not administer the ordinances according to their mode. The church invited him to remain, and exchange with other ministers when those rites were to be administered. In 1811 he was baptized by Rev. Mr. Cook, and resigned his charge. Six weeks afterwards he baptized his wife. Some other members of the church also changed their views. He intended to come to the United States, but the war detained him until 1816. Soon after reaching New York he attended an Association in New Jersey, which led to his settlement with the church at New Mills (now Pemberton), where for thirteen years he ministered, greatly to the increase and efficiency of the church. In 1829 he accepted a call from Scotch Plains, where he remained twelve years, during which there were two powerful revivals. After a few years' pastorate at Perth Amboy he removed to Paterson, where he "fell asleep," Aug. 30, 1849.

One who knew him well has described Mr. Rogers as kind, courteous, hospitable, free-hearted, an excellent sympathetic pastor, an instructive

preacher, an able divine. He was a warm advocate and supporter of missionary movements. He always maintained the dignity of a man, a Christian, and a minister. His son, A. W. Rogers, M.D., still living in Paterson, N. J., is not only a useful and beloved physician, but is a licensed preacher, and a liberal giver to the cause of God.

Rogers, Rev. John, was for a time rector of Purleigh, in England, during the Parliamentary war, then lecturer in the church of St. Thomas the Apostle, in London, and subsequently minister of Christ's church, Dublin, a building containing the remains and monument of the celebrated Strongbow, and attended, during the ministry of Thomas Patient and John Rogers, by the *élite* of English society in Ireland. Mr. Rogers was a Baptist. His wife, whom he married in 1649, was the daughter of Sir Robert Paine, of Huntingdonshire. Mr. Rogers adopted the principles of the Fifth-Monarchy men, and he became very unfriendly to Cromwell's government. He was a popular speaker, with many friends, and with a dangerous candor in expressing his sentiments. He would utter petitions like this in his public prayers: "O Lord! hasten the time when all absolute power shall be devolved into the hands of Christ; when we shall have no lord protector but our Lord Jesus Christ, the only true protector and defender of the faith;" and he would publish such doctrines by the printing-press. The result was the imprisonment of the bold Baptist. It could not be otherwise in the case of a man possessed of such influence. Cromwell's order to the officer who arrested him ran: "Sir, I desire you to seize Maj.-Gen. Harrison, Mr. Carew, Portman, and such as are eminent Fifth-Monarchy men, especially *Feake* and *Rogers*: do it speedily, and you shall have a warrant after you have done." The form of this order shows the powerful influence wielded by the two Baptist ministers, and it proves that they had inspired the great Protector with alarm. Brook says, "After Cromwell had deserted these sectaries, he took umbrage at the great popularity and enterprising spirit of Rogers; and was little less apprehensive of *Feake*, who was also regarded as a leader of that party."* Mr. Rogers was the author of several works. These were issued in a thick quarto in 1653.

Rogers, Rev. Peter, son of Peter, a descendant of John, the martyr, was born in New London, Conn., in 1754. In the early part of the Revolution he served on a privateer, later he entered the army and won distinction in the Washington Life-Guard. In March, 1790, he was ordained pastor of the Baptist church in Bozrah, Conn. His first

wife was Miss Green, his second was the daughter of Rev. Zadoc Darrow, of Waterford, Conn. He died in Illinois in 1849, in the ninety-sixth year of his age, and the sixtieth of his ministry.

Rogers, Lieut. Robert, was born in Newport, R. I., April 19, 1758. Converted at the age of sixteen, he joined the First Baptist church in Providence. He was a graduate of Brown University in the class of 1775, and a member of the corporation for nearly forty-nine years. He was connected with the American army as a lieutenant, and fought for the liberty of his country during the Revolutionary war. On leaving his military life, he devoted himself to studies congenial with his tastes, and conducted for many years, in his native town, a classical school of a very high character. He was intimately connected with the Redwood Library, as its secretary, treasurer, and librarian. He was a most devoted member of the church. Respected and beloved in the community in which he had so long lived, he died Aug. 5, 1835.

Rogers, William, D.D., was born in Newport, R. I., July 22, 1751. It is stated that he was the first, and for several days the only student of Rhode Island College. He was then but fourteen years of age. He graduated in 1769. A comparison has been drawn between Archbishop Ussher and Dr. Rogers in their talents and in their relations to the universities in which they studied. Ussher, it is asserted, was the first student of Trinity College, Dublin. He says himself that he was "among the first." The archbishop was one of the most learned men that ever lived; and Dr. Rogers, with no claim to his great learning, reflected the highest honor upon his *alma mater*. In 1770 the Saviour revealed his pardoning love to him, after which he united with the Second Baptist church of Newport. In May, 1772, he was ordained pastor of the First Baptist church of Philadelphia. He sustained this new relation for three years, with great advantage to the struggling church; its congregations were largely increased, and men like Dr. Benjamin Rush came to hear the eloquent young preacher. When Pennsylvania raised three battalions of foot for the Revolutionary war, the Legislature appointed Dr. Rogers their chaplain. Afterwards he was a brigade chaplain in the Continental army. For five years he followed the fortunes of the Revolutionary army as an unwearied and honored chaplain.

His relations with Washington were intimate and cordial. Dr. Reuben A. Guild quotes the following from an English gentleman who visited Philadelphia in 1793: "After traveling through an extremely pleasant country we arrived in Philadelphia and waited on Dr. Rogers. Dr. Rogers is a most entertaining and agreeable man; we were with him a great part of the time we remained in the city, and were introduced by him to Gen.

* Brook's Lives of the Puritans, iii. 327, 328. London, 1813. Evans's Early English Baptists, ii. 214. London, 1846.

Washington. The general was not at home when we called, but while we were talking with his private secretary in the hall he came in, and spoke to Dr. Rogers with the greatest ease and familiarity. He immediately asked us up to the drawing-room, where were Lady Washington and his two nieces."

Dr. Rogers was for many years Professor of Oratory and Belles-Lettres in the University of Pennsylvania, a position which was never more worthily filled by any of his honored successors. His popularity in Philadelphia and throughout the country was remarkable, and it was limited to men of no special opinions, religious or political.

He belonged to the Masonic fraternity, and frequently addressed his brethren on public occasions. He was in the General Assembly of his adopted State during the sessions of 1816 and 1817. He was a member of the various societies in Philadelphia which existed to promote knowledge, relieve misery, and spread gospel light.

A gentleman of refinement, with learned attainments, a large heart, and an unswerving faith in the blessed Redeemer, Dr. Rogers necessarily lived in the affections of all that knew him. And when he passed away, April 7, 1824, it was universally felt that our country had lost one of its best citizens, and our denomination one of its brightest ornaments.

Rose, Rev. A. T., was a graduate of the Hamilton Literary and Theological Institution, and was appointed a missionary to Burmah in October, 1851. He sailed for the place of his destination Jan. 17, 1853, arriving in Akyab the following May. Before him was every prospect of a healthful and agreeable residence, but a sad cloud was thrown over these prospects by the sudden death of Mrs. Rose, who was attacked with the cholera, and died after a short illness. In accordance with his own request, Mr. Rose's connection with the Union in 1854 was dissolved, and he was a government school-teacher until 1861. He was re-appointed in October of this year, and commenced his labors in the Burmese department of the Rangoon Mission. He engaged in the usual routine of missionary labor, and, judging from the reports we have, he was successful, by the living voice and the printed page, in reaching a large number of persons. The report of 1867 speaks encouragingly of his excursions in various directions from Rangoon. In some of these trips he was absent six or eight weeks. A visit of this kind to Thongzai is spoken of as one of great interest. Such labors Mr. Rose speaks of as "the cream of missionary work, both as to usefulness and enjoyment." While on one of these tours to the north in 1868, he contracted a fever, which so enfeebled him that he was obliged to return to this country, where he remained for several years. A part

of this time he was the pastor of the Jefferson Street church in Providence, R. I. Having been re-appointed by the Union, he returned to Burmah in 1874, and resumed the work of former years. During 1875 he was absent nearly six months on a missionary tour to Northern Burmah. The reports of what has been accomplished the last two years are full of interest and hope. Mr. Rose is one of the busiest and most active of the missionaries of the Union.

Rose, Rev. Frank Bramwell, was born in Tuckerton, N. J., April 5, 1836. At the age of six he removed to Philadelphia, receiving a public-school education, finishing at the High-School in 1852. He was converted at the age of twelve, in the Methodist Episcopal Church. He resigned a responsible position in a bank in 1859 to enter the ministry of the Methodist Church; was ordained thereto by Bishop Levi Scott, and appointed first to Freehold and subsequently to St. James' church, New Brunswick, N. J. In September, 1862, he was appointed by Gov. Olden, of New Jersey, chaplain of the 14th Regiment N. J. Vols., serving as such for three years, until the close of the war, participating in the battles of Locust Grove, Wilderness, Spottsylvania, Cold Harbor, Monocacy, Winchester, Fisher's Hill, Cedar Creek, etc. At the close of the war he announced his clear conviction of the more Scriptural faith and practice of the Baptists, and received baptism on profession of faith, in the winter of 1865, at the hands of Rev. William S. Hall, in the Enon church of Philadelphia. The same year he was duly ordained to the ministry by direction of a council of which D. Henry Miller, D.D., was moderator, and accepted a call to the pastorate of the First Baptist church of Camden, N. J., serving it four years. In 1870 he was appointed by President Grant chaplain in the U. S. navy, and has since served in the South Atlantic and Pacific, upon the flag-ships "Lancaster" and "Pensacola," and upon the "Potomac" and "Constitution." Whilst unassigned to active naval duty, in 1879-80, he served the Second church of Camden as pastor for eighteen months. Now (1880) he is on board U. S. training-ship "Constitution," the "*Old Ironsides*" of the war of 1812. Mr. Rose is a cultured and talented minister, who enjoys the confidence and affection of his Baptist brethren.

Ross, Rev. Michael, was born in England. In youth he was thoroughly instructed in the ritual and doctrines of the Church of England. Coming to America in early manhood, he was converted; entered the ministry of the Baptist Church; served important churches in Alabama and Mississippi many years with signal ability and success. Removing to Texas, he faithfully served the Texas Baptist State Convention as general agent. He

was pastor of the Independence church from 1858 to 1864, serving the church acceptably, proving himself to be a workman that needeth not to be ashamed. Few men had a more thorough knowledge of the Holy Scriptures, or could quote them more accurately. He died at Independence, Texas, in December, 1865, in the sixty-sixth year of his age.

Rothman, Bernard.—See article ANABAPTISTS.

Rothwell, Andrew, was born in Ridley township, Delaware Co., Pa., Nov. 11, 1801. His father



ANDREW ROTHWELL.

was a native of Cecil Co., Md., whence he removed in his youth to Tincum Island, Pa. Mr. Rothwell's mother died while still young, leaving eight small and helpless children, who were placed for care and protection in several families of their friends. The subject of this sketch resided with Dr. Henry Paschall, of Kingsessing, where most of his time was occupied with farming, spending only three months in the year at school. In his seventeenth year he entered the printing-office of Wm. Frey, Philadelphia, remaining five years and acquiring an unusually accurate knowledge of the business. When nine years of age he became deeply impressed with religious convictions, and, while engaged in his business in Philadelphia, he was converted and baptized by Dr. Staughton, becoming a member of the Sansom Street church in that city. At the age of twenty-one he removed to Washington, and was employed in the office of Gales & Seaton, printers to Congress, and publishers of the *National Intelligencer*. In 1828, associated with T. W. Ustick, he commenced in Washing-

ton the publication of a newspaper, *The Washington City Chronicle*, which was discontinued after a few years. In 1831, Mr. Rothwell entered the service of the city government as receiver of taxes, which position he retained for nearly twenty years. Subsequently he occupied for a number of years a position in the U. S. Navy Department. On his removal to Washington he became a member of the Second Baptist church (Navy-Yard), with which he was connected for a long time. In 1842, associated with a few others, he took a leading part in the formation of the E Street Baptist church, where his membership still is, having, during the entire period, filled important offices, including that of deacon. He has done much for this church, both by his labors and his liberal contributions. Since the year 1835 he has been continuously a member of the board of trustees of the Columbian College, portions of the time occupying the offices of secretary and of treasurer. He has always manifested a deep interest in the college, and has generously contributed to its funds. He is also an active promoter of various benevolent institutions, and has been for more than thirty years a zealous member of the board of managers of the Washington Bible Society. In 1833 he prepared a valuable compilation of the laws relating to the city of Washington and the District of Columbia; and in 1867 he prepared and published a valuable pamphlet, "History of the Baptist Institutions of the District of Columbia."

Rothwell, W. R., D.D., was born in Garrard Co., Ky., Sept. 2, 1831. He was the son of the late Dr. John Rothwell, of Callaway Co., Mo. His mother was China Renfro. Both of his parents were of Virginian birth and British descent. His father's family removed to Missouri after his birth in 1831. He graduated in 1854 at the University of Missouri with the first honors in a class of ten members. In 1874 his *alma mater*, in honorable recognition of his distinction as a man of letters, conferred upon him the degree of D.D.

Every moment of Dr. Rothwell's time since his graduation has been one of intellectual activity and usefulness. From 1854 to 1856 he was principal of Elm Ridge Academy. He was the first president of the Baptist Female College at Columbia, Mo. (now known as Stephens College), and after one year of service there he was elected to succeed the Rev. Wm. Thompson, LL.D., as president of Mount Pleasant College. In 1860 he was ordained to the ministry of the gospel, and was successively pastor of the Baptist churches at Huntsville and Keytesville, Mo. During the years 1871 and 1872 he was corresponding secretary of the Baptist General Association of Missouri, in which position he acquitted himself with marked ability. His letters and communications while

corresponding secretary are noted as being among the most graceful and forcible that have advocated the interests of that body. In 1872, Dr. Rothwell was unanimously elected Professor of Theology and Moral Philosophy in William Jewell College, a place which he still fills with great distinction.

In his eight years' professorship of Theology he has instructed for a longer or shorter time 150 young ministers of Missouri and the West. Since 1874 he has been chairman of the faculty.

Dr. Rothwell is in the prime of life and mental vigor. He is one of the most modest and unassuming of men, but his very high sense of duty always impels him to the front whenever principle or honor calls. He is a "scholar and a ripe one," of elegant culture, and a man of liberal, expansive views. Probably no man in the State stands higher in the love and confidence of his denomination.

Roussy, Rev. Louis, was born in the canton de Vaud, Switzerland, and died in 1880 at Grande Ligne, province of Quebec, in the sixty-ninth year of his age. Converted when very young, Mr. Roussy early in life felt his heart drawn out towards the cause of missions. At the age of nineteen he commenced the work of colportage in France, which he carried on for two years. But when a missionary seminary was opened at Lausanne in his native land, the object of which was to prepare young men for the foreign field, he discontinued his work in France, and was one of the first to enter the seminary. In 1835, Mr. Roussy accompanied Madame Feller to Canada, arriving in Montreal on the 31st of October, 1835. After a few months spent in the work of French Canadian evangelization in Montreal and St. John, province of Quebec (where, especially in St. John, he met with violent opposition), he went to Grande Ligne. On the 30th of June, 1837, he baptized four converts, who, with himself and Madame Feller, were organized into the first French Protestant church ever founded in Canada. (For fuller information respecting the mission which Mr. Roussy assisted in establishing, and in connection with which he labored forty-five years, see article GRAND LIGNE EVANGELICAL SOCIETY.) Courageous and courteous, patient and loving, full of faith, and ever zealous for his Master's glory, Mr. Roussy was a most efficient and devoted missionary of the Cross.

Rowan, Rev. Thomas J., the youngest of nine children, was born in Copiah Co., Miss., Dec. 9, 1854. He was always considered a pious and model boy, but was not converted until sixteen years of age. Having the ministry in view, he became a student of Centenary College, Jackson, La., under the care of Rev. C. G. Andrews, a distinguished Methodist divine. By his brilliant intellect and studious habits he soon won the esteem and confidence of all the professors, especially the

president, who invited him to his home and into his family, treating him more like a son or companion than as a pupil. Possessing as he does an ardent love for God's Word, regarding its teachings as above the opinions of men, and knowing that the Master whom he had professed to love preferred obedience to sacrifice, he began to pass through the bitterest and yet sweetest experience of his life when he undertook a prayerful investigation of the subjects of baptism and communion. Here he had to pass through deep waters, which caused an illness so severe that it took months to recover. Deliberate in reaching his conclusion, he asserted his indisputable right in maintaining it; and in his eighteenth year, while a student of Centenary College, he united with the Baptist church at Jackson, La., and was baptized by Rev. S. A. Hayden. By the same church he was ordained, Revs. S. A. Hayden and George Hayden constituting the Presbytery. After changing his faith he entered Mississippi College. His deep-toned piety, brilliancy, eloquence, and modesty, as well as manliness, secured for him the admiration of the whole school and community. He was elected orator for his literary society several times, and was considered its brightest star. He completed the A.B. course at Mississippi College at the age of twenty-one.

Elder Rowan spent three years and a half in the Southern Baptist Theological Seminary, completing the full course, except a small portion of the Hebrew and Latin.

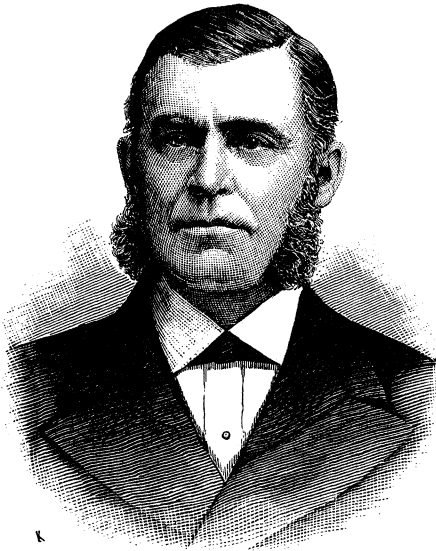
His sermons are noted for brevity (scarcely ever exceeding thirty minutes), unity, simplicity,—within the grasp of a child,—accuracy, and much thought for a young man.

He succeeded Dr. Landrum as the pastor of the Central Baptist church, Memphis, Tenn., where his labors are much blessed, and a hopeful future is opening to his view.

Rowden, Philip, M.D., D.D., was born in England in 1828. In early life he came to New York. He was converted, and joined the church in Newark, N. J. He was pastor in Newark, in Bronson, Mich., and in Chili, Ind. The churches enjoyed many genuine revivals during his pastorates. He was a man of studious habits and deep research. At the time of his death he was vice-president of the American Anthropological Association. He died at his home in Rochester, Ind., April 4, 1875.

Rowland, A. Judson, D.D., was born at Valley Forge, Pa., Feb. 9, 1840; was baptized at Lawrenceville, Pa., by Rev. W. H. H. Marsh, Jan. 6, 1858; entered the Sophomore class of the university at Lewisburg in 1859, and graduated with first honors in 1862; was ordained at Lawrenceville, October, 1862; was chaplain of the 175th Regiment Pa. Vols. from September, 1862, to July,

1863; entered Rochester Theological Seminary in the fall of 1863, and completed the full course of study in 1866. In July, 1866, became pastor of Mount Auburn church, Cincinnati, O., which po-



A. JUDSON ROWLAND, D.D.

sition he resigned in 1868 to assume the presidency of the Mount Auburn Institute,—a school of high grade for young women. In 1870 he became pastor of the First church, Pittsburgh, Pa. In 1872 he accepted a call to the Tenth church, Philadelphia, where he still remains. He has for years been a regular correspondent for several denominational journals, and has published a number of sermons and reviews. In 1879 he preached the doctrinal sermon before the Philadelphia Baptist Association. He is a member of various educational and missionary boards, and is prominently and actively engaged in the general work of the denomination. He received the degree of D.D. in 1880 from the university at Lewisburg.

Dr. Rowland is a man of superior mind, pleasing manners, studious habits, extensive learning, and exemplary piety. As pastor of a large and influential church, he magnifies his office, and is very highly esteemed in love for his work's sake. His sermons are rich in original thought and Bible knowledge, clear in expression, and impressive in delivery. His writings show enlarged acquaintance with books and men. He has gathered a large library of choice and standard works, which he utilizes with rare ability. He is the first and the successful editor of *Our Young People*, a very able monthly journal for the older scholars in our Sun-

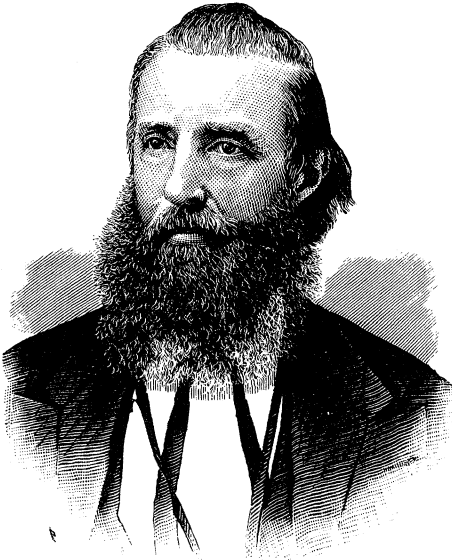
day-schools. This paper deserves the great circulation it has already secured, and under its gifted editor it will be a still greater power among the young.

Rowley, Rev. Moses.—This pioneer missionary, now residing at Mazomanie, Wis., at the advanced age of eighty-four years, is a native of Swanton, Vt. He was born again and baptized into the fellowship of the Baptist church in Gouverneur, N. Y., in 1817; commenced preaching in 1830, in Erie Co., N. Y., and was ordained at Evans, N. Y., in 1833. He has been in the active work of the ministry fifty-one years. He was pastor of twenty churches, none of which was able to support him when settled. As soon as the church he served was able to give him a competent support he resigned his pastorate, after having provided an acceptable successor. With his call to the ministry he had clearly indicated to him that his work was to preach the gospel to the feeble churches and to collect the scattered members of Christ's flock on the frontiers. "Christ sent me," he writes, "not to baptize, but to preach the gospel to his poor." And of these, multitudes have heard the pure gospel of Christ from his lips. He gave thirty-two years of his life to strictly itinerant and missionary labor. Of these, thirteen years he was in the service of the New York Baptist Convention and the American Baptist Home Mission Society. He organized seventeen churches, nearly all on the frontier, and baptized about 400 persons. He has been a resident of Wisconsin thirty-two years. In 1876, when nearly eighty years of age, he went to Nebraska to engage again in the work to which he had given the best part of his life,—to preach the gospel to Christ's poor and gather the scattered believers into churches. Thus for four years longer he engaged in his loved work,—organizing churches in Hamilton and York Counties, and providing for them houses of worship. The Lord has granted this minister of the gospel a long and very useful life, and he is now waiting to hear the Master call, "Give an account of thy stewardship."

Royal, Rev. Young R., a pioneer preacher in Arkansas, was born in North Carolina in 1812. He professed religion in 1838, and in 1840 was licensed to preach. In 1842 he removed to what is now Drew Co., Ark., and was ordained in Mississippi the following year. In 1848 he was one of a Convention that organized the Bartholomew Baptist Association, of which he was chosen moderator, a position he continued to hold until his death. He labored very assiduously in the gospel, and many churches were gathered through his instrumentality. He also filled one term of clerk of the District Court of Drew County. He died in 1867.

Royall, Wm., D.D., was born July 30, 1823, in Edgefield District, S. C. From six to thirteen

resided in Charleston, S. C. For two years was a pupil of Furman Institution, Fairfield District, S. C., then under charge of his uncle, Prof. W. E. Bailey. Entered South Carolina College, Colum-



WM. ROYALL, D.D.

bia, Sophomore class, when fifteen years old, and graduated in 1841 in a class of sixty. He enjoyed the rare advantages of instruction, under Dr. James H. Thornwell, in logic and metaphysics; Dr. Wm. Hooper, in languages; Bishop Stephen Elliott, in evidences of Christianity; and Dr. Francis Lieber, in political economy; to the instructions of the last named he has ever felt most deeply indebted. After graduating, taught as an assistant in a high school in Charleston, and studied law two years under Hon. Henry Bailey, attorney-general of South Carolina. Trained by a grandfather, an elder in the Presbyterian Church, and taught by Rev. Charles Lanneau, in a Sunday-school class out of which came six preachers. He does not remember the time when he was not the subject of religious impressions. In the great revival of 1835, under the fervent preaching of Richard Fuller, D.D., he became a subject of God's saving power. Always satisfied that it was his duty to preach, he was so impressed with the idea of ministerial sanctity, as illustrated by that devout and eminently holy man of God, Basil Manly, Sr., who baptized him, that not until he had studied law two years did he fully determine to heed the call to preach. For one year he studied theology under Dr. W. T. Brantly, Sr., and Dr. Thomas Curtis, Sr. He supplied Dr. Brantly's place each Sabbath morn-

ing while that good man was lying on a bed of death, stricken with paralysis; was ordained in Charleston in 1844; preached four years to five different churches in Abbeville and Edgefield Districts, S. C., two years in Georgia, and four years in Florida. In 1855 was elected to a professorship in Furman University, and continued to preach to three churches for five years. In 1859 was elected Professor of Languages in Wake Forest College, N. C.; resigned his professorship in 1872. In 1872 founded Raleigh Baptist Female Seminary, and, when his health failed, transferred it to his son-in-law, Prof. F. P. Hobgood, under whose administration it has become a noted seat of learning. During the war served for fourteen months in Virginia and North Carolina as chaplain of 55th N. C. Regiment. Has baptized over 1500, of these about 400 in connection with one church, which he served ten years, in North Carolina, named Flat Rock,— a mother of churches; baptized 220 whites and blacks during one revival in Wayneville church, Ga., which he served; was pastor of twenty churches, for terms varying from two to ten years; has taught successfully in the seminaries of Bryan and Calvert, Texas, and since September, 1875, has been president of Baylor Female College, Independence, Texas. As a scholar and a preacher he stands in the first rank. Is now head of a female seminary at San Antonio, Texas.

Rucker, James Jefferson, A.M., was born in Randolph Co., Mo., Jan. 27, 1828. After receiving an academic education, and teaching school for a while in Missouri, he entered Georgetown College, Ky., in 1852, where he graduated in 1854. In 1855 he was elected Professor of Mathematics in Georgetown College, and has filled that position twenty-five years. He has also been principal of the Georgetown Female Academy since 1869. He united with a Baptist church in his youth, and has been very active in promoting the interests of his denomination, especially in the departments of education and Sunday-schools.

Ruggles, William, LL.D.—In the list of co-workers always ranked with Baptists, though never having made a public profession of the Christian faith, Prof. Wm. Ruggles, LL.D., has a high place. He was born in Rochester, Mass., Sept. 5, 1797. Of quiet and studious turn, he fitted for college under the parish minister, a graduate of Brown University in 1796, whose course showed that Massachusetts clergymen of the "standing order" appreciated the Baptist college, since not only many of them, but many pupils educated by them sought this seat of non-sectarian learning. Entering Brown at the age of seventeen, young Ruggles graduated in 1820. In 1822, with his life-long friend, President A. Caswell, LL.D., he became tutor at Columbian College, Washington, D. C., at its

opening. He became Professor of Mathematics and Natural Philosophy in 1827, remaining at the college during the years of suspension, when all others left it for more lucrative fields. In 1859, at the accession of its fifth president, he was transferred to the chair of Political Science. No man could have been called to a more important and influential post at so critical a juncture. An unusual number of students from the Gulf States, as well as from the other Southern States, were thoroughly instructed in the principles and history of the American Constitution. Absent during the first year of the war, 1861-62, Dr. Ruggles returned in 1862, and retained his college connection, after the accession of the sixth president in 1871, as Professor Emeritus, up to the time of his death, Sept. 10, 1877, at the ripe age of eighty years.

During his perhaps unparalleled life of fifty-five years as teacher in the same college, Dr. Ruggles was universally esteemed by the trustees, faculty, and pupils. He was ready for any service. Three times he acted as president *ad interim*. Though firm in his opinions, he was deferential to his fellow-officers, both in his earlier and later years. His clear analysis and his wide experience during two-thirds of the nation's history at the seat of government, gave force and effectiveness to his later instructions. The appreciation in which he was held by his *alma mater* was indicated in 1852, when the degree of LL.D. was conferred upon him by Brown University.

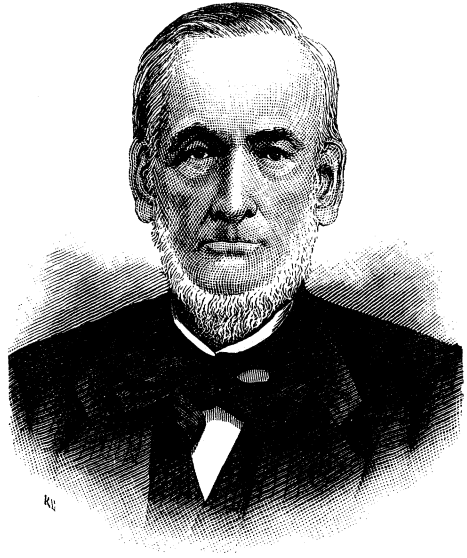
Though a constant attendant on religious services, and at times free to converse on his own religious experience, strong convictions as to the spirituality of the Christian faith, and high conceptions of Christian integrity, deterred him from an open profession. His contributions to every Christian charity were numerous and unostentatious, his gifts to Baptist churches and missions having the first place.

His intimate relations with Rev. Dr. Binney and his accomplished wife during his presidency of Columbian College, from 1855 to 1858, fixed his special attention on the Karen Theological School, of which, in 1843, Dr. Binney became the founder, and to which, after an absence of five or six years, he returned in 1858. Dr. Ruggles was the virtual founder, with Dr. Binney, of the school, as he gave during his life nearly \$15,000 to the mission, and left at his death a legacy of \$25,000,—about one-half his estate. He used to say privately to those who sought large donations to home colleges, that "to mould the young ministry of a recently Christianized nation was the most comprehensive work possible for any man."

During his summer vacation, spent at his usual retreat on Schooley's Mountain, N. J., after a last and lingering visit to the graves of his vacation as-

sociates, Dr. S. H. and Mrs. Cone, Dr. Ruggles was prostrated by general debility, and in seven days he was laid beside them. Two views from the Mountain House always charmed him,—the "valley" and the "sunset" views. His first words to his old associate and executor, who visited him on his death-bed, were, "I have come to look within the last few weeks on the future world, as compared with this, in a very different light from what I ever did before." His pilgrimage of fourscore years made the "valley" view to him a long one, but the closing, the "sunset" view, was to have no end.

Runyon, Judge Peter P., was born at Long Hill, N. J., May 19, 1787. He used to speak with



JUDGE PETER P. RUNYON.

much affection of his *good* mother. After his marriage and a brief period of school-teaching in Plainfield he removed to New Brunswick, where he spent the vigor of manhood and the evening of his life. His character and abilities could not be hidden, and his fellow-citizens honored him, while he honored the offices he held. As alderman and recorder of the city, justice, freeholder, and for thirteen years judge of the Court of Common Pleas, he sustained a high reputation for fidelity, sound discretion, legal wisdom, and an amiability that was often brought into requisition as a peace-maker. He thought he was made a subject of grace when he was fifteen years old, after a severe season of conviction lasting six weeks; but he did not join the church until 1811, when he was baptized by Rev. Thomas Brown, pastor of the church at Scotch

Plains. When he removed to New Brunswick and united with the church there, which was weak, he was constrained to use his gifts. His financial abilities were drawn upon during his forty-seven years of membership. As trustee, church treasurer, Sunday-school superintendent for twenty-two years, he had much to do with the moulding of the church. But his influence reached beyond his own city. Sympathizing most heartily with the work of the Baptist State Convention, he became its treasurer in 1830, and was continued by the suffrages of his brethren for the remaining forty-one years of his life. When he died he left the Convention a handsome legacy. His business promptness, his liberal sympathy with the missionaries, his wise counsels in the board, were very valuable. He took an active interest in the great national missionary societies, while he loved the work about his own home. He spent his eighty-fourth birthday attending the missionary meetings at Chicago, filled his place in the meeting of the board of managers, after his return attended an educational convention in Richmond, prepared his report for the State Convention, but was not able to attend its meeting. After a short illness he breathed out his life; his last words were, "The bliss of dying."

Russell, Rev. A. A., was born in Albany, N. Y., July 7, 1823, and baptized in 1841 in the fellowship of the First Baptist church in that city. His attention having been already directed towards the work of the ministry, he was soon after his baptism sent by the church just named to Hamilton. His term of study here was brief, yet subsequently he enjoyed good educational advantages under Profs. Walker and Canning at Stockbridge, Mass., and before his conversion his school privileges had been excellent at the Albany Academy, under Dr. T. Romeyn Beck. He was ordained at Austerlitz, N. Y., Aug. 19, 1844. He has had one pastorate in Massachusetts, five in New York, two in Minnesota, three in Illinois, and one in Iowa. In the spring of 1854, under appointment of the Home Mission Society, he became the first pastor of the First church in Minneapolis, Minn. The church then had 11 members. At the end of three years he left them with 100, with Amory Gale for his successor. His pastorates have all been successful, marked to an unusual degree with revival influence. Fifty such revival seasons he has been permitted to enjoy, either in his own pastoral labors or when assisting his brethren. "The sermons I have preached"—these are his own words—"with most satisfaction to the people and to myself are those which have presented Christ as 'all and in all' to Christians, and the all-sufficient Saviour for all sinners."

Rust, Jacob Ward, an active and efficient educator, was born in Logan Co., Ky., Feb. 14, 1819.

His early opportunities were limited, but by diligent and constant application he has become a scholar of considerable reputation. Teaching has been his profession from his youth, and he has been principal of Mount Carmel Academy, Springfield Academy, Clarksville Female Academy, and Lafayette Female Institute. In 1864 he was elected president of Bethel College. This institution had been prostrated during the war, but Mr. Rust speedily brought it up to as high a degree of prosperity as it had ever attained. In 1868 he resigned on account of impaired health. After a brief rest he, with Prof. Dudley, became joint editors and proprietors of the *Western Recorder*. In 1871, having sold his interest in the paper, he became financial agent for the Orphans' Home in Louisville. The next year he was elected principal of Bethel Female College. He is a consistent Baptist, a man of great energy, and rarely fails in any enterprise in which he engages.

Rutherford, Rev. A. J., a pioneer minister of ability in Northwestern Louisiana, was born in Vermont in 1815; taught in Alabama from 1837 to 1843; practised law in Arkansas, and became probate judge; ordained in 1846, removed to Louisiana in 1851, and settled in Caddo Parish, and founded many strong churches; was for years moderator of Grand Cane Association; died in 1863.

Rutherford, Prof. Williams, of the State University of Georgia, a most worthy deacon of the Baptist church at Athens, Clarke Co., is the son of Williams Rutherford and Eliza Boykin, and was born near Milledgeville, Ga., Sept. 3, 1818. Until sent to Franklin College, as the State University was then called, he was educated by Rev. C. P. Beman, a famous teacher at Midway, near Milledgeville. He graduated in 1838, and, after devoting some years to farming and railroad business, opened a preparatory school in Athens, Ga. In January, 1856, he was elected Professor of Mathematics by the trustees of the State University, which position he still holds.

He joined the Baptist church at Milledgeville in 1836, in his eighteenth year, when C. D. Mal-lary was pastor, and just after a sermon preached by Adiel Sherwood, relating a very satisfactory experience; and from that time forward his life has been as the sun that shineth more and more unto the perfect day. He began at once to labor in the Sabbath-school as a superintendent, and nearly every year since has continued to occupy the same post of honor and usefulness.

In the year 1856, Gov. Lumpkin, then a deacon of the Baptist church at Athens, of which Prof. Rutherford was also a member, asked to be discharged from the duties of his office, on account of age and infirmities, and moved that Williams

Rutherford be appointed to the deaconate in his place. The church consented unanimously, and Prof. Rutherford still retains the office, which he has filled most usefully and efficiently. For many years he has thus, as clerk and deacon of the Athens church, been a "living epistle," known and read of all men, highly respected and esteemed by the community at large. For twenty-four years he has held an important position in the faculty of the State University, and has always exerted a marked influence in the religious gatherings of the denominations which he has attended.

He was married to Miss Laura Cobb, sister of Gov. Howell Cobb, in 1841, a lady of remarkable mental powers and great moral excellence. Noted for his piety, Prof. Rutherford is a man of great humility, and the length of time he has retained his professorship argues the excellence of his scholarship.

Rutland, Judge W. R., an active Baptist and prominent lawyer at Farmerville, La., was born in 1836. He took an irregular course in Mount Lebanon University, La., which was interrupted by the civil war, in which he took an active part, being a lieutenant in the Confederate army. After the war he studied law, and has since distinguished himself at the bar and on the bench. Judge Rutland is at present doing a good work for the denomination by writing "Pen Sketches" of useful ministers.

Ryals, J. G., D.D., was born in the southern part of Georgia, April 3, 1824. His parents came from North Carolina. Mr. Ryals is a graduate of Mercer University, taking the first honor in the class of 1851, which was more than usually brilliant in the intellectual ability of its members. After graduation he taught school one year in Columbus; then he studied law for one year under the celebrated lawyer, Judge Cone, of Greene County; and about 1856 was admitted to the bar in Cass County. He practised law successfully, and carried on farming operations for some seven or eight years in the same county. In 1859, after a long struggle, he became thoroughly converted to Jesus, united with the church, and was baptized by Dr. Thomas Rambant. In early manhood Mr. Ryals was tinctured with skeptical sentiments, which were obliterated by a perusal of the theological works of Jonathan Edwards, which also imbued him strongly with Calvinistic sentiments. Two or three years after his union with the church he began to take part in public religious exercises, and his efforts were so blessed that he became powerfully impressed with the conviction that it was his duty to preach the gospel. He lost his interest in the law, and soon abandoned its practice and devoted himself wholly to the ministry. In 1863 he succeeded Dr. Rambant as pastor of the Cartersville Baptist church, and since that period, as the

pastor of several churches in the neighborhood of his home, he has been very useful in the Master's cause. In order to educate his children he has been compelled, besides preaching and farming, to teach school in Bartow County. He has long been recognized as one of the best, strongest, and most influential Baptist preachers in Georgia. For many years he has been the moderator of the Middle Cherokee Association and a member of the board of trustees for Mercer University. He is also a member of the State Mission Board of the Georgia Baptist Convention.

Ryan, Rev. Joseph, was born in Fairfield District, S. C., Oct. 3, 1782. A soldier in the war of 1812, as was his father in the Revolution. He united with the Baptist Church in 1814, and soon after entered the ministry. Came to the Territory of Alabama and settled in Greene County in 1815. He originated and was the first pastor of Salem church, near Greensborough, then a most wealthy church; he was its pastor for twenty-one years. Other strong churches in West Alabama grew up under his eminent ministry. The Cahaba and the Tuskalooza Associations had the assistance of his wise counsel in their formation. He was a firm and intelligent advocate of the cause of missions. In 1837 he removed to Sumter County, where his ministry again was a grand success. Many great revivals followed his preaching. He educated his seven children liberally. One of them is an able minister of the gospel.—Rev. J. K. Ryan, of Pushmataha, Ala. The father died in 1848, leaving a spotless name and a precious memory.

Ryland, Rev. Charles Hill, was born in King and Queen Co., Va., Jan. 22, 1836. After a thorough training at Fleetwood Academy, he entered Richmond College in 1854, and the Southern Baptist Theological Seminary in 1859. During the war, he was for two years with the Confederate army in Virginia as evangelist and colporteur, and subsequently the depository and treasurer of the Army Colportage Board. He was ordained in 1863 at the Bruington church, and became pastor, after the close of the war, of Burruss's church, Mount Carmel, succeeding the distinguished preachers, Andrew Broadus and A. M. Poindexter, in that venerable church. In 1866 he was made general superintendent of the Sunday-schools in Virginia under the General Association, and succeeded in reorganizing and equipping the schools, and in bringing their work to a high degree of proficiency. In 1869, when the first National Sunday-School Institute was held in St. Louis, under the American Baptist Publication Society, Mr. Ryland took a leading part, delivering the opening address, on "Our Aims in this Institute." In 1869 he became pastor of the church in Alexandria, Va.; in 1874 was elected financial secretary of Richmond Col-

lege, Va., which position he still holds. He is a trustee of Richmond College, a member of the corporation of the Columbian University, and the founder of the Virginia Baptist Historical Society, organized in 1876. Mr. Ryland is actively identified with every good work which the denomination has at heart.

Ryland, John, D.D., was born Jan. 29, 1753, at Warwick, England, where his father, the able and scholarly John Collett Ryland, was pastor of the Baptist church. The study of Hebrew was his father's ruling passion as a teacher, and Mr. Ryland was not a little elated at his child's early proficiency in the language, for when only five years old he was able to read and translate the twenty-third psalm to the celebrated Hervey, with whom his father was intimately acquainted. When he was about fourteen years old his religious impressions became fixed, and he was baptized by his father on Sept. 13, 1767. He was recommended to preach by vote of the church at Northampton, to which his father had removed from Warwick, when he was about eighteen years of age, and was fully engaged in the villages around for several years. During this time he assisted his father in his private school, which had stood high under Mr. Ryland's management. In 1781 the church invited him to become co-pastor with his father, and five years later sole pastor, Mr. Ryland, Sr., having removed to the neighborhood of London. His labors at Northampton were greatly blessed. He took a deep interest and a leading part in the formation of the Missionary Society, and at the close of his life he became its secretary. In April, 1792, he received a unanimous invitation to the two offices of pastor of the Broadmead church, Bristol, and president of the Baptist college in that city. After prolonged consideration he at length decided to accept the call, and entered upon his duties at Bristol at the beginning of 1794. For upwards of thirty years he was the most eminent Baptist minister in the west of England, and was greatly esteemed by men of all ranks and denominations. The college flourished under his presidency, and for a long time he exercised by common consent a kind of episcopal supervision over a large number of churches. His correspondence was extensive. An ardent Liberal in political and ecclesiastical principles, he felt a lively interest in American matters, and had fre-

quent communications with American correspondents respecting them, and also concerning missionary work. He wrote and published a considerable number of special discourses and tractates on important subjects, and also several hymns now in general use in public worship.

John Foster says of him, that as a preacher "he excelled very many deservedly esteemed preachers in variety of topics and ideas. To the end of his life he was a great reader, and very far from being confined to one order of subjects, and he would freely avail himself of these resources for diversifying and illustrating the subjects of his sermons. The readers of the printed sketches of his sermons, who never heard him, can have no adequate idea of the spirit, force, and compulsion on the hearer's attention with which the sermons were delivered." He died at Bristol on May 25, 1825, in his seventy-third year. The funeral sermon, preached by Robert Hall, is well known as one of the choicest specimens of pulpit eloquence in our literature.

Ryland, Robert, D.D., a distinguished minister and educator, was born in King and Queen Co., Va., March 14, 1805; was baptized into the fellowship of Bruington Baptist church in 1824, licensed to preach in 1825, and ordained in 1827. After studying the Latin and Greek languages, he entered Columbian College, Washington, D. C., where he graduated in 1826. The next year he became pastor of the church at Lynchburg, and filled the position for five years. In 1832 he took charge of the manual labor school at Richmond, Va. This institution developed into Richmond College, which was chartered in 1844, with Dr. Ryland as president. In 1866 he resigned and was made pastor of the First African Baptist church, in Richmond, serving it for twenty-five years, during which time he baptized into its fellowship over 3800 persons. In 1868 he removed to Shelbyville, Ky., where he taught a female school and preached to several country churches. He has since been similarly engaged at Lexington, and is now president of a female seminary, and preaches to the church at New Castle, Ky.

Dr. Ryland is one of the most distinguished Baptist ministers in this country. His services to the cause of truth have been invaluable, and he occupies an affectionate place in the regards of his brethren in every State of the Union.

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Sackett, Rev. John Buell, was born in Tobias, N. Y., Jan. 8, 1812; under the labors of Dr. Vinton, missionary to Burmah, was converted and baptized in 1831; studied at Hamilton, and entered the pastorate at Kingsville, O., where he continued with great success nine years; was subsequently pastor of the churches at Mount Vernon, Lancaster, and Fredericktown. In 1862 he became corresponding secretary of the Ohio State Convention, assuming later, in connection with this office, the duties of superintendent of missions and financial agent. From October, 1869, to October, 1870, while retaining the office of corresponding secretary, gave most of his time to the struggling church at Oberlin, but, on the completion of their house of worship, resumed his full duties, and remained in the State service until his sudden death, at Clyde, Dec. 24, 1870. Mr. Sackett was a man of sterling worth, and has left the impress of his genial Christian character on many of the Ohio churches.

Sacred Scriptures, Inspiration of the.—In saying that the Scriptures are inspired we mean the Scriptures in the languages in which they were originally written. We do not claim that the transcribers and translators of the original Scriptures enjoyed the same divine protection from error which controlled the original writers. It is well known that the first manuscripts of the New Testament, for instance, have all been lost. It is also evident that the work of transcribing and retranscribing subjected the text to possible variations. No supernatural aid was given to shield the transcribers from such mistakes. Then any translation of the New Testament could be valuable and accurate only in so far as it reproduced most faithfully the language and spirit of the original text. No one will claim that in translating the Scriptures the same divine aid is enjoyed which was given to holy men of God in writing them. The fact then that in the determination of the original text we are left to the comparison of the different transcriptions yet extant with the ancient versions and quotations that give them support, and that more perfect translations and revisions are continually needed, does not in the least militate against the doctrine that the original Scriptures were inspired.

Of course the oldest manuscripts existing have the greatest authority in determining the ac-

curacy of the text. There are several manuscript copies of the New Testament extant, but the number of the oldest, and consequently the most valuable, may be reduced to four.

1. The Sinaitic manuscript (Codex Sinaiticus), probably the most ancient of New Testament manuscripts, was discovered by Tischendorf, in 1859, at the convent of St. Catherine, near Mount Sinai. It is now at St. Petersburg. Tischendorf thinks it was written about the middle of the fourth century.

2. The Vatican manuscript (Codex Vaticanus) is also of the fourth century. It is in the Vatican library of Rome. It is not so complete as the Sinaitic manuscript. Schaff judges it to be more correct.

3. The Alexandrian manuscript (Codex Alexandrinus) was brought from Alexandria in Egypt by Cyril Lucar, patriarch of that city. It was presented by him to Charles I. of England in 1628. It is now in the British Museum. It is of the fifth century probably.

4. The manuscript of Ephraim the Syrian (Codex Ephraimi Syri). The name of this manuscript is derived from the fact that the divine Word was partly erased, and that some of the works of Ephraim the Syrian were written over it. It is of the fifth century, and is now in the library of the Louvre at Paris.

These four are *uncial* manuscripts,—that is, they are written in capital letters of a large size,—while later, or *ursive*, manuscripts, are written in a running hand Greek.

“If these four manuscripts agree in support of a reading, their testimony outweighs that of all the others.”

Granting that the Scriptures contain a divine revelation, the question remains, Are these Scriptures an infallible communication of that revelation? It is not enough for us to be convinced that God revealed himself to chosen men, and that these men communicated his revelation to others by writing. We ask, Did they communicate it correctly and fully? Did they enjoy such a degree of divine aid as was sufficient to preserve them from all error, and to render their communication infallible and authoritative? The question is not, How did the sacred writers *obtain* the truths they record? but, How did they *transmit* that truth to their fellow-men?

We hold that the Scriptures are divinely in-

spired,—that is, *that in writing them the sacred penmen enjoyed the supernatural influence and guidance of the divine Spirit in a measure sufficient to secure its end,—the infallible communication of divine truth.* This is what we mean by inspiration. The inspiration of the Scriptures has to do with its writers simply as the recorders of the truth. In the words of Dr. Hovey, “The sacred writers were moved and assisted by the Holy Spirit to put on record all which the Bible, apart from errors in the text, now contains.” We hold such assistance by the Spirit to have been necessary, because without it it would be impossible for erring man to give us an infallible record, and without an infallible record we could possess no reliable authoritative rule of faith and practice.

In determining whether such supernatural assistance was given to the writers, we refer to the exalted character of the Word of God and to the testimony of the Scriptures themselves.

Apart from direct Scripture testimony, there are weighty considerations which lead us to expect that God would provide for man a perfectly infallible record of his revealed will. The very fact that God has given a revelation to man furnishes presumptive proof that he has secured an infallible and perfect record of it. What advantage would there be in a revelation imperfectly transmitted? Could it demand our trust and obedience? Would not such a revelation be practically worthless? And can we believe that God would suffer his design in giving a revelation to be utterly frustrated by neglecting to provide for its perfect transmission? Are we not compelled to believe that God would complete this work and secure to us its perpetual benefits by means of an infallible record?

Everything that goes to prove that the Bible contains a revelation from God furnishes evidence of the completeness of its inspiration. There is, we claim, no rational way of accounting for the wonderful character of the Scriptures unless they are divinely inspired. Such truths, thus written, must have been not only divinely given, but divinely recorded.

As regards the New Testament, it is plainly promised to the apostles by the Master that through the power of the Holy Spirit they would be enabled to convey the divine truth given to them in an infallible manner. (Compare Matt. x. 19; Luke xii. 12; John xiv. 26; xv. 26, 27; xvi. 13; xiii. 20; xx. 21–23.)

In relation to the New Testament writers who were not apostles, it is true that the promise of immediate divine guidance was not primarily given to them, but they must have shared in it. Their fellowship and intimate intercourse with the apostles lead us to accept the generally-received opinion that they wrote under the direction and supervision

of apostles. The character of their writings proves their equal inspiration.

Accepting the fact that the New Testament Scriptures were inspired, the inspiration of the Old Testament necessarily follows. The Old Testament is the basis of the New. The New Testament writers constantly refer to the words of the Old Testament as the words of the Spirit, the words of God. (Compare Luke i. 70; Heb. i. 1; 1 Peter i. 10–12; 2 Peter i. 21.) In 2 Tim. iii. 16, the testimony regarding the inspiration of the Old Testament is emphatically asserted by Paul, “All Scripture is given by inspiration of God.” Evidently the apostle here refers to the Old Testament, and speaks of it as inspired of God.

But what is the nature and extent of that influence which the Holy Spirit exerted over the writers in producing the sacred books? What is implied in a guidance sufficient to secure its end,—the infallibility of the record? What kind and amount of influence are needed to secure this end?

In approximating an answer, the human element in Scripture must be taken into consideration and given its due weight. The individuality of each writer stands out plainly in his writings. Any theory of inspiration which ignores this fact is defective.

But the human element must ever be held in subordination to the divine element.

Taking both points into consideration, the only adequate explanation of the phenomena before us can be this,—that while the writers were left to the free exercise of their individual faculties, they were at the same time so influenced, guided, and controlled in the use not only of their thoughts but also of their words, that their writings may be truly said to be the word not of men but of God.

If the Spirit's work in regeneration and sanctification does not restrict the free exercise of our own personal activities, why should it do so in inspiration? If God can guide minutely and absolutely our purposes, affections, and destiny in the new birth without interfering with our personal freedom of volition and action, why should we conceive it to be incredible that he should guide men minutely in writing his revelation without such an interference?

If preservation from error is to be secured by inspiration, it is absolutely necessary that the assistance, influence, and guidance granted by the Spirit should extend to the words as well as the thoughts communicated. Thought is clothed in words, language is the garment, the incarnation, so to speak, of thought. How can they be separated? How can thought be infallibly conveyed unless it is clothed in infallible language?

The very idea of inspiration involves divine assistance and guidance. A divine influence which

does not extend to the language is not sufficient to secure its end,—the perfect infallibility of the Scriptures. If the writers had been left to themselves in the choice of words, it does not appear how they could have been preserved from error. Without a special divine protection the sacred writers were liable, as other writers are, to employ inadequate and erroneous expressions. Nothing short of a special divine interposition was sufficient to preserve them from all such errors in language. Either the divine influence exerted was sufficient to protect the writers from all error in language, or it was not sufficient to do this. If it was not sufficient, we have no assurance that the record is reliable; if it was sufficient, then the inspiration was verbal.

The apostle in 2 Tim. iii. 16, speaks of the "Scripture" as inspired,—that is, the *writing*, not the thoughts simply. We have to do then with the inspiration of a *book*, the inspiration of certain *writings*; but the inspiration of a book, the inspiration of a certain writing, necessarily involves the inspiration of its language. How can a *book*, a *writing*, be inspired of God unless its words are the product of a divine influence and guidance? If all Scripture is given by inspiration of God its written words are inspired.

Accepting, then, heartily, the fact that the Scriptures do not only contain a divine revelation, but that they are the infallible record of that revelation; that both as to thought and expression they were penned under the guidance, influence, and protection from error of the Holy Spirit; that they reveal to us God's thoughts in the words he has chosen to convey them; that though the Bible is given through man it is not to be taken as the word of men, but, as it is in truth, the word of God; holding firmly that the influence exerted by the Holy Spirit in recording the Scriptures is an influence differing in manner and degree from the general influence of the Spirit; that it is a special and gracious influence restricted to the sacred writers exclusively; we believe that we have in these Scriptures the sole and sufficient divine authority and rule regarding the way of salvation, and regarding every Christian doctrine, duty, and hope. Christians ask no other standard. No human authority can for a moment take its place. What it teaches they feel bound to believe; what it commands they feel bound to practice, and that only.

Sage, Adoniram Judson, D.D., was born in Massillon, O., in 1836; removed to Granville; in 1844 settled with parents near Cincinnati; attended school for three years in Covington, Ky.; at fifteen served one year as private tutor; gave three years to teaching school; fitted for college; entered Rochester University, and graduated in 1860; entered Rochester Theological Seminary, and gradu-

ated in 1863; pastor of Shelburne Falls Baptist church, Mass., from 1863 to 1867; supplied Strong Place church, Brooklyn, N. Y., four months; pastor of Fourth church, Philadelphia, Pa., from 1868 to



ADONIRAM JUDSON SAGE, D.D.

1869; supplied Pierpont Street church, Brooklyn, N. Y., five months; Professor of Latin in Rochester University, 1870-71; settled with First Baptist church, Hartford, Conn., in 1872, where he is still preaching with marked success. In his ministry thus far (1880) he has baptized about 300 persons; wields an unusually elegant and effective pen; has written important articles for *The Examiner* and other leading periodicals; delivered addresses at commencements; is president of Connecticut Baptist State Convention, and trustee of Connecticut Literary Institution; received honorary degree of D.D. from Rochester University in 1872; for talents, attainments, and character honored as a leader in Connecticut and as a prominent minister out of it.

Sage, Deacon Oren, son of Giles Sage, was born at Middletown, Conn., Dec. 25, 1787, and died at Rochester, N. Y., Sept. 12, 1866. At sixteen years of age he was converted. In 1809 he settled at Ballston, but in 1827 transferred his business to Rochester, N. Y., where he permanently settled. He made himself felt at once as a Christian and a Baptist. To him more than to any other one man our denomination owes its successful start and career in Rochester. His growing means gave him a commanding position, which he faithfully used for the promotion of religious work

in general and his own loved denomination in particular.

All classes of men in the city knew and loved him. In his own church every member was his personal friend. During the pastorates of five successive ministers, through a period of forty years, Deacon Sage was a pillar of the church.

At the age of sixty-three he became one of the prime movers of the project of establishing the University of Rochester. He appreciated the value of education, and was always deeply interested in the welfare of students. The Theological Seminary of Rochester received his close attention; the education of the ministry was always near to his heart.

The cause of city missions received much of its best support from him, and the development of the Baptist interest from one to six churches in Rochester is largely due to the impulse which he gave it.

His character showed a remarkable combination of qualities. Strength and sweetness, justice and mercy, force and patience, were united in it. His temperament was at once ardent and enduring. He could work and wait. He was wise and also childlike. The spirit of the Master seemed to have possessed him wholly. For him to live was Christ, and his last words were, "As for me, I am going to glorify God."

Sage, William Nathan, second son of Deacon Oren Sage, was born at Ballston, Saratoga Co., N. Y., July 15, 1819. At the age of eight, in 1827, he removed with his parents to Rochester. He was converted at eleven, and united with the First Baptist church of Rochester, Jan. 2, 1831, and was identified from his childhood with the growth and prosperity of that church; for fifty-one years in its Sabbath-school as a scholar, secretary, teacher, superintendent, and Bible-class instructor, for forty-eight years in the church, and for nearly twenty years a deacon. At the age of twenty-one he graduated from Brown University, in the class of 1840, with Drs. E. Dodge, H. G. Weston, W. T. Brantly, J. R. Kendrick, H. Lincoln, and Franklin Wilson, and a number of others who have been prominent in political life. He was one of the prime movers in the organization and establishment of the Rochester Theological Seminary and the University of Rochester. He has been secretary and treasurer of the latter from the commencement, and financial agent since 1850. These trusts he has filled with eminent ability and sagacity.

In 1855, Mr. Sage was elected for three years as county clerk, and although often solicited, after filling that office with great credit, to accept other political offices, he has firmly refused. He has often been honored with positions of high trust, such as manager of the House of Refuge, a State institution, president of Rochester Orphan Asylum,

president of the Sage Deposit Company, president and trustee of the Dime Savings-Bank, president of the Citizens' Association, executor of several estates, president of the Christian Union Association at Martha's Vineyard, and numerous other responsibilities. In a report by President M. B. Anderson to the trustees of the University of Rochester is found this testimonial: "The first twenty years of growth and prosperity on the part of this university have been greatly due to the skill, judgment, and self-sacrificing labor of William N. Sage.

Saker, Rev. Alfred, for more than thirty-seven years a missionary of the English Baptist Missionary Society in Western Africa, will in after-ages be remembered with Livingstone and Moffat and Mackenzie among the founders of African Christian civilization. When the mission to Western Africa was commenced, Mr. and Mrs. Saker, then members of the Morice Square church, Devonport, offered themselves for the work. It was the purpose of the missionary executive to use a small steamer in connection with mission work, and Mr. Saker went out in the position of assistant missionary, combining with that the duties of engineer. This plan, however, was not carried out, but Mr. Saker's trained capacity found ample scope in the circumstances of the mission. Shortly after his arrival at Fernando Po, the headquarters of the Baptist missionaries, he visited the tribes on the mainland at the mouth of the Cameroons River. Here he built a house suitable for the work, with his own hands, and gradually acquired acquaintance with the language of the people. Within two years of the commencement of his labors he had reduced their language to writing and prepared a lesson-book for the school which he had formed. With the printing-press and material sent to him by the church at Devonport he printed school-books for the use of his scholars and portions of the New Testament. In 1849 the church at Cameroons was formed, and a Christian civilization began to spread itself there through Mr. Saker's efforts. He induced the people to labor with something like regularity in agriculture, introducing various plants, such as bread-fruit, mangoes, oranges, and other fruits and vegetables for daily sustenance. These productions, moreover, enabled them to obtain manufactured articles from the ships frequenting the river, and in the course of a few years a civilized community was established. He taught his converts the industrial arts, and soon found himself surrounded by artisans of all sorts,—carpenters, smiths, bricklayers, etc. The more forward scholars soon became helpful in the printing-office work, and aided in the translation and printing of the Scriptures in the Dualla tongue, which was his life-long task. In 1851 the

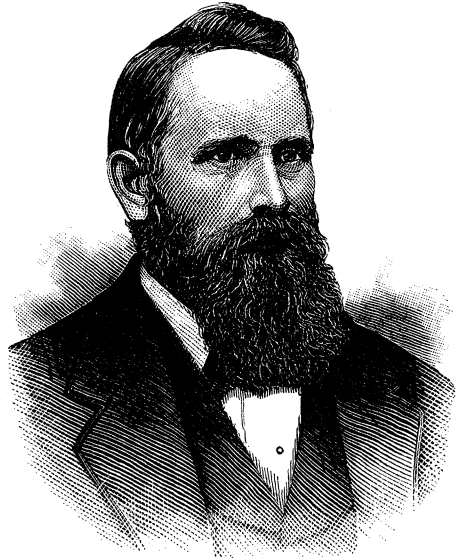
mission was reduced by death to such a degree that not a single fellow-laborer remained of those who went out with him, except one or two colored brethren. All his European colleagues were gone, and he was left alone. Hitherto he had been in a subordinate position, but now from necessity he was obliged to take the lead. In 1853 the Spanish government, instigated by the Jesuit missionaries, insisted on the departure of the Baptists from Fernando Po, and suppressed all Protestant worship. The converts resolved to accompany their teachers, and the whole Baptist community removed under Mr. Saker's guidance to Amboises Bay, on the mainland. He purchased a tract of land on the coast from the Bimbia chief, and mapped out the new colony of Victoria. Under his energetic superintendence and untiring personal labor the ground was soon covered with houses and gardens for the exiles. Mr. Saker's influence upon the native chiefs and their people was most successfully exercised in suppressing many of their cruel and sanguinary customs. Indeed, if he had chosen, he might have made himself their king in the later years of his residence among them. Although he lived so long in a climate deadly to Europeans, he suffered greatly from fever and debility. Few who saw him when occasionally visiting England to recruit his strength, can forget the look of extreme emaciation which always characterized him. But his soul was full of indomitable vigor, and it was not until 1878 that he finally gave up the work and returned to England. As opportunity offered, he visited the churches in the interest of missions until March, 1880, when he entered into rest, aged sixty-five years. His devoted wife yet survives him.

Salin, Rev. Lewis H., a learned and talented Israelite, was born in the kingdom of Bavaria, Germany, July 2, 1829, and is the son of Rabbi Henry B. Salin. He was educated in his native country. He came to the United States a young man, and engaged in the mercantile business in Cincinnati. In 1852 he was converted to Christ, and united with Longridge Baptist church in Owen Co., Ky., where he has since resided. He was licensed to preach in 1855, and ordained in 1857. He has usually been pastor of four country and village churches, but he has also labored extensively and very successfully as an evangelist in the towns and cities of the State.

Salis, James G., M.D., a prominent physician in Attala Co., Miss., deacon in the Baptist Church, and one of the most efficient Sunday-school workers in his part of the State, was born in Alabama in 1825. He has resided in Mississippi since 1848.

Salter, Lieut.-Gov. Melville Judson, was born in Sardinia, Wyoming Co., N. Y., June 20, 1834, and was one year old when his parents removed to Battle Creek, Mich. They removed again, in 1840,

to Marshall, Mich., where he was converted at the age of sixteen, and united with the Baptist Church. He is a self-educated man. He removed to California, where he spent some time. On hearing of



LIEUT.-GOV. MELVILLE JUDSON SALTER.

the death of his mother in Michigan, he took passage on the steamer "Cortez" to Nicaragua, where the vessel was seized, and the whole crew came near being pressed into the service of Gen. Walker, and but for the prompt action of Capt. Collins the object might have been accomplished. At Panama about forty of the passengers stopped at the "Ocean House." In a mere freak, Mr. Salter suggested to a comrade that they board a train just leaving for Aspinwall, and in twenty minutes after a riot broke out in which every American guest at the "Ocean House" was killed. He and his comrade only escaped. In 1871 he removed with his wife and three sons to the neighborhood of Thayer, Neosho Co., Kansas. In 1872 great excitement prevailed among the settlers on the Osage ceded lands. A protective association was formed, and he was elected chief counselor. Here his executive abilities were demonstrated. The settlers triumphed in the contest for their homes. In 1874 he was elected lieutenant-governor of Kansas, and in 1876 was re-elected, and also appointed regent of Manhattan College. In 1877 he was appointed register of Independence land-office. He is also a deacon of the Baptist church. While the church was unable to support a pastor he led in the services and read sermons on the Sabbath, and superintended the Sunday-school with acceptance and success. Lieut.-

Gov. Salter's religion is of that kind that will bear transportation without yielding.

Samson, Rev. Abisha, was born at Woodstock, Vt., Sept. 28, 1783. He was hopefully converted when about seventeen years of age, and joined the Congregational church in Halifax, Mass. In the spring of 1805, finding his views more in harmony with those of the Baptists, he united with the First Baptist church in Providence, R. I., where he was then residing. In 1804 he commenced to study with Rev. W. Williams, of Wrentham, Mass., with the intention of entering the Christian ministry. He was licensed by the First church, in Providence, in April, 1805, and was ordained in June, 1806, in the meeting-house of the church of which he was a member, and at once entered upon his work as pastor of the church in Tisbury, Martha's Vineyard, Mass., in which place, and in adjoining places, his ministry was very successful. Circumstances which he could not control led to his resignation and acceptance of a call to Harvard, Mass., in 1812, where he remained, a most useful pastor, for twenty years. In 1832 he took charge of the church in Southborough, Mass., remaining there for eight years, when he removed to Worcester, Mass., and after four years to Washington, D. C., to reside with his son, Rev. Dr. Samson, then president of Columbian College, where he died, June 24, 1861.

Samson, George Whitefield, D.D., was born Sept. 29, 1819, at Harvard, Mass. His father, Abisha Samson, was the sixth in descent from Abraham Samson, who came to Plymouth among the earliest Pilgrims; and his mother, Mehetable Kenrick, was the sixth in descent from one of the earliest Puritan settlers at Boston, Mass. From the age of eight young Samson was his father's chief reader,—his eyesight having failed entirely,—and by this means, before he was thirteen years old, he became familiar with Scott's "Commentary," Gill's "Divinity," Buck's "Theological Dictionary," and such early Andover press-issues as Jahn's "Old Testament Introduction," "Biblical Archæology," etc. At the age of twelve, during a series of "four days' meetings" held in 1831, he was hopefully converted, and was baptized by his father in November of that year. The reading of the memoir of the first Mrs. Judson led him to resolve to study for the ministry, having in view the foreign mission work. In the spring of 1832 he began to prepare for college under the Rev. Chas. Train, of Framingham; and in June, 1833, at the opening of the Worcester Manual Labor School, under the charge of Silas Bailey, he became one of its first pupils, and a favorite of the Hon. Isaac Davis, one of its chief patrons. He entered Brown University in September, 1835, and graduated in 1839. In the mean time he was an occa-

sional correspondent of, and reporter for, the *Christian Watchman*, Boston. During 1839-40 he was assistant principal, under Prof. S. S. Greene, at the Worcester Manual Labor School, during which



GEORGE WHITEFIELD SAMSON, D.D.

time he was licensed to preach by the First Baptist church, Worcester. He entered Newton Theological Seminary in September, 1840, and graduated in 1843. Meanwhile he preached in the summer vacation of 1841 at Martha's Vineyard, and in the spring and summer of 1842 at Washington, D. C., the E Street church being constituted at his second visit, Oct. 6, 1842, with twenty-one members. In the autumn of 1842 he was invited by the Baptist General Convention to take charge of the Karen College, about to be organized, but circumstances prevented, and Dr. Binney accepted the appointment. During the winter of 1842-43, Rev. Jacob Knapp was preaching for the new church in Washington, and M. B. Anderson, now of Rochester University, and at that time tutor in Waterville College, was with the church during December and January. At the solicitation of the church, Mr. Samson spent three months with them following up the work, which resulted in the addition of 120 new members. Returning to Newton, he finished his course, and graduated in 1843, and was ordained at Washington in August. After four years of arduous labor, having specially prepared himself for the study of art and of Biblical archæology, he spent a year in the East and in Western Europe, devoting half a year to Goshen, the Desert of Sinai, and Palestine; following the route of Napo-

leon's engineers in 1798-99 through the delta retraced by Seetzen in 1810, and personally finding the valley east of Jebel Mousa, regarded by early Christians as the place of Israel's encampment, and since his visit recognized by French and German scholars. He satisfactorily identified also the sites of Christ's birth, baptism, transfiguration, death, ascension, and other localities. A series of letters was written for the *Watchman*, of Boston; three articles on Goshen were prepared for the *Christian Review*; one on Sinai for the *Bibliotheca Sacra*; a treatise on the places of New Testament baptisms; a small volume on spiritualism,—all appearing between 1848 and 1851. Returning to Washington, he remained with the E Street church from 1848 to 1850, when he became, for two years, the successor of Dr. Hagne at Jamaica Plain, Mass. Returning again to Washington, he continued pastor of the church for eight years, having among his regular hearers Amos Kendall, Sam Houston, W. L. Marey, Thos. Corwin, W. A. Graham, Duff Green, Stephen A. Douglas, and other prominent statesmen. In 1858 he was elected president of the Columbian College, Washington, D. C., and within two years the number of students was considerably increased, many donations were made, and the legacies of Prof. R. Elton, D.D., John Withers, and James McCutchen given. At the opening of the war the main college edifice was rented to the government as a hospital, and it was the only building thus occupied for which a written lease was given. Prior to the war, as early as 1845, when the Southern Baptist Convention was formed, the E Street church, at the suggestion of the pastor, voted that in missionary collections all who chose might designate their contributions, while undesignated funds should be equally divided between the North and the South. Dr. Samson was associated with the boards of the Northern and the Southern organizations, and was a trustee of the Southern Theological Seminary at Greenville. Prior and up to the opening of the war, the most extreme political partisans met at the communion table in his church. During the war he was permitted by President Lincoln and his cabinet, and especially by the Secretaries of State and of War, and by the Postmaster-General, to keep alive all possible religious and missionary exchanges between the North and the South. At the close of the war everything connected with the college needed improvement. W. W. Corcoran, LL.D., since a most munificent donor, gave a building for the medical department; a law-school of marked efficiency was organized, and a building purchased and fitted for the purpose, and made to pay for itself; the college building improved, a new preparatory school built, and a theological department organized for young men, white and colored, temporarily residing in

Washington. The increasing labors and cares of President Samson led him, in 1871, to resign, after twelve years' arduous service as president, and twenty-five as a trustee, in order to accept the presidency of Rutgers Female College, New York City. In 1873 he accepted the pastorate of the First Baptist church, Harlem, now Mount Morris Baptist church, New York, though retaining his connection with Rutgers College as president up to 1875, and as lecturer on art up to the present time. Dr. Samson has, notwithstanding his arduous labors, written much. In addition to the writings already mentioned, he published, in 1866, "Elements of Art Criticism," and in 1868 an abridged edition of the same; numerous small treatises and articles in weeklies, monthlies, and quarterlies, especially on the subjects of "Evolution" and the "Future State." A small volume on the "Atonement Historically Considered" has just been published, and a treatise on "Wine in Religious Uses" has been prepared by him at the request of two Conventions. No Baptist clergyman in the country is perhaps better known throughout the denomination than Dr. Samson.

Sanctification.—Sanctification (*ἀγιασμός*) is separation from the world, purity of heart and life, holiness.

The inspired truth of God is the instrument by which the soul is sanctified, and the Spirit of God is the author of that blessed work.

It commences in the soul when the Comforter gives a new heart, and when he imparts that faith in Jesus which enables the believer to shake off the allurements and power of sin.

Its *nature* is often misunderstood by Christians. In the unconverted man there is but one bent, one inclination, and it always points to some form of selfishness or sin. He forgets God, or only thinks of him to resist him. And though his conscience may occasionally remonstrate with him, yet he has but one purpose in life. The Christian has *two dispositions*: the controlling one is governed by love to Christ and hatred of sin; the inferior one is composed of the remains of his corrupt nature, and it is full of hatred to Jesus and a holy life. These opposite inclinations are found in some measure in every regenerated member of Christ's family, from the most perfect disciple, ready for heaven, to the most defective believer, just born of the Spirit. There never was a true believer on earth entirely free from the abiding evil of which Paul speaks in Romans vii. 23: "But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." This law of sin needs continual watching, and it needs resistless grace; and it only perishes in a child of God when death destroys the life of the body.

Sanctification, after it is commenced by the new birth and a firm reliance upon Christ, consists in a constant growth in faith and in love to Christ; these developments of the religious life impose increased restraints upon our evil tendencies, and give additional power to our earnest and frequent prayers for grace to overcome every foe of Jesus within and around us.

We should aim at *complete consecration* to God. The Saviour says, "Be ye perfect even as your Father who is in heaven is perfect;" that is, "Be fully developed (*τέλειος*) or complete (in the graces of the Spirit) as your Father who is in heaven is complete (in all the grand attributes of his being)." Paul says, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." When any creature was given to a Jewish priest to be offered up to God in sacrifice, nothing was retained by the worshiper, not even a portion of the hair or of the wool. A Jewish altar must be built not of hewn, but of whole stones (Joshua viii. 31); the priest must not be deformed or injured: he must be a perfect physical man; and the sacrifice must be without blemish, and must be given whole to the priest. And we are required to present our bodies a *living sacrifice*, an enduring and complete offering to God.

Sanctification is a *progressive work*. Paul says, "Leaving the principles (rudiments) of the doctrine of Christ, let us go on unto perfection;" that is, unto the full development of Christian graces. An intelligent patriot, in a time of war, enlists; but though he loves his country, and has a strong body and a vigorous mind, he needs drilling to make him useful. Five thousand veterans could chase one hundred thousand warriors of his order. But let him be drilled for six months, and pass through two or three battles, and he is fitted for anything which the experienced and brave patriot can achieve. So the believer, as he journeys along the narrow way, learns more every day of the cunning and perseverance of sin, and of the power of grace to resist it; and while he may never be freed from the attacks of the tempter, nor from his internal weaknesses, till death, yet he may become a powerful veteran in watching, fighting, and routing sin; and he may become strong in the Lord and in the power of his might, so that sin shall never have dominion over him.

A holy heart and life *give the richest pleasure*. When the believer falls he prepares for the most miserable doubts, and for bitter repentance. Soon he will be crying, "Has God forgotten to be gracious?" "Cast me not away from thy presence and take not thy Holy Spirit from me." "Restore unto me the joys of thy salvation and uphold me with thy free Spirit." And, besides, the chastis-

ing hand of God may fall heavily upon him and his, to make him renounce sin. But if he is only faithful to Jesus, grace equal to every trial will be given him; Jesus will walk with him in every furnace of affliction, and give him joy when the most acute anguish shall scourge others. So Paul was blessed in his sorrows, and as a result, he says, "We glory in tribulations also;" and so the martyrs have been favored as their bodies were subjected to the worst woes that human cunning could invent; the Saviour filled them with his love, and they had overflowing pleasures in their agonies.

Holiness of heart *pleases God*. The sin of the angels drove them from heaven. The guilt of our first parents expelled them from Paradise. The sinful pride of Moses, when he smote the rock for water, shut him out of the earthly Canaan. We should follow after holiness, without which no man shall see the Lord, and without which our prayers will not be heard, for David says, "If I regard iniquity in my heart the Lord will not hear me."

It gives the world the noblest *testimony to the power of Christ*. A community of holy persons attracts the attention of all around them. Their purity of life and love to Jesus become proverbial, and with the greatest eloquence and success they preach the Cross of Jesus, even when they do not utter a word. In this way they keep the Saviour's words, "Let your light so shine before men that they may see your good works, and glorify your Father who is in heaven."

Sanders, Rev. B. M., was born in Columbia Co., Ga., Dec. 2, 1789, and was left an orphan at an early age. Previous to his entrance upon college life in the State University at Athens, in 1806, he studied in Kiokee Seminary, under good instructors. Leaving Athens, he entered the South Carolina College, at Columbia, S. C., April 4, 1808, and was graduated Dec. 4, 1809. His education was thus far above the generality of the young men of Georgia in that day. Returning to his native State, he taught in the Columbia County Academy two years, and then engaged most successfully in the occupation of farming for many years. Mr. Sanders united with Kiokee church in 1810, and was baptized by Abram Marshall. He was licensed to preach by Union church, Warren Co., in 1823, at which church he was ordained in 1825, after a call by the Williams Creek church, the Presbytery being composed of Jesse Mercer, Malachi Reeves, Joseph Roberts, John H. Walker, J. P. Marshall, and Elisha Perryman. In 1832 he removed to Penfield to take charge of Mercer Institute, the manual labor school established by the Georgia Baptist Convention in January, 1833. Under his energetic and wise administration the institute prospered greatly. Dr. J. H. Campbell, in his volume entitled "Georgia Baptists," says of Mr.

Sanders, "He was not merely the general superintendent of the seminary, but he was teacher, steward, and farmer. He had accounts to keep, buildings to erect, lands to clear, fence, and cultivate, financial plans to evolve, discipline to administer, studies to review, an extensive correspondence to keep up, besides preaching to the churches around, and attending to his own private and agricultural interests. He proved himself to be the very man for the position, and in all his various duties he sustained himself most successfully. God smiled upon his endeavors, public favor was conciliated for the institution, the number of students increased, pecuniary aid flowed in, and precious revivals of religion were enjoyed from year to year. When the institute was elevated to the rank of a college, Mr. Sanders was elected its first president, which position he accepted only on the condition that the trustees would procure a successor at their earliest opportunity. A successor having been obtained, he resigned at the close of 1839, having conducted the institution successfully through the first seven years of its existence. Though no longer the president, he continued, in other relations, his untiring efforts for its prosperity. He was about five years its treasurer, without compensation; and he was a member of the board of trustees, and secretary of that board up to the time of his decease. He did more to establish the university than any other individual."

With all these duties he did not diminish, but rather increased his ministerial labors, preaching to various churches. "For more than a quarter of a century he was a burning and a shining light in the Georgia Association, was its clerk for several years, and for nine years its moderator. For many years he was more fully identified with all the important measures of the Georgia Baptist Convention, at least as far as their practical execution was concerned, than any other man in the State." For six years he was its president, and for a series of years was chairman of its Executive Committee. For a time he was editor of the *Christian Index*, and generally attended the old Triennial Convention, and the Southern Baptist Convention, as a delegate. Decision of character, punctuality, indomitable energy, and great moral courage were his distinguishing characteristics. During his whole Christian life he seemed to make but one contribution to the cause of human happiness, and that was—*himself*. He will long be held in honor for the distinguished part he took in building up the Baptist denomination in Georgia; and by the hundreds of young men whom he guided so faithfully and successfully in the paths of education and religion, his memory is cherished with the highest esteem. He departed this life, after a lingering illness, which he endured with cheerful resigna-

tion, on the 12th of March, 1852, and his remains very appropriately repose in the grave-yard at Penfield.

Sanders, Rev. Henry Martin, pastor of the Warburton Avenue Baptist church, Yonkers, N. Y., was born in New York City, Nov. 20, 1849. His father is the author of the well-known series of school books of that name. He received a thorough common-school education in the public schools of New York City; prepared for college in Homer, N. Y.; entered Yale College in 1868, and graduated in 1872. While in college Mr. Sanders was successful in taking several prizes in composition and oratory. After graduation, feeling it his duty to enter the ministry, he gave a year to wide reading and study, entered the Union Theological Seminary, of New York City, in 1873, and graduated in 1876. While in the seminary he received a call to the church of which he is at present pastor, and in September, 1876, was ordained to the gospel ministry at that church. For so young a man Mr. Sanders has a wide reputation as an orator and scholar, and is destined to wield a great power among Christians of every name.

Sanderson, Deacon Daniel, was born in Rindge, N. H., in 1798. He was left an orphan in his childhood, and was obliged to work his way, by his own energies, through the world. Having been baptized by Rev. Charles Train, he united with the Baptist church in Weston, Mass. He was one of the constituent members of what are now the flourishing churches in Brookline and Jamaica Plain, Mass. Removing from the latter to the former place, he was made a deacon of the church, and for seventeen years was one of its most active and useful members. For many years he was on the board of the Massachusetts Baptist Convention, and for two years was its president. He was also for several years one of the trustees of the Newton Theological Institution, and a member of the executive committee of the American Baptist Missionary Union. In all these relations Deacon Sanderson performed good service for his Master. He died July 26, 1863.

Sanford, Vincent.—This truly excellent and godly man was born in Loudon Co., Va., in April, 1777; when about twenty-six years old he was converted, and joined the Kettocton church, in his native State. In the fall of 1810 he removed to Georgia and settled in the town of Greensborough, where for some time he engaged in merchandising. At that time he was a member of the Shiloh church, seven miles distant, there being no Baptist church in Greensborough; but in 1821 a Baptist church was constituted in that place, largely through his influence, in which church he remained until his death. He was elected clerk of the Inferior Court in 1829, and soon after, clerk of the Superior Court,

which position he retained by successive elections as long as he lived.

In many respects Vincent Sanford was a remarkable man, being noted chiefly for his purity of character; and perhaps no public man ever had more friends or fewer enemies. "Uncle Vincent," as he was familiarly called, was a general favorite. To singular piety he united extreme and unpretending modesty. He loved to pray, and he loved the house of prayer; and the longer he lived the nearer to God did he approach. With a clear intellect and a still clearer hope, he died May 27, 1859, in the eighty-third year of his age. He was one of the many remarkable laymen of Georgia whose godly influence did much to give tone and character to the denomination in the State.

Sanford, Rev. J. W., a gifted young preacher in Mississippi, was born in Ripley Co., Miss., in 1848. After thorough preparation in Ripley Male Academy, he entered Mississippi College in 1870. His remarkable gifts as an orator soon attracted attention, and he was frequently called upon to deliver public addresses. He united with the church in 1866, and was at once licensed to preach. While in college he supplied several churches in the vicinity of Clinton, and after his graduation, in 1875, he became pastor at Corinth, Miss., in connection with Baldwyn in the same State. But, after a brief and brilliant career, he fell a victim to consumption in 1877.

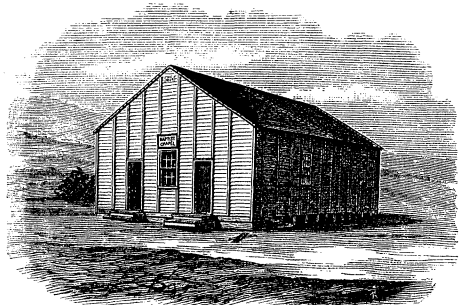
Sanford, Miles, D.D., was born in Connecticut, and preached for a time in the Methodist denomination, but changing his views, he became pastor of the First Baptist church in Chicago, then editor in Detroit. He afterwards returned to Massachusetts, and labored in the pastoral office at Boston, Gloucester, and North Adams, and during this latter pastorate he also served as chaplain in the army. Following this he served the American Bible Union as financial secretary, and after retiring from this position he accepted the pastoral charge of the First church of Salem, N. J., where he labored for about two years. During this period he was a member of the board of trustees of the South Jersey Institute. He had fine talents and high culture, was an able preacher and an efficient pastor, and he was loved and honored by all who knew him. He died at Salem, N. J., while pastor of the First church, Oct. 31, 1874.

Sanford, Prof. S. P., LL.D., a professor in Mercer University, at Macon, Ga., a son of Vincent Sanford, was born in Greensborough, Ga., Jan. 25, 1816. His parents were natives of Loudon Co., Va. In 1810 they moved to Georgia and settled in Greensborough. His grandfather, Jeremiah Sanford, was a neighbor and intimate friend of George Washington, under whom he served at the siege of Yorktown, witnessing the surrender of Lord Cornwallis.

Prof. Sanford took a full course in the State University, graduating in 1838, sharing the first honor with Hope Hull, Isaiah Irwin, and B. M. Palmer. While the languages and mathematics were his favorite studies, he acquired a particular fondness for mathematics under the tuition of Prof. C. F. McCay. Three months before his graduation he was elected tutor in Mercer University, in which institution he has been an instructor since August, 1838. He was elected Professor of Mathematics in 1840, a position he still holds. As an educator in his particular department, he probably has no superior in the country. Besides instructing, he has made his mathematical knowledge generally serviceable by the publication of a series of arithmetics, which have a very extended circulation, both North and South. He has lately published also an elementary algebra for schools and academies, which has already secured a wide circulation.

Prof. Sanford is energetic and elastic in both mind and body. Good-natured, even-tempered, vivacious, and cheerful, he is popular with students, whose attention during recitation he never fails to arrest and hold. For more than forty years he has been either a Sunday-school superintendent or teacher, and much of that time, also, a faithful and useful deacon. The degree of LL.D. was conferred upon him by Mercer University. Outside of his particular department he is an accomplished scholar, and has, during more than one *interregnum*, officiated as president of the university.

San Francisco, Cal.—The First Baptist church of San Francisco is the mother of 120 churches in the State. It was organized July 6, 1849, with six members. It was the first Protestant church



FIRST BAPTIST CHURCH, SAN FRANCISCO.

edifice erected in California. In size it was 30 by 50 feet, built of rough joists and sides, roofed with ship's sails, walls and ceilings of cotton-cloth, and cost, with the ground, \$6000. In this building the first public school of San Francisco was held. The church has rebuilt or enlarged its

houses of worship four times, and now occupies a beautiful edifice in the heart of the city. There are now five Baptist churches, two missions, and a Chinese mission in the city. The number of Baptists is 1310. (See article METROPOLITAN TEMPLE.)

San Francisco, Metropolitan Temple of, is occupied by the Metropolitan church, the result of a union in 1875 of the Second and the Tabernacle churches. In five years the number of members increased from 231 to 563. The temple was completed in 1877, at a cost, including the lots (75 by 100 feet), of \$200,000. It is mainly the benefaction of Deacon Isaac Lankershim as a free place of worship. The main auditorium, amphitheatre in form, beautifully finished and furnished, accommodates 3000 hearers; lecture-room and parlors, 1000 persons. It has eleven other rooms, for pastor, libraries, classes, etc., and two large stores. The church meets all expenses of free public worship. Rents of stores, and the hall for concerts and lectures, are used as a sinking fund to pay for the building, in the expectation that all will be eventually paid, when the property will be a perpetual source of revenue for mission purposes. The Sunday evening services are always largely attended; the morning congregations are from 600 to 1000. This church is now the largest Baptist church, and its congregation the largest Protestant one on the Pacific coast. (See article LANKERSHIM.)

Sarles, John Wesley, D.D., was born in Bedford, N. Y., June 26, 1817; became a member of the Oliver Street church, New York; was baptized by Dr. Cone, April 5, 1835. He pursued the full eight years' course at Hamilton, graduating in 1847. He became pastor of the newly-formed Central church, in Brooklyn, N. Y., and remained there for thirty-two years, enjoying an unusually successful pastorate. It was supposed that he was too firmly rooted to be moved, but the old church at Piscataway, N. J., gave him a hearty call, and in 1879 he accepted it. His talents and piety are well adapted to the important position which he is called to fill. In 1860 Madison University gave him the degree of D.D. He has by request permitted several able sermons to be published, and his memorial of his excellent wife has been widely circulated. Dr. Sarles is one of the purest and best ministers in the Baptist denomination.

Saunders, Rev. Edward Manning, A.M., was born Dec. 20, 1829, in Aylesford, Nova Scotia; taught in Milton Academy, Queen's Co., Nova Scotia; entered Acadia College in 1854; graduated there in June, 1858; ordained pastor of the Baptist church in Berwick, Nova Scotia, Dec. 15, 1858; subsequently studied theology at Newton; became pastor, in 1867, of the Baptist church, Granville Street, Halifax, Nova Scotia, where he still minis-

ters. Mr. Saunders is a sound theologian and an able preacher.

Sau Quala is a S'gan Karen, and was among the earlier converts from that interesting people. Eminently successful as he was in the commencement of his Christian life as a preacher of the gospel, the missionaries thought him to be a most suitable person to be ordained to the work of the Christian ministry in 1846, and he soon came to be regarded as the leading Karen minister in the Tavoy Mission. At a meeting of an Association of Karen churches, held at Mata for several days in January, 1851, we find that "the annual sermon, a pertinent and practical discourse, was preached by Sau Quala at the opening." The report of the Executive Committee for 1852 alludes to a remark of one of the Tavoy missionaries, who is speaking, without doubt, of Sau Quala, as "a good man in whom people repose unbounded confidence. They fear they can do nothing without him." For some time he was pastor of the church at Pyeekhya. The true missionary spirit was in Sau Quala, and he yielded to the strong desire he felt to reach his countrymen in other parts of Burmah. When Dr. Mason commenced the mission at Toungoo, being obliged on account of ill health to be absent for a time, the whole responsibility of conducting the mission devolved on Sau Quala and his native assistants. Dr. Mason had great confidence in him. He had been his teacher in Karen, and had rendered him aid in translating the Scriptures. He commenced his work at Toungoo with apostolic zeal, making tours into the adjacent country, and preaching, in connection with his assistants, so effectually that at the end of their first year's labors there were 12 preachers, 14 churches, and 741 members, besides hundreds who had asked to be baptized but had been advised to wait for a season. The tribes of Karens among whom he labored were a nation of drunkards and gamblers, exceedingly quarrelsome and vindictive. After five years of evangelical labor with these savage tribes, as the result of the missionary work which had been done, there was a Christianized population of 26,000 souls, of whom nearly 4000 were members of churches. Year after year we find the name of Sau Quala among the list of native preachers in the Toungoo station, and we know he did good work in the field of his labors. During all the troubles which wrought such havoc with the Karen Christians in the Tavoy station, in connection with the eccentric movements of Mrs. Mason, he was not seduced from his allegiance to the cause he so much loved. Said Dr. Warren in his appeal to the Karen Christians, "Sau Quala stands firmly; follow him." Mr. Cross says of him, "Quala's character appears grandly in the fires of this furnace." Among Mr. Bunker's "First Impressions" we find the fol-

lowing: "The good old Quala is here. Were there no other fruit save Quala for a fifty years' sowing, missions would be a glorious success. He is a monument of grace, and a bright example of God's love and the elevating influence of the gospel." In September, 1878, Mr. Carpenter, in giving an account of the jubilee to commemorate the conversion of Ko-Thah-Byu, writes, "The aged Quala had been invited, but suffering as he is from partial paralysis, he was unable to come so far. He wrote a long letter, however, telling what he knew of Ko-Thah-Byu and the early work in Tavoy, which was read to the congregation at this season."

Savage, Rev. Eleazer, was born in Middletown, Conn., July 28, 1800; entered Hamilton in 1820; was ordained in Rochester in 1824; was pastor in several other communities in New York, in which he baptized more than 400 souls; published a valuable work on Church Discipline. Mr. Savage was a very useful minister, and an honored and faithful servant of Jesus; one of his daughters is the wife of the able president of the Rochester Theological Seminary.

Savage, Rev. R. R., was born in Nansemond Co., Va., in 1835. He was fitted for college at Reynoldson Institute, N. C., and graduated at Wake Forest College in 1858. He labored for some time in Halifax Co., Va., but for many years has been one of the wise and mighty men who have guided the counsels of the Chowan, the largest Association in North Carolina. He is a trustee of Wake Forest College, and also of the Chowan Female Institute. He is a man of great worth.

Savannah, The Baptist Church of.—In 1794 the few Baptists who were in Savannah, Ga., proposed the erection of a house of worship. The following year, by the assistance of general contributions from different denominations, a house 50 by 60 feet was erected on Franklin Square, under the superintendence of Ebenezer Hills, John Millen, Thomas Polhill, John Hamilton, Thomas Harrison, and John H. Robards as trustees. There seems to have been some sort of church organization in 1795, as in that year the city conveyed a lot to the church, the petition for which was drawn by Robert Bolton. The house, in an unfinished state, was rented to the Presbyterians, who had lost their church edifice by fire. They completed it, and occupied it three years. In 1799, while the house was still under lease to the Presbyterians, Rev. Henry Holcombe, of Beaufort, S. C., was chosen pastor of the congregation, then consisting of different denominations. His salary was \$2000 per annum. The house of worship was dedicated by the Baptists on the 17th of April, 1800, and on the 26th of November in the same year the church was fully organized and constituted, the membership then consisting of fourteen persons.

The charter of incorporation was drawn by John McPherson Berrien, and was signed by Gov. Josiah Tatnall, in the year 1801. Dr. Henry Holcombe was called to the pastorate of the new church on the 25th of January, 1802, and he accepted the invitation on the 24th of March of the same year. The church worshiped on Franklin Square till 1833, and then removed to the building on Chippewa Square. In 1839 the edifice was enlarged, during the pastorate of Rev. J. G. Binney. The improvements cost about \$40,000. The church still worships in this house.

Pastors of the First church from 1800 to 1847: Henry Holcombe, D.D., Wm. B. Johnson, D.D., Benjamin Screven, James Sweat, Thomas Meredith, Henry O. Wyer, Josiah S. Law, Chas. B. Jones, J. G. Binney, Henry O. Wyer, Albert Williams.

On the 4th of February, 1847, the church divided, Rev. Albert Williams pastor, after which the two branches were known as the First and Second Baptist churches, though the first never changed its name. The Second Baptist church dissolved on the 6th of February, 1859, and reunited with the old church, and invested its improvements on the church building and in the purchase of the pastor's home.

The pastors of the First church from 1847 to 1859 were Albert Williams, Joseph T. Robert, Thomas Rambaut, J. B. Stiteler, and S. G. Daniel. Of the Second church, the pastors for the same time were Henry O. Wyer, J. P. Tustin, Henry O. Wyer, and M. Winston.

After the reunion the church called Rev. Sylvanus Landrum, of Macon, Ga., in November, 1859, and in the December following he settled with the church as pastor. His first pastorate terminated Oct. 1, 1871. From that time until May 1, 1879, Timothy Harley was pastor. The second pastorate of Dr. Landrum began Sept. 1, 1879, and he still occupies the position.

The deacons now acting are Wm. H. Stark, John B. Howard, Charles W. West, Robert N. Reed, David B. Morgan, and Wm. O. Van Vorst. The membership is about 500. The church has adopted the New Hampshire Confession of Faith and the covenant attached to it.

Sawtelle, Henry Allen, D.D., was born in Sidney, Me., Dec. 11, 1832. Until he was sixteen years of age he lived on a farm. He then fitted for college at Waterville, under the tuition of J. H. Hanson, LL.D. He entered what is now Colby University in 1850, and graduated with the honors of his class in 1854. Immediately on graduating he was appointed tutor in his *alma mater*, and held the office for one year, at the end of which he entered the Newton Theological Institution, and graduated in regular course in 1858. Soon after leaving Newton he was ordained and became pas-

tor of the church in Limerick, Me. He remained here but one year when, having received an appointment from the Missionary Union, he resigned the pastorate of the Limerick church, and sailed for the field of his destination in China, Oct. 5, 1859, and joined the mission among the Tie Chin, established near Swatow. Here he remained until severe illness compelled him to resign his position in the fall of 1861. In 1862 he became the pastor of the Second Baptist church in San Francisco, and in this and the Union Square Baptist church of the same city he performed a continuous pastoral service of fourteen and a half years. While living in San Francisco, besides performing his ministerial duties, he edited the *Evangel* for three years jointly with Rev. D. B. Cheney, D.D., and edited and published the *Spare Hour* for the same length of time. At the termination of his ministry in San Francisco, Dr. Sawtelle returned to his Eastern home with the highest testimonials of his ability and success as a minister of Christ. In 1877 he accepted a call to become the pastor of the Cary Avenue church in Chelsea, which position he now holds.

Dr. Sawtelle has made diligent use of his pen during his ministerial life. Besides the numerous articles he published while he was editing the *Evangel* and the *Spare Hour*, he issued a volume entitled "Things to Think of," a valuable work in theology and literature. While pursuing his studies at Newton, at the suggestion of Prof. Hackett he prepared and published in the *Christian Review* an extended article on the "Straussian Theory." He has also been an occasional contributor to the *Bibliotheca Sacra* and the *Baptist Quarterly*, and is one of the writers of the new Commentary on the New Testament to be published under the supervision of Dr. Hovey, by the American Baptist Publication Society.

The honorary degree of Doctor of Divinity was conferred upon Dr. Sawtelle by Hillsdale College, Mich., in 1874.

Sawyer, Artemus W., D.D., was born in West Hanover, Vt., and graduated at Dartmouth College in the class of 1847. He pursued his theological studies at Newton, graduating in the class of 1853. He was ordained in December, 1853. For six years he was professor in Acadia College,—1855-61; pastor of the Baptist church in Saratoga, N. Y., three years,—1861-64. Dr. Sawyer retired from the active duties of the pastorate in 1864, and became principal of the New London Literary and Scientific Institution, which position he held for five years,—from 1864 to 1869,—when he was appointed president of Acadia College. He received the degree of Doctor of Divinity from Colby University in 1867. He is one of the most useful men in the Maritime Provinces.



ARTEMUS W. SAWYER, D.D.

Sawyer, Conant, D.D., was born in Monkton, Vt., May 23, 1805; converted and baptized in early life; graduated at Hamilton in 1826; ordained in 1829 in Keeseville, N. Y.; was settled as pastor in Jay, Schenectady, Lowville, Canton, Gloversville, and Bedford, N. Y., and in Randolph, Mass. Large gatherings of souls have followed his ministry. In 1869 he received the degree of Doctor of Divinity. His present field of labor is Albion, N. Y.

Sawyer, Rev. E. H., D.D., was born in Milford, Oakland Co., Mich., Dec. 18, 1843. Professed religion when sixteen years of age, and was baptized by the Rev. John Boothe. He was mainly educated at Kalamazoo, Mich.; graduated at La Grange College, Mo., in 1870, and from the Baptist Union Theological Seminary of Chicago in 1873. He was pastor of the Baptist church in Kirkwood, Mo., and he is now pastor at Macon City. Mr. Sawyer received the honorary degree of Doctor of Divinity from La Grange College in 1879. He has just been appointed vice-president of La Grange College. He is a man of culture and talent, and he enjoys the confidence of all who know him.

Sawyer, Rev. Isaac, was born in Hoosick, N. Y., Nov. 22, 1770, and was left an orphan at the age of fourteen. In 1786 he removed to Monkton, Vt. The whole country being little better than a wilderness, he devoted himself to the toils of a pioneer's life. Here the young man lived until he was twenty-one years of age. In 1793 he was hopefully converted. All his relatives were Congregationalists, and he himself had been

sprinkled in infancy. He was not satisfied, however, with receiving a traditional faith, and after examining the subject became a decided Baptist, and united with ten others in the formation of a Baptist church, of which, although the youngest member, he was made the deacon. In 1797 the church of which he was a member urged him to enter the Christian ministry. He heard, as he believed, besides the call of the church, that higher call of the Spirit of God, upon which our Baptist fathers laid so much stress, and he would not resist that call. His ordination occurred June 29, 1799, and he remained the pastor of the church in Monkton for thirteen years. In addition to his home work, he performed, as was the custom of the ministers of his day, no small amount of missionary labor, and we are told that "many of the large and flourishing churches in the northern counties of New York were gathered through his instrumentality. He was generally sent out by the Association to which he belonged, and was absent from home six or eight weeks at a time. He was accustomed as long as he lived to revert with great satisfaction to these missionary labors as having been among the most pleasant and successful of his whole ministry."

Mr. Sawyer's pastorate at Monkton closed in 1812. Having passed a year in Fairfield, he spent the next four years at Orwell, and was greatly prospered in his ministry there. In 1818 he became pastor of the church in Brandon, and remained here for seven years, when he removed to Bethel, supplying the church in that place and acting for a part of the time as an agent of the Hamilton Literary and Theological Institution. His next settlement was in Westport, N. Y., where during his pastorate of six years he baptized 150 persons. On leaving Westport he preached in several places, being but a short time in any one of them. His death occurred Sept. 30, 1847. Upwards of 1100 persons were baptized by Mr. Sawyer during his ministry, and "among them a greater number who became ministers than have been baptized by any other pastor in Vermont." Five of his own sons became ministers of the gospel. The name of a servant of Christ so active and so useful deserves to be held in everlasting remembrance.

Saxton, J. B., D.D., was born in Northumberland Co., Pa.; baptized in December, 1835, and was soon after licensed by the Shamokin church. He entered Madison University, and graduated with honor in 1845. During his college course he spent sixteen months at Somerville, N. J., organized a church there, and built a house of worship. He was pastor at Towanda, Pa., where he was ordained, at Lancaster, supply to the Fourth church, Philadelphia, and pastor at Hightstown, N. J.,

until 1852. He went to California as home missionary, arriving at San Francisco Jan. 11, 1853. He organized and was pastor of the churches at Stockton three years, Oakland and Brooklyn four years, Healdsburg seven years, and has been pastor at the seat of the college, at Vacaville, two years, where he was president of the college board and librarian for the college; has labored at Red Bluff, and is now pastor at Grand Island. He is a strong preacher, a good moderator, having presided over the San Francisco and other Associations. He has done much mission work in California, organizing many churches and building houses of worship. In war times he collected \$12,000 in aid of the Sanitary Commission. For a considerable time he edited the Esmeralda *Daily Union*, and served as superintendent of public schools. He received the degree of D.D. from California College in 1878. Nearly 1000 persons have been converted under his ministry, 600 having been baptized by himself. Few men in California have done more hard work or been more successful than Dr. Saxton.

Scammon, Mrs. Rachel T., a native of Rehoboth, Mass., married a Mr. Scammon, of Stratham, N. H., about 1720. She was a decided Baptist, and cared nothing for the opposition of the Pedobaptists among whom her new home was located. Backus says, "The country around her was so full of prejudices against Baptist principles that in forty years she could gain no more than one person to join with her therein, and that was a pious woman in the neighborhood who traveled fifty-five miles to Boston, and was baptized by Elder Bound."

Mrs. Scammon had such a desire to have others enlightened, that having obtained Norcott's "Plain Discourse upon Baptism," she carried it to Boston with a design to get it reprinted at her own cost, but when she came to a printer about it he informed her that he had then 110 copies of that book on hand; whereupon she purchased them all, and came home and gave them away to her acquaintances and to any persons who would accept them; by which means they were scattered through the country and among poor people in new plantations. She often said to her pious neighbors that "she was fully persuaded that a church of Christian Baptists would be formed in Stratham, though she might not live to see it. This came to pass soon after her death, and the like happened in other places." (History of the Baptists, by Backus, ii. 167-69. Newton.)

Chiefly through one of Mrs. Scammon's copies of Norcott's work Dr. Samuel Shepard became a Baptist and a Baptist minister, and Baptist churches were formed in Stratham, Brentwood, and Nottingham, of which Dr. Shepard became the pastor; and he founded branch churches in more

than a dozen places in the region around, and at one time had more than a thousand church members under his care. "Thus," as Backus says, "Mrs. Scammon's bread, cast upon the water, seems to have been found after many days, the books that she freely dispensed being picked up and made useful to many."

Had Mrs. Scammon been a weak woman she would have sacrificed her Baptist principles and joined some Pedobaptist community. She no doubt regularly attended a Congregational church: this was her manifest duty; but she always protested against their infant baptism in modest Christian words, and by refusing to unite with them. And though her arguments seemed to bear little fruit, the book she circulated was greatly blessed of God. The Baptist church of Allentown, Pa., was founded by a lady a member of the Second Baptist church of Philadelphia, who for a time worshipped with the excellent Presbyterians of that town. And as she felt that she could not and ought not to sacrifice her Baptist principles—her Saviour's teachings—for anything under heaven, she enlisted aid and commenced a Sunday-school, out of which grew a flourishing church, from which two little churches sprang and set up their banner in Bethlehem and Catusauqua. Many Baptist women have honored the Saviour in this way.

Scandinavian Baptists in the United States.

—In 1852 nine Swedish Baptists arrived in America. The first Swedish Baptist church in this country was formed in Rock Island, Ill., Aug. 13, 1852; it had only three members. In 1855 Swedish churches were organized at Houston and Scandia, Minn. In 1856 the first Danish Baptist church on this side of the Atlantic was established at Raymond, Racine Co., Wis. In 1857 a Swedish church was gathered at Galesburg, Ill. In Chicago the first Swedish church was founded Aug. 19, 1866; it began with 36 members, and it now numbers nearly 300. A little before 1866 the first Danish church was constituted in the same city. Small churches have gradually sprung up in all the States in which a Scandinavian population exists.

In Minnesota a vigorous State Conference was early formed, one in Illinois followed, then one each in Eastern Iowa, in Nebraska, in Western Iowa, and in Dakota, and preliminary steps have been taken for a similar organization in Kansas. Two years since a General Convention of all the Swedish Baptists in America was established. The Danish and Norwegian Baptists have a similar institution.

In 1871, Rev. Dr. J. A. Edgren commenced the publication of a monthly Swedish Baptist paper. About the same time Dr. Edgren began a course of instruction for Scandinavian ministers, in connec-

tion with the Baptist Theological Seminary of Chicago, as its Scandinavian department. From this school twenty-nine ministers have gone forth, representing Sweden, Norway, and Denmark. These brethren have been faithful laborers, and some of them have been very successful in winning souls to Jesus.

Religious tracts, pamphlets, and books, written by Dr. Edgren, have been published in the Swedish language. A Danish graduate of the department, N. P. Jensen, has done excellent service to the cause among the Danes as a translator, publisher, editor, and pastor. The Danish monthly is edited by Rev. P. H. Dam, and the Swedish by Rev. E. Wingren.

There are now 80 Scandinavian churches in the United States, with 5000 members. These churches are located as follows: in New York City, 1; in Boston, 1; in Illinois, 6; in Michigan, 6; in Wisconsin, 10; in Minnesota, 38; in Iowa, 4; in Dakota, 5; in Nebraska, 7; in Kansas, 4; and in Missouri, 1. Of the 5000, 3500 are Swedes; of the remainder, the Norwegians are but a small minority.

The Scandinavian emigration is large, and new fields for mission work among them are rapidly increasing; the demand for laborers is greater than can be supplied. Dr. Edgren is the distinguished leader of these pious and thriving communities. Other brethren of talent and consecrated lives are working nobly for the Master, and the approval of Jesus rests conspicuously upon these godly ministers and the communities of which they are the chosen leaders.

Scarboro, Hon. J. C., was born in Wake Co., N. C., in September, 1842; served as a soldier through the war; graduated at Wake Forest College in 1869; has taught school for several years, and is now the superintendent of public instruction, having been elected to that office in 1876.

Scarff, E. H., D.D., was born in Virginia in 1821. In 1841 he entered the preparatory department of Granville College, O., and graduated in 1847. After teaching a year in Jefferson, O., he entered the theological department of Madison University, N. Y., and graduated in 1850. He was ordained at New Carlisle, O., July 18, 1850. For two years he had charge of Judson College, West Jefferson, O. He was pastor at Gallipolis, and afterwards at Delphi, Ind. In 1854 he came to Iowa, and took charge of the academic department of the Central University at Pella. The university was just starting into life, and he was its first teacher, and continued his labors as teacher for over twenty years, much of this time serving as pastor of the First Baptist church in that town. He still resides in Pella, disabled in body, but strong in mind, patient and cheerful in suffering God's will, and awaiting his pleasure.

Schaeffer, Prof. Hermann Moritz, was born Aug. 22, 1839, in Lage, Lippe-Detmold, Germany. He graduated at the rectoral school (academy) in his native place. In his fifteenth year he emigrated to this country. In Boston, where he first fixed his abode, he pursued studies in the English language at evening schools, while following a mercantile career. In the year 1857 he was converted and baptized by Rev. Wm. Howe, joining the Union Baptist church at that place. In 1858 he removed to New York, where he joined the Second German Baptist church. Feeling prompted to devote his life to the work of the ministry he went to Rochester, N. Y., in 1860, and pursued studies at the University of Rochester, and in the German and English departments of Rochester Theological Seminary. After preaching for the German churches in Holland, N. Y., and New Haven, Conn., he settled as pastor of the First German Baptist church in New York City. During his efficient pastorate the church erected its present excellent house of worship. After six years of pastoral labor in New York, Mr. Schaeffer was called to the chair of Biblical literature in the German department of Rochester Theological Seminary in the year 1872. While engaged in teaching, Prof. Schaeffer succeeded in procuring the present German Students' Home at the cost of \$20,000. By his energy the larger proportion of that sum has already been obtained, and the building bids fair to be free from debt very soon. Mr. Schaeffer has also been very active in establishing a German-American Academy. Perfect in health and untiring in labor, Prof. Schaeffer has been very useful in the German work in this country, and his old days are yet before him.

Schism Bill, The.—See CORPORATION AND TEST ACTS.

Schofield, Rev. James, Sr., was born in Penn Yan, Yates Co., N. Y., June 7, 1801. He removed to Chautauqua County when eighteen years of age; made a profession of religion in 1826; was ordained to the ministry in 1835; was pastor in Sinclairsville until 1842. He married into the family of John McAllister,—Miss Almira for his first, and Miss Caroline for his second wife. Of these marriages six children are now living.—Lieut. C. Schofield, Col. G. W. Schofield, and Maj.-Gen. J. W. Schofield, all of the U. S. army, and two of them graduates of West Point, also Rev. J. V. Schofield, D.D., of St. Louis, and two daughters. The subject of this sketch removed to Illinois in 1843; labored for many years in the cause of the Home Mission Society; built houses of worship in Freeport, Galena, and Rossville, Ill. He removed to Missouri in 1867. In Southwest Missouri thirteen houses of worship have been built through his instrumentality, one of which is in Dallas County,

his home, called Schofield chapel. He is a member of the board of the Baptist college at Bolivia, Mo. He is now in his eightieth year, awaiting his appointed time till the change comes.

Schofield, J. V., D.D., was born in Chautauqua Co., N. Y., Dec. 4, 1825. He was converted in 1843,



J. V. SCHOFIELD, D.D.

and baptized by Rev. Orin Dodge in Lake Chautauqua. In 1844 he removed to Chicago, and by invitation spent two years in the family of Dr. L. D. Boone, and commenced studying for the ministry. In 1847 he entered Madison University, and in 1850 Rochester University, where he graduated in 1852, and also from the Theological Seminary in 1854. Dr. Schofield was ordained in Louisville, Ky., in 1854, and was the first pastor of the new Chestnut Street Baptist church of that city. In the four years of his pastorate 181 joined the church.

In 1858 he became pastor of the First Baptist church of Quincy, Ill. In his four years' pastorate here 150 united with the church. In 1862 he accepted the pastorate of the Third Baptist church, St. Louis, Mo., and for seven and a half years was the efficient and beloved minister of this church. It was a critical period. Civil strife divided families and former friends, yet under his wise administration the church prospered. The present edifice was built at a cost of \$50,000. Dr. Schofield inaugurated the movement, and raised nearly all the money. The house was dedicated May 12, 1866. During his pastorate the whole amount was nearly paid and the balance provided for, and the church took rank with the first churches in the

city. In 1869 he took the pastorate of the Baptist church of Des Moines, Iowa. In one year their house of worship was completed and a debt of \$5000 provided for, then a revival followed for three months, in which eighty were baptized, forty of whom were heads of families.

In 1871 he became pastor at New Britain, Conn. In four and a half years there were 305 additions, 225 by baptism, 150 of whom were immersed during the last six months.

In 1876 he removed again to St. Louis, and November 6 became pastor of the Fourth Baptist church, his present field. By his persistent labors much has been done. The edifice has been thoroughly repaired, debts paid, and the church improved, financially, socially, and spiritually. In May, 1880, La Grange College conferred on him the honorary degree of Doctor of Divinity, and June 24 of the same year Chicago University conferred upon him the same degree. Dr. Schofield is a clear thinker and an able preacher, he is an earnest and efficient pastor, has baptized over 600 persons, and he has held many successful meetings with neighboring pastors. His works commend him, and his reward is sure.

Schulte, Rev. G. A., was born in Neustadtgondens, East Frisia, Germany, Nov. 30, 1838. His parents were pious Lutherans, who instructed him in the way of salvation from his earliest youth. In the year 1850 he came to this country with his parents, who settled near Buffalo, N. Y. When twenty years of age he was converted, and being baptized in April, 1858, he was received into the fellowship of the First German Baptist church in Buffalo. Feeling the call of God within, he entered the German department of Rochester Theological Seminary in 1860. After pursuing theological studies for three years, he yielded to an urgent call from the Second German Baptist church, Buffalo, N. Y. He was ordained in October, 1863. After serving this church acceptably as pastor for eight years, Mr. Schulte, by the choice of his brethren, was made general missionary and evangelist of the Eastern German Baptist Conference. After filling this responsible position faithfully for two years he returned to the pastorate, accepting a call from the First German church, New York City. Since then he has been its efficient and loved pastor. Mr. Schulte enjoys the esteem and affection of his German brethren throughout the land. He is closely identified with all the interests of the German work, being the active secretary of the Missionary Committee of the Eastern German Baptist Conference. His presentations of the gospel are clear, forcible, and instructive, his tact is admirable, and his services in the general work make him one of the most valuable men in the German ministry.

Scotch Baptists.—See ENGLISH BAPTISTS.

Scott, Rev. Jacob Richardson, was born in Boston, March 1, 1815. His preparatory studies for college were pursued at South Reading, now Wakefield, Mass. He entered Brown University in 1832. After his graduation in 1836, he spent two years in teaching, at the end of which time he became a student at the Newton Theological Institution. He graduated at Newton in 1842, and was immediately ordained and became the pastor of the Market Street Baptist church in Petersburg, Va. For several years he was the minister of this church, and then became the pastor of the Baptist church in Hampton, Va. Such was his reputation as a preacher that he was chosen chaplain of the University of Virginia, and had the honor of having a re-election to the office at the close of his one year's service, being the first clergyman who for a second year was invited to fill the important position. At the end of this second engagement, he found his health so shattered that he concluded to return North. He had the charge of churches in Portland, Me., Fall River, Mass., Rochester and Yonkers, N. Y. During all this period his health was precarious, and he concluded that it was his duty to give up the ministry. Accordingly he resigned his office as pastor of the church in Yonkers and removed to Malden, Mass., where, having received an appointment as superintendent of schools, he performed his duties in that capacity until the time of his death, which took place Dec. 10, 1861. "In every part of his career," says Prof. Gammell, "he won the confidence and respect of all with whom he was connected, and proved himself a faithful and useful minister of the gospel. His only publications are a few hymns and several articles in the magazines of the day."

Scott, Rev. Kemp, was born in Washington Co., Va., June, 1791. His father died when he was a child. He came to Kentucky when nineteen years of age, and lived in Barren County. In 1820 he confessed Christ, and was soon after ordained. In 1824 he came to Missouri, and lived in Cooper County. Then there were 30 ministers in the State and 2000 members. He preached east and west from St. Louis to Leavenworth. He was pastor of Mount Pleasant church nineteen years. He aided in constituting fifteen churches, and baptized about 1500 persons.

In 1864 he removed to Carroll County, and was pastor of Bethel church. When the war broke out he arranged to have a meeting at his own house, and he preached. All his children had professed faith in Christ, and one was a successful minister. At this meeting a grandson was converted, and the aged grandfather went trembling into the stream and baptized him. This was the last act of his life. April 12, 1864, he died.

"Soldier of Christ, well done!"

Scott, Rev. Winfield, was born in West Novi, Mich., Feb. 26, 1837; son of Jas. B. and Margaret E. Scott; converted and baptized at Farmer, N. Y., in February, 1853; graduated at Rochester University, N. Y., in 1859, and from Rochester Theological Seminary in 1861; ordained as pastor of Second church, Syracuse, N. Y., in December, 1861; raised a company and was commissioned captain in U. S. Volunteers in 1862, and was in active service in Second Army Corps of the Potomac until wounded and discharged, in October, 1864. In 1865 he became pastor at Leavenworth, Kansas, building there a house of worship costing \$65,000. The church grew under his six years' pastorate from 19 to 250 members. He organized three other churches near Leavenworth, built three meeting-houses, and baptized 500 converts. From January, 1872, to September, 1875, he was pastor at Denver, Col., and built a meeting-house and parsonage costing \$20,000; the church increased from 40 to nearly 300 members. In 1875 he removed to California, and edited the *Evangel* from February to October, 1876, when he resigned this work and became pastor at Los Angeles one year, during which 50 were added to the church. In 1878 he was for a time associate pastor of the Metropolitan church, San Francisco. He afterwards supplied the Petaluma and the Central Oakland churches, and in February, 1880, became pastor at San José, where in four months 60 new members were added to the church, of whom 48 were baptized. He is an earnest worker, a faithful preacher, and ready writer, fully devoted to the cause of Christ.

Screven, Charles O., D.D., son of Gen. James Screven, who was killed in the Revolutionary war, was born in 1774, and was baptized at twelve by Dr. Furman, at Charleston, S. C. He was licensed by the Charleston church in 1801, and began to preach at Sunbury, his large patrimony lying in Bryan Co., Ga. He was ordained by Dr. Furman, Mr. Botsford, and Mr. Clay, of Savannah, in 1804, and from that time until disabled by disease, in 1829, he labored faithfully and most ably as the pastor of Sunbury church. Compelled to resign, on account of cancer in the eye, May 16, 1829, he expired July 2, 1831, at the age of fifty-seven. He did a vast amount of good during his ministerial life, and his name is still held very precious in the region where he lived.

Screven, Rev. Wm., was the founder and first pastor of the Charleston, S. C., church. "He was a native of England, where he was born about the year 1629. When he settled at Piscataway, N. H., cannot be ascertained. The sufferings which he and his brethren endured in that place drove them to seek an asylum in the more tranquil regions of the South. After his removal to South Carolina, the Baptist church in Boston sent for him to be

their pastor. His answer, dated June, 1707, contains this passage, 'Our minister, who came from England, is dead, and I can by no means be spared. It is a great loss, but the will of the Lord is done.' Aug. 6, 1708, he wrote to them as follows, 'Our society are for the most part in health, and I hope thriving in grace.' He wrote 'An Ornament for Church Members,' which was printed after his death. In the latter part of his life Mr. Screven removed to Georgetown, about sixty miles to the north of Charleston, where he died in peace in 1713, having arrived at the good old age of eighty-four years. He is said to have been the original proprietor of the land on which Georgetown is built." Some of his descendants still live in the lower part of the State.

Scrivenor, Rev. Thomas, a noted and eminently useful preacher of Southern Kentucky, was born in Rowan Co., N. C., Feb. 25, 1775. He removed to Kentucky in 1796, and the same year united with Tate's Creek Baptist church, in Madison County. After residing in a number of localities he settled in Barren County, where he was licensed to preach in 1827, and in 1829 was ordained to the ministry in the fifty-fifth year of his age. Within less than a year after his ordination he founded three churches, all of which he served until advanced years unfitted him for pastoral work. He was also pastor of Dover church, near his home. Besides ministering to four churches, he preached among the destitute and the feeble churches in his own and the adjoining counties with great success. Although he began his work late in life, he is supposed to have baptized over 2500 people. He was moderator of Barren River Association fifteen years. He resigned his pastoral charges in 1858, and died in great peace July 16, 1864.

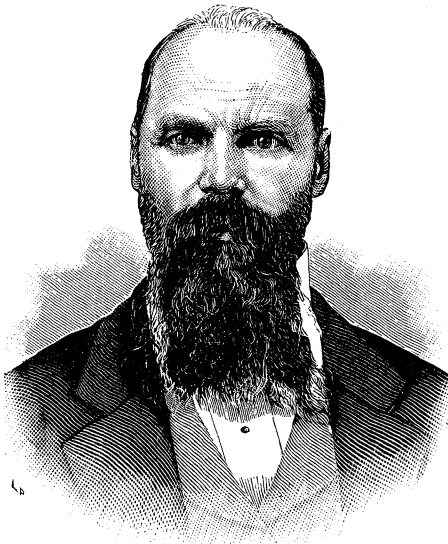
Scruggs, Rev. John, was a citizen of Monroe Co., Tenn., and for many years pastor of Madisonville and Mount Harmony churches, and others. He was a good pastor and a man of education. He was a close Bible student and a fine reasoner. He had many able and learned discussions with Methodists and Presbyterians. He was regarded by the Baptists as their standard-bearer. He has been dead about ten years.

Scruggs, M. D., was born in Scott Co., Ky. Mr. Scruggs studied at Georgetown and Bethel Colleges, Ky., and at William Jewell, Mo. He came in 1855 to Missouri with his father, and settled in Clay County. He entered the Southern army for a year. He came to St. Louis in 1871. He professed religion in 1873, and was baptized by Rev. D. T. Morrell into the fellowship of the Fourth Baptist church of St. Louis. He has rendered valuable services to this church through his wise counsels and generous gifts. His integrity

and business capacity give him high standing in circles of trade; his devotion and benevolence give him influence as a Christian.

Seagrave, Rev. Edward, was born in Chester, Vt., July 15, 1797. He was a graduate of Brown University of the class of 1822, and studied theology under Rev. Calvin Park, D.D., a professor in the university, and was ordained at Scituate, Mass., March 30, 1830. He served two or three other churches, and for several years performed missionary labors in Kansas. The last sixteen years of his life were passed in Pawtucket, R. I. As a member of the First Baptist church in that place he greatly endeared himself to his brethren by his unaffected Christian humility and his readiness to perform such service as he could render to the cause of Christ. He lived to a good old age, and departed with the respect and love of all who knew him. His death occurred in Pawtucket, Aug. 18, 1877.

Searcy, Rev. James B., a prominent minister in Arkansas, was born in Alabama in 1838; in



REV. JAMES B. SEARCY.

1857 removed to Bradley Co., Ark.; was ordained in 1860; and was chaplain of the 26th Ark. Regiment in the Confederate army. In 1872-73 he traveled over the State as superintendent of missions and ministerial education; has filled the important pastorates of Warren and Monticello, but his labors have been mostly confined to country churches; wrote for *Arkansas Baptist*, and attracted attention as a vigorous writer and clear reasoner; wrote one year for *Central Baptist*, St.

Louis, Mo.; a regular contributor to *The Baptist*, Memphis, Tenn., for ten years; corresponding editor of *Western Baptist*; at present Arkansas editor of *The (Memphis) Baptist*. He is a very able minister and a devoted Christian.

Searle, Rev. David, of Puritan stock, was born in Vermont in 1798. He removed to Western New York, and married Emily, daughter of Hon. Jas. McCall. His family were Pedobaptists, but when converted he united with a Baptist church in Rushford in 1825. In 1830 he was licensed; he studied at Hamilton Literary and Theological Institution; was ordained in Rushford in 1831. He preached in Morrisville and vicinity. Studied and supported himself, so that, though a husband and father, he was never a beneficiary. He graduated in 1833, and dedicated himself to the home mission work in Western New York; was pastor in Springville and Boston; was Sunday-school agent, then pastor again in Springville, Portage, Franklinville, and Arcade. Afterwards he was for many years agent for the Home Mission Society, his field being Western New York and Eastern Ohio, Western Pennsylvania, Northwest Virginia, and Canada West. In his declining years he went to Missouri. He died suddenly in 1861, aged sixty-three.

Judge Rowden, of Maries Co., Mo., writes: "He was a man of extensive information. His arguments were logical, and always explanatory. He was a devoted Christian, and said on his death-bed he had long been ready whenever it should be the will of God to call him home."

Sears, A. D., D.D., was born in Fairfax Co., Va., Jan. 1, 1804. In 1828 he married Annie B. Bowie, who is still alive. Two years ago they celebrated their golden wedding in Clarksville, Tenn., where they have long resided. The occasion was one of festive joy, the venerable pair receiving many attentions and valuable presents. They are both in good health, and he ministers regularly to the Baptist church in Clarksville, where he has been eminently useful in building up the cause of Christ. He has a large active membership, who greatly admire him, and give him a bountiful support. He has been the pastor of but three churches,—one at Louisville, Hopkinsville, and Clarksville. He has been very successful both as an evangelist and pastor, having baptized about 2000 persons. He took charge of the church in Clarksville, in January, 1866. It then numbered 25 members. It now numbers 225, or more. They have built a handsome church edifice at a cost of \$25,000.

The doctor, though seventy-six years old, walks erect, and is full of vigor and elasticity, promising many more years of useful service in the Master's vineyard.

Sears, Barnas, D.D., LL.D., was born in San-

disfield, Mass., Nov. 19, 1802. After a thorough preparation in the best schools in the vicinity he entered Brown University, and graduated with the highest honors of the class in 1825. He en-



BARNAS SEARS, D.D., LL.D.

tered upon and completed his theological course at the Newton Theological Institution, Mass. After leaving the seminary he became pastor of the First Baptist church of Hartford, Conn., in which relation he remained two years. In 1829 he accepted a professorship in the Hamilton Literary and Theological Institution (Madison University), where he remained until 1833, when he went to Germany for the purpose of prosecuting his studies. While there he baptized the Rev. Mr. Oncken, whose zealous and self-denying labors have been so abundantly blessed in the spread of a pure Christianity, and in the gathering together of so large a Baptist membership. On his return, his ripe and thorough scholarship led to his choice as a professor in the Newton Theological Seminary, of which he was also for several years president. In 1848 he was chosen secretary and executive agent of the Massachusetts board of education, in which position his wide and varied experience of methods of education in Europe made him especially useful. In August of 1855 he was elected president of Brown University, in which position he gave new life and vigor to the institution, and elevated its standard of scholarship. In 1867 he became the general agent of the Peabody education fund, which responsible position he held until his death in 1880. Dr. Sears resided for a number of years at Staunton,

Va., greatly beloved by all who knew him. In 1841 Harvard College conferred upon him the degree of D.D., and Yale, in 1862, the degree of LL.D. Dr. Sears published, in 1844, "Ciceroniana, or the Prussian Mode of Instruction in Latin;" in 1846, "Select Treatises of Martin Luther in the Original German," with valuable philological notes; in 1850, "Life of Luther," with special reference to its earlier periods and the opening scenes of the Reformation; and in 1854 a revised edition of Roget's "Thesaurus." He also edited for several years *The Christian Review*, in which may be found some very valuable papers written by himself. In the large yearly assemblies of the denomination Dr. Sears rightfully held a conspicuous place in view of his wide experience and his attachment to the tenets of our churches.

Sebree, Capt. Uriel, a native of Orange Co., Va., was born July 15, 1774; left an orphan at the age of ten years. Soon after the death of his father he went to live with his uncle, Cave Johnson, in Boone Co., Ky. He commanded a company in the war of 1812. He was in the disastrous battle of River Raisin, where he was made a prisoner. He returned to Kentucky and served several sessions in both branches of the Legislature. In 1819, Capt. Sebree was sent on an expedition to Council Bluffs with government stores, which duty he performed with great satisfaction. He was appointed to similar service in 1820. He was a man of great skill and perseverance. He was for years receiver of public moneys in the land-office at Fayette, Mo., and in all these stations he had the reputation of an upright and efficient man.

As a Christian he was marked for consistency and usefulness. He became a member of the Baptist Church in early life, and for more than forty years took an active part in all the interests of the denomination. He co-operated in the organization of the General Association, frequently was its moderator. His house was a home for his brethren. He died May 18, 1853.

Secretary, Christian, the Baptist weekly published at Hartford, Conn., was first issued Feb. 2, 1822, for the Connecticut Baptist Missionary Society; in 1824 it was transferred to the Connecticut Baptist State Convention, then organized; in 1829 it was given to the Christian Secretary Association, which conducted it till July, 1837, Deacon Philemon Canfield, publisher; the first editor was Rev. Elisha Cushman, Sr., two years; then Rev. Gurdon Robins, five years; then Deacon Canfield, the acting editor. In July, 1837, it was united with the *Gospel Witness*, a paper of New York, which movement gave dissatisfaction; in March, 1838, on the return of Rev. E. Cushman, Sr., to Hartford, it was resuscitated, he becoming editor and proprietor, and on his death, Oct. 26,

1838, his son, E. Cushman, Jr., continued it till July, 1840. Normand Burr, in company with Walter S. Williams, and later with Almond A. Smith, edited and published it till 1850, when Mr. Burr became sole proprietor, and so remained till his death, Dec. 5, 1861. Rev. E. Cushman, Jr., who in July, 1861, became associate editor, on Mr. Burr's death became editor and proprietor, and continued such till his death, Jan. 4, 1876, when S. D. Phelps, D.D., succeeded him in ownership and editorship, who still has charge of the paper. It was at first a sheet 16 by 19 inches; it was enlarged in 1824, and again by Mr. Cushman, Sr., in 1838, and still further by Dr. Phelps; it now measures 28 by 42 inches; it is true to the denomination and holds a high rank for ability.

Sedgwick, Rev. George Cook, was born in Calvert Co., Md., Nov. 3, 1785. Reared in the Church of England, but at an early age became a Baptist. Leaving a successful business to enter the ministry, he took a course of study under Dr. Wm. Staughton; was ordained pastor of the Hartwood church, Va., but being attracted to the West, removed to Zanesville, O., in 1820, where, in 1821, he organized the First Baptist church, and remained its pastor for sixteen years. During this pastorate he taught a select school, and published a monthly paper called *The Regular Baptist Miscellany*, probably the first Baptist paper published in Ohio. He was also instrumental in establishing the Meigs' Creek Association, and, in company with his brother, William Sedgwick, and with brethren Dale, McAvoy, Spencer, Calver, Rees, Berkley, and others, traveled most, and he laid the foundation of Baptist churches. The Ohio State Convention was born in his church, and he aided largely in the establishment of Granville College. After leaving Zanesville, in 1837, he served churches in Kentucky and West Virginia, but in his later years returned to Ohio, where he died Aug. 25, 1864. He was a man of large influence, and his name is widely revered.

Sedgwick, Rev. William, A.M., brother of George Cook Sedgwick, was born in Calvert Co., Md., Feb. 7, 1790; baptized in 1812 by Rev. Jeremiah Moore. Like his brother, left a successful business to enter the ministry, and fitted himself for his life-work by a course of hard study, pursued under the greatest difficulties. Was ordained pastor of Bethel church, Va., Oct. 21, 1821, to which place he returned after a short pastorate at the Navy-Yard church, Washington, D. C. In November, 1823, went to Ohio, and took charge of a large school in Cambridge, where he organized a church, and preached in all the regions round about. In 1828 he removed to Salt Creek, Muskingum Co., O., preaching not only at Salt Creek, but at Brookfield and McConnellsville and

many other places. In 1837 he succeeded his brother George as pastor of the First church, Zanesville, and, after two years, took charge of the Adamsville church, where he labored for eighteen years.

During his long ministry of fifty-six years, forty-three years of which were spent in Muskingum Co., O., Mr. Sedgwick baptized over 1000 persons. He was greatly interested in the missionary and educational enterprises of Ohio, and assisted in the organization of the Meigs' Creek Association in 1825 and the State Convention in 1826. He died Nov. 30, 1871, revered and mourned by old and young. A son, Rev. G. C. Sedgwick, of Martin's Ferry, O., succeeds him in the work of the gospel.

Seely, Hon. Alexander McL., was born in St. John, New Brunswick, in 1812; commenced to attend Baptist preaching in 1835; was subsequently converted, and was baptized with eighteen others at Indiantown by the late Rev. Samuel Robinson, March 25, 1842; was deacon in Portland church, and Germain Street church, St. John, and is now deacon in Leinster church in that city. Became a member of the Legislature in 1854, and is now president of the popular branch of the New Brunswick Legislature. He is conscientious, urbane, and faithful in the performance of all his church and public duties.

Seemuller, Mrs. Anne Moncure, daughter of Wm. Crane and Jean Crane, and great-granddaughter, on her mother's side, of Thomas Stone, a signer of the Declaration of Independence, was born in Baltimore, Jan. 7, 1838. She was educated with superior advantages in the city of her nativity. She early gave herself to literary composition, contributing to the *Galaxy* and other periodicals. Three novels of remarkable characteristics are from her pen,—“Emily Chester,” “Opportunity,” and “Reginald Archer.” She married Mr. Augustus Seemuller, of New York. Her health failing, she went to Stuttgart, Germany, where she died Dec. 10, 1877. She early became a member of Dr. Richard Fuller's church in Baltimore, and died in its communion. Her remains, as well as her husband's, repose beside her father's, in Green Mount Cemetery, Baltimore.

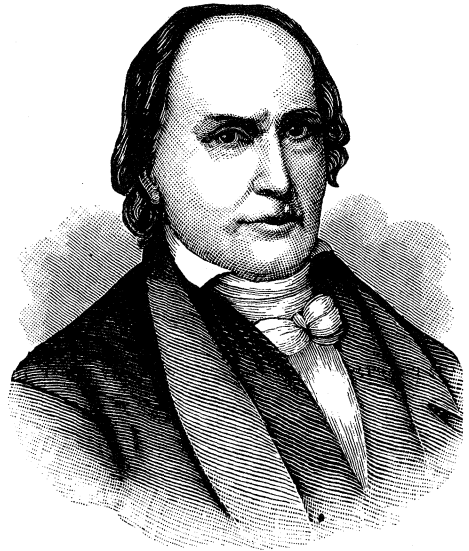
Seeger, Rev. John, was born Feb. 14, 1786. He was baptized in the North River, in April, 1803; licensed to preach by the First Baptist church of New York, June 17, 1813. He took charge of the Hightstown church in May, 1818. Here he spent the vigor of his manhood. For eighteen years he was pastor of this church; during part of this time he was also the pastor of the Hamilton Square church. Great spiritual awakenings followed his ministry. Many were led by him into the light. Large portions of New Jersey, from the Delaware to the coast, were trav-

ersed by him in preaching Jesus. He was moderator of the first State Convention of New Jersey, held at Nottingham Square, in 1830. He was settled for a time at Lambertville, subsequently on Long Island. From this time he lived in retirement, among the people of his first love. He was a godly man, whose life was made beautiful by the Saviour's presence. He died in a good old age, Nov. 15, 1870, leaving the heritage of a blessed memory.

Sellers, Rev. T. G., principal of Starkville, Miss., Institute, was born in South Carolina in 1831; began to preach in Alabama in 1850, and graduated at Union University, Tenn., in 1854; two years pastor at Athens, Ala.; since 1857 has supplied the church at Starkville, Miss.; has been several times moderator of the Columbus, Miss., Association; in 1869 established the Starkville Female Institute, which ranks among the first schools in the State.

Semple, Robert B., D.D., the youngest son of John Semple and Elizabeth (Walker) Semple, was born at Rose Mount, King and Queen Co., Va., Jan. 20, 1769. His father dying while he was still an infant, he was left to the faithful care of his mother, a staunch adherent of the Episcopal Church. He was educated at the well-known academy conducted by the Rev. Peter Nelson, and he made such progress in his studies that at the age of sixteen he became a valuable assistant teacher. Having finished his course of study here, he was employed as tutor in a private family, and at the same time entered upon the study of law. At this period he was troubled with grievous skeptical views as to religious truth, but through the prayers of an humble friend who was very familiar with the Bible, and with whom he held many conversations and protracted arguments, he was led to realize his errors, and was brought, by the grace of God, to feel his sinful condition. Immediately on his conversion, he felt it to be his duty to connect himself with a Baptist church, although the denomination in his neighborhood was but lightly esteemed. He was baptized in December, 1789, by the Rev. Theodoric Noel, and joined the Upper King and Queen church. He began immediately to speak for Christ, and preached his first discourse at the house of Mrs. Loury, Caroline County, December 24, the same occasion on which the Rev. Andrew Broaddus made his first effort at preaching. He gave but little evidence at that time of any special "aptness to teach." He persevered, however, in his efforts, and when, in 1790, the Bruington church was constituted, Mr. Semple became its pastor, having been ordained Sept. 26, 1790. This church he served until his death, a period of forty years. In 1793 he married Miss Ann Loury, daughter of Col. Thomas Loury, of

Caroline County, and settled in King and Queen County, on a farm named "Mordington," where for many years, in addition to preaching, he taught school. Mr. Semple soon became one of the most



ROBERT B. SEMPLE, D.D.

useful and popular men in the State. He made frequent and extensive tours throughout lower Virginia, strengthening the churches and proving a great blessing to the people. He had the gratification of baptizing converts frequently and in large numbers. He was an active member of the Dover Association, and its efficiency was, in a great measure, owing to his zeal and labors in its behalf. He was deeply interested in the cause of missions, and was one of the first in Virginia to advocate their claims. He enlisted the prayers and labors both of individuals and churches in them; attended the first meeting of the Baptist General Convention; was an active friend of the Richmond Foreign and Domestic Society, and labored for the General Association of Virginia. Mr. Semple was also an ardent friend of education. At a very critical period in the varied history of the Columbian College he was persuaded to become its financial agent and president of its board of trustees. He subjected himself to numerous inconveniences in accepting this trust, and his death soon after frustrated the hopes which the friends of the college had indulged from their knowledge of Mr. Semple's prudence and energy. As an author, he won the regards of the denomination. In 1809 he published a Catechism for the use of children, which was extensively used and highly commended. In 1810

his "History of Virginia Baptists" was published. This work must have cost the author much time and trouble, but it conferred an important benefit on the churches, in enabling them to become familiar with each other's rise and progress, and in its tendency to bind them more closely together. This is an invaluable volume. He also wrote a biography of the lamented Straughan. He was frequently called on to write the circular letters of the Dover Association, all of which were marked by rare excellence of style and matter. As a minister of the gospel Mr. Semple was eminently successful. The secret of his usefulness lay in his great prudence and decision of character; in the unwearied diligence with which he discharged his ministerial duties, and in the marked practical character of his preaching. No one knew better than he how to counsel persons under conviction of sin, or how to advise under any perplexing circumstances. His congregations were always large, because he never failed to fill his appointments; while his discourses were remarkable for appropriateness, and were always delivered in simplicity and sincerity. The Rev. Andrew Broaddus, who knew him intimately, said of him, "The distinguishing excellence of our brother in his ministerial capacity appeared to me to consist in a fund of knowledge of human nature, applied, as occasion called for it, to the various workings of the heart, and in what the apostle calls 'instruction in righteousness;' or an exhibition of the duty and advantage of practical godliness." Mr. Semple was invited, in 1805, to become the president of Transylvania University, which honor he declined. In 1815 Brown University conferred on him the honorary degree of A.M. It also conferred on him the degree of D.D., which honor was also given to him by the college of William and Mary, both which, however, he felt constrained respectfully to decline. He died Dec. 25, 1831, and "in his removal," says his biographer, "the whole denomination sustained a loss."

Senter, Deacon James M., of Trenton, Tenn., was born in Cumberland Co., N. C. His father removed to Tennessee in 1831. He professed faith in Christ and joined Liberty Baptist church, and was baptized by Rev. S. P. Clark in 1846. He united with the Trenton church, where he still retains his membership, in 1858. He was ordained to the deaconship in said church in February, 1860, which position he still holds, to the pleasure and profit of both church and pastor. His pastor, Dr. M. Hillsman, one of our ablest ministers, speaks of him always in the most complimentary terms. It is the opinion of the writer that he has but few, if any, equals as a deacon. He is the deacons' treasurer. They assess the membership, the amounts to be paid quarterly, the sum is promptly given,

and handed over to the pastor. Everything moves regularly like a clock; there is no friction in the machinery. If all our churches had such deacons our ministers would all fare well. Dr. Hillsman has no fears that his salary will fall short. Deacon Senter is a man of much prayer, consequently ready for every good word and work. He attends our anniversaries, and is always found upon important committees. He is now treasurer of the Central Association. He not only works and gives himself, but encourages others to labor and give. The churches should implore the Lord from day to day to raise up more such deacons.

Senter, Deacon William M., was born at Lexington, Henderson Co., Tenn., April 11, 1831. He was converted and united with the Baptist church at Bluff Springs, and was baptized by Rev. Jas. Hurt, D.D., in 1850. In 1854 he united with the church at Trenton, Tenn. He united with the Third Baptist church of St. Louis, Mo., in 1870. He was elected trustee in 1871, and deacon in 1878. He is now president of the financial board of the church, composed of deacons and trustees; has been treasurer of the executive board of the General Association of the State. He is president of the Cotton Compress Company of St. Louis. By integrity, energy, and skill he has built up from small beginnings one of the largest establishments in the West. He is a man of admirable social, religious, and benevolent qualities. Mr. Senter has given thousands of dollars to our Baptist cause, and he is a pillar of strength in his church and in our denomination in the city and State.

Separate Baptists.—When George Whitefield preached in New England, as elsewhere, many were converted to God; and as in the State Congregational churches religion was in a very low condition, the new disciples were regarded as a strange element, except by those in them, ministers or laymen, who had been blessed with new hearts. These persons for a time were called Newlights; but, as their treatment by the old religious communities was cold and sometimes unfriendly, and as the truth was frequently neither loved nor preached in the churches of the "standing order," the Newlights established religious services of their own, and in process of time they organized churches, into which only regenerated members were received. These communities were first established about 1744, and they were pious Congregational churches, as distinguished from the formal legalized bodies of the State. Baptists and Pedobaptists were often found in the Separate churches. Isaac Backus and Shubal Stearns were ministers among them. This union, however, was not permanent. The Baptists did not care to see a child sprinkled in a church to which they belonged, and the Congregationalists were not happy when one of their

believing brethren was immersed. Open communion, instead of fostering charity, promoted discord, and ultimately either the Baptists or the Congregationalists withdrew from the church which they had formed and organized another on the basis of the truth as they held it. Mr. Stearns was ordained among the Separates; and after he had been immersed and ordained as a Baptist minister, impressed with what seemed to him the call of God to remove far to the West to perform a great work for his Master, he and a few of his members, in 1754, departed from Connecticut. He stopped on the way before he reached the home selected for him by the providence of God, Sandy Creek, Guilford Co., N. C., when, on Nov. 22, 1755, he and his companions formed a church of sixteen members. The first Separate church in Virginia was constituted in 1760, with Dutton Lane as its pastor. Daniel Marshall, Dutton Lane, and Col. Samuel Harriss enjoyed extraordinary success in their ministrations, converts came to Christ in throngs, churches were constituted, Associations were formed, the first of which was established among the Separates in North Carolina in 1758. In 1770 there were but two Separate churches in Virginia north of the James River, and about four south of it; in 1774 there were thirty south and twenty-four north of it that sent letters to the Association, and there were probably several others not yet identified with the Association. The ministers traveled extensively and preached everywhere. Messrs. Harriss and Read baptized 75 at one time on a preaching tour, and in one of their journeys they immersed 200. Sometimes the floor of the house where the meeting was held was covered with persons struck down with conviction of sin, and frequently the ministers were raised up at night to point weeping penitents to Jesus. A torrent of saving grace descended on Virginia, North Carolina, and other States through the labors of the Separate Baptists, which has never been exceeded in saving power in one section of country since the Saviour ascended into heaven. The Separate Baptists did not lay so much stress upon an educated ministry as their Regular brethren; they were unwilling for a time to be bound by any creed, and finally, only with explanations, accepted the Philadelphia Confession of Faith on Aug. 10, 1787, as one of the terms of a union with the Regular Baptists, consummated at that time, after which the Baptists of the Old Dominion were known as the United Baptist churches of Virginia. The Separate Baptists had some leaders who were strongly inclined to Arminianism, though generally they were sound on the doctrines of grace; and they were for a time regarded by their Regular brethren as somewhat loose, and lacking in order in their religious meetings. We heartily approve of the

old Calvinism of the Regular Baptists of Virginia, and as zealily commend the holy fervor and boundless zeal of their Separate brethren. United, they have planted churches all over Virginia, swept out of existence the union between Church and State, and secured through James Madison and George Washington the religious amendment to the United States Constitution. The Separate Baptists had for a time a distinct and vigorous existence in several other States besides Virginia, and wherever they were found they were the most aggressive and successful body of Christians ever known in our country. No effort or sacrifice stood in their way where souls were to be saved or Christ's truth honored. The Separate Baptists were divinely prepared agents, exactly suited to the people among whom they labored to accomplish a gigantic work for God and for the Baptist denomination in the Southern and Southwestern States of this country; and whatever may have been their deficiencies as compared to their Regular brethren of their own day, or to the Baptists of our times, they are worthy of grateful and everlasting remembrance by their present successors and by the Saviour's friends of every name.

Long since the chasm between them and the Regular Baptists has been bridged, and the two bodies everywhere are now one in name and in religious principles.

Settle, Judge Thomas, Sr.—For a series of years Judge Settle was the moderator of the Beulah Association. He was born in Rockingham Co., N. C., March 10, 1789. The law was his chosen profession, though he was a politician during a part of his life, having served in the United States Congress in 1817, and also in 1819, when he declined re-election. He was Speaker of the House of Commons of North Carolina in the sessions of 1826-27, and in 1832 was elected a judge of the Superior Court, which office he filled till his resignation in 1854. He died Aug. 7, 1858. His last official position was that of chairman of the court of his county. He was the father of Hon. Thos. Settle, at one time on the Supreme Court bench of North Carolina, and now United States district judge in Florida, and of Mrs. Gov. D. S. Reid.

Seventh-Day Baptists, The, are distinguished from the Regular Baptists mainly by their views of the Sabbath. They believe that the seventh day of the week was sanctified for the Sabbath in Paradise, and was designed for all mankind; that it forms a necessary part of the Ten Commandments, and is as immutable as they; that it was not changed by divine authority at the introduction of Christianity; that passages in the New Testament, speaking of the first day of the week, do not imply its substitution for the Sabbath, or its appointment as a day of worship; that early Christians con-

tinued to observe the seventh day as the Sabbath till the edicts of emperors and decrees of councils suppressed it; that, finally, "The seventh day of the week, and not the first, ought now to be observed as the Sabbath of the Lord our God." Notices of people holding these sentiments are found in the first six Christian centuries, also during the dark period intervening between the establishment of papal dominion and the dawning of the Reformation. In the seventh century, under Pope Gregory I., the Sabbath was much discussed, a class declaring "it was not lawful to do any manner of work on the Saturday, or the old Sabbath." In the eleventh century, under Gregory VII., the same was preached. In the twelfth century there existed a large community in Lombardy who kept the seventh day as the Sabbath. The Reformation introduced a new era. In the sixteenth century, Baptists who kept the seventh day were quite common in Germany. In the beginning of the seventeenth century they made their appearance in England, but did not begin to organize churches until 1650. Within fifty years from the latter date there were eleven Sabbatarian churches in England, and scattered Sabbath-keepers in many parts of the kingdom. Nine of the eleven churches have become extinct, one remaining in London and one at Walton, near Tewksbury. They enjoyed the ministry of distinguished Dissenters, as Francis Bamfield, founder of Cripplegate church in London; Edward Stennett, ancestor of the famous Stennett family; Joseph Stennett, author of the reply to Russen's "Fundamentals without a Foundation, or a True Picture of the Anabaptists;," Joseph Stennett, D.D., and Samuel Stennett, D.D., of the Little Wild Street Baptist church in London.

Seventh-Day Baptists made their appearance in America in the latter part of the seventeenth century. The first church was organized at Newport, R. I., in 1671. With this church for many years united the scattered Sabbatarians in Rhode Island and Connecticut, the pastors holding meetings in distant places. In 1708 a church was organized in Hopkinton, R. I.; in 1784, another in Waterford, Conn. There are now eight in Rhode Island and two in Connecticut. In New Jersey the first church was embodied at Piscataway in 1705; from this sprang the church at Shiloh in 1737. Now there are four churches in that State.

In New York there are thirty-three churches. The church at Berlin was gathered in 1780, and formed a branch in Stepentown, and then a church at Petersburg. Then followed the churches at Adams, and at Hounsfield, and Brookfield, in 1797. This last church gave rise to two others in the same town. Then there are churches in Verona, Watson, Preston, Otselie, Lincklaen, De Ruyter, and Truxton. One in New York City,

twelve in Allegany, Steuben, and Cattaraugus Counties, and several others in Western New York. Churches are now found over the South and West; 4 in Pennsylvania, 6 in West Virginia, 2 in Ohio, 7 in Wisconsin, 8 in Illinois, 2 in Iowa, 1 in Missouri, 1 in Kansas, 2 in Nebraska, 4 in Minnesota, and 1 in Dakota Territory. There are also 2 in England, previously named, 1 in Holland, and 1 in China, which report to the General Conference.

The Yearly Meeting in America was early established, which gave rise to the General Conference, held annually in September. In connection with this are held the Missionary, Tract, and Education Societies. In 1835 the churches organized into Associations; these are now the Eastern, Central, Western, Northwestern, and Southeastern. The Missionary Society was organized in 1843, operating at home and abroad. Its foreign mission is located at Shanghai, China, having a church, chapel, and dwelling-house. The foreign work is conducted by Rev. David H. Davis and wife and Miss E. A. Nelson, aided by two native preachers. The society has a charter from Rhode Island, and is located at Westerly. The Tract Society manages the denominational issues, and publishes the weekly paper, *The Sabbath Recorder*, with headquarters at Alfred Centre, N. Y. The Education Society is located at Alfred Centre, and largely aids the Alfred University at that place in carrying on its classical, mechanical, and theological instruction. *The Sabbath Recorder* was established in 1844. The denomination also publishes a Sabbath-school paper. Much of the substantial history of the churches and ministers may be found in the *Seventh-Day Baptist Memorial*,—a quarterly. The literature of the denomination is fairly represented in the volumes published by the Tract Society. In revival efforts the churches and ministers very heartily unite with the laborers of other evangelical denominations.

The following statistics are taken from the returns of 1879: Associations, 5; churches, 90; ordained ministers, 105; total membership, 8605.

The above, somewhat condensed, is from the pen of a leading member of the Seventh-Day Baptist denomination. The editor gives it as an expression of the opinions of these brethren, not as a declaration of his views.

Shadrach, Wm., D.D.—This name is a household word among the Baptists of Pennsylvania. If fidelity to truth, earnest convictions, impassioned eloquence, and active zeal through half a century entitle a clergyman to peculiar prominence among his brethren, such prominence must be awarded this veteran minister.

Dr. Shadrach is a fine specimen of the Welsh people, of whom there have been not a few highly

distinguished ministers in the State of Pennsylvania. He was born in Swansea, Glamorganshire, South Wales, Dec. 4, 1804, and came to America, landing at Pictou, Nova Scotia, when fifteen years of age. After spending some time in Baltimore, Md., he removed to Pennsylvania, and on the 22d of May, 1825, was baptized into the fellowship of the Two Lick Baptist church, Indiana Co., by Rev. Thomas E. Thomas. He received ordination Dec. 10, 1828, and became pastor of the Mount Pleasant Baptist church, Westmoreland Co. From this date to 1837 he served with much acceptance and signal success the churches of Mount Pleasant, Loyalhannah, Peters' Creek, and Alleghany City. In 1837 he settled with the New Market Street church (now Fourth) in Philadelphia.

After a service of more than three years he accepted the agency of the Pennsylvania Baptist State Convention (now the General Association), and labored with great success for three years. After a brief connection with the Grant Street church in Pittsburgh, he was called in 1844 to the Fifth Baptist church, Philadelphia, where he remained until 1847, resigning in order to devote himself to the work of assisting to found the university at Lewisburg. For six years he devoted himself with untiring energy and eminent success to this great undertaking. In 1853 he was chosen corresponding secretary of the American Baptist Publication Society, and continued in this service until July, 1860. In that year he received the honorary degree of Doctor of Divinity from Madison University. In 1840, and also in 1841 and 1846, he was elected moderator of the Philadelphia Baptist Association.

From 1860 to the present date Dr. Shadrach has led an active life as a pastor of several important churches, giving also portions of his time to the interests of the denomination at large in labor for the Publication Society and the university. In a serene old age he is still honored as the devoted pastor of the church in the county-town of Indiana, Pa. Long may the shades of night be deferred!

Shailer, Rev. Nathan Emery, son of Rev. Simon Shailer, a staunch, old-time representative Baptist minister, who left an excellent record in Haddam, Conn., where he died, was born in Haddam, June 17, 1803; studied in Bacon Academy, Colchester, and became a teacher; converted under the preaching of Rev. William Bentley; commenced mercantile life, but yielded to the ministry; studied theology at Hamilton, N. Y., under Dr. Kendrick, with the missionaries Haswell and Vinton as fellow-students; ordained in New Britain, Conn., in the autumn of 1829, and remained three years; in 1832 became pastor of the Baptist church in Chesterfield, which, with the church in Voluntown, he served three years. He then settled with

the church in Preston, where he had an unusually happy and prosperous pastorate of eight years; in 1844 was chosen State missionary by the Connecticut Baptist State Convention, which responsible position he filled with admirable tact, fidelity, and success for thirty years, visiting annually all parts of the State, and laboring with feeble churches and in destitute regions; held protracted meetings; organized churches; aided ministers; collected funds; and settled difficulties. He was unwearied in his devotion; genial and ready; an engaging preacher; mighty in prayer; wise in council; pure in doctrine and in life; kind to all, but firm as a rock for the truth; the co-laborer of Cook, Denison, Bailey, Steward, Ives, Swan, and Turnbull; full of honors and virtues as of years, he died July 10, 1879, aged seventy-six.

Shailer, William H., D.D., was born in Haddam, Conn., Nov. 20, 1807. Having enjoyed such



WILLIAM H. SHAILER, D.D.

advantages as could be secured in his native town for obtaining an education, he began to teach at the early age of seventeen. His desire was to fit himself eventually for the profession of law, but having become a hopeful Christian all his life-plans at once underwent a change. He was baptized into the fellowship of the church in Deep River, Conn., and soon after completed his preparatory studies at Hamilton. He then entered Madison University, and graduated in the class of 1835. While pursuing his studies at the Newton Theological Institution he was chosen principal of the Connecticut Literary Institution at Suffield. He commenced his labors

there in December, 1835, teaching during the week and preaching on the Sabbath. He was ordained as an evangelist at Deep River, Conn., Feb. 26, 1836. Having occupied the position to which he had been called in Suffield for nearly two years, he accepted an invitation to become pastor of the Baptist church in Brookline, Mass., and began his ministry there Sept. 1, 1837. For sixteen years and a half he continued pastor of that church, though frequently invited and urged to accept other and seemingly more important positions. During that period he was connected with various denominational organizations,—was ten years secretary of the Massachusetts Baptist Convention, thirteen years recording secretary of the American Baptist Missionary Union, nearly eight years a member of the Executive Committee of the Union, and was connected with the boards of several other denominational institutions, attending their meetings with great regularity.

In March, 1854, Dr. Shailer became pastor of the First Baptist church in Portland, Me., a position to which he had been invited twelve years before. In 1858 he became the proprietor and editor of *Zion's Advocate*, of which paper he was the publisher for more than fifteen years, in addition to his pastoral labors. His connection with the church in Portland continued for the unusually long period of twenty-three and a half years. He resigned his pastorate in 1877, his resignation taking effect August 1 of that year. It thus appears that Dr. Shailer has had but two settlements during forty consecutive years.

Dr. Shailer was a trustee of the Newton Theological Institution from 1848, and of Colby University from 1855. The honorary degree of Doctor of Divinity was conferred upon him by Madison University in 1853.

He resided in Portland, active in various ways in promoting the cause of Christ and the interests of the denomination to which he was so long attached, and enjoyed the respect and confidence of his brethren and friends until his death, which occurred Feb. 23, 1881.

Shallenberger, Aaron T., M.D., eldest son of Abram Shallenberger, was born at Mount Pleasant, Westmoreland Co., Pa., Feb. 20, 1825, and was baptized into the fellowship of the Baptist church in 1842; studied medicine in the office of W. C. Reiter, M.D., of Mount Pleasant, and graduated at Jefferson Medical College, Philadelphia, March 20, 1846; married Miss Mary Bonbright, of Youngstown, Pa., Sept. 1, 1846; removed to Rochester, Pa., Jan. 7, 1847, where he has since resided in the practice of his profession. He is a member of the Baptist church at Rochester and president of its board of trustees. He has been prominent in the local and educational interests of the county, a constant reader of general and pro-

fessional literature, and especially interested in scientific investigations and discoveries.

Shallenberger, Deacon Abram, was born in 1797, of Swiss ancestry. He was baptized in early manhood into the fellowship of the Baptist Church. He married Rachel Newmyer, and settled in Mount Pleasant, Pa., where he carried on an extensive business for many years; was a constituent member of the Mount Pleasant Baptist church, and was elected its first deacon in November, 1828, which office he filled until he removed to Beaver County in 1856. He passed away very suddenly in December, 1868, dropping dead while walking home from church at New Brighton, Pa., where he had greatly enjoyed a communion service.

Deacon Shallenberger was a man of great natural endowment, force of character, and information. He found time for much study and general reading. He was, indeed, mighty in the Scriptures, and had a reason for the faith that was in him. He was a terse and vigorous writer, contributing occasionally to the religious weeklies. He was active in every good work, a shining light in the church, a tender and affectionate husband and father, universally esteemed for the purity and probity of his character. He died in the triumph of the Christian's hope.

His wife, a noble Christian woman, survived him a year and a half, then fell asleep in Jesus. Twelve children were born to these parents, eight of whom are still living, all married, teaching their children the religion of Jesus.

Shallenberger, Hon. William S., was born at Mount Pleasant, Westmoreland Co., Pa., Nov. 24, 1839; received his education at the university at Lewisburg; was baptized into the fellowship of the Mount Pleasant Baptist church in 1857; enlisted, in August, 1862, in the 140th Regiment Pa. Vols., in which he was afterwards appointed adjutant; was wounded slightly at Chancellorsville, and severely at Gettysburg and at the Wilderness; was discharged from the service on account of wounds.

Since the war he has been active in business pursuits. He is a deacon of the church at Rochester. He was the first president of the Beaver County Sunday-School Institute. He has been moderator of the Pittsburgh Association for the years 1877 and 1878, and he gained signal reputation for his judicious rulings. He was elected to the Forty-fifth Congress in 1876, at the early age of thirty-seven, from the twenty-fourth district of Pennsylvania, and re-elected to the Forty-sixth Congress in 1878.

He married Josephine, daughter of Gen. Thos. J. Power, of Rochester, in 1864.

A Washington journal represents him as possessing "a reputation for personal integrity that

has secured for him the esteem and confidence of his peers, and has given him an influence with the various departments of the government that has made him one of the most useful members of the



HON. WILLIAM S. SHALLENBERGER.

House of Representatives. There is not, we venture the remark, a more industrious or painstaking man in Congress at this time than Mr. Shallenberger, a more obliging representative, or a more upright Christian gentleman."

Shanafelt, Rev. A. H., passed from labor to the refreshing blessedness and the unbroken rest of heaven in 1875. Mr. Shanafelt was a native of Pennsylvania, and he died when about forty years of age. He had a vigorous constitution, and looked as if designed by the Creator for a long and arduous life.

He was called by the Spirit into the kingdom of grace and peace in early life, and united with the Methodist Church; but he soon learned the truth more perfectly about free-will and the ordinance of baptism, and he was immersed on a profession of his faith. He was a graduate of Lewisburg University. After laboring in the interior of Pennsylvania, he settled in Chester in 1867, where his efforts were sanctioned by the divine Spirit, and where the laborer was tenderly loved. Few men enjoyed in a greater measure the confidence of his brethren, and few men so richly deserved it.

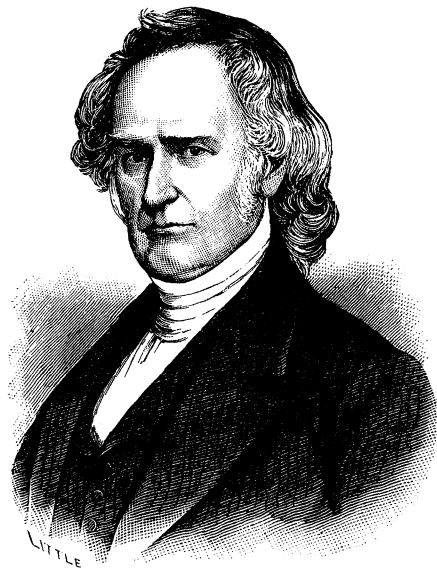
Shannon, Rev. James, a distinguished scholar, a graduate of Belfast College, Ireland, who came to Sunbury, Ga., to assist Dr. McWhirr in the academy. He became a candidate for the ministry

among the Presbyterians, and for a trial thesis was given the subject, "Did John's baptism belong to the Jewish or Christian dispensation?" His examination of the subject of baptism led to his becoming a Baptist, and he was baptized by Rev. C. O. Sereven, D.D., in 1822 or 1823. He became the successor of the elder Brantly, as pastor of the Augusta church, in May, 1826, and his pastorate extended through three and a half years, his acceptance of the professorship of Ancient Languages in the State University, at Athens, causing his resignation. During his pastorate—in the year 1827—there was a powerful revival in the church at Augusta, and Mr. Shannon baptized many, who became faithful and useful church members. While at Athens, he was instrumental in the organization of the Baptist church in that city, on the 31st of January, 1830, and was elected pastor on the 20th of March following. This relation existed until 1835, when he removed to Missouri, and became president of William Jewell College in 1844 or 1845. He died about 1853. He was a man of great zeal, an unblemished reputation, and fine scholarship; but he became somewhat erratic before his death, and joined the "Campbellites."

Shans, Mission to the.—The Shans, with their kindred races, are spread over a large territory of Burmah, and are found in great numbers in Siam, Cochin China, Assam, and the adjacent countries. As far back as 1836 they were supposed to be ten times as numerous as the Burmese. Their general character is regarded as much superior to that of the Burmans. In religion they are supposed to be Buddhists. The spiritual wants of this widely scattered people attracted the attention of the friends of missions in this country more than forty years since, but comparatively little was done to save them until 1859. Rev. M. H. Bixby, who had been a missionary among the Burmans and Talings, was appointed to the new field of labor among the Shans. The most encouraging indications met Mr. Bixby from the very outset of his work. Having made Toungoo his headquarters, he commenced to preach and make himself better acquainted with the language, and many inquirers came to him to learn of Jesus. The first highly raised expectations were not met. Various causes conspired to hinder the progress of the work. In 1863 the prospect seemed more encouraging. Conversions occurred, and the belief was strengthened that the blessing of heaven would largely rest on the labors of the missionaries. On Sunday, the 22d of May, 1864, Mr. Bixby baptized fifty-five converts in a deep gorge between two mountains, on the sides of which were two villages of the Shans. At the end of four years' work he reports one hundred baptisms and the formation of three churches. The constant labor of so many years at last so undermined the

health of Mr. Bixby that he returned to the United States in the summer of 1868, and the care of the mission devolved on Rev. Mr. Cushing, who was joined by Rev. E. D. Kelley in the spring of 1872. Mr. and Mrs. Cushing returned to their native country in 1875. During the absence of Mr. Cushing the mission to the Shans was put in charge of Rev. Mr. Eveleth. On his return, in the latter part of 1877, Mr. Cushing established a new station in Upper Burmah, at Bhamo, where he could come in contact with many of the Shans. He was hopeful of good results from his labors.

Sharp, Daniel, D.D., was an Englishman by birth, the place of his nativity being Huddersfield,



DANIEL SHARP, D.D.

in the county of York. He was born Dec. 25, 1783. From his pious parents he received a religious education, and always spoke of them in terms of the highest affection. Having become a hopeful Christian, he joined a Congregational church, but a change in his sentiments having taken place as to the proper mode and subjects of baptism, he united with a Baptist church. Turning his attention to mercantile pursuits, he was sent to this country as the business agent of a large firm in Yorkshire. On reaching New York, in the autumn of 1805, he identified himself at once with the church under the pastoral charge of Rev. John Williams. In the social meetings of the church he developed such gifts at public speaking, and showed such a love for the work to which he devoted the energies of his life, that it was the conviction of his brethren that he ought to prepare for the Chris-

tian ministry. After deliberating prayerfully over the matter, he decided to obey what seemed to be a call from the Master, and without delay put himself under the careful training of the Rev. William Staughton, D.D., of Philadelphia, and received ordination May 17, 1809, as pastor of the Baptist church in Newark, N. J. For nearly three years he occupied this position, when he was invited to take the pastoral charge of the Charles Street church in Boston. The services of his recognition took place April 29, 1812.

The great executive talents of Dr. Sharp found a larger development and a wider sphere within which to exercise themselves when he was thus transferred to the metropolis of New England. Dr. Baldwin and others of kindred spirit were laying the foundation and enlarging the usefulness of organizations which have since become a power for great good in the denomination. He interested himself in these various organizations. For a number of years he was one of the editors of the *American Baptist Magazine*. The intelligence that Rev. Messrs. Judson and Rice had become Baptists and had thrown themselves on the sympathy and aid of the churches stirred all the generous impulses of his susceptible nature, and he was among the foremost and the most earnest of his brethren to respond to the call made upon the benevolence of the denomination. In April, 1814, the General Convention of the Baptist denomination in the United States was formed. Almost from the outset he was one of its officers, and for many years president of its acting board. Upon the formation of the American Baptist Missionary Union he was chosen its first president, a distinction which showed in what estimation he was held by his brethren.

Dr. Sharp was a warm friend of every movement which looked to the education of the ministry. With others he took the incipient steps which resulted in the formation of the Northern Baptist Education Society. The Newton Theological Institution found in him a staunch supporter. For eighteen years he was the president of its board of trustees. His long pastorate of the Charles Street church, extending from April, 1812, to June, 1853, made him so well known in Boston that his straight, commanding form and dignified bearing were held in remembrance by citizens of all classes and denominations long after he had passed away.

Dr. Sharp was eminently conservative in his tastes and habits. His long experience and wide observation made him suspicious of the permanent results of those spasmodic religious movements which stir whole communities from their profoundest depths. He was a believer in the worth of steady, every-day work, and he thought more of harmoniously developed, well-rounded Christians than of those whose zeal so often outruns a wise

discretion. In the city of his adoption he was known and respected as few clergymen of any denomination were in his day. Brown University honored him by making him a Fellow of her corporation, and in 1811 by conferring upon him the honorary degree of Master of Arts, and in 1828 that of Doctor of Divinity. He was one of not more than eight or ten Baptist ministers in the country who have received this latter degree from Harvard University, which conferred it upon him in 1843, at a time when he was a member of its board of overseers. He left behind him a stainless Christian reputation and an honored memory as a minister of that gospel which he preached for more than forty years.

Shaver, David, D.D., late editor of the *Christian Index*, and for years editor of the *Religious*



DAVID SHAVER, D.D.

Herald, of Richmond, Va., was born in Abingdon, Va., of Presbyterian parents, in November, 1820. He professed religion early in life, but was not permitted to unite with a church. At sixteen he joined the Methodist Protestant Church, and was licensed to preach, and entered the itinerant ministry when nearly twenty, in connection with the Virginia Annual Conference. Previous to that time he had read theology one year; subsequently he devoted three years to the study of theology, suspending the active discharge of ministerial functions for the purpose.

In November, 1844, he adopted Baptist sentiments openly, after mature investigation, and was baptized at Lynchburg by Rev. James C. Clopton,

and was ordained to the ministry of the Baptist denomination. In June, 1845, he became pastor of the Lynchburg Baptist church, where he remained until called to succeed Dr. Jas. B. Taylor as pastor of the Grace Street church, Richmond, Va., in October, 1846. At the end of two years, on account of throat disease, he was compelled to accept an agency for the Domestic Mission Board of the Southern Baptist Convention. Again entering the ministry, he served the Baptist church at Hampton, Va., from 1853 to 1857, when he became editor of the *Religious Herald*, which he held until the surrender of Richmond. In 1867 he went to Atlanta, Ga., to assume the editorship of the *Christian Index*, from which position he retired in 1874. He then took charge of the Third Baptist church in Augusta. In 1878 he was elected professor in the colored theological seminary, now in Atlanta, which position he still holds. This institution is maintained by the American Baptist Home Mission Society, and was removed from Augusta to Atlanta in 1879.

Dr. Shaver is one of the finest scholars in the South, and possesses a mind of extraordinary acuteness. As a sermonizer he perhaps has no superior, and his acquaintance with the whole range of theological investigation renders him perfectly at home on any subject, and entitles his opinions to the highest respect. He is a most polished writer and an excellent editor. Of unquestionable piety and surpassing abilities, he would be fitted to adorn any ministerial position were it not for the failure of his voice, by which his usefulness as a public speaker is impaired.

Shaw, Benjamin F., D.D., was born in Gorham, Me., Oct. 26, 1815. He fitted for college at the academy in Yarmouth, Me., and pursued his collegiate studies at Waterville and Dartmouth Colleges, graduating from the latter in the class of 1837. He spent one year at the Newton Theological Institution. His ordination occurred March 16, 1843. He has been pastor of the churches in China, Thomaston, and Waterville, Me. The state of his health has obliged him during his life to retire altogether at times from ministerial work and devote himself to more active pursuits. In different sections of his native State he has performed missionary labor among feeble churches, and been successful in promoting revivals of religion. Colby University, of which he is a trustee, conferred on him the degree of Doctor of Divinity in 1872.

Shaw, Rev. J. F., editor of the *Baptist Index*, published at Texarkana, Ark., was born in Georgia in 1845; was ordained in Alabama in 1866; after filling important positions in North Alabama came to Arkansas and founded the Arkadelphia Baptist High School, and supplied the church in that place two years; in 1879 traveled as State evangelist; in 1880 began the publication of the *Baptist Index*.

Shaw, Rev. John, was born in Scotland in 1796, and converted there in 1812; emigrated to Prince Edward Island in 1819, and was baptized there by Rev. T. S. Harding in 1832; ordained at Three Rivers, Oct. 14, 1832. Mr. Shaw evangelized much, and with great success, particularly in Cape Breton Island. He died June 4, 1879.

Shaw University.—This school had its origin in the formation of a theological class of freedmen in the old Guion Hotel, now the National Hotel, in the city of Raleigh, N. C., Dec. 1, 1865, and taught by Rev. H. M. Tupper, of Massachusetts, in the employ of the American Baptist Home Mission Society of New York. The following year it was removed to a large wooden building, corner of Blount and Cabanas Streets, where it continued as the Raleigh Institute till 1870. Some 2000 men, women, and children were enrolled on the books of the institute from its commencement. In 1870 the Barringer property was bought for \$15,000. In 1872 the Shaw building was finished and furnished, at a cost of \$15,000, and in 1874 the Esty building, a school for girls, was completed, at a cost of \$25,000. Mr. Shaw, of Wales, Mass., from whom the school is named, has been one of its largest benefactors, having given \$8000 towards the original purchase, and the erection of the Shaw building. Towards the erection of the Esty building the J. Esty Company, of Brattleboro', Vt., gave \$8000; George M. Morse, of Putnam, Conn., gave \$2000; \$5000 were raised by the North Carolina Jubilee Singers, and various persons in the North gave smaller sums. About \$3000 a year have been spent in the erection and furnishing of buildings since 1870, from money saved out of the receipts of the school. From 1870 to 1874 about 600 pupils attended, and the school was known as the Shaw Institute. In 1875 the school was incorporated as the Shaw University. In 1879 the university hall was completed, at a cost of about \$6000, all the money, except \$650, having been saved from tuition and the boarding department. The number of pupils enrolled from 1875 to 1880 is 900.

At a recent meeting of the board of trustees a separate theological course was established for advanced students, also a medical department, which will go into effect Nov. 1, 1881. Funds to erect a medical dormitory, and also a necessary medical building, have recently been received, and this department will be known as the Leonard Medical School, named in honor of the largest donors, the Leonard family, of which family Mrs. Tupper, the wife of the president, is a member.

The students pay annually, for board and tuition, about \$6000 in cash and \$2000 in work.

The school has five departments,—normal, scientific, collegiate, theological, and medical.

It will be seen that the property has cost more

than \$70,000, and that great good has been done, and will be accomplished, by its establishment, and it is proper to say, that while much credit is due to the friends who have so generously aided it, its success is still more largely due to the energy, business talents, faith, and perseverance of Rev. H. M. Tupper, the founder and president of the university.

The students in 1880, of both sexes, numbered 277; these were under the care of fifteen instructors.

Sheardown, Rev. Thomas Simpson, was born Nov. 4, 1791, in the County of Lincoln, England; baptized in the fall of 1812, settled in the United States, October, 1820, and was ordained in December, 1828.

The field occupied by this eminent servant of Christ was in Northern Pennsylvania and Southern New York. Almost his entire ministry was spent on horseback, gathering churches in new settlements. Necessarily such a field, in its roughness and great privations, involved much self-denial. But rewards follow great sacrifices, and are correspondingly great. Revival succeeded revival. Churches were organized, and others built up. The number baptized by his own hands exceeded 1400, while many others, converted under his labors, received baptism at the hands of pastors in whose churches he labored as an evangelist. With the single exception of the Troy church, in Bradford Co., Pa., he never settled over a church formed by other men's labors. His public life covered more than half a century, and, to the very last of his long career, both old and young were deeply attached to him, and even venerated him. His name had become a household word in the entire field he occupied, and Father Sheardown's advice almost became a law.

The writer well remembers the earliest and the latest impressions made upon his own mind in listening to his earnest and glowing utterances. Traveling from Hamilton Seminary, N. Y., into Pennsylvania, during a vacation, he reached the waters of Crooked Creek, in Tioga Co., Pa. Dusty, footsore, and discouraged beyond measure, he halted at a country house, where a crowd had assembled in the afternoon of a very hot day. Father Sheardown was preaching. The theme of his sermon was the familiar words, "Christ is all and in all." Never can he forget the glow of his countenance as he held spellbound his rustic congregation. Every eye seemed suffused with tears. The writer forgot dust, heat, soreness of feet, and discouragements in the entrancing picture he drew of the moral worth of Christ; and each man's need of such a Christ. Years after, on his dying bed, he said to him, "Do you recollect the sermon you preached on Crooked Creek when the writer was but a boy?" He re-

ferred him to the text. "No; not the sermon," he replied, "but the theme. Why, that supported me long before. It has ever since, and never more than now, while on this bed, a mere wreck on the shore of time. 'Christ *is all!*' Preach it, brother!" In such a spirit lived and died this man of power with God, and this prince among preachers. Let the pulpits continue the blessed theme, "Christ is all and in all."

Shedden, Capt. James, whose memory is dear to the Baptists of Western Pennsylvania, was born in the County of Derry, Ireland, April 27, 1833. He belonged to a Scotch-Irish family which for generations had held high positions in the British army. His father having removed to this country, died when James was yet young, thus throwing him upon his own resources. His early years were spent in the unsettled life of a riverman, and yet amid the busy scenes of steam and gunboat service the teachings of a pious mother were not forgotten. In later and more settled life these instructions resulted in his conversion. In the year 1873 he was baptized, and entered into fellowship with the First Baptist church of Sharpsburg, Alleghany Co., Pa.

His life knew no idleness. At his death he held various offices,—deacon, trustee, church clerk, treasurer, and superintendent of the Sabbath-school. In the Association he also held the office of treasurer and assistant clerk. At the same time he was honored in being vice-president and a director of the Pittsburgh Baptist Social Union. His fellow-citizens also honored him by his election as a school director, and by constituting him Burgess of Etna Borough. Capt. Shedden died suddenly Aug. 23, 1878. His prayer has been answered, that when it should please the Lord to take him into rest the community might be all the better for his having lived among them.

Sheffield, Rev. Charles Smith, was born at Jewett City, New London Co., Conn., Oct. 13, 1833. He was baptized into the fellowship of the Butternuts Baptist church, Gilbertsville, Otsego Co., N. Y., April 24, 1853; prepared for college at Gilbertsville Academy and Collegiate Institute; entered the Freshman class of the University of Rochester, Sept. 10, 1856, and graduated July 11, 1860; entered Rochester Theological Seminary, Sept. 13, 1860, and graduated July 2, 1863; received a unanimous call from the church at Newfane, Niagara Co., N. Y., and was ordained at Newfane, Oct. 1, 1863, Rev. E. G. Robinson, D.D., LL.D., preaching the sermon. December, 1866, resigned the pastorate at Newfane, on account of throat disease, and in the following spring became teacher of natural sciences in Buffalo Central School, where he taught about four and a half years. In August, 1871, removed to Kansas City, where he taught,

with an interval of one year, for a period of seven years, most of the time as principal of the Kansas City High School. On July 1, 1878, he became superintendent of public schools at Atchison, Kansas, and served in that capacity for two years. In August, 1880, became president of Pierce City Baptist College, of Pierce City, Mo. Since resigning the pastorate he has preached occasionally for various churches, acting as pastor of the Pleasant Grove Baptist church from January, 1874, for one year, and supplying the Ottawa Baptist church for some months.

Sheldon, Clisson P., D.D., was born in Bernardstown, Mass., May 9, 1813; pursued academic studies at Hamilton, N. Y., until compelled by diseased eyes to discontinue; ordained pastor at Whitesborough, Oct. 21, 1836, where he remained seven years. He then re-entered Madison University, where he graduated in 1846. During the year 1845 he served as pastor of the First church, Hamilton, N. Y. Upon his graduation he settled with the Niagara Square church, Buffalo, which he served until, in 1854, he became a second time pastor in Hamilton. In 1856 he accepted a call to the Fifth Street church, Troy, N. Y., which church he served nearly twenty years, during which it grew in numbers and influence until it has become a leading church in the State. Nov. 1, 1875, at the request of the American Baptist Home Mission Society, he closed his pastorate at Troy and became district secretary of the society for New York and Northern New Jersey.

His life has been that of a preacher and pastor. He has written, however, a number of excellent articles for newspapers and reviews, among them an "Historical Sketch of the Baptist Missionary Convention of the State of New York." He has frequently served the State Convention as corresponding secretary, as a member of its board, and as president. He has baptized 762 persons. He is a hard worker at whatever he undertakes, and a man of fine judgment. He is eminently qualified for the important office he now fills. He still resides at Troy, and is honored as one of its most worthy citizens.

Sheldon, D. Henry, was born in Union Village, Washington Co., N. Y., in March, 1830. At the age of fourteen he was baptized into the fellowship of the Prattsburg Baptist church of that place, Dr. Isaac Wescott being the pastor. In the beginning of his course of study he was prepared at Rochester for West Point, but that purpose having been changed, he removed to Racine, Wis., in 1849, where he went into business. Still having his mind upon study, he returned to Rochester in 1854, and entering the Sophomore class in the university, graduated in 1857. Having chosen a business career, he went first to St. Louis, where

he was engaged in successful pursuits of that nature until 1861. At that date he removed to Chicago, which has since been his home. Mr. Shelton was one of the first to enlist in the work of founding a theological seminary at Chicago, was one of the earliest chosen on the board of trustees, and during the whole history of the institution has been one of its influential, generous, and judicious friends. His donations in money have amounted to \$10,000; besides which he gave \$20,000 more in property. In other relations Mr. Shelton has been known during his residence in Chicago as a devout Christian and the zealous friend of every good cause.

Shelton College is located at St. Albans, in Kanawha Co., W. Va., on the Chesapeake and Ohio Railroad. Steps preliminary to its establishment were taken by the Teays' Valley and Guyandotte Associations in 1871. It was first called Coalsmouth High School. Rev. J. C. Rice was the first president, and Rev. B. Cade the first financial agent. Rev. P. B. Reynolds was elected principal of the school in 1872. A building for the institution was begun in 1873, and the first regular session of the school commenced Oct. 1, 1875. An effort was made in 1876 to raise an endowment of \$50,000, and Rev. W. P. Walker acted as agent, but owing to the stringency of the times and other causes the effort had to be abandoned after securing \$4000 or \$5000.

In consideration of gifts by Mr. T. M. Shelton, amounting to about \$10,000, the name was changed to Shelton College. The institution owns property worth from \$15,000 to \$20,000, and after a hard struggle of ten years is nearly out of debt, and ready to begin the work for which it was established.

The course of instruction in the college comprises mathematics, modern and ancient languages, and sciences. Each department is a distinct, complete school in itself, under a competent head, with necessary assistants. There is also a practical Biblical course for the special benefit of theological students. A number of very useful young preachers have been educated at this school.

Shelton, William, D.D., son of James and Nancy Shelton, was born in Smith Co., Tenn., July 4, 1824. In his youth he attended the common schools of the country, in the vicinity of his home, until he acquired the rudiments of a common-school education. In the fourteenth year of his age he entered a high school, then taught at Big Spring, Wilson Co., Tenn., where he commenced the study of Latin, Greek, and mathematics.

In his seventeenth year he entered the Junior class of the University of Nashville. While a student in that institution he made a profession of religion, and joined the First Baptist church of

Nashville, and was baptized by Rev. R. B. C. Howell, D.D., then pastor of the church, and was soon afterwards licensed to preach. In 1843 he graduated from the University of Nashville, in his nineteenth year. He next became a student, in 1844, in the theological department of Madison University, N. Y., from which he graduated in 1846.

Immediately after his graduation he was called to the pastoral care of the Baptist church in Clarksville, Tenn. Having accepted the call, he was ordained to the work of the gospel ministry; the Presbytery consisting of Rev. R. B. C. Howell, D.D., Rev. Samuel Baker, D.D., Rev. Reuben Ross, Rev. Robert Williams, and Rev. R. W. Nixon.

In 1850 he resigned the care of the church in Clarksville, and accepted the professorship of Greek and Theology in Union University, Murfreesborough, Tenn.

In 1851 he accepted the pastorate of the Baptist church in that place, performing the double work of pastor and teacher. He continued in these positions till 1855, when he was offered the presidency of Brownsville Female College, and was called to the pastorate of the Baptist church in that place. Having accepted these offices he removed, and entered upon his work. Under his pastoral care the church was greatly enlarged and strengthened, and under his administration the college grew to be one of the largest and most flourishing schools of the South up to the civil war.

Immediately after the close of the war he was elected president of West Tennessee College, Jackson, Tenn. Having accepted the position, he removed with his family to that city. He succeeded during the four following years in building up that institution to a high degree of efficiency and success. In 1869 he resigned the presidency of West Tennessee College. In 1873 he became financial agent and Professor-elect of Moral and Intellectual Philosophy in the University of Nashville.

At the organization of the Southwestern Baptist University, in 1876, he was elected its first president.

In 1878 he was elected president of Ewing College, Ill., and has succeeded in imparting to it a high degree of prosperity. His home is still near Nashville, Tenn., six miles from the city.

Dr. Shelton is regarded as a fine educator, and a good and useful preacher, as was demonstrated in his pastorate at Brownsville, Tenn., when large accessions were made to the church. At one protracted meeting, in which the writer assisted, between sixty and seventy were added. His son, Wm. Shelton, Jr., has entered upon the ministry, and bids fair to make a useful preacher.

Shepard, Rev. Samuel, M.D., was born in Salisbury, Mass., June 22, 1739. He studied medicine, and practised his profession at Brentwood, N. H., and rose to distinction as a physician. The perusal of "Norcott on Baptism" led to a change of sentiments, and he left the Congregational Church and connected himself with the Baptists. Rev. Hezekiah Smith, of Haverhill, baptized him in June, 1770, and, soon after his public profession of faith in Christ, he began to preach. Within a year three small churches were formed in three different but neighboring towns, and he was invited to take the pastoral oversight of them. The number of members in the three churches was small. Dr. Shepard accepted the invitation, and was ordained at Stratham, N. H., Sept. 25, 1771. Blessed with a good physical constitution, and more than ordinary intellectual ability, he was able to accomplish a large amount of ministerial work, and was instrumental in advancing the interests of religion over a wide extent of country. In the double office of minister and physician, he came in contact with a large number of families, and, literally, looked after the cure of both soul and body. As illustrating the character of his work, and the success which followed his labors, we quote an extract found in Sprague's "Annals," from a letter written by Dr. Shepard to Rev. Isaac Backus in 1781:

"Some hundreds of souls are hopefully converted in the counties of Rockingham, Strafford, and Grafton, in New Hampshire, within a year past. In the last journey I made before my beloved wife was taken from me, I baptized seventy-two men, women, and some that may properly be called children, who confessed with their mouths the salvation God had wrought in their hearts to good satisfaction. I baptized forty-three in the town of Meredith in one day, and such a solemn weeping of the multitude on the shore I never before saw. The ordinance of baptism appeared to carry universal conviction through them, even to a man." He then goes on to describe the great blessing which had followed the outpouring of the Spirit in different towns in New Hampshire, and the glorious results in the formation of seven Baptist churches within a period of about one year, and closes by saying, "There appears to be a general increase of the Baptist principles through all the eastern parts of New England."

Dr. Shepard was a man of rare executive ability, and adopted a plan with reference to churches gathered in a sparsely settled country worthy of imitation in sections similarly situated. His own home was where he commenced his professional life as a physician,—Brentwood. Of the Baptist church in this place he was the pastor, and had the oversight of several other churches which were branches

of the Brentwood church. In the best sense of the word he was a bishop without Episcopal consecration. We are told that "in his active days he was accustomed to visit all these churches, making a circuit of about two hundred miles; and they all looked up to him with grateful and reverential regard."

Dr. Shepard was the author of several works, which had considerable circulation at the time of their publication. These were "A Scriptural Inquiry respecting the Ordinance of Water Baptism," "A Reply to Several Answers in Defense of this Inquiry," "A Scriptural Inquiry concerning what the Friends or Quakers call Spiritual Baptism, being an Answer to a Work published by Moses Brown, of Providence, R. I.," "The Principle of Universal Salvation examined and tried by the Law and the Testimony," "An Examination of Elias Smith's two Pamphlets, respecting Original Sin, the Death Adam was to die the Day he eat of the Forbidden Fruit, and the Final Annihilation of the Wicked."

In Sprague's "Annals" we find one or two incidents which are worth preserving, as illustrative of the character of the subject of this sketch: "He was a man of extraordinary presence, and could almost by a look exert great power over other minds. On one occasion he was called to visit a suffering woman, a member of his church, whose husband, wealthy but penurious, did not allow his family necessary comforts. After calling for different things, and being told there were none in the house, Dr. Shepard rose upon his feet, indignantly stamped upon the floor, and said, "Mr. —, do you go at once and tackle your horse, and purchase the articles, and a tea-kettle." The man started as if electrified with terror, and obeyed the command, to the great comfort of his sick wife.

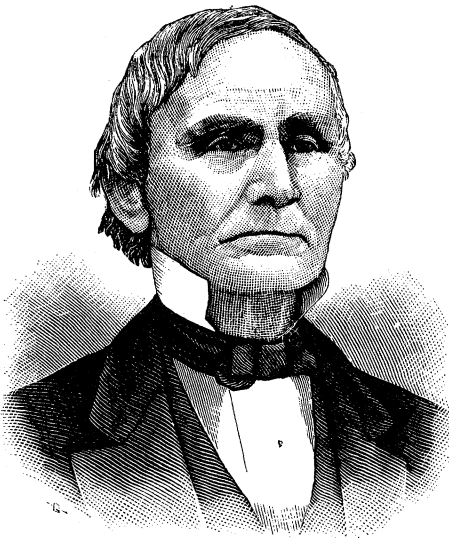
No man in the history of the Baptist denomination in New Hampshire stands out more prominently to our view than Dr. Shepard. His death occurred at Brentwood, Nov. 4, 1815.

Sheppard, Rev. Joseph, was born in Greenwich, N. J., Jan. 9, 1786. He was the son of a respectable farmer. At the age of eighteen he attended Dr. Staughton's school at Burlington. He united with the Burlington church May 1, 1804, was licensed to preach May 4, 1805, and, after studying a little longer with Dr. Staughton, he entered the University of Pennsylvania, where he graduated in 1808. He was ordained pastor at Salem, N. J., April 19, 1809, by Wm. Staughton, D.D., Wm. Rogers, D.D., and Rev. Henry Smalley. He labored hard and successfully there for more than twenty years, baptizing many. In 1829 he became pastor at Mount Holly; he also supplied Marlton every third Sabbath, and taught a private school. Six years of this work wore upon his

health, and he was obliged to give up the pastorate, but he supplied churches as his strength permitted, and engaged in evangelistic labor. On Dec. 9, 1838, he preached at Pemberton three times, and walked several miles visiting the sick. On Tuesday he reached his home, and was taken with apoplexy, from which he died on Thursday. Preaching was his delight, and he was very fond of instructing youth. He was faithful, kind, and beloved.

Shermer, Rev. Henry B., was a native of Philadelphia, Pa., who graduated at Madison University in 1850, and from Rochester Theological Seminary in 1852. He went as a missionary to the Bassa tribe in Africa in 1852, but fell a victim to the African fever, and was obliged to return to this country in 1854. Though in broken health, he served the church at Newton, N. J., for four years, and at Schooley's Mountain, N. J., for five years. He died in triumph there on March 22, 1869.

Sherwood, Adiel, D.D., a most distinguished minister and educator, a man of remarkable piety,



ADIEL SHERWOOD, D.D.

zeal, humility, and learning, was born at Fort Edward, N. Y., Oct. 3, 1791. He died at St. Louis, Mo., Aug. 18, 1879, when he had nearly completed his eighty-eighth year. His father was a member of the New York Legislature, a Revolutionary soldier, and a personal friend of Gen. Washington, whom he had the pleasure of entertaining twice after independence was secured.

Adiel Sherwood studied three years in Middlebury College, and then, after an honorable dismissal,

entered Union College, Schenectady, in 1816, and was graduated in 1817. The following fall he entered Andover Theological Seminary, remaining one year. He then went to Georgia for his health, where he resided for many years, taking his place side by side with Abram Marshall, Jesse Mercer, Henry Holcombe, William T. Brantly, Sr., Gov. Rabun, Charles J. Jenkins, Gov. Lumpkin, Thomas Stocks, B. M. Sanders, and a host of others who built up the Baptist denomination in that State and gave it tone and direction. Entering at once upon evangelistic labors, he became one of the foremost workers in the State. In 1820 he, through the clerk, offered a resolution which led to the formation of the Georgia Baptist Convention in 1822. In 1823 he attended the Triennial Convention, in Washington City, and introduced a resolution urging all the States to form Conventions, which was accomplished in a few years. He was, also, one of the founders of the American and Foreign Bible Society.

His pastorates in Georgia were many, his first being that of Bethlehem, near Lexington. It was at the request of the Bethlehem church that he was ordained in March, 1820, at Bethesda, Greene Co., Mercer, Reeves, Roberts, and Matthews forming the Presbytery. Afterwards, during a period of many years, extending to 1865, most of which time was spent in Georgia, he was the pastor of many churches in the State, a mere list only of which can be given: Freeman's Creek, Clarke Co.; Greensborough from May 1821 to 1832 or 1833, which church he and Jesse Mercer organized; New Hope, Greene Co.; Eatonton from 1827 to 1837; Milledgeville, 1827 to 1834; Macon, 1829; Monticello, 1829; Indian Creek, 1831-33; Penfield, 1839; Bethesda, Griffin, Greenville, and others.

In 1827 he took charge of the academy in Eatonton, Ga., becoming pastor of the Baptist church also; and in that year a most memorable revival commenced at Eatonton, spread all over the State, and resulted in the conversion and baptism of many thousands, during the two years it lasted. The numbers may be surmised when it is stated, in his own records, that 16,000 persons were baptized in three Associations only. His labors may be computed when it is stated that, besides all his other official and ministerial labors, he preached, during 1828, 333 sermons, in as many as forty counties. At the session of the Georgia Baptist Convention, in 1831, he offered the resolution in favor of a theological institution, that resulted in the establishment of Mercer Institute, which, finally, merged into Mercer University. He himself had a small theological school at Eatonton in 1831, and in 1832 opened a manual labor school, but discontinued it in January, 1833, when Mercer Institute was established at Penfield.

Elected a professor in Columbian College, Washington, D. C., he spent 1837 and 1838 in Washington, but returned to Georgia to accept the professorship of Sacred Literature in Mercer University, in which institution he spent 1839, 1840, and 1841. He was then elected president of Shurtleff College, Alton, Ill., where he remained for years. During 1846 and 1847 he served as secretary of the American Baptist Indian Missionary Society, and during 1848 and 1849 he was president of the Masonic College, Lexington, Mo. He then accepted the charge of the Baptist church at Cape Girardeau, Mo., where he remained until 1857, when, on account of rheumatism, he returned to Georgia, and became the president of Marshall College, Griffin. This position he filled, while serving various churches, until the war commenced. After the war, in 1865, he returned to Missouri, where he resided until his death, on Aug. 18, 1879, preaching constantly.

To Dr. Sherwood much of the credit is due for the high position in point both of numbers and intelligence attained by the Georgia Baptists. He was learned and eloquent, an earnest and incessant worker, wise and prudent, and an able financier. He did much to elevate the standard of education in Georgia; he strenuously promoted unity of action in the denomination; his missionary zeal was second to that of none; and when the anti-missionary and antinomian spirit aroused such bitter dissension in the State, from 1827 to 1837, ending in division, he stood side by side with those who rolled back the tide and made Georgia what she has been nearly ever since,—the banner mission State of the South.

All his life Dr. Sherwood was an indefatigable writer, and his articles and sermons have appeared in nearly every Baptist paper in the country. His "Gazetteer of Georgia" is a valuable book, and so is his "Christian and Jewish Churches," but his most important work is his "Notes on the New Testament," written almost entirely while confined to his bed by rheumatism. In his preaching he was systematic and concise, and in his young days very vehement and impressive. His character was altogether above reproach, and his spirit much resembled that of the Master he served. In appearance he was tall and commanding, with noble and dignified features.

Shirley, Rev. Philemon Perry, was born Dec. 16, 1827, in Hancock Co., Ind. He was converted and baptized in 1840. In 1841 his parents removed to Iowa. His mother died in 1848. Thirsting for knowledge, he left home at the age of twenty-one, without money or helper, and studied, taught, and preached for four years among the destitute. With a fair knowledge of natural sciences he entered Madison University, N. Y., and in 1854 became

pastor at Grafton, where he was ordained. A year later he returned to Iowa, and labored in that State and in Illinois, preaching for many of the important churches, partly as a pastor, and much of the time as an evangelist, helping other pastors. He has baptized about 1000 converts, and seen many others baptized by their pastors, with whom he has labored. In 1879 he removed with his family to California, and became pastor of the church at Petaluma; but poor health prevents his continuous work in the pulpit. He is sympathetic, genial, and eloquent whenever he is able to plead with men, in the pulpit, for the gospel of Christ.

Shorter, Alfred, the son of Jacob Shorter and Adelpa Bankston, was born in Wilkes Co., Ga., on the 23d of November, 1803. During his infancy he lost his mother, and before he reached the age of manhood he was made an orphan by the death of his father. At sixteen he found employment as a clerk in Monticello, Jasper Co., and developed such extraordinary business qualifications that, besides gaining the respect and confidence of the community, he became, at the age of thirty, one of the substantial men of the town, noted for his honor and strict integrity. About that time he was fortunate enough to secure the affections of one of the most beautiful and charming ladies of the State, Mrs. Martha Baldwin, who became his wife. In 1837 he removed to Rome, Ga., where he has resided to the present time, amassing a fortune sufficient to class him among the most wealthy men of his State. For the past fifty years he has been a Baptist, ever most liberal in his contributions to charitable institutions and benevolent objects. In 1877 he founded the Shorter College, of Rome, Ga., and presented it as "a gift to our daughters,"—a deed accompanied by a degree of enlightened liberality which places him among the great benefactors of the day. Mr. Shorter is a gentleman of modesty, acknowledged piety, and great generosity. Since the death of his wife, which occurred in 1877, he has lived quietly and alone at his retired but elegant mansion near the city of Rome, Ga.

Shorter College.—This Baptist institution of learning for young ladies, at Rome, Ga., was organized as the Cherokee Baptist Female College, in October, 1873. In 1877 the property was transferred to Alfred Shorter, whose name the college now bears. He paid its debts, demolished the old buildings, and erected others larger and far more elegant. After their completion he selected a board of trustees, to whom he committed the property in trust for the daughters of the land. The buildings stand upon an eminence, and command views of charming landscapes in all directions. The grounds have been laid out in beautiful walks and carriage-drives, and have been artistically terraced. The entire premises are inclosed by a beautiful iron

railing. The buildings themselves are magnificent structures of brick, of the latest and most approved style of architecture, and elaborately finished. The memorial chapel, with its windows of stained glass, and its walls and ceiling superbly adorned with fresco-paintings, has been pronounced the most elegantly finished room in the Southern States.

.Pennington Hall, the principal boarding-house, a fire-proof brick edifice, four stories high, crowns the summit of the beautifully terraced hill. Its large apartments are all neatly finished and thoroughly warmed and ventilated, and are supplied with everything necessary for the convenience and comfort of the inmates. The buildings are all supplied with gas-pipes and steam-pipes, which are used for lighting and heating the various apartments. The institution is furnished with an excellent chemical and philosophical apparatus, and with a cabinet of minerals and fossils.

Though young in years, Shorter College is already known throughout the land as one of the best public institutions of learning in the country, and is classed with the first colleges for females in America. It is a noble monument of the munificent liberality and enlightened zeal in the cause of education of him whose name it bears, and whose donations, to the extent of more than a hundred thousand dollars, have made him one of the greatest benefactors of Georgia.

Shorter, Col. Eli, was a leading lawyer, a man of the first order of culture, a member of the United States Congress before the war, colonel of a Confederate regiment during the war, and prominently connected with Alabama politics since. Col. Shorter was an orator of a high order, and every way a brilliant man. He was a brother of the late Gov. Shorter, of Alabama, and otherwise honorably connected in family relations. He was a member of the Eufaula church, and an officer of the Alabama Baptist Convention. He died in 1878.

Shorter, Gov. John Gill, was born in Jasper Co., Ga., in 1818, and graduated at the university of that State in 1837. His father having previously removed to Eufaula, Ala., the son followed, and began the practice of the law. In 1842 he was appointed State's attorney for a circuit composed of nine counties. In 1845 he was elected to the senate, and in 1851 to the house. In 1852 he was appointed by the governor circuit judge. The appointment was ratified by the people, and Judge Shorter continued on the bench nine years. He was an able and upright judge, administering the law fearlessly and impartially, exerting a healthful influence on the bar, and creating by his charges to the grand juries and intercourse with the people, a sound public opinion. The law in Alabama then required alternation of circuits, and Judge Shorter became the most popular man in the State.

When the troubles between the North and the South began, he was appointed commissioner from Alabama to Georgia, and in 1861 was appointed by the Convention a deputy in the Provincial Confed-



GOV. JOHN GILL SHORTER.

erate Congress. He was then elected governor, and served with ability for two years. When he retired from public life he resumed the practice of the law, and continued in it until May 29, 1872, when he died, his last words being

“To Canaan's fair and happy land,
Where my possessions lie,”

I want to be off.”

Gov. Shorter was a deacon in the Baptist church at Eufaula, the moderator of his Association, a liberal contributor to all benevolent enterprises, and universally beloved as a man of God.

The death-bed of this Christian lawyer, patriot, and statesman bore clear testimony to the truth and comforts of the religion of Jesus. It was illumined by celestial radiance. The atonement of Christ was the basal truth of his religious creed. Repeatedly, in his last days, he said, “I have no fear, nor doubt, nor anxiety, *none whatever*. The atonement of Christ, oh, it is a rock, a refuge!” With undimmed faith, he said, “There is a truth in religion; it is all true; and a power in the atonement of Christ. It is a reality, a glorious reality. As sure as the sun shines, so sure is my faith in the plan of redemption and in the atonement of the Lord Jesus Christ, which will stand firm as the everlasting hills.”

Shouse, Daniel Lewis, was born in Shelby Co., Ky., April 5, 1827. He left his father's home at nineteen years of age, and taught a district school. He taught also in Shelby Co., Ky. He united with the Baptist church in Fisherville, Ky., and engaged in business. He became active in the Sabbath-school, the chief work of his life. In 1855 he removed to Missouri, and became a resident of Kansas City, where he lived until his death. At first he was a merchant, then cashier of the Mechanics' Bank for several years, till he organized the Kansas City National Bank, of which he was cashier till he died. He was a power in advancing the growth of the city, its banks, schools, and churches. His church, the Baptist, owes much to his toils, prayers, and gifts. The Baptist college at Liberty, the General Association, and the Sabbath-School State Convention, of which he was so long the efficient secretary, all were aided in no ordinary degree by him. For years he was the efficient and loved superintendent of the Sabbath-school in Kansas City. By the advice of his physician he gave up its care. In peace and war he was with it, and it was the largest and best in the city. In his last days he was patient, waiting for the Master's call. He was cheerful and hopeful in the darkest hour. Rarely has a death produced such a feeling in the community as Mr. Shouse's. The influence is still felt. Rarely is a man so sincerely and universally honored and loved by man, woman, and child. Truly "a good name is rather to be chosen than great riches."

Shreveport University, Shreveport, La.—In 1870 an association of gentlemen at Shreveport purchased the Helm School property, with seventy acres of land attached, in the suburbs of the city, intending to develop the value of the property, and devote the proceeds to the establishment of a university. A company was organized to extend the street railroad to the property. An arrangement was made with the Southern Life Insurance Company by which policies were to be taken in favor of the university, and the insurance company advanced money to put up buildings. A large brick edifice was erected, and nearly completed. The school was opened in 1871, under Rev. M. S. Shirk. In 1872, Rev. W. E. Paxton was elected president. But in 1873 the city was ravaged by yellow fever, succeeded by a financial panic. The insurance company failed, the property depreciated, and a collapse was the result.

Shuck, Rev. J. Lewis, was born at Alexandria, Va., Sept. 4, 1812. In early life he became a Christian. He was ordained in 1835, and at once went as a missionary to China, sent by the Triennial Convention. In 1837 he baptized his first convert at Macao. In 1840 the agent from whom he received support failed. He removed to Hong-

Kong and supported himself by editing a paper, but did not suspend his work as a missionary. In 1843 the church he had organized numbered twenty-six.

His wife died in 1843, and in 1845 he returned to the United States to make provision for his children. In 1846 he went back to Shanghai, China, under the patronage of the Southern Baptist Convention, taking his second wife with him.

He returned to the United States in 1853, having lost his second wife. In 1854 he was sent by the Southern Baptist Convention as a missionary to the Chinese in California, taking his third wife with him. Here he spent seven years, discharging the double duties of missionary and pastor of Sacramento church. He organized the first, perhaps the only, Chinese church on the continent.

Having spent twenty-five years in laboring among the Chinese, he returned to Barnwell Court-House, S. C., in 1861, where he spent the remainder of his life, preaching to the surrounding churches. In 1863 he rested from his labors, in the fifty-first year of his age. His son, Rev. L. H. Shuck, D.D., pastor of the First Baptist church in Charleston, received the mantle of the ascending father.

Shuck, L. H., D.D., was born at Singapore, on the Malay Peninsula, while his parents were on their way to China as missionaries, in 1836. After the death of his mother, in 1844, he was sent back to his grandfather, Rev. Addison Hall, in Virginia, where he was prepared for college. He graduated at Wake Forest College, N. C., from which he received the degrees of A.B., A.M., and D.D.

After his graduation he spent a year as professor in the Oxford Female College, N. C., and then became principal of the Beulah Male Institute, in the same State.

On the death of his father, Rev. J. L. Shuck, the son took his place as pastor of several churches in Barnwell Co., S. C. He was next chosen pastor of the Baptist church at Barnwell Court-House, and from it he removed to Charleston, and took the pastoral care of the old First church, in 1869, which position he now holds.

Shuey, Gen. Martin, was born in Lebanon Co., Pa., Sept. 28, 1785, of Lutheran parents; entered the military service, passed through various official grades, until he was promoted to the rank of brigadier-general for his eminent services. In 1825 he entered into business and settled in Indiana, and subsequently in Illinois, and upon his conversion, in 1826, examined the subject of baptism; became an active Baptist and liberal supporter of all benevolent and church enterprises. In 1859 he crossed the plains, and settled at Brooklyn, Cal.; aided in organizing the church there, in 1860; was its first deacon, and held that office until he was over ninety years old. He died Feb. 12, 1876.

Shurtleff, Benjamin, M.D., was born in Boston in 1775. He graduated in 1796, and commenced at once the study of medicine. Having received the degree of M.D., he was appointed to a situation in the medical department of the naval service of the United States. He returned to Boston after a brief period of service, and gave himself with untiring energy and success to the practice of his profession for fifty years. He possessed those traits of character which made him from the outset a popular and acceptable physician.

In 1835. Dr. Shurtleff made a donation to Alton College, Ill., of \$10,000. As a token of their appreciation of the value of the gift the trustees named the institution Shurtleff College. His death occurred in Boston, April 12, 1847.

Shurtleff College.—The first suggestion of Upper Alton, Ill., twenty-five miles north of St. Louis, as a suitable place for a Baptist college seems to have been made by Dr. Jonathan Going, who visited it in 1831. Special attention had only in the previous year been directed to Alton itself as a possible commercial centre, and the two towns, two and a half miles apart, were then in their infancy. The suggestion of Dr. Going, however, was received with approbation, and on June 4, 1832, the seminary at Rock Spring having been removed to the new point, seven gentlemen "formed a compact to establish a college to be under the supervision of Baptists, and engaged in a written obligation to advance each \$100, which was subsequently increased to \$125, and to become jointly obligated in the loan of \$800 more." We quote the words of Dr. John M. Peck. These seven, with James Lemen and J. M. Peck, added in 1833, were the original trustees of the Alton Seminary. With a part of the sum named above a tract of 122 acres was purchased adjoining the town of Upper Alton; with the remainder and added donations from citizens a building was erected. The school opened with twenty-five students, with Rev. Hubbell Loomis as principal, and Rev. Lewis Colby as professor in the theological department. The college charter was granted by act of the State Legislature in 1835. In its original form this charter forbade the establishment of a theological department, but a modification of it, by act of the Legislature in 1841, removed that restriction. The institution, at first called Alton College, received the name it now bears through Dr. Benjamin Shurtleff, of Boston, who, in 1835, made to the college the donation, very liberal at that time, of \$10,000.

Instruction in theology has always been an important feature of the college work, and a few years since, chiefly through the liberality of Mr. Elijah Gove, a theological department was formally organized, with Dr. R. E. Pattison and Prof. E. C. Mitchell as instructors. The president of the col-

lege now gives instruction in Systematic Theology. Justus Bulkley, D.D., is Professor of Church History and Church Polity, and Rev. J. C. C. Clarke, Acting Professor of Biblical Literature and Interpretation. The successive presidents of the college have been Prof. Washington Leverett (acting president), 1836-40; Rev. Adiel Sherwood, D.D., 1840-46; Prof. Washington Leverett (acting president), 1847-49; Rev. N. N. Wood, D.D., 1850-55; Rev. Daniel Read, LL.D., 1855-69; at which last date the present president, Dr. A. A. Kendrick, came into the office. Upon the faculty, besides those already named, are Orlando L. Castle, LL.D., Shurtleff Professor of Oratory, Rhetoric, and Belles-Lettres; Charles Fairman, LL.D., Hunter Lecturer on Chemistry, Geology, and Mineralogy; J. C. C. Clarke, Gove Professor of the Latin and Greek Languages and Literature; Charles Fairman, LL.D., Professor of Mathematics and Natural Philosophy; John D. Hodge, A.M., M.D., instructor in Botany, Zoology, and Physiology; Charles B. Dodge, A.M., principal of the preparatory department.

In the year 1876 a centennial fund of \$100,000 was raised for the college by Dr. G. J. Johnson, which has greatly relieved the college by placing its finances upon a sounder basis. In all respects Shurtleff College is a prosperous institution, holding a high rank among the colleges of the West. Its past record is one for which any institution may cherish abounding gratitude to the God of goodness.

Shute, Samuel M., D.D., was born in Philadelphia, Pa., Jan. 24, 1823; prepared for college in the academy of Dr. Wm. Curran; entered the Sophomore class of the University of Pennsylvania in 1841; graduated, with the degree of A.B., in 1844, and received the degree of A.M., in course, in 1847; was baptized, in the fall of 1845, by the Rev. Dr. Shadrach, and united with the Fifth Baptist church, Philadelphia; licensed by the same church to preach, July 26, 1847. Prosecuted his theological studies in the seminary of the Reformed Presbyterian Church, Philadelphia, at that time under the supervision of the Rev. S. B. Wylie, D.D., vice-provost of the University of Pennsylvania. Dr. Crawford, Dr. Theo. T. Wylie, and others. While engaged in his theological studies he was chosen instructor of English literature in the Sigoigne (French) Academy for young ladies, in Philadelphia, which position he held for several years, until his ordination. During one year of this period he also served as assistant editor of the *Christian Chronicle*, a Baptist religious journal, published in Philadelphia, under the auspices of the American Baptist Publication Society, and conducted by the Rev. Heman Lincoln, D.D., and the Rev. W. B. Jacobs. In the fall of 1852 he received

a call to the pastorate of the Baptist church in Pemberton, Burlington Co., N. J., which he accepted, entering on his labors there Jan. 1, 1853, and receiving ordination on the 17th of the following



SAMUEL M. SHUTE, D.D.

February. He remained in Pemberton three years, and at the termination of that period, in consequence of the ill health of his wife, he prepared to remove to Alexandria, Va., having been invited to the pastorate of the First Baptist church in that city, on the resignation of Rev. H. H. Tucker, D.D. He remained here three years, during which time a beautiful church edifice was built, and about 100 baptized and added to the church. In the fall of 1859 he was elected to the chair of the English Language and Literature in the Columbian College, which position he accepted, and still holds, having given the institution up to this time a continuous service of twenty-two years. During his connection with the college he has spent most of his Sabbaths in preaching, although having charge of no churches, except for short periods, and while they were endeavoring to secure regular pastors. In addition to his one year of editorial labors in Philadelphia, Prof. Shute has written quite a good deal, having contributed frequently to monthly and weekly periodicals, to *The Nation*, of New York, and occasional articles to the *Southern Review* and to the *Baptist Quarterly*. In 1865 he published an "Anglo-Saxon Manual," the second text-book of the kind issued in this country, and the first to reject the primary English methods of grammatical exposition of the language, and to base it on

the more scientific plan of Heyne and other German scholars. This book has passed to a third edition, and has been extensively used in the high schools and colleges of this country. Prof. Shute, at the request of Rev. Dr. Cathcart, the editor of the "Baptist Encyclopædia," has prepared the biographical sketches contained in this work of the ministers and laymen of Maryland, Virginia, and the District of Columbia.

His first wife, who lived only three years after their marriage, having died before the close of his pastoral labors in Pemberton, was Miss Phebe H. Taylor, of Taylorsville, Bucks Co., Pa.; his present wife was Miss Jane C. Kerfoot, daughter of Daniel S. Kerfoot, of Fauquier Co., Va.

The degree of D.D. was conferred upon him by Mercer University, Ga.

Dr. Shute is a man of a quick and penetrating intellect, and of a sound judgment, and to these gifts of nature years of diligent study have added a wide and varied culture. He has been not only a successful professor of the Greek, Latin, Anglo-Saxon, and German languages, but also a careful student in other departments of knowledge, and especially in English literature and in theology.

As a professor, in the branches above referred to, as well as in rhetoric and in kindred studies, he has been able, faithful, successful, and popular.

As a writer, he is forcible and chaste.

As a preacher of the gospel, he is instructive, and there is a frequent demand for his pulpit services in Washington and in the neighboring cities.

Sibley, Rev. W. L., a pioneer preacher in Louisiana, was born in Georgia in 1795; settled in Washington Parish, La., in 1825. In 1847 he removed to Sabine Parish, and became a co-laborer with Father Bray. He was instrumental in building up many churches both in Eastern and Western Louisiana. He died Oct. 21, 1861.

Sicklemore, Rev. James, was a clergyman of the Episcopal Church of England, and became a Baptist about 1640.

His change of views about baptism occurred singularly, and yet very naturally. He was rector of Singleton, Sussex, and in catechising the young people of his parish he took occasion to speak of the promises made by godfathers and godmothers on behalf of children at their baptism. One of those who were present inquired if the Holy Scriptures gave authority for anything he said. For the moment he defended himself by the general practice of the Christian Church, but, after examining the Word of God and other ancient Christian documents, he saw that infant baptism was a mere human tradition, without the authority of inspiration or of the apostolic age. He disapproved of tithes, and gave away most of his income to the needy. He was "famous for his piety and learn-

ing," and under God he was the founder of the Baptist churches of Portsmouth and Chichester.

Simmons, James B., D.D., was born in the township of Northeast, N. Y., April 17, 1827. He made a profession of faith in Christ at the age of sixteen years, was graduated from Brown University in 1851, and in Newton Theological Seminary in 1854. He was pastor of First Baptist church of Providence, R. I., three years; of the First Baptist church of Indianapolis, Ind., four years; and of the Fifth (old Sansom Street) church of Philadelphia, Pa., five and a half years. In Indianapolis he established a mission, which has grown into the South church. In Philadelphia he set in motion the celebrated adult "Bible schools" now so common in the churches. In 1867 he was elected corresponding secretary of the American Baptist Home Mission Society, in which capacity he served for seven years. He had special charge of the freedmen's department, establishing seven schools for their education. He received the degree of D.D. in 1870. In 1877 he accepted the pastorate of Trinity Baptist church, New York, which he still retains. His special labor for the salvation of Chinamen has resulted in the conversion of a few of them, and about twenty are members of his Bible schools. He is the author of several tracts published by the American Baptist Publication Society.

Simmons, Lockey, was born in Montgomery Co., N. C., April 14, 1796; baptized by Noah Richardson at the age of twenty-three; was county surveyor for many years; accumulated a good estate, and was a great friend of education. He aided several young ministers in their studies. He died at Wake Forest College, at the house of his son, Prof. W. G. Simmons, Jan. 23, 1880.

Simmons, Prof. W. G., was born in Montgomery Co., N. C., March 4, 1830; graduated with high honor at Wake Forest in 1852; read law at Chapel Hill with Judge Battle and Hon. S. F. Philipps; came to Wake Forest College in 1855 as Professor of Mathematics; is now Professor of Natural Science in the same institution and a man of undoubted learning.

Simonson, Rev. George A., is of Baptist ancestry. His grandfather, Rev. George Allen, was pastor at Burlington, N. J., and his father, Rev. P. Simonson, at Providence, R. I. He was born at Providence. His father dying early, George's boyhood was spent in Burlington, N. J. Baptized at twelve years of age, George, by the loss of his mother, was an orphan at thirteen, passing his three following years in a boarding-school. The remaining years of his youth he was in the West, learning practical surveying and civil engineering, though he afterwards returned and graduated at the Polytechnic College of the State of Pennsyl-

vania. He then resumed the practice of his profession as division engineer on the Pittsburgh, Fort Wayne and Chicago Railroad. In 1856 he taught the high school at Indianapolis. Here, feeling called to the ministry, he gave up teaching to take the full theological course at Rochester, graduating in the class of 1864. The seven following years were given to incessant labors in the Western ministry, most of them in the State of Illinois. Leaving his last settlement there of nearly four years in Pontiac, Ill., he became pastor of the Winsor Avenue church of Hartford, Conn., in 1871. He entered upon the pastorate of the Fifth church, Newark, N. J., in the spring of 1874, since which time the meeting-house has been enlarged and beautified at considerable expense, and many members have been added to the church.

Singing in Public Worship.—In the end of the seventeenth century singing was introduced among the English Baptists. Probably persecution had much to do with its general omission in their religious assemblies. Nothing more useful to the informer could have been contrived than songs of praise from a large congregation. In Benjamin Keach's church, for some years before the happy revolution which placed William III. upon the throne and gave the Dissenters restricted religious liberty, singing was practised at the close of the Lord's Supper, even when it was used as a guide to the informer. It is thought that church music was first employed in divine service among the Baptists in Mr. Keach's meetings. He introduced it among his people gradually. At first, after the celebration of the Supper; and they had no singing but this for six years, then on public thanksgiving days, and this continued for fourteen years, and then the church solemnly agreed to sing the praises of God every Lord's day. But some of his people withdrew and founded the Maze Pond church on the principles of the mother-church, but they formally prohibited singing in their worship.

In 1691, Mr. Keach wrote a work called "The Breach Repaired; or, Singing of Psalms and Hymns and Spiritual Songs proved to be a Holy Ordinance of Jesus Christ." It seems strange that such a book was necessary, and more remarkable that it met with bitter opposition for a season.

When the Second church in Newport, R. I., was formed, in 1656, among the reasons given by the twenty-one persons who founded it for leaving the First church was that they disapproved of psalmody which the parent community used. Dr. Guild, speaking of the First church in Providence, R. I., when Dr. Manning settled in that city, and of Mr. Winsor, who preceded Dr. Manning as pastor, says, "The true cause of opposition to Dr. Manning was his 'holding to singing in public worship, which was highly disgusting to Mr. Winsor.'

On this point the sentiments of the Quakers appear to have prevailed in the church, and singing was discarded as unauthorized by the New Testament." Mr. Winsor and his friends seceded from the church because of the supposed departure of Dr. Manning and the church from the six principles laid down in Hebrews vi. 1, 2: "Not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment."

Sioux City, Iowa, with a population of 7246, is on the east side of the Missouri River, about 1000 miles above St. Louis. It is the county-town of Woodbury County, and the largest city of Northwestern Iowa. The Sioux City Baptist church was organized in 1860, but remained a feeble interest for several years. In 1871, when Rev. James Sunderland became pastor, there were only 14 members, but in 1876 the number had increased to 90. They have recently enlarged and improved their meeting-house, and now have 144 members.

Sisty, Rev. John, was born March 26, 1783; baptized July 4, 1802, by Rev. Thomas Ustick, of Philadelphia, Pa.; and in August, 1817, he began to hold meetings at Haddonfield, N. J., which resulted in the organization of the church there in 1818. He continued as pastor there for twenty-one years, and was greatly prospered and beloved. He was instrumental in forming the Baptist church at Moorestown. He died Oct. 2, 1863.

Six-Principle Baptists.—These churches of the great Baptist family hold, as their distinguishing doctrines, the six principles mentioned in Heb. vi. 1, 2. They claim a history running far back into the past, as may be learned from Rev. Richard Knight's "History of the General or Six-Principle Baptists in Europe and America," published in 1827. In this country, at first, they did not differ from the Particular or Regular Baptists, save in the matter of the laying on of hands; but later they swerved to Arminianism, yet remained strict communionists. They were once comparatively strong in Rhode Island, being among the first to establish themselves in the soul-free colony; and for a time they claimed the First Baptist church in Providence, the Second Baptist church in Newport, and the first churches in many of the towns. They once had the lead in thirteen of the present thirty-six towns of the State. Near the year 1700 they formed a Yearly Meeting; indeed, they now date their annual meeting from 1670. This Yearly Meeting embraces their churches in New England. In 1729 it counted twelve churches and eighteen ordained elders.

As a people they flourished until about the period of the Revolution, when failing to manifest a proper degree of enterprise, and neglecting education, liter-

ature, and an aggressive spirit, they began, prior to 1800, to decline in popularity and numbers, and have rapidly decreased within the last sixty years. A number of their once strong churches have become Regular Baptists. A few from sheer feebleness have fallen into the arms of the Free-Will Baptists. They are now, as they have always been in this country, without an academy or college, or periodical organ or distinctive literature, or missionary society for home or foreign work. They seem to have waned on account of their inactivity; yet they have ever been a pure, sincere people.

At present, in New England, they count less than a dozen small, expiring churches, and a roll of hardly more than a thousand active members. They, however, maintain a Yearly Meeting. A small—very small—Association of this order is reported in Pennsylvania and New York, where their existence is like a flickering lamp. In New England we can find at present (1880) but two churches outside of Rhode Island,—one in Connecticut and one in Massachusetts.

Skinner, Deacon Charles W., was born, in 1780, in Perquimans Co., N. C. The death of his first wife led to his conversion, and he is said to have been comforted in reading the fortieth chapter of Isaiah. He joined the Presbyterian church at Princeton, N. J., where his brother Thomas was studying theology, but afterwards connected himself with Bethel Baptist church in Perquimans County, and was baptized by Rev. Robert F. Daniel. He was one of the founders of the Baptist State Convention, and used to ride hundreds of miles in his sulky to attend its sessions. He was one of the first and best friends of Wake Forest College, pledging his personal property for its debts, and giving it at one time as much as \$5000.

Mr. Skinner was remarkable for his benevolence, and probably gave to the cause of Christ more money than any Baptist who ever lived in North Carolina. He gave \$2000 towards building the church at Bethel; he gave \$7000 towards the beautiful church in Hertford, which cost \$16,100; he gave \$2000 to erect the house of the First Baptist church of Raleigh, and he probably gave, all told, \$10,000 to Wake Forest College. It has been said that he gave not less than \$50,000 to the various objects of benevolence in North Carolina. His brother, Thomas H. Skinner, D.D., was so eminent a Presbyterian minister that, when he died a few years since in New York City, hundreds of ministers attended his funeral. Dr. Thomas E. Skinner, pastor of the First Baptist church of Raleigh, is his son. Deacon Skinner died April 15, 1877.

Skinner, Thomas E., D.D., youngest son of Charles W. and Mary C. Skinner, was born in Perquimans Co., N. C., April 29, 1825; graduated at

the University of North Carolina in 1847; began life as a planter; was baptized at Bethel church, by Rev. Q. H. Trotman, Jan. 19, 1851; graduated at the Union Theological Seminary, N. Y., May 8, 1854, his uncle, Dr. T. H. Skinner, being a professor in that institution; settled as pastor in Petersburg, Va., in November, 1854; became pastor of First Baptist church, Raleigh, in November, 1855; settled as pastor of First Baptist church, Nashville, Tenn., November, 1867; removed to Columbus, Ga., in November, 1870; to Athens, Ga., in August, 1871; to Macon, Ga., in December, 1875, being pastor in each of these places; and in September, 1879, became pastor the second time of the First church in Raleigh, being both the predecessor and successor of Dr. Thomas H. Pritchard, D.D. Besides being the pastor of the largest and most influential church in the State, Dr. Skinner is the president of the board of trustees of Wake Forest College. He was made a D.D. by Furman University, S. C.

Slack, Mrs. Mary, was born in New Castle Co., Del., Nov. 18, 1809. Died in Philadelphia, Pa., Sept. 12, 1878.

She commenced business in a limited way, in Wilmington, Del., in 1840, and was so successful as to retire in 1873 with a small fortune.

She was baptized March 13, 1842, upon profession of her faith in Christ, by Rev. Sanford Leach, then pastor of the Second Baptist church, with which church she united. Withdrew, in 1865, with others, from the Second church to form the Delaware Avenue church, Wilmington, Del.

Rev. Geo. W. Folwell, first pastor of the Delaware Avenue church, and her pastor for some years, says of her: "I believe Sister Slack gave about \$10,000 to the Delaware Avenue Baptist church. During most of my pastorate she rented two of the most expensive pews in the church, for which she paid \$80 per year." This she did not only to increase the revenue of the church, but also to have the privilege and pleasure of inviting friends and visitors to sit with her. She was very seldom absent from any of the services of the church. She was unostentatious and unobtrusive, simple and sincere in her professions and practices, and evidently constrained by the love of Christ. On more than one occasion, when offering to add one or more thousand dollars to her contributions to the building fund, and I questioned whether or not it was her duty to do so, she said, 'I was awake nearly all night praying about it, and I believe my heavenly Father wants me to give it.' When she thought I was trying to check her liberality, she said, 'Do you want to rob me of the pleasure of doing good?'"

The last large contribution she gave, one of \$2000, she procured by giving a mortgage on her

home for the greater part of it, and paid the interest herself.

In addition to her larger donations, she gave liberally to every benevolent object presented in the church, besides giving to our denominational societies, sometimes, one-fourth of the church's annual contribution. She was decidedly the largest contributor to the funds of the Delaware Avenue Baptist church.

The number and extent of her private benefactions no man knows. The writer frequently heard of them as he visited among the sick and poor. Her pastor and his family, and even their friends who visited them, were many, many times refreshed by her gifts.

Slack, Rev. W. L., M.D., a distinguished preacher and teacher at Pontotoc, Miss., was born in Cincinnati, O., in 1819. His father was an eminent Presbyterian minister, and president of Cincinnati College, under whose careful training Dr. Slack became a fine classical scholar, and in 1846 received the degree of A.M. from Miami University. Having studied medicine, circumstances diverted him from his original plan, and he engaged in teaching in Tennessee. While giving instruction in Greek he was led to change his views on baptism. The reasons for this change he has given in a little work entitled "Slack's Reasons for becoming a Baptist," which has been widely circulated. He united with the Baptists, and was ordained in 1852, at Denmark, Tenn., where he was teaching. Subsequently he became president of Mary Washington College, Pontotoc, Miss. The buildings having been destroyed by fire during the war, he founded the Baptist Female College at the same place, with which he remained until failing health compelled him to desist. He has also supplied the Pontotoc church twenty-five years.

Slade, Rev. T. B., for many years principal of a high school for young ladies in Columbus, and a distinguished and successful educator, was born in North Carolina. He graduated at Chapel Hill, taking the first honor. He came to Georgia, and opened a school at Clinton, Jones Co.; helped to organize the Wesleyan Female College at Macon; took charge of a female seminary at Penfield, and then removed to Columbus, about 1842, where he has resided ever since. Few men, if any, in the State have sent forth into society more well-educated young ladies than Rev. Thomas B. Slade, of Columbus. At present he is an octogenarian.

Slater, Rev. Franklin S., was born in St. Lawrence Co., N. Y., Feb. 11, 1823; graduated from Madison University in 1850; had brief settlements in Connecticut and New York, but most of his ministerial life has been spent in New Jersey. During his six years' pastorate at Keyport a fine church edifice was built, and at Matawan, where

his pastorate has extended to fifteen years, the church has grown, and the name of the good pastor is a household word in the community.

Slater, Rev. Leonard, missionary to the Ottawa Indians, was born in Worcester, Mass., Nov. 16, 1802; was converted at the age of sixteen, and studied for the ministry with Dr. Going. He was appointed missionary to the Indians by the board of the Triennial Convention in 1826. After reaching Detroit, in company with Mrs. Slater, he traveled on horseback 200 miles through the woods to Carey Station, near where Niles now is, and began his missionary work. The next year he was transferred to Thomas Station (now Grand Rapids), where he remained nine years, teaching and preaching. He learned their language so as to use it as readily as English. The progress of white settlements made necessary a change of residence for the missionary, and in 1836 he removed to Barry County, near Prairieville, and continued his work among the Ottawas for the next sixteen years. The Indians became greatly attached to him, and many of them were hopefully converted. In 1852 he retired from active missionary labor, with a constitution greatly impaired, and resided in Kalamazoo till his death, April 27, 1866. A firm friend of all our denominational enterprises, he contributed largely of his earnings for their promotion.

Slaughter, Gov. Gabriel, was born in Virginia in 1767. He was an early settler in Mercer Co., Ky., where he united with Shawnee Run Baptist church, and was prominent in his church, his Association, and all the enterprises of his denomination, as well as in the councils of state. He was elected to the Legislature in 1799, and re-elected in 1800. He served in the State senate from 1801 to 1808, and was during the following four years lieutenant-governor. He held a colonel's commission in the war of 1812-15. In 1816 he was again elected lieutenant-governor, and, on the death of Col. Madison, the governor-elect, became governor of the State, in which capacity he acted four years. At the close of his gubernatorial term he retired to his farm in Mercer County, where he died in 1830.

Slocum (Frances) Mission.—In the year 1780 a little girl about six years old, Frances Slocum, was stolen by the Indians from Wyoming, Pa. Her father and brothers followed as far north as Niagara Falls, but could find no clue to her whereabouts. Sixty years passed away. Washington Ewing, a member of Congress, and a trader among the Indians, stayed one night at the house of one of the Indians, near Peru, Ind. He saw there an elderly white woman. He inquired about her history. She remembered that her first name was Frances, and that she was taken from a place called Wyoming. Within about one year it was established that she was the same Frances Slocum.

She was wealthy, but said she never could again become accustomed to civilized life. She wished to adopt her brother's son. He and his wife came to the settlement, went through the form of adoption, and settled near their aunt. They were Baptists, and began Christian work on behalf of the Indians. Rev. T. C. Townsend assisted them in organizing a Sunday-school. The two sons-in-law of Frances Slocum—Capt. Bruillette and Peter Bundy—were the first to join the church that had been organized. A church house worth \$1500 was built. The church grew. Bruillette and Bundy were licensed to preach. A general revival was enjoyed, and another Baptist church was formed. Christian Indians, of their own accord, went as missionaries to their people in Kansas. In 1858 the Indiana Baptist State Convention resolved "that the mission heretofore sustained among the Miami tribe of Indians by the board of the Huntington and Weasaw Associations be now transferred to the board of the State Convention, and that the school, mission-house, land, and all other property belonging to the mission, be henceforth under their patronage."

By removals and deaths the tribe gradually declined, and the mission declined also. In the death of George Slocum, in 1860, the mission sustained a great loss.

Small, Rev. J. S., was born in Guilford, N. H., Aug. 16, 1826. The progress which he had made in his youthful studies is shown by the circumstance that when he was but fifteen years of age he began to teach in the public schools. It was his early ambition to be a lawyer, and with this end in view he began to fit for college, but his health failing he was obliged to give up his plan. His hopeful conversion took place when he was twenty-three years of age. At once his thoughts were turned to the Christian ministry, and he became a student in the Fairfax Institution, Vt., and was graduated in the class of 1858. His ordination took place at Williamstown, July 9, 1837. In 1859 he went to East Wallingford, Vt., where he remained about a year. Wishing to pursue still further his theological studies, he returned to Fairfax, where he remained some time as a resident graduate. He preached in Montgomery, Vt., and Lowell, Mass., in 1861, and was settled, July 15, 1862, at Enosburg, where he remained four years, leaving his pastorate to accept a call to the Fairfax Institution, to act as president after the removal of Dr. Upham. This position he occupied about three years, when, feeling the want of a more thorough intellectual training, he decided to take a full college course of study. He was a graduate of Dartmouth College in the class of 1872, preaching more or less during his four years' residence in Hanover. His pastorates after leaving college

were at Bristol and Felchville, Vt. He died very suddenly, after preaching the annual sermon before the Woodstock Association, Vt., Sept. 22, 1880.

Smalley, Rev. Henry, was born in Piscataway, N. J. He was baptized by Rev. Reune Runyon in 1781, at the age of sixteen. He studied at Queen's College, New Brunswick, and at the College of New Jersey, in Princeton, where he graduated in 1786. In 1788 he was licensed; in 1790 he was ordained pastor of the Cohansey Baptist church, N. J., where he exercised an able and successful ministry of forty-nine years, and died Feb. 11, 1839, in his seventy-fourth year. Mr. Smalley was abundant in labor, adding to his stated preaching and catechising, services in neighborhoods beyond the bounds of his own congregation. His judgment was excellent, his success in peace-making and settling difficulties was prominent; he rightly divided the word of truth, and the fruits of a judicious and long pastorate are abundant.

Smiley, Rev. Thomas, was born in Dauphin Co., Pa., in 1759; baptized in 1792, in Wyoming Co., Pa.; licensed December, 1796, by the Braintrim church; ordained December, 1802, when forty-three years of age; died in 1832 in White Deer, Lycoming Co., Pa., in his seventy-third year. In two things he was quite distinguished,—controversies about land titles in the northern portion of the State between the Pennymites, as they were called, and the Connecticut claims, and in his fearless defense of the cardinal doctrines of the Word of God. No minister held more tenaciously to the doctrines of grace. In these sentiments he had been reared from childhood, his father being a rigid Presbyterian of the Scotch Seceder branch. In his day the conflict between Arminianism and Calvinism was peculiarly marked and bitter. Elder Smiley, as he was generally called, held to the less popular side of both questions, and while failing to secure applause, he nevertheless won for himself in his advocacy of sovereign grace what is infinitely better, the plaudit of his Lord when called to his rest. His work as a minister was in sowing seed. The harvest came in due time, but others, the writer included, were permitted to gather it. His character was of the purest type, and his constant and earnest exhortations to practical godliness, as well as his appeals to the unconverted, proved him to be far from fatalism, and entirely forbade his relation to such as claim him for saintship in the dogmas of "old-schoolism." His advocacy of sovereign grace in election was pure and thoroughly Biblical.

Smith, Hon. Almerin, died on the 31st of June, 1854, at Savanna, Ill., at the age of seventy-one years. He was a native of Manchester, Vt., and of a patriotic ancestry, his father, Maj. Nathan Smith, having been one of those who accompanied

Ethan Allen in his memorable expedition against Ticonderoga. He himself, immediately upon the breaking out of the war of 1812, joined the army, with the commission of lieutenant, and served until the close of the war, chiefly in the northern part of the State of New York. His services were so highly appreciated that he was offered a desirable post in the regular army at the close of the war, which he declined, as he had other aims in life. He had married previous to the breaking out of the war, and upon the conclusion of peace he purchased a farm and made his home in Ticonderoga, N. Y., where most of his life was spent. His fellow-citizens expressed their trust in his capacity and integrity by calling him to various posts of civil service. During thirty years he was successively elected justice of the peace. Various county offices were given him, besides one term of service as a member of the State Legislature. He refused a renomination when tendered him, as a political life was not his choice. About the year 1850 he removed to Illinois, and there died, as mentioned at the beginning of this article. In his earlier life he was skeptical, but when nearly fifty years of age he became convinced of the truth of Christianity, and sought and found a personal participation in its benefits. One who knew him well says of him, "In the army, in the halls of legislation, in the courts of justice, he was faithful, wise, impartial, and capable. Three sons survive him; the eldest being Dr. J. A. Smith, editor of the *Standard*; the others, John L. Smith, Esq., of Omaha, and Prof. E. C. Smith, of Dixon, Ill. One daughter of four is left,—Mrs. Lucy M. Olin, widow of J. R. Olin, Esq., a son of Hon. Henry Olin, of Vermont, and brother of Dr. Stephen Olin, so well known as president of Wesleyan University. The youngest daughter, wife of Rev. W. W. Harsha, D.D., of Jacksonville, Ill., died a few years since: another, wife of Dr. A. Kendrick, of Waukesha, Wis., died some years before; while the second daughter has slept during more than a generation in the soil of Vermont.

Smith, Dester P., D.D., was born in Tully, N. Y., Dec. 16, 1810; entered Madison University, N. Y., in 1831, and remained some time in the theological department after graduation. He had consecrated himself to the foreign mission work, but enfeebled health prevented him entering upon this service. For a year and a half he was pastor of the Baptist church of Manchester, Vt. He was also pastor in Strykersville, N. Y., where he baptized 200. In 1845 he came to Iowa City, Iowa, and was pastor of the church there until 1851, during which time a good meeting-house was erected and the church gained a commanding position. From 1851 to 1859 he was the general agent for Sunday-schools for the State. From 1858 to

1861 he served as financial agent of the Iowa Baptist State Convention, and for a number of years he was the secretary of the Iowa Baptist Union for Ministerial Education. He still resides in Iowa City, where for thirty-five years he and his honored wife have commanded the respect of that community and exercised a saving influence over many hearts. Though not now engaged in any consecutive labors, he is doing good service for Christ and the Baptist cause in Iowa. Conciliatory in spirit, earnest in purpose, and wise in counsel, his usefulness continues with declining years, and makes his presence an impulse and power in the deliberations and plans of his brethren in the State.

Smith, Prof. D. Townsend, was born on Edisto Island, near Charleston, S. C., Aug. 9, 1842. He left the Junior class in the South Carolina College to join the army near the commencement of the late war, and served as a private until its close. His early conversion is but one of the many illustrations of the truth of Solomon's adage, "Train up a child in the way he should go, and when he is old he will not depart from it."

Soon after the war he resumed his studies in Furman University. On the death of Prof. Edwards in 1867 he took the lower classes in Latin and Greek. He was retained after his graduation the same year as Professor of Languages, and has occupied that position ever since.

Smith, Eli B. D.D., was born in Shoreham, Vt., April 16, 1803. While preparing for college he was hopefully converted at the age of fourteen, and united with the church Feb. 3, 1817. He graduated at Middlebury College in 1823; spent two years at Andover in theological study; and, as a member of the first class at Newton, graduated from that institution in 1826, the other member of the class being Rev. John E. Weston. In September, at the meeting of the Boston Baptist Association held in South Reading, he was ordained as an evangelist, and entered at once upon his duties as pastor of the Baptist church in Buffalo, N. Y. At this time it was a small church, numbering but a little over thirty members, and had no house of worship. Under his energetic efforts a meeting-house was erected, and dedicated in the summer of 1828. Dr. Smith continued with the church in Buffalo until June, 1829, when he resigned and accepted a call to Poultney, Vt. He had the satisfaction of seeing his labors blessed in that place, and large numbers were converted under his ministry. Dr. Smith was called away from this happy and successful pastorate to take charge of the New Hampton Academy, upon the resignation of its principal, Rev. B. F. Farnsworth. He entered upon the duties of his office in May, 1834, and found himself associated with teachers who stood in the first rank of their profession, among whom were Miss Martha

Hazeltine, for twelve years the lady principal of the institution, and Miss Sarah Sleeper, afterwards the wife of Rev. Dr. Jones, of Siani, and, after his decease, the wife of Rev. S. J. Smith. The special department which came under the supervision of Dr. Smith was that of theology, and in conducting that department he performed a service for the churches the value of which cannot be easily estimated.

President Smith, for twenty years, gave himself with the utmost enthusiasm to the great work to which he had been called. The discouragements were many, owing to the want of pecuniary endowment, but they were met with a heroic spirit of sacrifice for the cause of education. In the fall of 1853 the institution was removed to Fairfax, Vt., and it seemed as if its future prosperity was guaranteed at once by the change of location. Unexpected difficulties arose, and new burdens came upon its presiding officer. Domestic sorrows also added to the weight of his cares. He resigned his office as president of the New Hampton Institution in October, 1860. He died Jan. 5, 1861, at Colchester, Vt. In summing up the traits of character which were most conspicuous in Dr. Smith, his associate in office, the Rev. Dr. James Upham, selects the following as deserving of special notice: "his fixedness of purpose, his self-control, his wisdom in council, his administrative talent, and his practicalness of mind." The influence he exerted directly and indirectly on the Baptist churches in Vermont and New Hampshire was very great. He left the mark of his own sterling mind upon a multitude of others, who, in the ministry and occupying important posts in Church and State, have served faithfully their God and the generation.

Smith, Rev. Eliphalet, was the minister of a Presbyterian church in Deerfield, N. H., in 1770. At that time he was a young man, distinguished for talents, piety, and success. While preaching on the words, "If ye love me keep my commandments" (John xiv. 15), the truth about baptism flashed into his mind so clearly that he felt compelled to proclaim it to his people; and President Manning says that "he convinced the church of which he was pastor that believer's baptism, by immersion, *only* is a divine institution." And he further states that "they sent a messenger to him to come and administer the ordinance to both minister and people, the most of whom expected immediately to submit thereto." Dr. Manning, on account of the distance, requested Dr. Hezekiah Smith, of Haverhill, Mass., to take his place. On Thursday, June 14, 1770, Dr. Smith baptized the pastor and a portion of his people; on the same day a church was formed, and two days later the ex-Presbyterian minister baptized seven persons into the fellowship of the Baptist church, of which

he had been elected the pastor. Eliphalet Smith had the strongest reasons for retaining his old faith, and nothing but the force of truth can account for a change so remarkable. In other denominations the Lord has trained throngs of Baptist ministers and multitudes of Baptists.

Smith, Rev. Francis, was born in what is now Wakefield, but was formerly South Reading, Mass., July 12, 1812. He graduated at Brown University in the class of 1837, and at Newton in the class of 1840. He was ordained as the pastor of the Fourth Baptist church in Providence, R. I. For thirteen years he continued the minister of the church. Happy in his residence in Providence he did not remove from the city, but, while living here, supplied, one after another, several small religious societies, and for about two years the church in Rutland, Vt. For three years he was the district secretary for New England of the American Baptist Publication Society. The closing part of his life was spent in the most acceptable missionary labors in and about Providence. He died Jan. 29, 1872.

Smith, Maj.-Gen. Green Clay, was born at Richmond, Ky., July 2, 1832. After attending a preparatory school at Danville, he entered Transylvania University, graduating in 1850. He studied in the office of his father, Hon. John Speed Smith, and graduated in a law-school at Lexington, in 1853. After a partnership of several years with his father, which terminated in 1858, he commenced business in Covington. In 1860 he was elected to the Kentucky Legislature. In 1861 he entered the army as a private, and during the civil war attained the rank of major-general. In 1863 he was elected to Congress, and served two terms. At the close of his second term he was appointed governor of Montana, in which position he acted until the fall of 1868, when he resigned for the purpose of entering the gospel ministry. He united with a Baptist church, of which his mother (a daughter of Gen. Green Clay and sister of Hon. Cassius M. Clay) was a member. He was licensed to preach, and ordained in 1869. He was called to the Baptist church in Frankfort, and served as pastor several years, when he resigned, and engaged in the more laborious work of an evangelist. He afterwards took charge of the Second church in Frankfort, to which he now ministers. He was elected moderator of the General Association of Baptists in Kentucky in 1879, and was re-elected in 1880. He is a chaste and pleasing orator, has been very successful in his holy calling, and is much beloved by his brethren.

Smith, Hezekiah, D.D.—Fortunately for the writer of this sketch of Dr. Smith, the materials for doing it are abundant in the interesting memorials furnished by Dr. S. F. Smith for Dr. Sprague's

"Annals," and in the centennial discourse of the late Dr. Arthur S. Train, of Haverhill.

The birthplace of Hezekiah Smith was Long Island, N. Y. He was born April 21, 1737. His college life was spent in Princeton, N. J., where he graduated in 1762, under the presidency of that prince of pulpit orators, Rev. Samuel Davies. He was ordained at Charleston, S. C., but assumed no pastoral charge at the South, although he preached constantly as opportunity presented. In 1764 he came to New England, and preached for some time in the west parish of the town of Haverhill, Mass., to a Congregational church, where his labors were greatly appreciated and much blessed. As, however, he was a most conscientious Baptist, it could not be expected that he could long sustain such a relation as this. The circumstance which led him to make Haverhill the scene of what proved to be a most successful ministry is thus related by Dr. S. F. Smith:

"Mr. Smith now resolved to return to New Jersey, where several of his relatives resided. The day was fixed for his departure from the scene of his labors and successes. In the morning several young persons came to visit him, deeply affected by the prospect of losing their loved and revered teacher, by whose instrumentality they had been brought to believe on the Lord Jesus Christ. They exhibited their ardent affection towards him, and expressed the wish that he would baptize them. Still they found him fixed in his determination. Notwithstanding, they ventured to utter their conviction that he would soon return and be their minister. He replied, 'If I return, your prayers will bring me back.' The same day he proceeded to Boston, and the day following commenced his journey to Providence. But after he had advanced eighteen or twenty miles, the words were impressed with unusual weight on his mind, 'Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompense; he will come and save you.' Stopping his horse, he mused awhile on the occurrence. He soon proceeded, but was shortly after arrested again by the same passage. Yielding to the impulse, he turned his horse, and rode back to Boston. Here he found two persons, sent by his friends in Haverhill to solicit his return. He readily accepted their invitation, and went back the next day to Haverhill, where he was received with many expressions of affection and gratitude."

The church in Haverhill was organized May 9, 1765, and its pastor publicly recognized Nov. 12, 1766, and he held that position for forty years. Faithful to the trusts that were committed to his hands, he felt it to be his duty no less than his

privilege to preach the gospel in the regions beyond the field of his own special cultivation. Accordingly, acting under the direction and by the advice of his church, he would start out, accompanied by one or two of his members, to make evangelizing tours through destitute sections of New Hampshire and the district of Maine. Returning from these towns, he would call the church together, as the apostles did in primitive times, and rehearse the wonderful things which God had wrought by their hands. Persons holding Baptist views, but living too far away from any church of their own faith and order, would be brought into vital relations with the Haverhill church. In the course of time the population would increase in the places where these persons lived, and there would be encouragement to form Baptist churches out of these scattered materials. "Thirteen churches" we are told were thus established by the action of the Haverhill church and the evangelizing labors of its ministers and members.

In connection with such friends of religious freedom as Backus, President Manning, his friend and college classmate, and others of kindred spirit, he labored incessantly to have the Baptists delivered from the oppression which they suffered from the standing order. He took, moreover, the deepest interest in the prosperity of the new college which had been established in Rhode Island, and at one time was absent nearly nine months collecting funds for it. When the war of the Revolution broke out, he was appointed chaplain in the American army. Here he was brought into terms of intimate relations with Gen. Washington, and enjoyed the confidence and friendship of that great and good man. As soon as he could be released from his duties in the army he gladly returned to his beloved church, and took up his ministerial and pastoral work where he had laid it down. Preaching in the sacred desk, and from house to house, literally "in season and out of season," making his evangelical tours through different sections of New England; his coming was everywhere hailed with delight, now in the "backwoods" of Maine, now among the grand old hills of New Hampshire, and now attending the meetings of the corporation of Brown University in Rhode Island; such is a picture of the life of one of the busiest ministers of his times. "He often expressed the wish," says Dr. S. F. Smith, "that he might not outlive his usefulness, and his desire was graciously fulfilled. He preached for the last time, among his people, on the Sabbath, from John xii. 24: 'Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit.' The sermon was unusually impressive, and a revival of religion followed, to which it seemed introductory. On the Thursday succeeding he was seized

with paralysis, and spoke no more. His life-work was finished and its record complete. He lay a week in this condition, and died Jan. 22, 1805, in the sixty-eighth year of his age and the forty-second of his ministry."

It is not difficult to assign the place which Hezekiah Smith will always be regarded as having held among the Baptist fathers of New England. It is safe to say that no man did more than he to give character to the denomination which had to fight every step of its way in securing for itself a foothold, and at last a permanent home in the Eastern States. There was no good cause in which he did not take an interest. He lived a most useful life. Like one of kindred spirit who came after him,—Dr. Baldwin,—the summons to depart and be with Christ came suddenly, but found him prepared for it. Devout and loving hands laid him away in his grave, with many of his own parishioners sleeping by his side, and his own dust mingling with that of the friends of his youth and the co-workers of his riper years.

Smith, Rev. James, widely known as the author of the "Daily Remembrancer" and other evangelical works of large circulation, was born Nov. 19, 1802. When he was eighteen years of age he was baptized and admitted into the Baptist church of his native place,—Brentford, England. Manifesting gifts of utterance, he was encouraged to preach; but he was slow to yield to the solicitations of his pastor and the brethren. In 1829 he was invited to become pastor of a congregation in Cheltenham, to which he had preached as a probationer for several months. Soon after his settlement in Cheltenham he was convinced of the duty of pointedly addressing the unconverted, to which many of his friends vehemently objected. He therefore withdrew from the edifice where he had hitherto ministered and organized a new church in 1835. His ministry was remarkably successful until 1841, when he removed to the New Park Street church, London, now the Metropolitan Tabernacle. His London ministry was not unsuccessful, but he never felt the comfort and encouragement he had enjoyed in his old field. Failing health at length led him to leave London. He preached at Byrom Street, Liverpool, in 1850 for a short time, and subsequently at Shrewsbury. At length, in 1852, he returned to Cheltenham. Here old friends rallied around him, many new friends were raised up, and the remainder of his life till the period of his final illness was spent in building up a large and important church, and in every good word and work. A new edifice, called Cambray chapel, was built and opened in 1855. In 1861 he was attacked by paralysis, and, although he partially recovered, and his life was prolonged, his public labors were ended. He died Dec. 14, 1862. Only great energy of character and earnestness of purpose could have

sustained him amidst such multifarious exertions, and doubtless his constitution, though naturally vigorous, succumbed to a pressure too great for its strength. He had the pen of a ready writer. No fewer than forty distinct productions were given to the press, and he was a constant and always acceptable contributor to several religious periodicals. His writings are characterized by great plainness of diction, remarkable felicity of Scripture quotation and illustration, and an exuberant richness of Christian experience. Cultivated persons of all ranks as well as unlettered Christians bought James Smith's little books. They had an immense sale; but as he wrote mainly with a view, as he said, to the poor of the Lord's flock, his books were published at a very cheap rate, and the author's profits were not large. By his preaching and his pen he turned many to righteousness, and few ministers of any denomination, who were contemporary with him, were worthier to be considered a master in Israel.

Smith, Rev. James F., was born in Jessamine Co., Ky., in 1811; made a profession of religion when twenty-four years of age, and was baptized by Rev. Jeremiah Taylor, of Marion Co., Mo., who was the first pastor of the Bethel Baptist church.

Brother Smith was ordained in 1843. He has helped to organize many churches, and has labored a great deal in revival meetings. Over 1200 persons have been baptized by him upon a profession of faith, and as many more have been converted in meetings he has held who were baptized by other pastors. He has for nearly forty years been a standard-bearer of the Cross in North Missouri, where he is now an active and highly esteemed Christian minister.

Smith, James Wheaton, D.D., was born at Providence, R. I., June 26, 1823. His father, Hon. Noah Smith, served the State in both branches of the Legislature, was a member of the governor's council, secretary of state in Maine, and candidate for governor, and at the time of his death, in 1867, was chief legislative clerk in the United States Senate. His mother's maiden name was Hannah D. Wheaton, a near relative of Mr. Henry Wheaton, author of "International Law" and "History of the Northmen."

His parents removed to Calais, Me., when he was ten years of age. He was baptized in his twelfth year by Rev. James Huckins, and united with the Calais church, then recently formed, of which his father was a deacon and his mother a devoted member. He was one of sixty children baptized about the same time into the fellowship of that church. Entered Brown University in 1844, and graduated in 1848, receiving the "Jackson premium" for the best essay on Moral Philosophy; graduated from Newton Theological Institution in

1851. While yet a student at Newton was ordained pastor of the Worthen Street church, Lowell, Mass. In 1853 he became pastor of the Spruce Street church, Philadelphia, and has remained in con-



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tinuous pastoral relations with that people to the present time. In 1870, under his efficient leadership, a colony went out from the Spruce Street church to a growing and important centre of population and organized the Beth Eden church, whose beautiful sanctuary at the corner of Broad and Spruce Streets, one of the most attractive church buildings in the city, was recently burned down. In this new field of labor he continued in pastoral service until 1880, when his impaired health induced him to tender his resignation; whereupon the church immediately elected him "Pastor Emeritus." He continues in their fellowship, and his increasing strength gives promise of many years of useful labor. He received the degree of D.D. in 1862 from the university at Lewisburg.

Dr. Smith has been long and prominently identified with the various educational and missionary societies of the denomination, and has frequently been called upon to aid in the management of important secular and religious trusts. During what may be called the forcing period in Philadelphia no man has exerted a wider influence. It was often his to set the key-note of denominational thought and feeling, and shape some of the grandest enterprises in the State. He is a man of commanding presence, and is possessed of rare pulpit talents. His manners are easy and graceful, and his diction

fluent and elegant. He preaches without notes, and develops his subject with logical clearness and magnetic power. He is an adept in polemics, and, although his discourses are marked by a fullness of catholicity, he is nevertheless quick, forceful, and tender in his defense of "the faith once delivered to the saints." He has been a frequent contributor to denominational literature, and the "Life of John P. Crozer," published in 1868, is a beautiful product of his graphic pen.

Smith, Judge J. B., an eloquent preacher and distinguished jurist at Clinton, La., believed to have been a native of Virginia, came to Louisiana in 1832 as a missionary of the American Baptist Home Missionary Society, and labored in the Red River region; in 1836 he aided in the constitution of the church at Clinton, La. He located here and engaged successfully in the practice of the law, preaching in the surrounding country; was district judge for one or more terms; fell a victim to yellow fever in 1868.

Smith, J. Byington, D.D., was born in Scroon, N. Y., May 1, 1830. He was baptized by Rev. John Smitzer into the fellowship of the Baptist church of Elbridge, N. Y., in 1846. He was graduated from the University and the Theological Seminary of Rochester. He labored awhile in Dunkirk, where he was ordained to the work of the ministry in 1854. In 1855 he settled at Fayetteville, N. Y., where he remained five years, during which many additions were made to the church by baptism.

In 1860 he settled with the Farmerville Baptist church, where his pastorate continued six years, during which a fine house of worship was built. From 1866 to 1869 he filled the office of chaplain of the prison at Sing Sing, on the Hudson. The other officers in charge said he was the most successful chaplain ever chosen to fill that place.

In 1869 he accepted the pastorate of the Baptist church of Geneva, N. Y., which continued seven years. He then spent a year traveling in Europe, and on his return settled as pastor of the church of Peekskill, N. Y. While chaplain in Sing Sing he published the "Prison Hymn Book," a selection well adapted to prisoners, which is still in use in some of the prisons. He is also the author of "Sayings and Doings of Children," published by U. D. Ward, and "Sunday-School Concert Exercises." Several of his sermons and public addresses have also been published.

Smith, Hon. John, the first pastor of the First Baptist church in Ohio, organized at Columbia, near Cincinnati, in 1790. Mr. Smith was a man of fine natural abilities and most pleasing address, and became so popular in the new State that he was elected a United States Senator during the administration of Jefferson, and spent the rest of his life in political and public affairs.

Smith, John Lawrence, M.D., LL.D., one of the most distinguished scientists in the United States, and equally distinguished in Europe, was born near Charleston, S. C., Dec. 16, 1818. He



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was educated in Charleston College and in the University of Virginia. At first he selected civil engineering for his profession. After devoting two years to the study of its various branches, including geology and mining, he was employed as assistant engineer on the Charleston and Cincinnati Railroad. This pursuit proving uncongenial, he commenced the study of medicine, and graduated in the medical school of the University of South Carolina, and then pursued his education for three years in France and Germany. Upon returning to the United States, in 1844, he commenced the practice of medicine at Charleston, and shortly afterwards received the appointment of assayer of bullion for South Carolina. At the request of the sultan, he was selected by the President of the United States, in 1846, to instruct Turkish agriculturists in the methods of cultivating cotton. On his arrival in Turkey he was appointed mining engineer to the Turkish government, and occupied the position four years, made extensive mineralogical explorations, and published a report "On the Thermal Waters of Asia Minor" in 1849. On his return from Turkey he was instrumental in the discovery of deposits of emery and corundum in the United States. He invented, in 1851, the inverted microscope, and in that year was elected Professor of Chemistry in the University of

Virginia. He was married to the daughter of Hon. James Guthrie, of Louisville, Ky., and settled in that city about 1850, and was appointed to the chair of Chemistry in the medical department of the University of Louisville. He held this position several years, and then resigned to take charge of the scientific department of the Louisville Gas-Works, which position he still retains. About 1855 he made a profession of religion, and united with the Walnut Street Baptist church in Louisville, of which he has since been a pious, faithful, and useful member. Adding his own fortune to that of his most excellent Christian wife, he possesses abundant means for indulging his fondness for study, investigation, and scientific labor. He has made many discoveries and inventions. His original researches are embraced in upwards of seventy papers, a list of which has been published by the Royal Society of England. He is a member of the American National Academy of Sciences, etc., membre correspondant de l'Institut de France (Académie des Sciences), etc., member of the Chemical Society of Berlin, of the Chemical Society of Paris, of the Chemical Society of London, of the Société d'Encouragement pour l'Industrie Nationale, of the Imperial Mineralogical Society of St. Petersburg, corresponding member of the Boston Society of Natural History of the American Academy of Arts and Sciences, or the American Philosophical Society, American Bureau of Mines, the Société des Sciences et des Arts de Hainaut, etc., Chevalier de la Legion d'Honneur, member of the Order of Nichan Iftahar of Turkey, member of the Order of Mijiddeh of Turkey, Chevalier of the Imperial Order of St. Stanislaus of Russia.

Smith, Rev. Joseph, was born in Hampstead, N. H., Jan. 31, 1808. He worked on his father's farm until he reached the age of nineteen. Feeling it to be his duty to prepare for the Christian ministry, he commenced his studies at the New Hampton Academy, and then repaired to the Newton Theological Institution with the purpose of completing them there. Impressed, however, with the conviction that it would be wise to extend his course of study, he went through Brown University, graduating in 1837. On leaving college he was ordained pastor of the church in Woonsocket, R. I., where he remained until 1841, when he removed to Newport, R. I., where he was the pastor of the First Baptist church for nine years. It was a season of prosperity with the church. He resigned his pastorate in 1850, and after two years he became pastor of the church in Grafton, Mass., and remained such for five years. After a brief connection with the "Female Collegiate Institute," in Worcester, he took charge, in 1852, of the church in North Oxford, Mass., where he remained until his death, which occurred suddenly, April 26, 1866.

Smith, Rev. Josiah Torrey, was born at Williamstown, Mass., Aug. 4, 1815. He made a profession of faith at the early age of fourteen, being baptized in December, 1829. He fitted for college at Cummington and Williamstown, and graduated at Williams College in the class of 1842. His theological studies were pursued at Newton, and he was ordained at Lanesborough, Mass., in 1845. Mr. Smith has served the following Baptist churches: Lanesborough, Sandisfield, and Hinsdale, in Massachusetts; Bristol, in Connecticut; Amherst, Mass., Woodstock, Conn., and Warwick, R. I. Besides performing his ministerial and pastoral work, he has found time for the preparation of articles for some of our leading quarterlies, and for the daily secular and weekly religious press. He has written for the *Biblical Repository*, the *Christian Review*, the *Congregational Review*, the *Baptist Quarterly*, and the *Baptist Missionary Magazine*. He has also contributed to the *Watchman*, the *Christian Era*, the *Christian Secretary*, and the *New York Examiner*. He has published the following treatises on subjects connected with Baptist sentiments: "Review of Peters on Baptism," "The Covenant of Circumcision, Considered in its Relation to Christian Baptism," "New Testament and Historical Arguments for Infant Baptism Considered." One or two other pamphlets, the production of his pen, have been published. The present residence of Mr. Smith is Warwick, R. I.

Smith, Justin A., D.D., was born on the 29th of December, 1819, at Ticonderoga, N. Y. His father, Almerin Smith, was a man of influence and ability, and encouraged the literary tastes early developed in his son. At the age of fifteen he studied one year at New Hampton Literary and Theological Institute. Soon after his return home he was converted, and united with the Baptist church in Ticonderoga. After three years' suspension of study, save such as could be carried on privately, and a few months of study in North Granville Academy, he entered Union College, Schenectady, N. Y., graduating in 1843, Dr. Alonzo Potter being then acting president, although Dr. Nott, so famous in his time, was still alive, and by no means past service. After graduation he served one year as principal of Union Academy, at Bennington, Vt. His thoughts, however, had been directed towards the ministry, and at the solicitation of the people he preached a few times for them. The church of North Bennington having urgently called him to the pastorate, he at once relinquished his project of teaching, and assumed the pastoral care of the church. Here he remained five years. From it he was called to the pastorate of the First Baptist church of Rochester, N. Y., where he labored for five more years. In 1853, having resigned his

charge at Rochester, he removed to Chicago, Ill., and became associated with Rev. Leroy Church in the editorship of the *Christian Times*. Here he found the sphere of labor to which his tastes and



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talents most adapted him, and in the management of this paper he has continued up to the present time. Dr. Smith, after twenty-eight years of editorship, still maintains the principal editorial control of the paper, now called the *Standard*, and with no less vigor and ability than at his first connection with it.

Besides his journalistic labors during this period, he has engaged extensively and influentially in church work. It has been his privilege to lead in the organization of three Baptist churches of the city which have had creditable histories: the North Baptist church, in 1857, the Indiana Avenue, in 1863, of which he was pastor five years, and the University Place church, which he served for some months, leaving it for an extended European tour for travel and study, and also in part for attendance at the Vatican Council at Rome in 1869.

Not a few excellent books have come from Dr. Smith's pen, the best known being the "Memoir of Nathaniel Colver," the "Shetland Apostle," the "Spirit in the Word," and "Patmos; or, the Kingdom and the Patience." One or two other works are now in process of preparation. He has devoted no little time and energy to the educational interests of the denomination, having been connected as a trustee with the University of Chicago and the Theological Seminary from their founda-

tion. He is at present giving two courses of lectures each year in the seminary, and is thus enabled to meet personally and to strongly influence many of the young men who assume the care of churches. His writings are in a marked manner chaste and elegant in diction, comprehensive in thought, while the spirit is that of an humble disciple of the Master.

Smith, Rev. Lewis, was born in Chester Co., Pa., July 20, 1820. His father was Rev. Samuel Smith, a Baptist pastor. When twenty years old he was converted, and baptized by Rev. A. D. Gillette; studied at Hamilton; became pastor of the church in Hatborough, Pa.; spent several years as a missionary in New Mexico; returned in 1855, and settled with the First church of Trenton. In 1858 he became pastor of the large and prosperous church at Hightstown. In 1864 his failing health warned him to seek a change. While on a journey in Minnesota he departed to his rest on Aug. 24, 1864. He was an eloquent and powerful preacher. A number of his sermons have been published in a memorial volume. His brotherly affection, outspoken patriotism, glowing devotion to the missionary cause, and deep personal piety were well known to all who were acquainted with him.

Smith, Rev. Lucius, the pastor of the Baptist church in Verona, Wis., is a native of Westmoreland, Oneida Co., N. Y., where he was born in 1830. He was educated at Phillips Academy, Exeter, N. H., and ordained to the work of the Christian ministry at Bristol, Wis., in 1866. In April, 1868, he was called to the pastorate of the Baptist church in Stoughton, Wis., where he remained five years, developing fine abilities as a preacher and pastor. In 1873 he was called to the vacant pastorate at Verona, Wis., and his second pastorate still continues. He is an earnest, natural, simple, and strong preacher of the gospel.

Smith, Lucius E., D.D., was born in Williamstown, Mass., Jan. 29, 1822, and graduated at Williams College in the class of 1843. He read law in the office of Hon. D. N. Dewey, of Williamstown, and was admitted to the bar in 1845. He was associate editor of the *Hartford Daily Courant* for a time, and editor of the *Free-Soil Advocate* in 1848. In 1849 he was associated with Hon. Henry Wilson in editing the *Boston Republican*. During the years 1849-1854 he was assistant in the secretary's department of the American Baptist Missionary Union. The next three years he spent at Newton, graduating with the class of 1857, and was ordained pastor of the Baptist church in Groton, Mass., in 1858, continuing in office until 1865, when he was appointed Professor of Rhetoric and Pastoral Theology in the University of Lewisburg, Pa., which position he held until 1868. During one year of this time he was the editor of the *Bap-*

tist Quarterly. In 1868 he entered upon his duties as literary editor of the *Examiner and Chronicle*, and held that office until 1876, when he was called to the chair of editor of the *Watchman*, which place he now occupies.

Dr. Smith's editorial calling seems to be the one for which he has special and most superior qualifications. His experience in this line goes back to his student days, when for a year he was editor of the *Williams Miscellany*, a college magazine. President Hopkins said at the expiration of that year's work, "I do not believe you are done with editing. I am inclined to think it is your vocation." The event has justified the correctness of his confident assertions. Besides articles contributed to reviews, magazines, and various newspapers, Dr. Smith published, in 1852, "Heroes and Martyrs of the Missionary Enterprise, with an Historical Review of Earlier Missions." The degree of D.D. was conferred upon him in 1869 by Williams College. Dr. Smith is one of the ablest and best men in the denomination.

Smith, Martin Henry, A.M., present principal of the Connecticut Literary Institution, eldest son of Henry and Lydia Smith, was born in Suffield, Conn., Aug. 5, 1833; converted at the age of sixteen; baptized by Dr. Dwight Ives into the fellowship of the Second Baptist church in Suffield; prepared for college at the Connecticut Literary Institution; entered Williams College in 1853, and graduated in 1857; for two subsequent years taught mathematics in Connecticut Literary Institution; in 1859 was elected principal of Maysville Literary Institute, at Maysville, Ky., a high school chartered with collegiate privileges, and remained until June, 1880, when he was elected principal of the Connecticut Literary Institution; was prominently identified with the Baptists of Kentucky; has contributed valuable articles to denominational and educational journals.

Smith, Judge Perrin M., was born in Middlebury, N. Y., in 1811. At the Wyoming Academy, at the age of nineteen, he was converted, and joined the Baptist Church; studied law, and entered upon its practice in Leroy; came to Centreville, Mich., in 1849. He was the chief supporter of the church in that place, and a brotherly helper in all the churches. As a trustee of Kalamazoo College, he was earnest and judicious, expecting great things from it, and attempting great things for it. Added to the contributions of his life were large bequests for the college in his will, which, unhappily, failed of realizing his designs through disastrous litigations. He was honest and manly in his profession, and incorruptible upon the bench, from which death suddenly took him in 1866.

Smith, Robert, the Martyr, was in the employment of Sir Thomas Smith, provost of Eton

College in 1555. Then he came to the Windsor College, where he had a clerkship of ten pounds a year. He was tall and slender in stature, very active in his labors, and invested with great powers of mind. The ferocious Bonner, bloody Mary's principal inquisitor in murdering the saints of Jesus, met in him an intellectual giant, who could expose his sophistries in a moment and defy his rage. When he found Christ precious to his soul he was filled with a glowing enthusiasm and a fearless courage which made him despise danger and death. He was deprived of his clerkship by Mary's visitors, and brought to Newgate by command of the council.

He was led in due time before Bonner, and we give a few of the questions and answers of his examination:

BONNER.—"How long is it since you confessed to any priest?"

SMITH.—"Never since I had years of discretion. For I never saw it needful, neither was I commanded of God to show my faults to any of that sinful number whom you call priests."

BONNER.—"How long is it since you received the sacrament of the altar?"

SMITH.—"I never received the same since I had years of discretion, nor ever will by God's grace; neither do I esteem the same in any point, because it hath not God's ordinance, neither in name, nor in other usage, but rather is set up to mock God."

BONNER.—"You must be burned."

SMITH.—"You shall do no more to me than you have done to better men than either of us. But think not thereby to quench the spirit of God, or make your case good; for your sore is too well seen to be healed so privily with blood. For even the very children have all your deeds in derision; so that although you patch up one place with authority, yet shall it break out in forty to your shame."

BONNER.—"I believe, I tell thee, that if they (infants) die before they be baptized, they be damned."

SMITH.—"Ye shall never be saved by that belief. But I pray you, my lord, show me, are we saved by water or by Christ?"

BONNER.—"By both."

SMITH.—"Then the water died for our sins; and so must ye say that the water hath life, and it being our servant and created for us, is our Saviour. This, my lord, is a good doctrine, is it not?" (Acts and Monuments, vii. pp. 348, 352. London, 1838.)

The protracted examination of this great man shows a marvelous acuteness of mind and lofty heroism in danger. He was given to the flames at Uxbridge, and out of their midst he discoursed to the spectators. *When black with smoke and almost roasted, drawn into a shapeless mass, and regarded*

as dead, he suddenly rose up before the people, lifting the stumps of his arms, and clapping the same together, he told them of his triumphant joys, and then, bending down over the fire, his spirit soared away to the everlasting glories of heaven.

Smith, Samuel Francis, D.D., was born in Boston, Oct. 21, 1808. He was fitted for college in



SAMUEL FRANCIS SMITH, D.D.

the Boston Latin School, and graduated at Harvard College in the class of 1829. Among his classmates were Judge G. T. Bigelow, Dr. James Freeman Clarke, Judge B. R. Curtis, Oliver Wendell Holmes, M.D., Prof. Benjamin Pierce, and Dr. Chandler Robbins. Immediately on graduating he went to the Andover Theological Seminary, and completed his course of study there in 1832. For the next year and a half he was the editor of the *Baptist Missionary Magazine*. He was ordained pastor of the Baptist church in Waterville, Me., in February, 1832, and elected at the same time Professor of Modern Languages in Waterville College. He remained in Waterville eight years, and then removed to Newton Centre, Mass., where he was pastor of the Baptist church twelve years and a half. During this period he was the editor of the *Christian Review* from the commencement of the seventh volume to the close of the thirteenth, writing for it about sixty articles, making 1380 pages. In addition to all this, he prepared nearly all the literary notices which were published while he was editor. He has been editor of the publications of the American Baptist Missionary Union for about seventeen years.

Dr. Smith was the author of the national hymn "My Country, 'tis of Thee," and of the missionary hymn "The Morning Light is Breaking," and of many other familiar hymns. In connection with Rev. Dr. Baron Stow, he compiled the "Psalmist," which for many years was a standard hymn-book in the denomination throughout the country. He has also published "Lyric Gems" and "Life of the Rev. Joseph Grafton." Dr. Smith continues to reside in Newton Centre, supplying a neighboring church, and occupied with such literary work as he finds congenial with his tastes.

Smith, Prof. S. K., D.D., was born in Litchfield, Me., Oct. 17, 1817. He became a Christian early in life, and made a profession of religion in his twentieth year. His studies preparatory to college were pursued at the Monmouth and Waterville Academies. He was a graduate of Waterville College in the class of 1845. Soon after his graduation he took charge of Townsend Academy, Vt., where he remained until he was appointed tutor of Waterville College, in 1846. He spent one year at the Newton Theological Institution, and then became editor of *Zion's Advocate*. He occupied this position two years, at the end of which he was chosen Professor of Rhetoric in Waterville College. In 1872 he was ordained as a minister of the gospel, and the same year received from Colby University the degree of D.D. Dr. Smith is still connected with Colby University in the chair to which he was called in 1850.

Smith, Rev. Thomas, one of the most brilliant, popular, and consecrated young preachers that Kentucky has ever produced, was born in Henry County, of that State, in June, 1827. His father was a Baptist, and a man of great wealth. In 1845, while studying law at Georgetown College, he professed religion, and joined the Baptist Church. He graduated in 1846, and was licensed to preach. He spent three years in Princeton Theological Seminary. On his return to Henry County he commenced holding meetings in the churches around him. He labored with consuming zeal and great power, and his ministrations were blessed in the conversion of hundreds. He went to Louisville, united two small churches, formed Walnut Street Baptist church, and became its first pastor. After a few months of labor with his new charge his health failed, never to be restored. He died in Florida, March 8, 1851.

Smith, Gov. Wm. E., was born in Scotland in 1824. His parents were Alexander and Sarah Grant Smith; both are dead. He came with them to America when a boy, and spent his youth in New York and Michigan. He was married to Mary Booth in 1849, and soon afterwards removed to Wisconsin. He settled at Fox Lake, Dodge Co.,

and engaged in business. Like many Western men of activity of body and mind, Mr. Smith took practical hold of political matters as soon as he could vote. In 1851 he was elected a member of



GOV. WM. E. SMITH.

the Legislature and re-elected in 1871, when he was chosen Speaker of the house. In 1858-59 he was State senator from his district, and he occupied the same position in 1864-65. He was elected State treasurer in 1866, and held the office for four consecutive years. In 1858 he was appointed by the governor of the State a member of the board of regents of normal schools, which position he held until 1876. In 1874 he was appointed a director of the State prison, and retained this position until 1878. Mr. Smith was chosen governor of Wisconsin in 1877, and entered upon the duties of his office in January, 1878. He was re-elected in 1879, receiving the largest majority ever given to a governor in Wisconsin. In addition to these public trusts, Gov. Smith has often been chosen to county and municipal offices, and to the position of director in banks, insurance companies, and institutions of learning. In his important and responsible office his conduct is visible to all men, and it is without reproach. His intimate friends, and indeed the whole people of the State, fully appreciate the rare talents which he so ably exercises in his administration. Gov. Smith has through his many years of public service not only maintained but increased his reputation as a wise and just legislator, and faithful and conscientious executive officer. He has shown in all his public

duties courage, integrity, justice, and a steady and untiring industry. Immediately upon his settlement at Beaver Dam he united with the Baptist church, having been previously converted and baptized. Of this church he was an active and useful member until his removal to Milwaukee in 1871. Gov. Smith is well known throughout the State as an exemplary and laborious Christian, a practical and consistent temperance man, and a generous giver to every good cause. In all the political controversies of his day no attack has been made upon his private character. Few men in his position have received such considerate treatment in this respect as Gov. Smith. In the early history of the church of which he was for many years a member he was one of its most useful men. When weak and struggling for existence he was its sexton, usher, Sunday-school superintendent, and deacon. He has been a Sunday-school teacher nearly all his Christian life. In the early educational and missionary work of the State he has taken a deep interest. For many years he was the treasurer of the State Convention, and has always been a member of its board.

Smyth, Rev. E. T., was born in Lawrence District, S. C., June 3, 1828; removed with his parents to Calhoun Co., Ala., in 1837, where he has resided ever since; was baptized by Rev. W. R. Harris in 1843; ordained in 1849. His culture is of a highly useful character. The first ten years of his ministry were spent with village and country churches, and attended with gratifying success. For twenty years he has been a popular pastor in the flourishing town of Oxford, where he has established a strong and working church, gaining for himself the honor of being recognized as one of the best pastors in the State, and he is also usefully connected with the general interests of the denomination. A good preacher, with great energy, gifted in the details of pastoral work, and distinguished for sound judgment in whatever he undertakes, his life has been eminently successful.

Smyth, Rev. John, was a beneficed clergyman of the Church of England, holding the living of Gainsborough, in Lincolnshire. After Robert Brown gave his religious doctrines to his countrymen, Mr. Smyth adopted them, and he became very hostile to Episcopalian ceremonies and prescribed forms of prayer. He suffered heavily from the persecuting spirit of the times, and to escape its evils he and a great company of his followers fled to Holland in 1606, where they united with the English Brownist Church, of which Mr. Johnson was the pastor, and Mr. Ainsworth the teacher.

Mr. Smyth adopted sentiments that rendered him liable to the charge of Arminianism; and he also rejected infant baptism. The Brownist congregation was filled with agitation about him; many re-

ceived his principles, but the greater number expelled him and his friends; they charged him with being "a murderer of the souls of babes and sucklings, by depriving them of the visible seal of salvation." Several works were written against Mr. Smyth's real and imaginary errors. Mr. Ainsworth, teacher of the Brownist congregation of Amsterdam, wrote one, Mr. Johnson, the pastor, published another, Mr. Robinson, minister of the Brownist congregation of Leyden, issued a third. Even the good bishop, Joseph Hall, printed a work against him and other Nonconformists.

Mr. Smyth's enemies bring several charges against him which look frivolous and ridiculous. The most important one was that he had baptized himself, and this they denounce as a dreadful heresy. We see no evidence to substantiate the charge.

Mr. Smyth was a great man among the Dissenters of his day; Bishop Hall bears emphatic evidence on this question; and others speak with equal force about his prominence. "He was accounted," says Ephraim Paget, "one of the grandees of the separation, and he and his followers did at once, as it were, swallow up all the rest of the separation." He was the author of four works. He died in 1611.

Sneed, Rev. Robert, was a native of Virginia, and removed to Tennessee some forty years ago; was then a deacon of the Baptist church. He united with the old Sweetwater church, under the pastorate of Rev. Eli Cleveland, and soon after this was ordained to the work of the ministry. He was a man of giant mind. He preached extensively in East Tennessee; was a good pastor, a fine presiding officer, and for many years was moderator of the Sweetwater Association, and also of the General Association. He was doctrinal in his style of preaching. His influence was deeply felt in his days of usefulness. He died March 29, 1878, in Knoxville, Tenn. He labored most zealously for the salvation of men until the last few years of his life, during which he suffered great affliction. He fell asleep in Jesus in the full assurance of the Master's approbation. His last words were, "Glory to God!"

Snelling, Rev. Vincent, was the first Baptist minister on the Pacific coast. He was born March 15, 1797, in Christian (afterwards Caldwell) Co., Ky., of Baptist parents. At the age of thirteen he was baptized, suffering much ridicule from his companions, some of whom he afterwards led to Christ. He was ordained in Missouri. In 1844 he removed to Oregon, and gave himself fully to the ministry. Soon after his arrival he organized a church at West Union,—the first Baptist church west of the Rocky Mountains. In 1846 he organized the Yamhill and Lacreole churches, and after-

wards assisted in forming several others. In 1848 he helped to organize the Willamette Association, the oldest Baptist Association on the Pacific coast. In preaching he was earnest and practical, with doctrinal tendencies. He was a thorough pioneer Bible Baptist, and traveled extensively through Oregon and California, convincing men mightily by the multitude of his Scripture proofs and his positiveness in stating the truth. About the beginning of 1856 he died at Yreka, Cal., in the triumph of Christian faith. The Willamette Association, at its meeting in 1856, made this record of him: he was "a pioneer in the Baptist cause in Oregon, a strong pillar, and active co-laborer in the cause of Christ."

Snyder, Rev. Frederick, was a graduate of Union College, N. Y., and pastor of the First church, Dayton, O., from 1844 to 1851; subsequently pastor of churches in Terre Haute, Ind., and Williamsburg, N. Y., where he died July 2, 1853; was buried at Dayton, O., where he had been greatly successful and much beloved.

South Carolina, The Baptists of.—The First Baptist church of Charleston, S. C., the first in the colony, was probably founded in Kittery, Me., by Rev. William Screven, Deacon Humphrey Churchwood, and eight other brethren, with some sisters, in September, 1682. Persecutions in Maine, it is said by some, dissolved the community, and it is certain that they drove away the leaders and others from that territory. In the same, or in the following year, Mr. Screven, with a number of his Kittery brethren, arrived in South Carolina, and either regarded their Eastern church organization as still in force or formed a new one. They settled first on the west side of the Cooper River, and soon after removed to Charleston, then a village.

The second, the Ashley River church, was formed in 1736, with Rev. Isaac Chanler as pastor.

The third, the Pee Dee, now the Welsh Neck church, was organized in 1738. James James, Esq., was the leader in the movement, whose son Philip soon after became the pastor.

The fourth church was the Euhaw, formed in 1746 as an independent body, having for some years been a branch of the Charleston church. The old building was burnt during the war. The old barrel-like pulpit and the sounding-board were still preserved because Whitefield had once preached there. The writer saw them shortly before they were consumed.

THE CHARLESTON BAPTIST ASSOCIATION

was formed in 1751, the first meeting being held in Charleston, Oct. 21. Rev. Oliver Hart was the moving spirit. They obtained from the Philadelphia Association Griffith's "Essay on the Nature, Power, and Duty of an Association" as the basis

of union. The object was declared to be the promotion of the Redeemer's kingdom by the maintenance of love and fellowship. The independence of the churches was asserted, and the power of the body restricted to an advisory council.

MISSIONS.

In 1755 they began to collect funds to supply the destitute places with preaching in their own and in the adjoining provinces, and the next year Rev. John Gano was sent by the Philadelphia Association to the Yadkin settlement, in North Carolina, and wherever Providence might direct his steps, and his labors were eminently successful.

CONFESSION OF FAITH.

In 1767 the Association adopted the Confession of Faith published by the London Assembly in 1689. That year there were 8 churches, with 390 members, in South Carolina.

CONTRIBUTIONS.

In 1774 a resolution was adopted by the Association recommending the churches to contribute funds for the Rhode Island College, now Brown University. The body also urged the churches to send funds to the brethren in Massachusetts, then suffering for righteousness' sake.

The Religious Society and, afterwards, the General Committee were the agencies through which funds for missions and the education of young ministers were collected and disbursed. Probably nearly one hundred young men have from time to time shared in its benefactions. Among these were the elder Dr. Brantly, Rev. J. L. Brooks, the venerable Jesse Mercer, and the writer, who most gratefully acknowledges his obligation to the same source.

RELIGIOUS LIBERTY.

It is pleasing to find here, as everywhere else, our brethren contending for complete religious liberty. In 1779 the Charleston Association appointed a standing committee for several purposes, and "particularly to treat with the government in behalf of the churches" for complete freedom from political control.

NEW ASSOCIATIONS.

Churches having sprung up here and there in the "backwoods," the distance sometimes traveled to reach the Association, and the want of facilities for traveling, led to the formation of the Bethel Association in 1789. In 1800 the Broad River was constituted. In 1802 the Savannah River, the Saluda in 1803, the Edgefield in 1808, and the Moriah in 1815. Thus did our Zion "lengthen her cords and strengthen her stakes," until, in 1819, the letter of the High Hills church suggested to the Charleston Association the formation of

THE SOUTH CAROLINA BAPTIST STATE CONVENTION.

From their settlement in South Carolina its Baptist people took an active interest in ministerial education and missions. In colonial times they gave a large sum to aid in establishing Rhode Island College, now Brown University. "The Religious Society" was founded, in 1755, in the First church of Charleston to aid missions and ministerial education. This society rendered efficient help to ministers preaching among whites and Indians, and it sustained, in whole or in part, a number of candidates for the ministry who were under the instruction of Rev. Oliver Hart and others.

In 1819 both the Charleston and High Hills churches suggested to the Charleston Association the propriety of forming a more general union of the churches for this double purpose. The plan had been drawn by Dr. R. Furman, then pastor in Charleston. This led to the meeting of delegates from the Charleston, Savannah River, and Edgefield Associations, in Columbia, in December, 1821, who formed the Baptist State Convention. Dr. Richard Furman was its first president, and held that position until his death, Aug. 25, 1825. His successors have been W. B. Johnson, Basil Manly, J. C. Furman, J. B. O'Neill, E. T. Winkler, J. P. Boyce, J. L. Reynolds, J. A. Broadus. No Convention can show a more distinguished list of presiding officers.

The Convention founded the Furman Theological Institute, which has grown into both Furman University and the Southern Baptist Theological Seminary.

The State Board of Missions employed last year (1880) about thirty missionaries, and not only paid them, but reserved sufficient funds to pay the first quarter's salary for 1881 in advance.

There are now twenty-eight white Associations in the State co-operating with the Convention.

There is great harmony and hearty effort in sustaining the Convention.

The present officers are Col. B. W. Edwards, President; T. P. Smith, Vice-President; Capt. A. B. Woodruff and Rev. Luther Broadus, Secretaries; and Prof. C. H. Judson, Treasurer. Executive Board: Rev. Charles Manly, D.D., President; Rev. A. W. Lomax, Vice-President; Rev. W. H. Strickland, Corresponding Secretary and Treasurer.

In 1880, according to the "Baptist Year-Book," there were in South Carolina 44 Baptist Associations, 1126 churches, and 140,442 members. The white and colored Baptists are included in these statistics.

South Carolina, Baptist Journalism in.—Rev. Joseph A. Lawton distinctly remembers that Rev. W. H. Brisbane, M.D., was publishing a paper in Charleston in 1836. It is probable that

Dr. Manly assumed the editorship when Dr. Brisbane retired.

There are now two copies of *The Southern Watchman and General Intelligencer* in existence, dated Feb. 3 and Feb. 10, 1837, printed in Charleston by James S. Burges, and edited by the late Basil Manly, D.D. These numbers belong to the fourth volume. The terms were \$3 in advance, \$3.50 in six months, and \$4 afterwards.

From among many interesting items we select the following statistics of South Carolina Baptists for 1835: Associations, 14; churches, 336; ordained ministers, 158; licentiates, 55; baptisms, 1985; members, 33,486. There is an extract from the *Religious Herald*, and one from the *Mississippi Christian Herald*.

Rev. T. W. Haynes published a monthly in Charleston, and in 1843 he began the *Carolina Baptist*, which was published for some years.

The Southern Baptist was first published in 1846. It was for years edited by a committee of brethren, consisting of Rev. J. R. Kendrick, James Tupper, Esq., and others. Next by Rev. E. T. Winkler, D.D., then by Rev. J. P. Tustin, and finally by Rev. W. B. Carson. At the beginning of the war the paper was suspended on account of the uncertain future, and never resumed.

The Baptist Church and Sunday-School Magazine (monthly), edited and published by Rev. T. R. Gaines, gave us a tenfold blessing. The latter did not continue long. In about three years Brother Walters sold the subscription-list and good-will to the *Religious Herald*, of Richmond, Va.

After an interregnum of about a year, Brother T. R. Gaines began to publish the *Working Christian* at Yorkville. A year or so afterwards he removed to Charleston, and then to Columbia. He sold out to Mr. Junkin, who, again, transferred it to the present proprietor, Col. James A. Hoyt. Brother Hoyt removed it to Greenville, and soon after exchanged the name of *The Working Christian* for that of *The Baptist Courier*, and placed it under the editorial management of Rev. J. C. Hiden, D.D. It is now edited by the proprietor and Rev. J. A. Chambliss, D.D., whose classic pen is certainly not inferior to any of its predecessors.

South Jersey Institute, The.—The idea that gave birth to this noble academy was first seriously entertained by that veteran and honored pastor, the Rev. R. F. Young, of Haddonfield. At his suggestion, when settled at Salem, in 1849, a convention of churches connected with the West New Jersey Baptist Association was held in his meeting-house, at which resolutions were passed com-



SOUTH JERSEY INSTITUTE, BRIDGETON, N. J.

It was succeeded by the *Confederate Baptist*, published in Columbia, and edited by that accomplished scholar and Christian gentleman, Rev. J. L. Reynolds, D.D.

Soon after the war *The South Carolina Baptist* was started; it was edited and published by Rev. W. E. Walters, at Anderson Court-House; and

mending the project for establishing a first-class academy.

The church at Salem, through an educational committee, fitted up a room in the rear of their lecture-room in 1852, and secured the services of the Rev. Samuel Richards and his wife, of Providence, to take charge of the infant enterprise.

They were specially qualified for the work, and their success was in the highest degree flattering. But Mr. Richards accepted another position in Salem, which resulted in the closing of the school.

On Sept. 12, 1865, the West New Jersey Baptist Association appointed a committee to consider this question and report during the Association. The committee was numerous, earnest, and able, and their report, which was adopted, recommended immediate efforts to secure a suitable building. A committee was appointed to carry out the decision of the Association. They selected Bridgeton as the place where the school should be located, and a first-class academy for the education of both sexes as the institution to be founded.

Bridgeton lies at the head of navigation on both sides of the Cohansey River. It contains about 8000 inhabitants. It has two Baptist churches. The character of its population specially fits it to be the seat of a large academy. The scenery around it is charming, and the health of its residents makes it peculiarly desirable for those who wish long life. The site of the academy is one of the most beautiful, for educational purposes, in the whole country. Forests, rich farms, and the winding Cohansey are spread out before the spectator as he looks down from the grounds of the institute. These grounds were given by H. J. Mulford, Esq., of Bridgeton; they contain about ten and a half acres.

The structure consists of a central building 43 by 58, with an east and west wing, each 57 by 41, making the entire length 157 feet. It is built of brick, lighted by gas, and heated by steam; and it is five stories high. Its appearance is imposing, and it has every convenience for carrying out the aims of its Christian projectors. It is fitted to accommodate one hundred and twenty-five boarders. It was opened for pupils in October, 1870. The buildings and grounds are valued at \$75,000. Ladies and gentlemen bearing the honored name of Mulford have on various occasions given \$50,000 to the institute. Many others in New Jersey, and some friends in Pennsylvania, have contributed liberally in the erection of the building and in centennial gifts.

The principal, H. K. Trask, LL.D., by scholarship, talents, and experience is fitted for the marked success that has attended his labors in the institute. In 1880 ten instructors assisted the principal in training one hundred and fifty pupils for the toils of coming life.

Southern Baptist, a Baptist paper published at Meridian, Miss., by Rev. A. Gressett. Circulation encouraging.

Southern Baptist Convention.—That Adoniram Judson and Luther Rice by independent study of the Scriptures should become Baptists, while voyaging to India, was a singular fact in the his-

tory of missions. This change of opinion necessitated their support by the Baptists of the United States. Luther Rice returned to America to arouse among the Baptist churches increased missionary ardor. Traveling much in the South, he so enlisted an interest in behalf of the work of missions that, when the General Missionary Convention was formed, Southern Baptists participated largely in the movement. Dr. Richard Furman, of South Carolina, was the first president. Under the constitution and proceedings of that body, for thirty years no discrimination was made in favor of or against either section. Northern and Southern Baptists acted in entire harmony. In course of time the anti-slaveholding sentiment became so strong that the Board of Foreign Missions declared, in response to a demand for an explicit avowal of opinions and purposes, that a slaveholder offering himself as a missionary would not be appointed. The Home Mission Society, organized for domestic mission work, avowed practically a similar opinion, and declared in favor of a separate missionary organization at the South and at the North.

In view of this antagonism of opinion, the board of the Virginia Foreign Mission Society suggested a convention to confer on the best means of promoting the foreign mission cause and other interests of the Baptist denomination in the South. Augusta, Ga., and Thursday before the second Lord's day in May, 1845, were suggested as a proper place and a proper time for the meeting; on May 8, 1845, 310 delegates from Maryland, the District of Columbia, Virginia, North Carolina, South Carolina, Georgia, Alabama, Louisiana, and Kentucky met at Augusta. Among these men, who came together to deliberate, were Fuller, Manly, Furman, Johnson, Jeter, Robinson, Howell, Curtis, Brantly, Taylor, Mell, Crawford, Dagg, Lumpkin, Hillyer, Cooper, Dockery, Witt, Hume, Mallary, Winkler, etc.

Wm. B. Johnson, D.D., of South Carolina, was chosen president. A resolution was unanimously adopted that "To accomplish the greatest amount of good, and for the maintenance of those Scriptural principles on which the General Convention of the Baptists was originally formed," the Convention should organize a society for the propagation of the gospel. A constitution, precisely that of the original union, was adopted, "for eliciting, combining, and directing the energies of the whole denomination in one sacred effort for the propagation of the gospel." A board for foreign missions was appointed and located in Richmond, Va., and a board for domestic missions at Marion, Ala.

No good would come of a discussion of the causes of the origin of the Southern Baptist Convention. Property in slaves has now happily ceased to disturb political and religious assemblages. The sep-

aration was reluctant and painful, but God has brought good out of apparent evil. A separate organization has developed the resources and energies of Southern Baptists, quickened a sense of responsibility, and trained to more active beneficence. Baptist societies for the spread of the gospel, existing in different portions of the Union, are now working without jar or discord, the most fraternal feelings are cherished, and few desire an organic union co-extensive with our territorial limits. Southern Baptists have contributed for foreign missions from 1845 to 1879, \$939,377.23. In the last seven years \$284,010.99 have been given for foreign missions, \$72,000 more than the whole amount raised during the thirty years' connection with the Triennial Convention.

The Board for Foreign Missions had J. B. Jeter, D.D., for its first president, and James B. Taylor, D.D., for its corresponding secretary. J. L. M. Curry, D.D., LL.D., is the present president, and H. A. Tupper, D.D., the corresponding secretary.

Dr. Tupper, the scholarly secretary, has recently published, with the imprimatur of the Publication Society, a very valuable book, giving full information of the past and present work of the board.

The Home Mission Board at Marion, Ala., formerly called the Domestic Mission Board, has E. T. Winkler, D.D., for its president, and W. H. McIntosh, D.D., for its corresponding secretary. This board seeks to remedy religious destitution in the Southern States and among the Indian tribes adjacent to its territory. It has also a mission among the Chinese in California. During the war a valuable work was done in the Confederate army in supplying the soldiers with the Scriptures and religious literature, and in supporting seventy-eight missionaries.

In 1863 the Convention established a Sunday-school board at Greenville, S. C., and, under the efficient secretaryship of C. J. Elford, Esq., and C. C. Biting, D.D., did active and valuable service. In 1868 it was removed to Memphis, and in a few years was discontinued.

The Southern Baptist Theological Seminary, now at Louisville, Ky., while not under the control of the Convention, is regarded with peculiar favor, and receives at every meeting attentive consideration.

Since the war the Convention meets annually. The boards submit to the Convention reports of their operations, receipts, and expenditures, and the officers and members are annually appointed.

Organized to "promote foreign and domestic missions and other important objects connected with the Redeemer's kingdom," and respecting fully "the independence and equal rights of the churches," the Convention consists of members who contribute funds, or are delegated by religious

bodies contributing funds, on the basis of one delegate for every \$100 given within the twelve months next preceding the meeting of the body. To bring the Convention into still closer affiliation with State Conventions and General Associations, representatives from those bodies are also admitted on the basis of \$500 expended for objects similar to those in the promotion of which the Convention is engaged.

Between the Southern Baptist Convention and the three great Baptist organizations at the North—the Missionary Union, the Home Mission Society, and the Publication Society—the utmost harmony and fraternity exist. Each working in its own approved way has the good will and prayers of the others.

FOREIGN MISSIONS AND MISSIONARIES.

BRAZILIAN MISSION.—This mission in the province of San Paulo, adopted in 1879, has a church of thirty members at Santa Barbara, and another of twelve members at "Station." Rev. E. H. Quillan has been teacher and preacher. On Jan. 13, 1881, Rev. W. B. Bagby and wife, of Texas, were sent to reinforce the mission. In 1859 the Convention started a work in Rio de Janeiro, under Rev. and Mrs. T. J. Bowen, former missionaries to Africa. The mission was abandoned in 1861, on account of obstacles that do not now exist and the wrecked health of Mr. Bowen. The present outlook is promising, though the field is hard.

MEXICAN MISSION.—The Convention had but recently accepted as their missionary Rev. J. O. Westrup, stationed at Muzquis, in the State of Coahuila, when, on Dec. 21, 1880, he was murdered by a band of Indians and Mexicans. Another missionary will be soon appointed, and probably stationed at Monterey, where there is a Baptist Missionary Society. Rev. T. M. Westrup, of Corpus Christi, brother of the murdered missionary, writes, Feb. 5, 1881: "I sometimes think Catholic fanaticism or national prejudice had more to do with the case than appears so far." This blood may be seed.

ITALIAN MISSION.—This work was organized in Rome, in the fall of 1870, by Rev. W. N. Cote, M.D., who labored, with marked success, until 1873, when he was succeeded by G. B. Taylor, D.D. Dr. Cote died in Rome in 1877. Rev. J. H. Eager and wife joined the mission in 1880. The chapel at Rome cost some \$30,000. To build one at Torre Pellice \$3000 have been collected. This mission has prospered from the beginning, and is in a flourishing condition. There are five schools, with some 150 pupils: the church membership is about 175. The stations and laborers are as follows:

At Rome, G. B. Taylor, Mrs. Taylor, J. H. Eager, Mrs. Eager, and Signor Coorda; Torre Pellice,

Signor Ferraris; Milan, Signor Paschetto; Modena and Carpi, Signor Martinelli; Naples, Signor Colombo; Bari and Barletta, Signor Volpi; island of Sardinia, Signor Cossu; Venice, Signor Bellonzi; Bologna, Signor Basile.

A sketch of Dr. G. B. Taylor, whose praise for eminent wisdom is in all the churches, appears elsewhere in this "Encyclopædia."

AFRICAN MISSIONS.—*Liberian and Sierra Leone Mission.*—The First Baptist church of Monrovia, Liberia, was organized with twelve members, in 1821, in a private dwelling in Richmond, Va., Feb. 2, 1846, the Board of Foreign Missions of the Southern Baptist Convention having resolved to start a mission in Africa. That year two colored brethren, Rev. John Day and Rev. A. L. Jones, were appointed missionaries. From 1846 to 1856 many others were appointed, and churches and schools were established in fourteen villages of Liberia and two in Sierra Leone. In 1852 and in 1854 the mission was visited respectively by Rev. Eli Ball and Rev. John Kingdon in the interest of the board. In 1860 there were 24 stations and churches, 18 pastors, 1258 members, 26 teachers, and 665 pupils. During our civil war the mission suspended, and resumed in 1871, under Rev. A. D. Phillips, who had been identified with the Yoruban Mission of the Convention. Eight stations were established in Liberia and the Beir country, and fifteen missionaries and teachers were appointed. The stations in Liberia were posts for the interior work in the Beir country, through which it was hoped that access might be had again to Yoruba, from which the missionaries had been driven in 1867. In 1873 the missionaries were expelled from the Beir country. Our country being under a fearful monetary pressure, the missionaries, except the supervisors,—B. P. Yates and J. J. Cheeseman,—were dismissed. A gratuity of \$500 was distributed among them. They acted with noble Christian spirit. Jan. 8, 1875, Rev. W. J. David and Rev. W. W. Colley (colored) sailed for Africa. Finding Yoruba reopened to missionaries, they, according to instructions, settled all accounts, and closed the mission in Liberia, and in October, 1875, resumed work in Yoruba. From 1845 to 1875 thousands had been converted and taught through the Liberian and Sierra Leone Mission, and many strong and godly men and women of the African race were developed. Among the colored missionaries publicly recorded are F. S. James, who left in his churches the savor of a holy life; B. P. Yates, J. H. Cheeseman, J. J. Cheeseman, noted respectively for financial ability, spiritual devotion, and uncommon culture; A. P. Davis, B. J. Drayton, J. T. Richardson, R. E. Murray, J. M. Harden, J. J. Fitzgerald, Lewis K. Crocker, Jacob Von Brunn, Milford D. Herndon, and Josephine Early. John Day,

the first missionary, was born at Hicksford, Va., Feb. 18, 1797; was baptized in 1820; licensed to preach in 1821; went to Liberia in 1830; resigned a judgeship, and was elected, without his consent, lieutenant-governor, in 1847. In 1849 he established a manual labor school of fifty pupils at Bexley. In 1854 he became pastor of the church at Monrovia, where he founded and presided over a high school, known as "Day's Hope," in which were departments elementary, classical, and theological. As superintendent of the mission, he made extensive preaching tours, and reported "a Sunday-school in every village, and the Word preached steadily to more than 10,000 heathen." This remarkable man was gathered to his fathers in 1859. Prof. E. W. Blyden, the learned African linguist, in pronouncing an eulogy on Mr. Day, considered his subject thus: 1. His love of metaphysics; 2. His burning zeal for the gospel; 3. A household word; 4. As judge and statesman; 5. The good physician; 6. As a soldier; 7. His moral and religious character; 8. As educator and theologian; 9. His life and death a legacy.

THE YORUBA MISSION was founded in 1850 by Rev. T. J. Bowen. In 1853 it was reinforced by Rev. Messrs. J. S. Dennard and J. H. Lacy, with their wives; in 1854 by Rev. W. H. Clarke; and in 1856 by Rev. Messrs. S. Y. Trimble, R. W. Priest, J. H. Cason, and their wives, and Mr. J. F. Beaumont. Stations were opened in Lagos, Abeokuta, Ijaye, and Ogbomishaw. Residences and chapels were built, churches and schools were established, the heathen were soon preached to in their own language, and not a few of them were saved. The labors in Africa of all these missionaries, except Mr. Bowen, were brief. Rev. Henry Goodale, who accompanied Mr. Bowen, was buried at Golah, before Yoruba was reached. Dennard and his wife were put under the sod; Clarke, Trimble, and Beaumont came home to go to their reward. Priest and Lacy and Cason toil on in their native land. In 1855, Rev. J. M. Harden, a colored missionary, was transferred from the Liberian to the Yoruban mission, and died in Lagos in 1864. His wife is now in the employ of the board. Rev. A. D. Phillips entered the field in 1855, and labored with signal success until 1867, when he was driven out of the country by war and persecution. He retired from the service of the board in 1872, and preaches in Tennessee. Rev. T. A. Reid abored at Awyaw and elsewhere, and was devoted to the work from 1857 to 1864. Like Mr. Phillips, he left his noble wife a sleeper in Afric sands. Rev. R. H. Stone worked from 1863 to 1869. He is a faithful minister in Virginia. As has been stated, the mission was reorganized by Messrs. David and Colley in 1875. They found a number of the native Christians steadfast, and overjoyed at the answer of their

prayers through long years for the return of "God's men." A chapel and residence, at the cost of some \$4000, have been erected at Lagos, and buildings put up at Abeokuta and Ogbomishaw. The last station is occupied by a native missionary, Rev. Moses L. Stone. Rev. S. Cosby, missionary of the Colored Baptist Convention of Virginia, is associated with Mr. David in the mission. Mr. Colley was recalled by the board in 1879. On Dec. 22, 1879, Mr. and Mrs. David lost their infant daughter. In the mission there are 60 scholars and 80 church members. Some further record of Mr. Bowen, the founder of the mission, is fitting. He was born in Georgia, Jan. 2, 1814; was a gallant soldier in the Creek-Indian and Texas wars; studied law, but abandoned it, in 1841, for the ministry; traveled extensively in Central Africa, and was the soul and inspiration of the Yoruban Mission from 1850 to 1856. He married, May 31, 1852, Miss L. H. Davis, of Greensborough, Ga., who shared his toils and successes in his second missionary campaign in Africa. Mrs. Bowen resides in Greensborough, loved and honored for her own sake, and for her good and great husband. He entered his heavenly rest Nov. 24, 1875. He was the author of an admirable work on "Central Africa," and a quarto volume on the Yoruban language, published by the Smithsonian Institute.

CHINA MISSIONS.—*Canton Mission*.—Rev. J. L. Shuck and Rev. T. J. Roberts, missionaries of the Triennial Convention, transferred themselves to the Southern Convention soon after its organization. The former had constituted the First Baptist church of Canton, and traveling in this country in 1846 with a native convert, Yong Seen Sang, raised for a chapel \$5000. This chapel fund, with the consent of the donors, was transferred with the missionary, in 1847, to Shanghai. Mr. Roberts had preached six or seven years to lepers at Macao. In 1847 his chapel was destroyed, and the mission property of the Missionary Union was bought by the Southern Convention. Mr. Roberts raised much money on the field, and published and distributed large numbers of tracts and portions of the Scriptures. In 1850 the mission had been reinforced by Messrs. S. C. Clopton, George Pearey, F. C. Johnson, B. W. Whilden, and Miss H. A. Baker. There were three preaching-places. A union effected between Mr. Roberts's (Uet-tung) church and the First church was not happy. In 1852 "the relation between Mr. Roberts and the board was dissolved." He had done some good foundation-work. He remained an independent missionary until 1866, when he returned to America. He died of leprosy, Dec. 28, 1871, at Upper Alton, Ill. Mrs. Roberts lives at St. Louis, Mo. Mr. Clopton was born in Virginia, Jan. 7, 1816, fell asleep July 7, 1847, lamented as a choice spirit. Mr. Pearey and Miss

Baker were transferred to the Shanghai Mission. Mr. Johnson went as "Theological Tutor and Missionary," and after making great progress in the written language, returned, in 1849, with broken health. He resides in Marietta, Ga. In 1848 the native assistants, Yong and Mui, went to Canton. In 1850, Mrs. Whilden died, and Mr. Whilden brought home his children. The health of his second wife failing, they retired from the field finally in 1855. Mr. Whilden, much beloved, resides in his native State, South Carolina. In 1854, 1856, 1860, Rev. Messrs. C. W. Gaillard, R. H. Graves, and J. G. Schilling joined, respectively, the mission. In 1856, Mr. Gaillard reported "69 Sunday-school scholars, 32,200 tracts and Scriptures distributed;" and in 1860, "40 baptisms and 58 church members." July 27, 1862, he was killed by the falling of his house in a typhoon. Mr. Schilling made "good progress in the language," but after the death of his wife, in 1864, came home with his children. He practises law in West Virginia. Rev. N. B. Williams, whose wife is the daughter of the returned missionary, Rev. B. W. Whilden, went to China in 1872, accompanied by his wife's sister, Miss Lula Whilden, who, supported by the women of South Carolina, is doing a grand work among the women of Canton. Mr. Williams had a school of forty pupils, and was treasurer of the mission. In 1876, Mrs. Williams's failing health compelled their return to the United States. Mr. Williams preaches in Alabama. In 1874, Wong Mui died. Yong Seen Sang, supported by the Ladies' Missionary Society of the First Baptist church of Richmond, Va., since 1846, still labors for the Master. Rev. E. Z. Simmons and wife arrived in Canton Feb. 6, 1871, and are doing good work for the Lord. Miss Sallie Stein, sustained by the Young Ladies' Missionary Society of the First Baptist church, Richmond, Va., joined the mission in 1879. Rev. R. H. Graves, D.D., was born in Baltimore, May 29, 1833; was baptized by Dr. R. Fuller, Oct. 15, 1848; graduated at St. Mary's College in 1851; arrived at Canton 14th August, 1856. For twenty-five years he has been consecrated to his mission, in which he has achieved great success, and has won, as many a brother missionary has done, a name for purity of character and ability as a gospel laborer which is imperishable. He married first the missionary Gaillard's widow, who died Dec. 12, 1864. His present wife, daughter of G. W. Norris, Esq., of Baltimore, has been, since 1872, a self-sacrificing and successful missionary worker for Jesus. In the last eight years Dr. Graves has published, in Chinese, two hymn-books, a work on the Parables of our Lord, a book on homiletics, a work on Scripture geography, and will soon publish a "Life of Christ." In the same time "a dwelling has been built in Can-

ton, one chapel finished, and money raised for another in the country, six country stations have been opened, and two native brethren ordained to the ministry. The Chinese Native Missionary Society has also a station and two assistant preachers, supported mainly by contributions from Chinese Christians in Demerara and the United States." The results of the preaching and Scripture distribution and holy living of this long line of missionaries in the city of Canton, and among the dense masses of the interior of Southern China, can never be estimated. The statistics reported in 1880 are as follows: 2 churches, 230 members, 52 baptized, \$255 annual contributions, 9766 tracts and Bibles distributed, 4514 medical cases, 5 schools, with an average attendance of 121, 6 foreign missionaries and 12 native assistants, \$5585.35, cost of house recently built, \$4591.87 house fund in Canton treasury.

The *Shanghai Mission* was started in 1847 by Rev. Messrs. M. T. Yates, J. L. Shuck, and T. W. Tobey. Mr. Yates was the first on the ground. Nov. 6, 1847, a Baptist church of ten members was founded. Two natives—Yong and Mui—were licensed to preach. In April, 1848, a gloom over-spread the infant church by the drowning of Dr. and Mrs. J. Sexton James, who were daily expected at Shanghai. Mr. Percy, from Canton, joined the mission in November, 1848. The meetings were attended by "500 or 600 natives." In 1849 Mr. and Mrs. Tobey, very useful missionaries, were forced home by the ill health of the latter. In May, 1850, a mission building was erected at Oo-Kah-Jack. Mr. Shuck wrote, "Our board is the first Protestant board of missions in the world which ever held property and gained a permanent footing in the interior of China." In 1851, Mrs. Shuck died. Her biography was written by Dr. Jeter. Mr. Shuck returned with his children to America. In China he had been very "faithful and effective." In 1854 he went to California, where he labored for seven years, baptizing sixteen Chinese, and organizing a Chinese church. He died in Barnwell, S. C., Aug. 20, 1861, aged fifty-one. His widow resides in Charleston, S. C., with his son, Rev. L. H. Shuck, D.D. In 1852, Rev. and Mrs. Crawford and Dr. G. W. Burton reinforced the mission, and early in 1853, Rev. and Mrs. A. B. Cabaniss arrived. In the city there were three schools and six places of worship. In 1854, Miss H. A. Baker, who came from Canton in 1851 and opened a boarding school, was recalled by the advice of her physician. She lives in California, and is the author of the "Orphan of the Old Dominion." Mr. and Mrs. Percy, on account of his shattered health, returned home in 1855. He passed away July 21, 1871, "mildly and grandly as the setting sun." That year, 1855, there were "eighteen pub-

lic services per week, with an average attendance of 2500 souls; five day schools, with an average attendance of 100 pupils. This year was signalized by *the first baptism of a Chinese woman*. The board reported, "The gospel has won glorious triumphs in China. . . . Multitudes having given evidence of saving faith in the Redeemer." The next year the board commended the missionaries as performing "almost superhuman labors in their wide-opened field." In 1859, Rev. and Mrs. J. L. Holmes came to Shanghai, and the next year were settled in the Shantung province. In 1859, Rev. J. B. Hartwell and wife arrived, and in 1860 joined Mr. Holmes in Shantung. In 1860, Mr. and Mrs. Cabaniss, after eminent service, returned home. The same year Rev. and Mrs. A. L. Bond, assigned to this mission, were lost at sea, with Rev. and Mrs. J. Q. A. Rohrer, assigned to Japan, in the ill-fated "Edwin Forrest." In 1863, Rev. and Mrs. T. P. Crawford, having done a good work in Shanghai, went to Tung-Chow. In 1861, Dr. Burton, a great benefactor of the mission, returned to America, and is practising his profession in Louisville, Ky. In 1865, Mr. and Mrs. Yates were alone in Shanghai, and have remained so until now. To sum up the labors and holy influences of these missionaries, and of this great man and his noble wife, would be impossible. Dr. Yates wrote,—

"Sept. 12, 1877.—This is the thirtieth anniversary of our arrival at Shanghai. At first our way was in the dark; but every successive decade has shown marked progress in our work. To-day the missionary influence in China is a mighty power. The leaven of divine truth has been deposited in this mass of error and corruption, and its irresistible force is beginning to be seen and felt far and wide. The Bible has been translated into the literary or dead language of the whole country, and also rendered into the spoken language or dialects of many localities,—a style in which the Chinese have not been in the habit of making books. Places of worship have been secured, where multitudes come to the sound of the church-going bell to hear the word of God. Churches of living witnesses have been established. Tens of thousands have been convinced of the truth of the gospel, who have not had the moral courage to make a public confession of their faith in Christ. Thirty years ago, when the prospect was so dark, and the darkness seemed so impenetrable, I would have compromised for what I now behold as my life-work. Now my demand would be nothing less than a complete surrender. I am in dead earnest about this matter, for I fully realize that God is in Christ reconciling the world unto himself, and has committed unto us the word of reconciliation, and that he has commanded us to make it known to all nations. I not only do not regret devoting my life

to the mission work, but I rejoice that he counted me worthy to be his ambassador to the greatest empire on the globe. Now my one desire is that he would give me wisdom to do his will and be a faithful steward. The Lord be praised for all his goodness and mercy to us in our hours of darkest affliction."

Statistics, 1880: 2 churches, 100 members, \$273.17 contributions, 2 important out-stations.

A sketch of Dr. M. T. Yates, whose reputation is as broad as the earth, is found on another page of this volume.

The *Shantung Mission* has had two main stations, viz., at Chefoo and at Tung-Chow. In 1860, Rev. and Mrs. J. L. Holmes settled in the former, and Rev. and Mrs. J. B. Hartwell in the latter. The next year Mr. Holmes was brutally murdered by the rebels. He was born in Preston County, now in West Virginia; was graduated from Columbian College in 1858. In "Our Life in China" Mrs. Nevins describes him as "handsome, talented, ardent, with very winning manners, and peculiarly fitted for usefulness among the Chinese." Mrs. Holmes removed to Tung-Chow, where she is still doing heroic work. She has issued several editions of "Peep of Day." In 1871, Mr. Hartwell reopened the station in Chefoo. In 1872 he located in Chefoo, which, he said, had "sextupled itself" since 1860, and asked the board "to appropriate \$4000 for a residence and \$4000 for a chapel." He rented a commodious dwelling, where he had "at evening family prayer a company of twenty Chinese," and used the chapel of the English Baptist mission, kindly offered by Dr. Brown of that mission. In 1875 he wrote, "I think the people are receiving the ideas of the gospel." That year he was forced home by the ill health of his wife, who died Dec. 3, 1879, in California, where Dr. Hartwell has a mission under the home board of the Convention. Dr. Hartwell was born in Darlington, S. C., in 1835; graduated with distinction from Furman University in 1856. In 1858 he married Miss Eliza H. Jewett, of Macon, Ga., who died in China in 1870, greatly lamented. His second wife, Miss Julia Jewett, was her sister. With sixteen years' experience in China, Dr. Hartwell is eminently adapted to the work in California, where he has organized a Chinese church. The Doctorate was conferred on him by Furman University.

Tung-Chow Station.—Mr. Hartwell, as has been stated, located there in 1860, and constituted a church of eight members, Oct. 5, 1862. It was known as the North Street church. In 1864 there were eighteen members. Mr. Crawford, coming to Tung-Chow, took charge of the church, while Mr. Hartwell supplied a temporary absence of Mr. Yates from Shanghai, and baptized eight converts.

There were two schools there, and some "6000 books had been printed and distributed." In 1866, Mr. Crawford constituted a second church, of eight persons, known as the Monument Street church. In 1868 "a deep religious revival" arose in neighboring villages, through the instrumentality of a native baptized by Mr. Hartwell, and twenty were baptized. In 1869, Mr. Hartwell reported his church contributions to be \$127. In 1871 the membership was fifty-six. In 1870, Woo was ordained a native pastor. In 1872, Mr. Hartwell wrote, "Woo has managed the church with great discretion and propriety. . . . He tells them that instead of their being dependent on the missionaries, the missionaries should be dependent on them." In 1873 the statistics were: membership, 63; connected with the church from the first, 81; income of church, \$224. The church bears its own expenses, except chapel rent. In 1875 the board reported, "Rev. Woo is pastor, but Brother Hartwell, though living in Chefoo, kept an advisory relation to it, and aided it by his constant counsel and occasional presence." After sundry vicissitudes this church is virtually merged in the Monument Street church.

In 1871, Mr. Crawford, greatly encouraged, wrote, "Christianity gains ground day by day. The government and people all feel that their ancient strongholds are giving way." In 1873 he built a chapel for \$3000. In 1872, Miss Edmonia Moon joined the mission, but, after remarkable progress in the language, she had to yield in 1876 to broken health and quit the field. In 1873 her sister, Miss Lottie Moon, a woman of distinguished ability, joined the mission, and, with Mrs. Crawford and Mrs. Holmes, is teaching in the city, and telling of Jesus far in the country. In four years the ladies made 1027 visits to country villages. In 1879 the schools numbered 56, the church 115. In 1880 "more than a thousand visits were made for preaching the gospel and distributing books in villages around Tung-Chow." Dr. Crawford adds, "May God bless the seed thus sown under many difficulties!"

T. P. Crawford was born in Warren Co., Ky., May 8, 1821; graduated from Union University, Tenn., in 1851, "at the head of his class, and with the first honors of the institution." He was ordained in 1851, and married Miss Martha Foster, of Alabama, daughter of the late Deacon J. L. S. Foster. The same year he was appointed a missionary; labored in Shanghai until 1862, when he went to Tung-Chow, where he has toiled indefatigably ever since. Mrs. Crawford has published several books. The last work of Dr. Crawford's is "The Patriarchal Dynasties." In 1879 the degree of D.D. was conferred on him by Richmond College, Va.

RECEIPTS AND EXPENDITURES.

From 1846 to 1881 the Convention has received and expended for foreign missions \$1,029,920.90.

HOME MISSION BOARD.

The home mission work of the Baptists of the South in the United States is mostly performed by State Mission Boards. Still, a large measure of general evangelical labor has been accomplished, and is still being performed, by the Home Mission Board of the Southern Baptist Convention. This evangelical labor may be divided into the following departments: 1. Home mission work; 2. Indian missions; 3. Chinese Mission, in California; 4. Work of the Bible Board; 5. Work of the Sunday-School Board. (See articles on those topics.) The Southern States, properly speaking, are Maryland, Virginia, North Carolina, South Carolina, Florida, Georgia, Alabama, Mississippi, Louisiana, Texas, Arkansas, Missouri, Tennessee, and Kentucky. The Southern Baptist Convention and its two mission boards—domestic and foreign—were formed at Augusta on May 8, 1845. The first officers of the Domestic Board, as it was then called, were Rev. Basil Manly, Sr., President; Rev. J. L. Reynolds, Corresponding Secretary; Rev. M. P. Jewett, Recording Secretary; Thos. Chilton, Treasurer; and Wm. N. Wyatt, Auditor. The board was located at Marion, Ala. Owing to the distance of his residence, Dr. Manly resigned, and Dr. Hartwell was elected president. Prof. Reynolds also declined, and, in November, Rev. Russell Holman became corresponding secretary, and Mr. Wm. Hornbuckle was elected treasurer, as Mr. Chilton removed from Marion. For many years Mr. Holman and Mr. Hornbuckle filled their respective positions with honor to themselves and to the satisfaction of their brethren, nobly sustained by a board of managers which contained such men as J. H. De Votie, E. D. King, and Wm. N. Wyatt. In 1851, Mr. Holman resigned, in consequence of feeble health, and Rev. Thomas F. Curtis was elected secretary; but he retired, after two years' efficient service, and was succeeded, in 1853, by Rev. Joseph Walker. In 1855 the American Indian Mission Association of Kentucky transferred its work to the Southern Baptist Convention, together with a heavy debt, which was promptly paid. Thenceforth the Domestic Board was designated as the Domestic and Indian Mission Board until 1874, when its name was changed to Home Board. This union and transfer gave a mighty impulse to the work of the board, and a great enlargement to its field. The sympathies of the denomination were strongly enlisted, and its liberality largely increased. At the close of 1856, Rev. Joseph Walker resigned the secretaryship, a position he had filled with eminent ability, and Rev. R. Hol-

man was again called to the position, but, after prosecuting his labors with much consecration, he was compelled by ill health to retire in 1862. Rev. M. T. Sumner, who had entered the service of the board as financial secretary in 1858, succeeded Mr. Holman, and conducted the affairs of the Home Board with wonderful ability and success until 1875, when he resigned. Wm. N. Hornbuckle, Treasurer, and Wm. N. Wyatt, Auditor, both efficient, faithful, and beloved, were respectively succeeded by J. B. Lovelace and S. H. Fowlkes, who have given their valuable services to the present time. Dr. Basil Manly, Jr., was elected to succeed Dr. Sumner, but declined, and Dr. Wm. H. McIntosh, the present most able and efficient secretary, was elected to fill the vacancy, and entered upon his duties Oct. 1, 1875. He reported the board almost entirely free from debt in 1877, and since that time it has enlarged its work to the full extent of the means furnished.

The Home Mission Board has sustained missionaries in every Southern State, has planted churches, and fostered interests that needed support. Weak churches, in most of the large cities of the South, have been assisted by it, until able to sustain themselves. Notably among these cities are Baltimore, Washington City, Richmond, Petersburg, Fredericksburg, Raleigh, Augusta, Atlanta, New Orleans, Galveston, Houston, Texas, Mobile, St. Louis, Memphis, Knoxville, and many others. Young and growing cities on the frontiers have contained its missionaries. Especial attention has been paid to Texas, into which a rapid tide of population from other States has flowed constantly. Among the many missionaries employed in that State may be mentioned Rev. Wm. M. Tryon, Rev. James Huckins, Rev. R. C. Burleson, Rev. J. W. D. Creath, Rev. Z. N. Morrell, Rev. Jesse Witt, and Wm. M. Pickett; and the work accomplished by these and others in Texas is now seen in a membership, in that State, larger than that claimed by any other denomination, in a numerous, devoted, and most efficient ministry, and in male and female Baptist colleges of a high order. The board, in connection with Associations and State Conventions, has always labored most earnestly and energetically in bestowing religious instruction upon the colored people. It has ever found the Christian masters and mistresses keenly alive to the moral responsibilities growing out of their relations to their servants, and ever ready to aid in giving them gospel privileges. Generally, all the missionaries of the Home Board had colored interests in connection with their charges, and, in many instances, rich blessings crowned their labors in the conversion of colored people. The wonderful success of this evangelical labor among the colored people of the South is clearly demonstrated by the existence,

after the war, of hundreds of thousands of colored Baptists in those States where emancipation occurred, not to mention the numerous colored church members of other denominations. In the State of Georgia alone there are over 30 colored Associations, about 900 churches, and 110,000 church members. During the war the work of the board was necessarily suspended in many parts of the country, but effective service was done by its missionaries among the soldiers of the Confederate armies, many professing conversion through their instrumentality. During the war one hundred and fifty-one commissions were issued by the board to chaplains and missionaries to the armies and hospitals.

The conclusion of the war left the board prostrate. Gradually it has resumed and enlarged its home mission work, as vigorously as its means allowed, adding to its other efforts the holding of ministers' institutes for the benefit of colored Baptist ministers. Its report for 1880 shows twenty missionaries and three missionary agents in the field, as follows: six in Florida, four in Arkansas, two in Georgia, two in Texas, one in California, three in Alabama, one in Tennessee, one in Virginia, and a missionary agent and evangelist in each of the States of North Carolina, Kentucky, and Alabama. It also kept employed one white and four native missionaries in the Creek nation, two natives in the Choctaw nation, one, Rev. A. Frank Ross, an intelligent educated man, one white missionary in the Chickasaw nation, and a Seminole Indian missionary among the wild tribes.

CONTRIBUTIONS.—The contributions to the Home Board from 1845 to 1859, inclusive, \$266,358.13. During the last twenty years its receipts have been \$739,483.64, so that the total receipts from 1845 to 1880, inclusive, were \$1,005,841.77.

GENERAL SUMMARY.—Since its organization the Home Board has issued 1893 commissions. To the year 1881 the total number of the weeks of labor performed by its missionaries makes a period of 506 years. The number of baptisms performed by its missionaries is 36,874, an average of 1053 annually. Five thousand and fifty churches and stations were supplied with preaching, and many churches were constituted and Sunday-schools organized.

INDIAN MISSIONS.—From the beginning of the century Southern Baptists have manifested much interest in the reformation and evangelization of the Indians. Organized efforts were made first in Kentucky and then in Georgia for their education and Christianization, and were carried on, partly, through the Mission Board of the General Convention, at Philadelphia, until 1842, when a Western Baptist Convention met at Cincinnati, and the result was the formation, in 1843, of the American Indian Mission Association. This association es-

tablished missions in the Choctaw and Creek nations, sending as missionaries to them Rev. Sidney Dyer, Rev. Joseph Smedley, Rev. Ramsey Potts, Rev. A. L. Hay, and Rev. H. F. Buckner, who was sent in 1848, and who is still laboring successfully in the Creek nation. These missionaries, aided by faithful native preachers, baptized many converts and established various churches. In 1854 the American Indian Mission Association, through its Mission Board at Louisville, transferred all its Indian mission work to the Domestic and Indian Mission Board of the Southern Baptist Convention, which accepted the charge in 1855, at Montgomery, Ala. Since that time this board has been most earnestly and zealously engaged in the Indian mission work, and wonderful success has crowned its efforts. From time to time the board has sent out various missionaries to labor in the Indian Territory, among whom were Rev. R. G. Moffatt, sent in 1853; Rev. R. J. Hogue, sent in 1858; Rev. A. E. Vandivere, in 1858; Rev. J. A. Slover, in 1859; Rev. Willis Burns, in 1859; Rev. J. A. Preston, in 1860; Rev. J. S. Murrow, of Georgia, a most efficient and faithful missionary, was sent out in 1857, and, supported by the Rehoboth Association, has continued to labor most efficiently until the present time. From first to last, however, Dr. H. F. Buckner has remained in connection with the Convention, and his laborious faithfulness constitutes him the "Judson" of the West.

Among the missionaries were many half-breed and full-blood natives, whose long and faithful labors in the employ of the board have aided immensely in making the Cherokees, Creeks, Choctaws, Chickasaws, and Seminoles what they are to-day, a civilized, Christian people; and their names should be put on record.—Peter Folsom, Simon Hancock, Lewis Cass, William Cass, John Jumper.

A few figures will give an idea of the number of missionaries employed, the amount disbursed for their support, and the nature and result of their labors as employés of the Domestic and Indian Mission Board. In 1856 and 1857, 26 white and native missionaries were employed, at a cost of \$16,780.26, among the Creeks, Cherokees, and Choctaws. Several schools, also, were maintained in successful operation. In 1858–59, 35 missionaries were sustained,—19 among the Creeks, 10 among the Choctaws, and 6 among the Cherokees,—and \$18,019.77 were expended. The amount collected for Indian missions in five years was \$61,641.74. The work performed was the supply of preaching to 135 churches and out-stations, 355 converts baptized, 5 churches constituted, 5 meeting-houses built, 4 Sabbath-schools organized, with 13 teachers and 117 pupils, and 2 ministers and 10 deacons ordained. In 1860 and 1861, 31 missionaries and 8 interpreters

were employed, at a cost of \$23,835. During the two years 171 churches and stations were supplied with preaching, 20 churches were constituted, 23 ministers and 8 deacons were ordained, 3 temperance societies were formed, and 400 persons were baptized, while both Sunday-schools and secular schools flourished.

The war then came on, and finally caused a total suspension of Indian missions. Previous to 1870 about half a dozen missionaries only were kept employed. In 1875 there were sixteen,—two in North Carolina among the Cherokees in that State. In 1876 eleven were sustained in the Indian Territory; but of late years the board has been gradually increasing its operations and enlarging its field among the Indians.

Results.—As late as 1845 the Creeks had laws in force to punish "praying people," and in that year four Christians were whipped. Now, the Baptists alone have among the Creeks 2 Associations, 32 churches, with 17 Sunday-schools, about 30 native preachers, and a membership of 1500. Among the Seminoles there are 700 members and several native preachers; and yet, except for a few years only, H. F. Buckner has been the only white missionary of the board to these two tribes, containing a population of 14,500 Creeks and 2500 Seminoles. Among the Choctaws and Chickasaws there are 2500 church members. The Choctaw and Chickasaw Baptist Association, connected with Southern Baptist Missions, had 29 churches, with 1300 members, and 16 Sunday-schools, with 626 scholars and 45 teachers, in 1880. Among the Cherokees there is a Baptist Association comprising a membership of more than 1000. In connection with its Creek mission the board has a manual labor school, capable of educating at one time 50 girls and 50 boys; and it has, also, a church with 69 members among the wild tribes, the pastor of which, John Jumper, is a full-blooded Seminole.

MISSION TO THE CHINESE IN CALIFORNIA.—In November, 1879, the Home Mission Board sent Rev. J. B. Hartwell, D.D., as a missionary to the Chinese in San Francisco, Cal. Immediately after his arrival Dr. Hartwell entered heartily into his work, and soon baptized a convert. He employed a hall for preaching, and he opened a night school for the Chinese. His labors gradually extended successfully, and he at length united the Chinese Baptist converts into a church, having baptized one woman, who is, perhaps, the first Chinese female convert ever baptized in the United States.

Rev. J. B. Hartwell has fine talents. He spent twenty years in Northern China; but being compelled by the ill health of his family to return to America, he was thus providentially at hand, well prepared for this important mission in California. It is thought that it will assist greatly in the evan-

gelization of China by the return to that country of converts from California.

THE BIBLE BOARD.—In 1846 the Southern Baptist Convention constituted its two boards its agents for Bible operations, and in the next four years \$10,000 were contributed and disbursed in the distribution of the divine Word. During the same time the Southern Baptists gave more than twice as much—that is, \$20,308.89—to the American and Foreign Bible Society. In view of this and similar circumstances, the Convention organized a Bible board, in 1851, for the purpose of more effectually circulating the holy Scriptures at home and abroad. The four great objects designed by the origination of the board were,—“1. To aid our Foreign Mission Board in the translation and distribution of the Scriptures in foreign lands; 2. To co-operate with the Domestic Mission Board in the home distribution of the Scriptures; 3. To concentrate and develop the liberality of the Southern Baptists; 4. To supervise and provide for the vast moral destitution at home and abroad.”

The board was located at Nashville, Tenn. Its first president was Dr. Samuel Baker. The other officers were W. C. Buck, Corresponding Secretary; W. P. Jones, Recording Secretary; and C. A. Fuller, Treasurer. The first biennial report, in 1853, showed over \$8000 collected and \$6920 expended.

The report of 1855 exhibited \$10,126.90 received and \$8862.40 disbursed, of which \$3254 were expended in sending copies of the Bible to foreign countries.

In the mean time, Dr. S. Baker had resigned, and W. H. Bayliss was elected President, and A. C. Dayton had become Corresponding Secretary, and J. J. Toon, Recording Secretary.

The third biennial report, in 1857, showed an income of \$33,135.27, collected and disbursed partly through State societies, with the exception of \$2115.38 in the treasury. The report exhibited the existence of various strong and active State Bible societies in different States.

In 1859, Dr. R. B. C. Howell was elected president of the board, and in the next two years about \$8000 only were collected, due partly to the want of a corresponding secretary a large portion of the time, and partly to political agitation. The report, rendered at Savannah in the spring of 1861, manifested that over \$8000 had been collected, Rev. L. W. Allen being the corresponding secretary, and the successor of Rev. Matt. Hillsman; and although Rev. C. D. Mallary brought in a special report advocating a continuance of the board, and although the secretary made a strong report in favor of the operations of the Bible Board, it was apparent that its days were numbered.

A committee was appointed to arrange some plan, if possible, by which a union might be

effected between the Bible Board and the Southern Baptist Publication Society, at Charleston. Many consultations took place; but before any arrangements could be effected the storm of war fell upon the South, the corresponding secretary became an officer in the Confederate army, Nashville fell into the hands of the Federal army in February, 1862, the president of the board was imprisoned, and, of course, the active operations of the board ceased. It had, however, by means of stereotype plates, which had "run the blockade," printed 20,000 small neat Testaments, 14,000 of which had been distributed in the Confederate armies, chiefly in Virginia, Kentucky, South Carolina, and Georgia. Some colportage work was done in 1861, but war disturbances soon caused a suspension of it. It, however, continued to hold its regular meetings until April, 1863. The board met on the 13th of April, 1863, and made a report, which was sent to Dr. Fuller, at Baltimore, to be forwarded through the lines, but it did not reach the Convention until its session at Russellville, Ky., in 1866. In the mean time, at the session of the Southern Baptist Convention in 1863, in Augusta, Ga., a committee, composed of James P. Boyce, B. Manly, Sr., and A. M. Poindexter, recommended the abolition of the board. Their report was adopted, and the churches were recommended to send their contributions for Bible distribution to the two boards of the Convention,—Foreign and Domestic,—according to the field they wished to supply.

Of this action the board remained in ignorance until the 10th of April, 1866, when a meeting was called by the president, and its dissolution was announced. Its final report was made in May, 1866, when it reported \$2148.74 in the treasurer's hands to the credit of the Southern Baptist Convention.

SUNDAY-SCHOOL BOARD.—In 1863, at the session of the Southern Baptist Convention, held at Augusta, Ga., Dr. B. Manly, Sr., chairman, rendered a special report strongly advocating the creation of a board of Sunday-schools of the Southern Baptist Convention. A committee was appointed, by whose advice the following officers were elected, besides the board and vice-presidents: Basil Manly, Jr., President; C. J. Elford, Corresponding Secretary; Rev. John A. Broadus, Recording Secretary; J. C. Smith, Treasurer; and T. Q. Donaldson, Auditor. The board was located at Greenville, S. C. Soon Rev. John A. Broadus was made corresponding secretary, with a small salary. The board within three years published several excellent little question-books and catechisms, works by Drs. Boyce, B. Manly, Jr., and Rev. L. H. Shuck, which still retain a position as favorites in the South. In January, 1866, the board began the publication of a small monthly Sunday-school paper called *Kind Words for the Sunday-School Children*, at the

price of ten cents a copy. Its first editor was Basil Manly, Jr. In the year 1870 this paper was united to *The Child's Delight*, purchased from S. Boykin, of Macon, Ga., and the two papers united bore the name of *Kind Words*, which now maintains a vigorous and useful existence as a Sunday-school paper, and which still remains the property of the Convention, with a wide circulation. Its editor since 1872 has been Rev. S. Boykin. During the first three years of its existence the Sunday-School Board collected \$47,684.10, most of which was expended in publishing *Kind Words*. This was in Confederate money, however, of which \$4583.45 remained on hand in Confederate treasury notes at the end of the war. In the fourth year of its existence the board collected \$7308, including subscriptions received for *Kind Words*, which had reached a circulation of 25,000. It continued to publish various useful catechisms, question-books, and a Sunday-school hymn-book. It employed several evangelists, who organized many Sunday-schools, and performed evangelistic labors in Missouri, North Carolina, Tennessee, and Kentucky. It is pleasing to record that in the year 1866 the American Bible Society made the board a grant of 25,000 Testaments, equivalent to a donation of \$2025.16.

The fifth year of the board's existence showed some vitality and afforded cause for encouragement, yet the States manifested comparatively little interest in it. Rev. C. C. Bitting had become its corresponding secretary, and served with great efficiency. In 1868 the board was removed to Memphis, Tenn., and united with the Southern Baptist Sunday-School Union. In 1870, with Dr. T. C. Teasdale for its corresponding secretary, new life was infused into this board. Its receipts ran up to about \$8000, and it had come into possession of the stereotype plates of many Sunday-school books, through its consolidation with the Southern Sunday-School Union. It consequently soon issued many valuable Sunday-school books. It also employed various colporteurs and missionaries in different States, and appeared to enter upon a grand and good work.

Its receipts during the eighth year of its existence were \$18,807.09, the monetary contributions from the different States amounting to about \$8000. Still it was found that the board was in debt to the amount of \$4500. Dr. T. C. Teasdale resigned his position Sept. 15, 1871. No other corresponding secretary was ever secured, but the business affairs of the board were very successfully managed by S. C. Rogers, acting corresponding secretary and business manager. The receipts for 1872 were \$14,240.65; and the receipts for 1873 were \$16,449.25, of which \$4551.27 were general contributions from the States, and \$11,426.82 were received as sub-

scriptions for *Kind Words*. In the report to the Southern Baptist Convention for that year, the editor of *Kind Words*, S. Boykin, who was acting as corresponding secretary *pro tem.*, made suggestions which led to the consolidation of the Sunday-School Board with the Domestic and Indian Mission Board of the Southern Baptist Convention, at the session which met in Mobile. It was understood that this board, now called the Home Board, should continue the publication of *Kind Words*, the Sunday-school paper of the Convention, which had attained a very large circulation. The paper was removed to Macon, Ga., in 1873, where it has been published ever since, and has been of valuable assistance, by its lesson expositions, to the Baptist Sunday-schools of the South; and it has been beneficial in indoctrinating the Sunday-school children of the Southern States in Baptist principles, and in inculcating missionary sentiments. Its management has been such that for five years in succession it earned \$800 net per annum, and the contract for the next five years secured for the Convention \$1000 per annum.

The Sunday-School Board of the Southern Baptist Convention was greatly needed during the war, when it was originated. After the war, the necessity for its existence was not generally acknowledged, and hence it was not adequately sustained. The field of operations was entirely too large for the instrumentality employed, and it was discerned that the Sunday-school work should properly be left to the denominational machinery of each State. Hence the State Conventions, Associations, and churches were earnestly exhorted to take in hand and perform a work far too great for any one agency, with very limited means. The result has been that each Southern State, through its State Mission, or Sunday-School Board, is now diligently, zealously, and prosperously carrying forward the Sunday-school work within its own borders.

Southern Baptist Theological Seminary, The, at present located at Louisville, Ky., was first opened at Greenville, S. C., the first Monday in October, 1859, with four professors,—James P. Boyce (chairman of the faculty), John A. Broadus, William Williams, and B. Manly, Jr. Twenty-six students attended the first session, thirty-six attended the second session, but the war diminished the number during the third session, and the conscript act of the Confederate Congress caused the suspension of the institution until the close of the war. Its property and a large subscription for its support were rendered almost valueless by the results of the conflict. At the close of the war, Oct. 1, 1865, the seminary was reopened with a full faculty and eight students. It was largely sustained for a time by the private fortune of Prof. Boyce. In 1866 the institution, which had hitherto

been under the direction of the board of an educational society, sought and obtained the fostering influence of the Southern Baptist Convention. From this period till 1871 no attempt was made to raise an endowment. The institution was supported by annual collections. According to a resolution of the board of trustees at that date bids were received for a new location for the seminary. The Baptists of Kentucky pledged \$300,000 for its location in that State. The proposition was accepted, and Louisville selected for its home. Nearly the amount pledged, which was to be supplemented by \$200,000 from the other Southern States, was raised in stocks, individual bonds, and real estate, when a financial crash again blasted the prospective endowment, and the institution was saved from destruction only by a prompt subscription, in 1874, of \$90,000, to be paid in five annual installments for its current expenses. In 1879 the last of what was secured of this subscription was exhausted, and little of the remains of the prospective endowment having been collected, the seminary was again brought to a great strait. But once more its friends were encouraged by the endowment of a professorship by Gov. Joseph E. Brown, of Georgia, who donated \$50,000 for that purpose. The board resolved to put forth an earnest effort to add to this \$150,000, previous to June, 1881. George W. Norton, Esq., of Louisville, has pledged \$10,000 of this sum, provided the whole amount shall be raised. This accomplished, an endowment of at least \$500,000 will be speedily completed. Through all its struggles for existence the seminary has continued to hold its usual sessions, with its full corps of professors and a regularly-increasing number of students. It was removed to Kentucky, and opened its first session in Louisville, Sept. 1, 1877. Since that time it has had an average attendance of about seventy-five students. Its present faculty are James P. Boyce, John A. Broadus, B. Manly, and W. H. Whitsitt. It is but just to say that Dr. Boyce, who is chairman of the faculty, treasurer of the board, and general financial agent for the seminary, has been the life-power of the institution from its conception to the present, notwithstanding his co-laborers have been great, good, and faithful men.

Southern Female College, The, La Grange, Ga., was organized in 1843 by Rev. J. E. Dawson, D.D., as a school of a high order for the education of young ladies. Dr. Dawson, however, was shortly succeeded by Milton E. Bacon, A.M., whose first class of five young ladies graduated in 1845. Under Mr. Bacon's administration the college rapidly grew into favor, the graduating classes and the attendance on the various departments of instruction increasing from year to year. Large and beautiful buildings were erected for the various departments

of instruction and for the accommodation of the boarders, who came in large numbers from this and adjoining States. President Bacon retired from the college in 1855, and was succeeded by John A. Foster, A.M., who, remaining in charge till 1857, was succeeded by I. F. Cox, A.M., the present president.

During the administration of Mr. Bacon the Western Baptist Association purchased a half interest in the property, and secured the appointment of half the trustees, the other half remained with the president and proprietors of the remaining half interest. The college buildings were destroyed by fire, but President Cox with persistent, indomitable energy kept up the organization of the college, in spite of obstacles that seemed insurmountable, and with the returning prosperity of the country, assisted by the liberal and progressive citizens of La Grange, he erected the magnificent buildings now used by the college, and supplied the various departments—literary, music, and art—with an outfit commensurate with the demands of this age of progress and intellectual activity.

The college for nearly a quarter of a century has been under its present management. Its influence extends to all parts of the South. The graduates, to the number of 400, are found in every part of the country, filling the highest social positions, and in their literary, music, and art training beautifully illustrating the work done by their *alma mater*.

The last catalogue of the college, for the year closing in June, 1880, gives the names of 148 pupils, with unusually large classes in the various styles of painting, and in music on the different instruments. The advantages for music offered here are believed, by the best critics, to be unequalled in the South.

Spain, Mission to.—In the latter part of November, 1869, a letter was received from Rev. W. J. Knapp, asking aid of the Missionary Union in his gospel work at Madrid. On the 10th of August, 1870, the First Baptist church in Madrid was constituted with a membership of thirty-three persons. The enterprise was now taken under the charge of the Missionary Union, and Rev. John W. Terry was appointed as the assistant of Mr. Knapp, but his connection with the mission continued for only a short time. Mr. Knapp labored with great zeal and earnestness, and at times with good prospects of success. Several missionary stations were established, conversions took place, and a considerable number were baptized. Having accomplished what he regarded as his special mission in Spain, Mr. Knapp resigned and left Madrid late in the fall of 1876. The Executive Committee of the Union, referring to his work in Spain, say, "He labored with zeal and industry to plant missions in various parts of the country; but owing to the

unsettled state of Spain, the frivolous character of the people, and the inefficiency of the native preachers, one promising interest after another dropped out of sight." Notwithstanding the discouragements connected with the carrying on of the mission in Spain, the Executive Committee have not felt justified in abandoning the field at present. The work is now carried on entirely by native agency. There are four churches, three ordained ministers, and 140 church members in Spain.

Spalding, Albert Theodore, D.D., pastor of the Second Baptist church, Atlanta, Ga., is a man



ALBERT THEODORE SPALDING, D.D.

of ability and administrative capacity; possesses great courteousness of demeanor, and is especially beloved by the young. He is a very ready speaker, has a fine command of language, and his pulpit manner is agreeable, even to the most fastidious. He was born in Elbert County, Oct. 20, 1831, his parents being Rev. A. M. Spalding, A.M., M.D., and Lucinda Burton. Mr. A. T. Spalding was graduated with one of the honors of his class, in 1851, from Mercer University. Impressed with the duty of preaching the gospel, he spent two years more at Mercer, in the theological department, receiving instruction from Dr. John L. Dagg and Dr. N. M. Crawford. In 1854 he was ordained as pastor of the church in Aiken, S. C., where for two years he was pastor; then he was pastor at Madison, Ga., for four years. Called to the charge of the Berean church, in West Philadelphia, he served two years, and returned South on account of the civil war, then in progress. His services

were soon put in requisition at the South. The Selma, Ala., church called him, and had his labors for four years. Mobile then demanded his time and talents, and he preached for the St. Francis Street church four years. A call by the Walnut Street church, Louisville, Ky., drew him to that large church, of which he was pastor four years, succeeding Dr. G. C. Lorimer. His native State once more claimed his services, and, in response to an invitation of the Second Baptist church, he moved to Atlanta in 1871, becoming the successor of Dr. Wm. T. Brantly, who had been called to Baltimore.

He is still residing in his elegant home in that famous city of the South, the successful pastor of one of the largest, richest, and most prominent Baptist churches in the country. The degree of Doctor of Divinity was conferred upon him by Georgetown College, Ky., in 1869.

Dr. Spalding has been well educated, and is a fine scholar. He is a man of cultivated tastes and gentlemanly instincts, and, as a preacher, sustains a good reputation admirably. His churches always grow, and they contribute liberally to our benevolent projects. Wherever Dr. Spalding has labored his natural abilities, force of character, independence of spirit, and unflagging zeal have enabled him to sustain himself well. He is a member of the State Board of Missions and of the Georgia Baptist Convention, and is a trustee of Mercer University. Besides being an able preacher, he is the author of a work called "The Little Gate, an Allegory," that was published by Gould & Lincoln, of Boston.

Spalding, Rev. Amos Fletcher, was born in Boston, Mass., Jan. 12, 1821. His intention was to devote himself to mercantile pursuits, but having been called of God, as he believed, to the work of the ministry, he prepared for college at the Worcester Academy, entered Brown University in 1843, and graduated in 1847. Three years were spent in theological studies at the Newton Theological Institution, and in March, 1851, he was ordained, and settled as the pastor of the Baptist church in Montreal, Canada. He remained here but a short time. The next eight years of his ministerial life were equally divided between the churches in Cambridge, Mass., and Calais, Me. Having been called to Warren, R. I., he was pastor of the Baptist church there for ten years. He was subsequently pastor at Norwich, Conn., and Needham, Mass. The only thing Mr. Spalding published was an interesting centennial discourse on the history of the Warren church, to which reference is made in the historical sketch of this church found in this volume. He died at Chelmsford, Nov. 30, 1877. He was one of our best ministers, respected and beloved by a large circle of friends.

Spear, Prof. Philetus B., D.D., was born at Palmyra, N. Y., May 23, 1811; prepared for college at Ostrander's Mathematical School and Palmyra High School; came to Hamilton Dec. 1, 1831; entered the first class that took a full college course; graduated from college in 1836, and from the theological seminary in 1838.

He became classical teacher in 1835, tutor of mathematics in 1837, then Professor of Hebrew, and in 1850 Professor of Hebrew and Latin; has taught over forty years; was punctual, methodical, thorough, inspiring his classes with high motives, and with enthusiasm.

After the charter of 1846 he was a sort of committee of ways and means to the treasurer. Two emergencies outside of his chair taxed severely his energies:

First. The removal controversy, in the midst of the highest prosperity, was suddenly sprung upon the university, running through three years, with divided counsels and legal proceedings. His position was moderate but firm: "That a *new* institution was better for the Western field, that the possibility of removal was doubtful, and therefore Madison University should be let alone." He made a historical and legal "Brief" that became the basis of all the injunctions against removal. The positions taken in it were sustained by the courts, and a perpetual injunction issued. Twice he stood alone, once when the "compromise scheme" was urged to take away the university charter and leave "another school." He insisted that it meant death to the Hamilton enterprise, and that the charter must stay or all go. Then again, when all other questions were settled, and by deaths and resignations not even a quorum of Hamilton men were left on the university board, he took the responsibility, pecuniary and otherwise, of "negotiation and adjustment," at an hour when all that had been contended for might have been lost by losing the university charter and board; and thus the university was saved by passing through the narrowest strait possible, there being but a bare quorum to act in the adjustment.

The controversy ended, around Drs. Eaton and Spear rallied the old enthusiasm and patronage, and in three years brought back more than the old prosperity. This success brought large accretions of work and responsibility, and for ten years, besides his chair of Hebrew and Latin, he was librarian, and secretary of both boards, and of the executive and provisional committees. This outside work he discontinued when the necessity ceased.

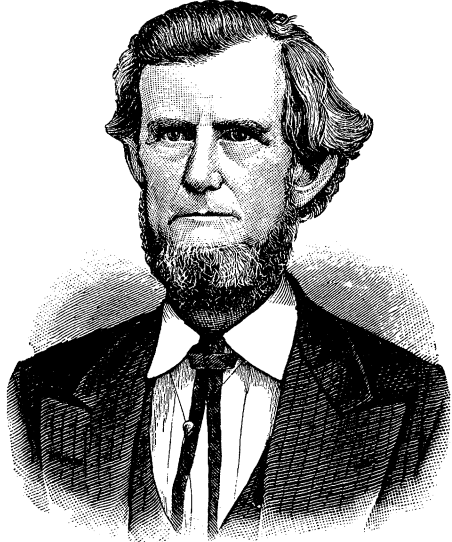
Second. The necessity for an endowment brought another emergency. Salaries were small, income inadequate. To push out with larger plans required larger means. Hired agencies for this specific work had nearly proved a failure. Forced by

the logic of circumstances, he undertook this outside work. He had already, in 1850, engineered the first subscription for \$60,000, then near the close of the war he had organized and started the Colgate plan for \$60,000 more. In 1864 he took more earnest hold of endowment as a voluntary and gratuitous service, but making it a side-issue for recreation. The first year \$82,000 came in; for the "Jubilee," 1869-70, \$220,000; for the "National Centennial," 1876, \$102,000; and other sums straggling in, made for all purposes about half a million in cash since the war. This should be said to recognize the aid of those whole-souled men and women, without whom no success could have followed, namely, the Colgate Brothers and a thousand others, Trevor, with Mrs. Dr. Somers, and many new-comers, Mrs. King, D. Munroe, Cornell, and scores doing equally well.

As a student and professor he has kept pace with the university life for nearly half a century, having personally known every member of the faculty, and being familiar with the different phases of university history. He has used his pen with effect, especially in the removal controversy. He drew up the "Fraternal Address" to Baptists, issued June 9, 1849; also the "Address to the Albany Convention" of Oct. 4, 1849; and then the "Answer to Dr. Williams's Compromise Scheme" of Oct. 22, 1849,—all of which did much to settle mooted questions, and to establish the old devotion, enthusiasm, and patronage.

Speight, Gen. Joseph Warren, was born in Greene Co., N. C., May 31, 1825. His father, Hon. Jesse Speight, was a member of Congress from North Carolina, and U. S. Senator from Mississippi. His early education was obtained at Stony Hill High School. After the family removed to Mississippi, which occurred when he was twelve years old, he completed a higher course of study under the tuition of Rev. R. C. Burleson, then teaching in Mississippi. At the age of twenty he commenced the practice of law in Aberdeen, Miss., and continued it with profit and distinction until failing health induced him to turn his attention to farming. In the fall of 1853 he removed to Waco, then a village in McLennan Co., Texas, and ever since has been constantly employed in agricultural pursuits. His connections and early predilections were Methodist, but "the plain, unmistakable, and irresistible force of God's holy truth compelled him to become a Baptist." Soon after his baptism, in 1857, he was chosen a deacon, clerk of the Waco church, and superintendent of the Sunday-school, and has continued in these offices up to this time. He has served as moderator of Trinity River Association, twice as president of the General Association of Texas, and he is now moderator of Waco Association. He was grand master of the Grand Lodge

of Masons in Mississippi when about twenty-seven years old. His father named him Joseph Warren from a twofold admiration of the distinguished general who fell at Bunker Hill, and who was the



GEN. JOSEPH WARREN SPEIGHT.

first Masonic grand master in North America. The son has ever been a prominent Mason. At the opening of the civil war he raised the 15th Regiment Texas Infantry, and was appointed its colonel, serving with it exclusively in the trans-Mississippi Department. He was promoted to the command of a brigade, and continued to be its general until after the battles of Mansfield and Pleasant Hill, La., at the latter of which he was wounded. His health failing, he surrendered his brigade to Gen. Polignac, and was relieved from field duty till the war closed. From its origin he has been president of the board of trustees of Waco University, and perhaps the best service of his life has been in behalf of that important institution, in whose prosperity he manifests all a father's love. Blessed in his married life, prosperous in secular pursuits, and in the prime of manhood, the church and the world will, Providence favoring, witness yet much work for man and his Creator.

Spence, Rev. George Sumner Goddard, was born in Boston, Dec. 21, 1819; fitted for college at the academy in New Hampton, N. H.; graduated at Brown University in 1839; and, after teaching four years, went to the Newton Theological Seminary, where he graduated in 1846. He was ordained as pastor of the Baptist church in West Wrentham, March 31, 1847, where he remained a

year and a half, and then became pastor of the church in Augusta, Me. Such was the state of his health that he was obliged to give up the ministry and devote himself to business pursuits. He died at Salem, Mass., Sept. 7, 1863.

Spencer, Rev. David, A.M., youngest son of Charles W. and Mary Spencer, was born at Enderby, Leicestershire, England, May 23, 1839. His parents, on coming to the United States, settled in Germantown, Philadelphia, where, in 1852, they became constituent members of the First Germantown church. Into the fellowship of this church the subject of this sketch was baptized May 1, 1853. He entered upon his studies at the university at Lewisburg, March, 1857, and remained until 1862; was licensed to preach in 1859, and was ordained at Point Pleasant, Pa., Aug. 6, 1862, where he entered upon his first pastorate. He remained until March 1, 1865, when he became pastor of the Roxborough church, Philadelphia. Here he continued in abundant and fruitful labors until Oct. 15, 1877, when he accepted an appointment as district secretary of the American Baptist Missionary Union. This position he filled with remarkable ability and untiring devotion until Sept. 1, 1880, when he accepted an urgent call to become pastor of the Penn Avenue church, Scranton, Pa., in which field of labor he still remains. He served the Philadelphia Baptist Association for eleven years as clerk or associate clerk, and, as a fitting testimony to the value of his services, his letter of declination was placed upon the minutes of that body for 1878. He has also served as secretary and president of the Philadelphia Conference of Baptist ministers, and has been constantly and zealously engaged in promoting the local and general interests of the denomination. He received the degree of A.M. in 1868 from the university at Lewisburg.

Mr. Spencer is an effective preacher, a faithful pastor, and a devout Christian. He is deeply interested in all that pertains to the history and growth of the denomination, and in 1877 he published an interesting volume entitled "The Early Baptists of Philadelphia."

Spencer, Rev. James, was born in Cape Breton; was baptized, and united with the Baptist church at Sydney, the capital of that island; ordained pastor at Chester, Nova Scotia, May 17, 1853; filled useful pastorates in Nova Scotia, at Lower Granville, Digby, Tusket, and Chebogue. Mr. Spencer is now seamen's chaplain in St. John, New Brunswick.

Spilsbury, Rev. John.—In 1616, in London, England, a Congregational church was formed, of which Henry Jacob was the first pastor. His successor was John Lathorp, who presided over the church in 1633. During 1633 several persons, dissatisfied with the loose way the church held its dis-

senting principles, and convinced that baptism should be administered to all believers and to no babes, sought and obtained the authority of Mr. Lathorp's community to found a distinct church, in accordance with their own principles. The church was constituted Sept. 12, 1633. The Rev. John Spilsbury was elected its first pastor. William Kiffin and others, in 1638, came from the old Congregational home and united with the Baptist church. This was a Calvinistical church, and by some is supposed to have been the first church of the Particular Baptist order in modern England. This view lacks evidence. Mr. Spilsbury attained great eminence as a minister of our denomination, and was long the honored pastor of this people. He was alive in 1660.

Spotts, Rev. John, was born Oct. 8, 1784. He was of German descent, and lived in Lewisburg, Greenbrier Co., W. Va. At the age of thirty he joined the Presbyterians, and became a zealous worker in the church and Sunday-school. It is a matter of record that twenty-one of the young men connected with his Sunday-school became preachers, and one of them, Rev. J. L. Shuck, a missionary to China. Upon changing his views on the mode of baptism, he gave up his connection with the influential and popular Presbyterian church, and became a member of the small Baptist church in Lewisburg.

Not long after this he was licensed to preach, and in 1832 was ordained, and appointed to travel as a missionary.

Mr. Spotts was distinguished for his ardent love of Christian people, and for earnest piety and zeal in his work. Though called home in the very strength of his manhood, being but forty-four years of age, yet he did a grand and glorious work, and many will rise up in the last day and bless God that he lived. He was cheerful in his work, and when the summons came he met it with exclamations of triumph. "Blessed are the dead."

Spratt, George M., D.D., was born in Quebec, Canada, April 7, 1813; was converted when seven years old; entered upon his studies at Hamilton, N. Y., in 1830, having walked all the distance from his home in Pennsylvania; was afterwards ordained as a missionary in Central Pennsylvania. During his labors he organized three churches, built three meeting-houses, and baptized many converts. He subsequently became pastor of the church at Towanda, Pa., where he remained four years; was also pastor of the churches at Elmira and Fairport, N. Y.; received the degree of D.D., in 1869, from the university at Lewisburg. In the establishment and growth of this institution he contributed a large measure of efficient service. In 1851 he was made corresponding secretary and financial agent of the Pennsylvania Baptist Educa-

tion Society. This position he still holds, and to the work of ministerial education he has given the best years and energies of his life. His name and his praise are in all the churches. He has labored

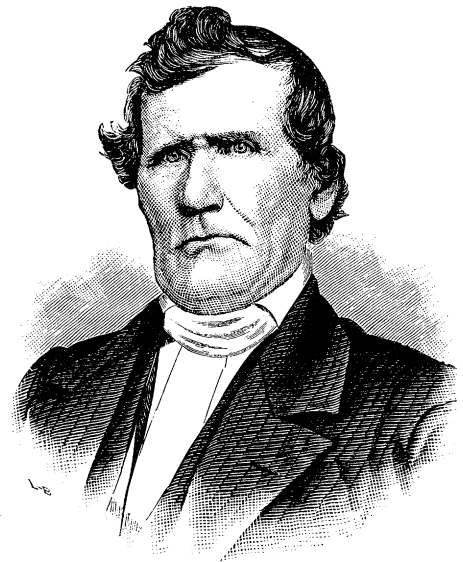


GEORGE M. SPRATT, D.D.

long and well, but his eye is not yet dimmed nor his natural force abated. He is an instructive and earnest preacher, and carries forward his work with intense devotion and efficiency. His daughter, Miss Harriet E. Spratt, was for several years before her death the principal of the University Female Institute at Lewisburg, Pa.

Spratt, Geo. S., M.D., was born in Winchester, England, July 8, 1787. Jan. 11, 1811, he married Miss Elizabeth Main, and three days after set sail as a medical missionary for the East Indies. Providence, however, guided him to Quebec, Canada, where he labored as pastor of an "Independent" church. Removing to Philadelphia, he became thoroughly convinced of the truth of Baptist sentiments, and received not only Scriptural baptism, but also ordination, the brethren of that day being unwilling to recognize the orthodoxy of an alien administration of either baptism or the official act of consecration to the functions of the gospel ministry. His first pastorate in his new connection was over the recently-formed church in Bridgeton, N. J. Subsequent labors were given to the churches of Shamokin and vicinity. The church of Covington, Tioga Co., was formed through his labors; Alleghany and Mead Corners, churches in the north-western portion of the State, shared in his pastoral efforts. The last church he served as pastor was

the Great Valley, in Chester County. After closing his labors here, the growing infirmities of years precluded any change, but he supplied occasionally the Valley Forge church, until his sudden death,



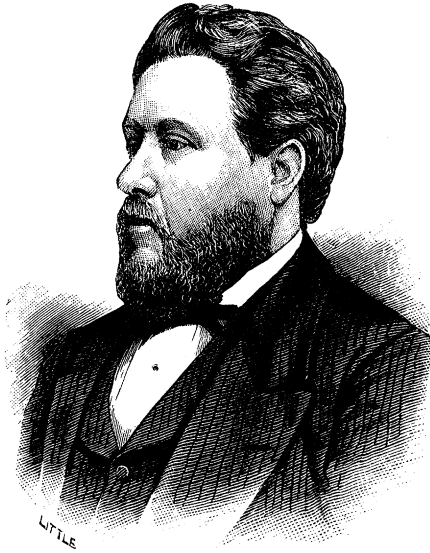
GEORGE S. SPRATT, M.D.

Jan. 28, 1863, in the seventy-sixth year of his age and the fifty-third of an acceptable ministry. "A sinner saved by grace" was the memorial he ordered in his will to be engraved on his tombstone. A son, the corresponding secretary of the Pennsylvania Baptist Education Society, and a grandson, John Spratt Weightnour, pastor in Pittsburgh, Pa., are in the active service of the ministry.

Spurden, Charles, D.D., was born May 25, 1812, near London, England, where he was converted in 1832; was baptized by Rev. Edward Steane, D.D., of Camberwell; studied four years at the Baptist College, Bristol, under the presidency of Dr. Crisp; ordained in 1841 pastor of the Baptist church of Hereford; became principal of the Baptist Seminary, Fredericton, New Brunswick, in 1843, and continued ably to discharge the duties of his office till his resignation in 1867. Eminently gentlemanly and Christian, sound in theology, earnest and clear as a teacher and preacher, Dr. Spurden's work and ministry in New Brunswick proved a blessing to the denomination and the public.

Spurgeon, Rev. Charles Haddon, the most widely-known preacher of the age, was born at Kelvedon, County of Essex, England, June 19, 1834. At an early age he was removed to his grandfather's house at Stambourne, in the same

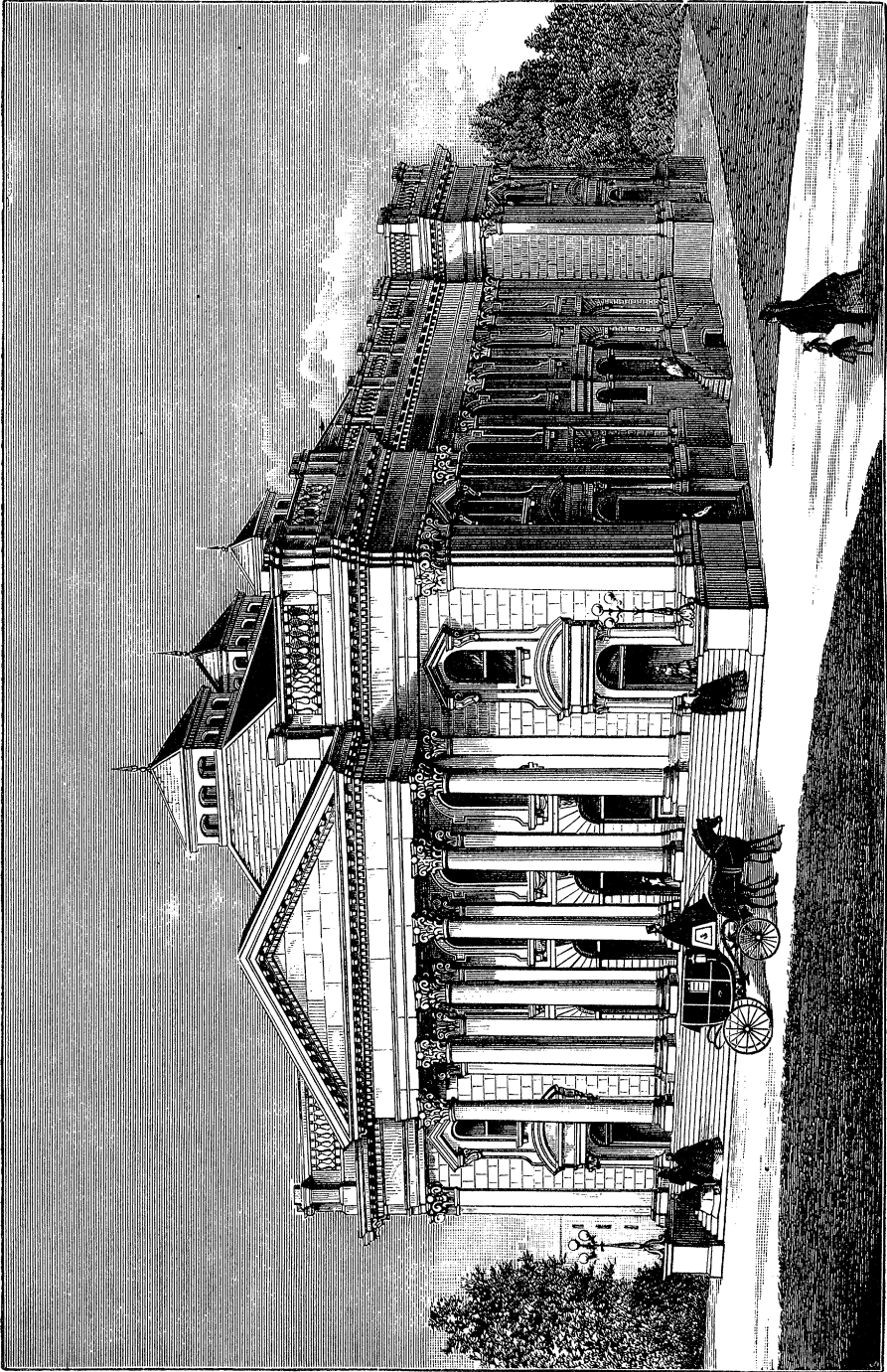
county, and remained there several years. His grandfather, who was the pastor of the Independent church of that place, and a man of considerable note for his long-continued and useful labors, was



REV. CHARLES HADDON SPURGEON.

soon impressed with the child's thoughtfulness and keen moral perceptions. Most of the pious people who were acquainted with the family seem to have anticipated a remarkable career for him, and the well-known Rev. Richard Knill, when visiting at Stambourne in 1844, was so struck with the boy's ability and character that he declared to the assembled family his "solemn presentiment that this child will preach the gospel to thousands, and God will bless him to many souls." Having received a liberal education at a private academy at Colchester, he engaged himself in his fifteenth year as assistant in a school at Newmarket conducted by a member of the Baptist denomination. This engagement led to his first associating himself with Baptists, his family and friends being all Independents. At this time, however, he had not found peace in Christ, although deeply convinced of sin. About the close of the year 1850 his distress of soul greatly increased, and he attended religious services in various places, seeking salvation in vain, until on December 15 he happened to go into a Primitive Methodist chapel in Colchester, and heard a sermon on the text, "Look unto me, and be ye saved." From that hour he rejoiced in salvation. He now felt it his duty to make a profession of his faith in Christ, and to unite himself with the Baptists. Although this step was not altogether pleasing

to his family, his father and his grandfather being Pedobaptist ministers, they at length yielded to his wishes, and he was baptized May 3, 1851. A year afterwards he removed to Cambridge, still continuing to teach as an usher, or assistant master. Having joined the old Baptist church in St. Andrew's Street, of which Robert Hall and Robert Robinson had been pastors, he soon found a congenial sphere of work in connection with "The Lay-Preachers' Association." He became a welcome visitor at the thirteen village stations supplied by this body, and in 1852 he was invited by the little church at Waterbeach to assume the pastoral charge. His family and friends wished him to enter a theological seminary, and steps were taken to introduce him to Dr. Angus, the distinguished president of Regent's Park College. Through a misunderstanding the proposed meeting did not take place, and he continued at Waterbeach. His ministry there was so eminently successful that in the autumn of 1853 the deacons of the ancient church in Southwark, London, the church of Benjamin Keach, Dr. Gill, and Dr. Rippon, were led to invite him to supply the pulpit. For some time the congregation there had been dwindling away, and at his first service there were only 200 attendants in a building capable of holding 1200. The result of the first sermon was a great increase in the evening attendance, and an invitation to come again as soon as possible. After three more Sundays he was asked to supply for six months with a view to a permanent settlement as pastor. He agreed to come for three months. Before the three months had passed away the small minority who had opposed the motion to call him to the pastorate were absorbed into the majority, and on April 28, 1854, he accepted their cordial and unanimous call. His metropolitan ministry was a grand success from the start. All London was soon talking of the youthful Whitefield who had been discovered in a Cambridgeshire village. From London his fame spread throughout the land. Within a year the church edifice had to be enlarged. During the alterations Exeter Hall was hired, and overflowing congregations in that spacious and central place attracted towards him the attention and criticism of the press. His "Exeter Hall Sermons" were published and had an extensive sale. Invitations to preach flowed in upon him from all quarters, to which he readily responded. In 1856, the enlarged chapel having proved utterly inadequate to accommodate the crowds who flocked to hear him, he commenced preaching in the Music Hall of the Surrey Gardens, an immense building, which, although capable of seating 7000, was always densely crowded. Here notable persons of all sorts were frequently seen curiously studying this pulpit phenomenon. But, of course, the Music



SPURGEON'S TABERNAULE, LONDON, ENGLAND.

Hall could not be the home of a church, and in August, 1859, the foundation-stone of the Metropolitan Tabernacle was laid. The structure was completed in March, 1861, and at the conclusion of a series of opening services the entire cost, £31,000 (\$150,000), was contributed. Subsequent improvements have enlarged the accommodations, and there are now seats for 5500 persons, and standing-room for 1000 more. It is well known that the congregations always fill the place on Sundays when Mr. Spurgeon preaches. When the church took possession of the Tabernacle there were 1178 members on the roll; there are now upwards of 5500. Mr. Spurgeon's frequent attacks of illness, and the great increase of the membership, led the church, in 1868, to appoint his brother, the Rev. James Archer Spurgeon, as co-pastor, and this fellowship in service is still harmoniously and prosperously maintained. Besides his pulpit labors, Mr. Spurgeon's pen is ever busy. His contributions to the press and to theological literature rank him with the most eminent masters of style, and are scarcely less effective than his preaching. He is also among the most active leaders in philanthropic work, and princely in his gifts. An orphanage for boys was commenced in 1867, and one for girls in 1880, at Stockwell, London. In these buildings 500 or 600 fatherless children are received, being admitted between the ages of six and ten years, and remaining until they are fourteen. The most needy applicants are generally preferred by the trustees, without regard to sectarian distinctions. Mr. Spurgeon's remarkable faculty of administration has made the Stockwell Orphanage famous among works of benevolence. Early in his ministry he commenced at his own charge the enterprise which has developed into the Pastors' College, from which institution some hundreds of students have gone forth as preachers and missionaries. In 1865 he started a monthly magazine, the *Sword and Trowel*, purposing to make it the foster-parent of the college and orphanage, and the project has proved every way successful. A Colportage Association and Mrs. Spurgeon's Book Fund to provide free gifts of books for poor pastors, are valuable adjuncts to the colossal work of which the Tabernacle is the centre. Week by week for upwards of twenty-five years a sermon by Mr. Spurgeon has been published, and not a few of them have had a remarkably large sale. They have been translated into several languages, and their entire circulation is probably unparalleled. Mr. Spurgeon has two sons, twins. Both are preachers, and one is pastor of a Baptist church at Greenwich, near London.

Spurgeon, James Archer, co-pastor of the Metropolitan Tabernacle, London, and only brother of the senior pastor, studied at Regent's Park College, and began his regular ministry at Southamp-

ton in 1859. Subsequently he became pastor of a church at Croydon, near London, at the same time assisting in tutorial work at the Pastors' College. In 1868 he was invited to his present position, in which he has won the confidence and esteem of the denomination.

Stackelford, Josephus, D.D., was born in Portsmouth, Va., Feb. 6, 1830; baptized by Rev. Martin Ball, in Mississippi, in 1849; graduated from Mercer University in 1855, and ordained the same year at Pontotoc; after a brief missionary work in Memphis, Tenn., he accepted the presidency of the Baptist Female College at Moulton, Ala., in 1856, which was flourishing until broken up by the war. He then entered the army of the Confederate States as captain of cavalry, and became chaplain in 1863. Retiring from the army in 1864, he reopened his school; constantly had charge of churches while he was teaching. In 1865 he commenced in Moulton the publication of the *Christian Herald*, then the only Baptist paper in the State. It was published for some time in Tusculumbia, and then in Nashville, until purchased by the proprietors of the *Christian Index*. He was pastor in Tusculumbia for quite a number of years. In 1876 he removed to Forest City, Ark., as pastor, and was president of the Baptist College in that place. Returned to Alabama in 1879, and took charge of the high school at Trinity, where he still presides, having charge of several churches. The degree of Doctor of Divinity was conferred on him by the Alabama Agricultural College in 1872. Dr. Stackelford stood for many years as our most distinguished minister in North Alabama.

Stallings, Rev. J. N.—The son of a useful Baptist minister, Mr. Stallings was converted at the University of North Carolina; read and practised law for several years before he began to preach, and has combined in himself several different pursuits at the same time. Just now he is pastor, teacher, and editor; for many years he was pastor, attorney, and editor, and has been in politics somewhat, having represented his county, Duplin, in the State convention of 1875. He is principal of the Warsaw High School and a very useful man.

Standard, The.—In the year 1853 the subscription list of the *Watchman of the Prairies*, published at Chicago, was purchased from Rev. Luther Stone by Rev. J. C. Burroughs, then pastor of the First Baptist church in Chicago. The new paper, *The Christian Times*, was for some months conducted by Mr. Burroughs, in association with Rev. H. G. Weston, of Peoria, and Rev. A. J. Joslyn, of Elgin. In November, 1853, Rev. Leroy Church and Rev. J. A. Smith became joint proprietors and editors of the paper, the proprietary interest of the latter, however, being soon transferred to Rev. J.

F. Child, who was succeeded in the proprietorship by Edward Goodman. By Messrs. Church & Goodman the paper continued to be published until Jan. 1, 1875, when the interest of Mr. Church was purchased by Dr. J. S. Dickerson, of Boston, who removed to Chicago and became connected with the paper as joint editor and joint proprietor. Upon his death, in March, 1876, his proprietary interest passed to his widow, Mrs. Emma R. Dickerson. His eldest son, J. Spencer Dickerson, has since become also a member of the firm, which is now known as Goodman & Dickerson.

During the twenty-seven years of its history the paper has consolidated with itself *The Illinois Baptist*, published for several years at Bloomington, Ill., by Dr. H. J. Eddy; *The Witness*, at Indianapolis, by Rev. M. G. Clarke,—at which time its name was changed to *The Christian Times and Witness*,—and *The Michigan Christian Herald*, of Detroit. At the time of the last-named consolidation the name was changed to *The Standard*, the name by which it is now known.

The Standard is the denominational organ for Illinois, Indiana, Michigan, Wisconsin, Minnesota, Iowa, Kansas, Nebraska, Colorado, Dakota, and Wyoming, with a circulation, also, in all the States and Territories of the Union; its circulation, in fact, having become strictly national. It now ranks second in the number of its subscribers and readers in the list of American Baptist journals. Rev. J. A. Smith, D.D., has been connected with the paper since 1853 either as associate editor or editor-in-chief, in which latter capacity he still serves.

Stanford, John, D.D., was born Oct. 20, 1754, in Wandsworth, Surrey, England. In early life the Saviour found him, and revealed himself to him. He united with the Baptist church in Maze-Pond, London. He was ordained, and served the church at Hammersmith for a few years as pastor. In 1786 he arrived in Norfolk, Va., but soon after sailed for New York; there he opened a seminary, and he received the patronage of many respectable families. He preached for the Rev. John Gano and others with such power that his time on Lord's days was continually occupied in that blessed work. For one year he was pastor of the First church of Providence, R. I., to their great satisfaction. He, however, felt a peculiar call to preach for nothing, and to teach for a living. He returned to New York, and carried out his plan for thirty-six years.

In 1813 he was appointed chaplain of the almshouse and city hospital and of the State prison; along with these institutions he regularly ministered at the orphan asylum, the penitentiary, lunatic asylum, debtors' prison, and the house of refuge. Several of the benevolent institutions of New York were largely indebted to him for their existence. His influence was so great that the city

authorities and the citizens generally were prompt in carrying out his plans. He was justly regarded as "one of the most practical and distinguished philanthropists of modern times." He died Jan. 14, 1834. In 1830 Union College, Schenectady, conferred upon him the degree of Doctor of Divinity.

Stapp, Hon. Milton, was born in Scott Co., Ky., in 1793. He studied and practised law; was for a number of years a member of the Indiana Legislature, and was Speaker of the house, first at Corydon and afterwards at Indianapolis. He was regarded as the leader of the internal improvement system of the State. He was for four years lieutenant-governor, and was the first fund commissioner. He was for several years internal revenue collector at Galveston, Texas. He was for a number of years mayor of Madison, Ind., his home. He became a member of the Madison Baptist church in 1844, and was an active Christian. He was for six consecutive years president of the Indiana Baptist State Convention, and was president of the board of trustees of Franklin College during several different years. He was sanguine, and scarcely ever failed in accomplishing what he undertook. "He did more for his city and county than any other man who ever lived in it."

He died in Galveston, Texas, in 1870, in his seventy-seventh year, and his remains were brought to his old home for burial.

Starkville Female Institute, located at Starkville, Miss., was founded by Rev. T. G. Sellers, who is principal.

Staughton, Wm., D.D., one of the first of American preachers and educators, was born at Coventry, England, Jan. 4, 1770. At the age of twelve he wrote poems from Goldsmith's "Animated Nature," which were published, and thought to indicate great native talent. Having been baptized at the age of seventeen by Rev. Samuel Pearce, of Birmingham, he turned his attention to the ministry, and took a thorough course of study at Bristol College, graduating about the year 1792. At this time he was called to succeed Dr. Ryland at Northampton, but feeling drawn towards America, he left England in 1793, and became pastor at Georgetown, S. C., where he remained eighteen months. Becoming dissatisfied with the Southern climate he went North, and became pastor of the church and principal of the seminary at Bordentown, N. J. This was followed by pastorates at Jacobstown and Burlington, N. J., at which latter place he remained until 1805, when he became pastor of the First church, Philadelphia, Pa., a position which he retained until 1811, when he resigned to accept the pastorate of a colony from the First church, called the Sansom Street church. In this latter position he remained with wonderful

success until 1823, when he removed to Washington to assume the presidency of Columbian College, to which he had been elected in 1821. Here he continued until April 3, 1829, when he resigned his connection with the college, and returned to Philadelphia. In August of the same year he was elected president of Georgetown College, Ky., and in October started for this new field of labor. At Washington, D. C., he was taken sick, and died Dec. 12, 1829, in the sixtieth year of his age.

Dr. Staughton was a man of wonderful eloquence. During his long ministry in Philadelphia he was recognized as the leader of his profession, and invariably preached to crowded houses. He was profoundly interested in education. Before coming to Philadelphia he was constantly engaged in teaching, and while in Philadelphia was principal of a Baptist theological institution for the training of ministers. It was his custom also to deliver lectures in select schools on various subjects, particularly the subject of botany, in which he was an adept. He was the first corresponding secretary of the American Baptist Board of Foreign Missions, and through his whole life gave much time and toil to the missionary cause. He was also the father of the Philadelphia Bible Society, the first female Bible society in the world. In all this varied work he exhibited a zeal and industry which made him the admiration of his time. Traditions of his eloquence and power still linger about the scenes of his active life, and keep alive the memory of his name. (See portrait in Appendix.)

At the early age of twenty-eight he received the degree of D.D. from Princeton College. He was twice married. His first wife, Maria Hanson, died in January, 1823, and his second wife, Anna C. Peale, who survived him, in 1878. A memoir of Dr. Staughton was published by his son-in-law, Rev. S. W. Lynd, D.D., in 1834.

Stearns, Rev. Harrison William, was born in Conway, Mass., in October, 1848; educated at Brown University, from which he graduated in 1867, and at Newton Theological Seminary, from which he graduated in 1870, and was ordained the same year. He was settled as pastor at Minneapolis, Minn., two years, and at Clinton, Wis., six years. He has been the pioneer church and Sunday-school missionary of the Wisconsin Baptist State Convention two years, and holds the position now. He has planted a number of churches and organized Sunday-schools in the new settlements in the northern portion of the State. He is giving his best strength to the mission work of the State. His ideal of a new church, founded according to the New Testament model, is lofty and grand. He delights in this foundation work, and he is pre-eminently fitted for it. He is a safe, devoted, and consecrated servant of Jesus Christ.

Stearns, Prof. John William, son of Rev. O. O. Stearns, of Lodi, Wis., is a native of Sturbridge, Mass., where he was born in 1840. In 1852 his father removed with his family to Racine, Wis., and assumed the pastorate of the Baptist church in that place. Here young Stearns was fitted for college at the Racine High School. In 1854 he entered the Freshman class at Harvard University, Mass., from which he was graduated in 1860. In 1865 he received the appointment of Professor of Latin in the University of Chicago. In 1874, having been tendered the position of director of the National Normal School at Tucuman, in the Argentine Republic, he resigned his professorship in the University of Chicago to accept one in the National Normal School in the Argentine Republic. Returning in 1878, after having spent some months in Europe, he was elected, in August of the same year, president of the State Normal College at Whitewater, Wis., the oldest and most important of her four normal colleges.

Prof. Stearns published in the *North American Review* for July, 1860, "Homer and his Heroines;" in the *Christian Review* for 1864, "The Miltonic Deity;" and in the *Baptist Quarterly*, "The Emperor Marcus Aurelius."

Prof. Stearns is a fine specimen of thorough scholarship and noble character. His rise to eminence is the result of hard study in his early youth, laying a thorough foundation for the future structure, and subsequent intense study and application. He is æsthetic in his tastes, refined in his ideas, and profoundly consecrated to his profession. At the age of forty years he has succeeded in taking a place in the front rank of American educators.

Stearns, Rev. Myron N., was an earnest, able, and evangelical missionary, pastor, and preacher in Oregon. He was born at Monkton, Vt., Jan. 1, 1812, and was baptized at the age of seventeen in Essex, N. Y. Having a great desire to preach the gospel, he obtained a good education at Brown University and at Denison, O. He served for some years successively the churches at Londonville, O., Jericho, Vt., and Plattsburg, N. Y. In 1854 he accepted a call to the Table Rock church, Oregon, where he was pastor four years. In 1858 he accepted the position of principal of the Roseburg Academy. Two years later he settled upon a farm in order to support his family, preaching nearly every Lord's day to the poor in the destitute regions of the State. In 1864 he settled at Oregon City, and gave himself wholly to the work of a missionary evangelist until, in 1867, he removed to Santa Clara, Cal., and was pastor of the church in that city until his death, Dec. 29, 1868.

Stearns, Oakman S., D.D., a son of Rev. Silas Stearns, was born in Bath, Me., in 1818, and graduated at Waterville College in the class of 1840, and

at Newton in the class of 1846. He was instructor in Hebrew at Newton one year, 1846-47. His ordination took place May 19, 1847, and he became pastor of the Baptist church in Southbridge, Mass. The relation continued for seven years. For one year he was pastor in Newark, N. J., and then became pastor of the church at Newton Centre, where he remained thirteen years. In 1868 he was appointed Professor of Old Testament Interpretation, which position he now holds.

The degree of Doctor of Divinity was conferred on Dr. Stearns in 1863 by Colby University, of which he is a trustee.

Prof. Stearns has eminent qualifications for the position he occupies, and enjoys the grateful love of the students, to whom his instructions have been of priceless value.

Stearns, Rev. Orrin Orlando, is a native of Monkton, Addison Co., Vt., where he was born in February, 1810. His childhood was spent in and near the place of his birth. He entered Brown University in 1833, and graduated in the class of 1837. Having, soon after his conversion, felt it his duty to preach the gospel, he devoted himself to the work of the Christian ministry. Soon after graduating at Brown University he received an invitation to the pastorate of the Baptist church at Sturbridge, Mass., and was ordained by that church Sept. 23, 1837. He held pastorates in New England at Sturbridge, Mass., and at Hancock, Deerfield, Milford, Manchester, N. H., and at Thomaston, Me. In these pastorates his ministry was very much blessed, the churches were strengthened and built up in doctrine and practice, and numerous additions were made to the membership. Mr. Stearns's ministry in New England was, however, several times interrupted by ill health, requiring him to abandon temporarily the work of preaching. He employed these intervals chiefly in teaching. He was principal of the Hancock Literary and Scientific Institution two years, and of the Rockingham Academy at Hampton Falls two years. While principal of the Hancock Academy he also served the Baptist church in Hancock as pastor. In 1854, having received an invitation to the pastorate of the Baptist church in Racine, Wis., he removed to that State. This pastorate continued four years. In 1858 he became the pastor of the Baptist church in Winona, Minn. At the end of three years, owing to the failure of his health, he retired to his farm near Lodi, Dane Co., Wis., which has since been his home. His health having improved, in 1863 he became the pastor of the Baptist church in Lodi, and remained in that relation ten years, when he retired from the active duties of the ministry, having devoted thirty-six years to pastoral work.

Mr. Stearns has always taken a deep interest in

the work of education. During his pastorate in Racine he was superintendent of schools, and has acted in the same position in Dane County, his present place of residence. One of his sons, Prof. J. W. Stearns, is president of the Normal College at Whitewater, Wis., and another of his sons, C. M. Stearns, is a professor in the University of Chicago.

He is thoroughly educated, and has made extensive acquirements in the knowledge of God's Word. Although the full results of his ministry cannot be known here, enough fruit appeared in connection with his work to attest his eminent usefulness as a faithful servant of God, destined to be crowned with honor in the day of his Lord's appearing.

Stearns, Shubal, was born in Boston, Mass., Jan. 28, 1706. He was the son of Shubal Stearns and Rebecca Larriford. About 1745, Mr. Stearns joined the New Lights, as the converted Congregational communities that originated from the ministry of George Whitefield in New England were designated. Called of God to proclaim the unsearchable of Christ, he speedily became a minister among the pious New Lights, and exercised his gifts among them until 1751. At this time, like many of his brethren, he was constrained by reading the Scriptures to accept believer's immersion as the baptism of the New Testament; and after receiving this conviction, as the Saviour alone was his Master, he came out boldly as a Baptist. He was immersed on a profession of his faith, in Tolland, Conn., by Rev. Wait Palmer, in 1751, and on May 20th of that year he was ordained to the Baptist ministry by Mr. Palmer and Rev. Joshua Morse.

Mr. Stearns received an impression, as he thought from God, that there was a great work for him to do outside of New England, and he obeyed what was undoubtedly a divine call, and started in 1754 for his expected field of labor. He had no definite section to which he directed his steps, but expecting divine guidance, he was constantly looking out for providential openings. He stopped for a time at Opeckon Creek, Va., where there was a church under the pastoral care of Rev. S. Heton. Mr. Stearns rested for a short time at Cacapon, near Winchester, but anticipating greater success in his ministry than he enjoyed in that place, he removed, with his relatives, to Sandy Creek, N. C. There, as soon as he arrived, he constituted a Baptist church of sixteen persons, "Shubal Stearns and wife, Peter Stearns and wife, Ebenezer Stearns and wife, Shubal Stearns, Jr., and wife, Daniel Marshall and wife, Joseph Breed and wife, Enos Stimpson and wife, and Jonathan Polk and wife" being its constituent members. Shubal Stearns was elected pastor of the infant church. These devoted servants of God immediately built a meeting-house

for public worship. Daniel Marshall and Joseph Breed were appointed to assist the pastor in his ministerial duties.

In the region around Sandy Creek the people knew nothing of the Christian religion except what they had learned from Episcopal clergymen, who in that section, at that time, were unconverted men, and their irreligious darkness was dense. The new heart to them was an unknown mystery, and paltry and commonly unpractised duties, instead of the Saviour's sufferings, were the only known means of salvation. The instructions of Mr. Stearns and the godly lives of the church members were an astonishing revelation to their neighbors. Soon some of them were called by the Spirit into the liberty of the gospel, and their experience filled their acquaintances with even greater wonder. A mighty outpouring of the Holy Spirit fell upon the truth proclaimed by the pastor and the licensed preachers of Sandy Creek church, and as a result throngs of converts surrounded the gospel banner, and mission communities were organized far and near. The parent body in a few years had 606 members, and in seventeen years from its origin it had branches southward as far as Georgia, eastward to the sea and the Chesapeake Bay, and northward to the waters of the Potomac. It had become the mother, grandmother, and great-grandmother of forty-two churches, from which 125 ministers were sent out as licentiates or ordained clergymen. And in after-years the power that God gave Shubal Stearns and his Sandy Creek church in its early years swept over Virginia, North Carolina, Georgia, and South Carolina with resistless force, and brought immense throngs to Christ, and established multitudes of Baptist churches. There are to-day probably thousands of churches that arose from the efforts of Shubal Stearns and the church of Sandy Creek.

Mr. Stearns traveled extensively in his own region, preaching Jesus, organizing churches, and giving counsel to the new communities which were formed. And his labors in every department of his work were remarkably blessed. Through him, in 1758, three years after the Sandy Creek church was formed, the Sandy Creek Association was organized. For twelve years all the Separate Baptist churches in Virginia and the Carolinas were members of this body. All who were able traveled from its remote extremities to attend its annual meetings, which were conducted with great harmony, and afforded such edification as induced them to undertake with cheerfulness long and laborious journeys. By means of these meetings the gospel was carried into many new places where the fame of the Baptists had previously spread. As great multitudes attended from distant places, chiefly through curiosity, many of them were charmed

with the piety and zeal of this extraordinary people, and petitioned the Association to send preachers into their neighborhoods. In these Associational meetings Shubal Stearns exerted an immense influence. Other men among the Separate Baptists were conspicuous for their ability and usefulness, but in the entire body in the several States Mr. Stearns wielded a founder's authority. Elder James Read, in speaking of the first meeting, says, "The great power of God was among us, the preaching every day seemed to be attended with God's blessing. We carried on our Association with sweet decorum and fellowship to the end. Then we took leave of one another with many solemn charges from our reverend *old father, Shubal Stearns*, to stand fast until the end." This Association conducted its annual meetings without a moderator for several years after it was formed, which shows the extraordinary modesty of Mr. Stearns; its harmony, when we remember that its members and ministers were nearly all new converts without experience, proclaims the great power possessed by Mr. Stearns in its deliberations.

The founder of Sandy Creek church "was of small stature, had a very expressive and penetrating eye, and a voice singularly harmonious; his enemies, it is said, were sometimes captivated by his musical voice. Many things are related of the enchanting sound of his voice, and the glance of his eyes, which had a meaning in every movement." "He managed his voice in such a way as to make soft impressions upon the heart and bring tears from the eyes, and anon to shake the very nerves and throw the physical system into tumults and perturbations. All the Separate Baptists copied after him in tones of voice and actions of body." "When the fame of the preaching of Mr. Stearns reached the Yadkin, where I lived," says Mr. Tidance Lane, "I had a curiosity to go and hear him. Upon my arrival I saw a venerable old man sitting under a peach-tree with a book in his hand and the people gathering about him. He fixed his eyes upon me immediately, which made me feel in such a manner as I never had felt before. I turned to quit the place, but could not proceed far; I walked about, sometimes catching his eyes as I walked. My uneasiness increased and became intolerable. I went up to him thinking that a salutation and shaking hands would relieve me, but it happened otherwise. I began to think that he had an evil eye, and ought to be shunned, but shunning him I could no more effect than a bird can shun the rattlesnake when it fixes its eyes upon it. When he began to preach my perturbations increased, so that nature could no longer support them, and I sank to the ground." Mr. Lane afterwards became a very useful Baptist minister.

It is related on the best authority that "Elna-

than Davis had heard that one John Steward was to be baptized by Mr. Stearns on a particular day, and, as Steward was a large man and Stearns of small stature, he concluded that there would be some diversion, if not drowning. Therefore he gathered about eight or ten of his companions in wickedness and went to the spot. When Mr. Stearns began to preach Elnathan drew near to hear him, while his companions kept at a distance. He was no sooner among the crowd than he perceived that some of the people began to tremble as if in a fit of the ague. He felt and examined, to see if it was not a pretense. Meanwhile one man leaned on his shoulder, weeping bitterly. Elnathan, perceiving that he had wet his new white coat, pushed him off, and ran to his companions, who were sitting on a log away from the congregation, to one of whom, in answer to his inquiry, he said, 'There is a trembling and crying spirit among them, but whether it be the Spirit of God or the devil, I do not know. If it be the devil, the devil go with them, for I will never more venture myself among them!' He stood awhile in that resolution, but the enchantment of Mr. Stearns's voice drew him to the crowd once more. He had not been long there before the trembling seized him also. He attempted to withdraw, but his strength failing, and his understanding being confounded, he, with many others, sank to the ground. When he came to himself he found nothing in him but dread and anxiety, bordering on horror. He continued in this situation some days, and then found relief by faith in Christ." Mr. Davis afterwards became a successful minister of Jesus. We mention these two well-known cases as illustrations of the extraordinary power attending the preaching of Shubal Stearns.

That he had a remarkable voice and eye is unquestionable; but he was eloquent, wise, humble, pathetic, full of faith, and wholly consecrated to God, and few men ever enjoyed more of the Spirit's presence in the closet and in preaching the gospel. He was undoubtedly one of the greatest ministers that ever presented Jesus to perishing multitudes, and one of the most successful soul-winners that ever unfurled the banner of Calvary. Had he been a Romish priest, with as flattering a record of service to the church of the popes, long since he would have been canonized, and declared the "patron saint" of North Carolina, and fervent supplications would have ascended to the most blessed of American intercessors from devout Catholics, and stately churches would have been dedicated to the holy and blessed St. Shubal Stearns, the apostle of North Carolina and the adjacent States.

Mr. Stearns died Nov. 20, 1771, and his remains were interred near the Sandy Creek church.

Stearns, Rev. Silas, was born in Waltham, Mass., July 26, 1784. In the year 1804 he was baptized by Rev. Dr. Stillman, of Boston, and, impelled by the warmth of his newly-found love for the Saviour, he longed to preach the gospel and win souls to Christ. He spared no pains in faithful preparation for the ministry, devoting such spare time as he could secure for several years to earnest study, until, in the judgment of his friends, he was deemed to have made sufficient progress to justify his receiving a regular license from the church in North Yarmouth, Me., to do the work of an evangelist. Having done good service for his Master in Freeport, Me., he removed to Bath, then a pleasant town on the Kennebec River, and there gathered a small Baptist church, which was recognized Oct. 30, 1810. For over thirty years he preached to the church in Bath, and was honored and loved for his great sincerity and unwearied devotion to his work. It can with truth be said of him, he was a good man and full of the Holy Ghost and of faith.

Steele, Miss Anna, was the daughter of a Baptist minister of Broughton, England. In early life she learned to cultivate the poetical taste with which her Creator had endowed her, and she succeeded so well that some of her hymns have been regarded by competent judges as equal to the sacred songs of Charles Wesley or Augustus Toplady; and of her psalms it has been said that "in literalness, smoothness, and evangelical power they may almost compare with those of Dr. Watts."

The first lines of some of her hymns will be recognized by almost every Christian who speaks the English language,—“The Saviour! oh what endless charms,” “Come, weary souls, with sins distressed,” “Jesus, the spring of joys divine,” “Father of mercies, in thy word,” “He lives, the great Redeemer lives,” “The Saviour calls, let every ear,” “Jesus, in thy transporting name,” “Come ye that love the Saviour's name,” “Stretched on the cross, the Saviour dies,” “While my Redeemer's near,” “How oft, alas! this wretched heart,” “Ye glittering toys of earth, adieu!”

While her productions were chiefly devotional, she composed other poems of great beauty. Miss Steele possessed talents of a high order, and has wielded over the hearts of Christians a vast influence for more than a century; and such are the beauty and sweetness of her sacred songs that they will guide the thoughts and affections of Christians while the Anglo-Saxon tongue is spoken by mortals. She died about 1779. Two volumes of her poetry were published during her life, and a third soon after her death.

Steele, Rev. D. A., A.M., was born in Herefordshire, England, in 1838; converted and baptized in Halifax, Nova Scotia, in 1857; is a grad-

uate of Acadia College; ordained June 20, 1865, at Wolfville, Nova Scotia; pastor at Canso, 1865-67; became, in 1867, pastor of the Baptist church of Amherst, Nova Scotia, where he continues to minister with ability and success.

Stennett, Rev. Joseph, was born at Abingdon, County of Berks, England, in 1663. His father, Edward Stennett, was a clergyman of some distinction and of considerable suffering during the Parliamentary war. With the blessing of God upon the prayers and efforts of his pious parents, Joseph Stennett was born again in very early life.

After finishing the ordinary branches of his education he mastered the French and Italian languages, acquired a thorough knowledge of Hebrew and other Oriental tongues, and successfully studied philosophy and the liberal sciences.

He came to London in 1685, and on the 4th of March, 1690, he was ordained pastor of the Seventh-Day Baptist church, meeting in Pinner's Hall. He preached on Sunday to other Baptist churches, but he remained the faithful pastor of the Pinner's Hall church till his death. His polished manners, ready address, fine intellect, and extensive learning speedily gave him a high position among the Baptists, and, a little later, in other denominations. At the request of the Baptists he drew up and presented an address to William III. on his deliverance from the "Assassination Plot." This document was highly commended. When he published his thanksgiving sermon for the victory at Hochstedt, in 1704, a nobleman, without his knowledge, presented a copy of it to the queen (Anne), with which her majesty was so pleased that she sent a gift to the eloquent and patriotic minister. He composed beautiful hymns, which are still used in the churches, which drew forth commendations from Mr. Tate, the poet laureate. His version of the "Songs of Solomon," and his hymns, secured such a reputation for him as a poet and Hebrew scholar that he received an application to revise the English version of the Psalms of David. Dr. Sharp, archbishop of York, speaking of this proposition, declared that "he had heard such a character of Mr. Stennett, not only for his skill in poetry, but likewise in the Hebrew tongue, that he thought no man more fit for that work than he." In 1702, when David Russen assailed the Baptists in his book "Fundamentals Without a Foundation, or a True Picture of the Anabaptists," Mr. Stennett was invited to refute the work; and he accomplished the task with so much learning, such solid reasoning, and such an utter rout of all the forces of Mr. Russen, that he was satisfied never again to meddle with the Baptists. The reputation he acquired by quieting David Russen prompted his friends to secure his services to write

a complete history of Baptism. He intended to comply with this service if his life should be spared, and for some years he collected materials for it, but he was unable to carry out his design.

He was offered preferment in the Episcopal Church, and there is reason to believe that he could have reached an exalted position in it, but the conscience of Mr. Stennett was not for sale, though all the wealth of earth had been offered for it. He died July 11, 1713. His works, in four octavo volumes, were published in 1732, and a fifth, containing his reply to Mr. Russen, was designed to follow.

Stennett, Joseph, D.D., was born in London, Nov. 6, 1692. His educational advantages, of which he made the best use, were of the highest order. At fifteen he gave himself to the Saviour, and he was baptized. At twenty-two he entered upon the Christian ministry; twenty-three years afterwards he came to London as pastor of the church in Little Wild Street. Dr. Gill preached one of the two sermons delivered on the occasion of his settlement in London. At that time he was in possession of splendid powers, matured by a wide range of experience, and by information from all ages and regions. He was among the most eloquent preachers of the day, and soon his talents were recognized all over the metropolis of Britain. He was on agreeable terms with Dr. Gibson, bishop of London, a true follower of Jesus. He was personally known to King George II., who cherished a warm regard for him. He was an eloquent defender of the doctrines of grace against Socinianism. On behalf of the Dissenting ministers of the "Three denominations in London (Congregational, Baptist, and Presbyterian), on Oct. 3, 1745, Mr. Stennett presented an address to the king, congratulating his majesty on his return to England, on the triumph of his arms in America, and on his successes on the continent of Europe." The address also deprecated "the present unnatural and rebellious attempt to impose upon these kingdoms a papist (Charles Edward) and an abjured Pretender."

The University of Edinburgh, in 1754, created him Doctor of Divinity on the "recommendation of his royal highness the Duke of Cumberland, their chancellor," who sent Mr. Stennett the diploma by his secretary.

Dr. Stennett died Feb. 7, 1758, in the sixty-sixth year of his age. His funeral sermon was preached by Dr. Gill, and in it he stated that "his death was a public loss, particularly to the whole Dissenting interest." Dr. Stennett was a Seventh-Day Baptist, though pastor of a regular Baptist church. He was the author of eight small works.

Stennett, Samuel, D.D., was born in Exeter in 1727, and converted and baptized when young.

Like his father, he was a man of superior talents and of great erudition. Ivimey says, "His proficiency in Greek, Latin, and the Oriental tongues, and his extensive acquaintance with sacred literature, are so abundantly displayed in his valuable works that they cannot fail to establish his reputation for learning and genius." He had been accustomed to move in the society of persons of refinement, and, on entering upon his pastoral duties in London, he was remarkable for the ease and suavity of his manners, for the good breeding, the polished language, and the graceful ways of the true gentleman. He was frequently in company with persons enjoying the highest social distinction, and in such situations as gave him an opportunity to commend Baptists and aid Dissenters of all denominations. In 1763 he was made a Doctor of Divinity by King's College, Aberdeen. Among the noble men who waited upon his ministry and loved him with the affection of a friend was John Howard, the philanthropist. In a letter from Smyrna, written to Dr. Stennett Aug. 11, 1786, Mr. Howard says, "I bless God for your ministry; I pray God to reward you a thousandfold. My friend, you have an honorable work; many seals you have to your ministry."

The meeting-house was rebuilt during the ministry of Dr. Stennett. He fell asleep in Jesus Aug. 24, 1795, in the sixty-eighth year of his age. He ministered to the Little Wild Street church, as assistant and successor to his father, for forty-seven years. His father, Joseph Stennett, D.D., his grandfather, Joseph Stennett, his great-grandfather, Edward Stennett, his brother, Joseph Stennett, and his son, Joseph Stennett, were all Baptist ministers.

Most of the works of Dr. Samuel Stennett were reprinted, in 1784, in three octavo volumes. In 1772 he published a work entitled "Remarks on the Christian Minister's Reasons for Administering Baptism by Sprinkling." This was a duodecimo of 170 pages. In 1775 he issued a volume of 300 pages, called "An Answer to the Christian Minister's Reasons for Baptizing Infants." He was also the author of two productions treating of appeals to Parliament by Protestant Dissenters for relief from persecuting enactments; these are not found in his collected works.

Stephens College is located at Columbia, Mo., and has for years ranked among the first ladies' schools of the State. Prof. R. P. Rider is the principal.

The literary course is divided into seven distinct schools. Its students are admitted to lectures in the State University. Teachers of ability and experience are employed. In 1880 it had 14 teachers and 170 students.

Stephens, James L., was born in Garrard Co.,

Ky., Nov. 17, 1815. His father was of English descent and his mother of Scotch. His father removed to Missouri in 1819, and located in Boone County. He was a man of culture, with a fine library. His son, James L., was a clerk, in 1836, in a store in Columbia, where he has resided ever since, except for a short time. J. L. Stephens has been a leading man in Central Missouri in business, educational, and religious interests. He was active in securing the location of the State University at Columbia, and his liberal donation caused Stephens College, of Columbia, to be named after him. He also contributed generously to William Jewell College, at Liberty. He was nominated for governor of Missouri, and made an honorable canvass.

He married Amelia Hockaday, daughter of Judge J. O. Hockaday, of Fulton, Mo. Mr. Stephens and his family are members of the Baptist Church, and to religious and educational interests he gives much of his time.

Sterry, Rev. John, son of Roger and Abby (Holmes) Sterry, was born in Providence, R. I., in 1766. His father was an Englishman, but his mother was from Stonington, Conn. Related to Gov. Fenner, he had good educational advantages, and studied for a time in Brown University. He and his brother, Consider Sterry, were eminent mathematicians, and published a volume on mathematics, at which time John learned the printer's trade. Near 1790 he removed to Norwich, Conn., where he established himself as a printer, book-binder, bookseller, paper-maker, author, and publisher. On his conversion, after settling in Norwich, he became a Baptist, and in 1800 founded the First Baptist church in that city, of which he was ordained the pastor Dec. 25, 1800. Under his ministry were revivals of power in 1816, 1817, and 1819. He was the joint author with his brother of two mathematical works, "The American Youths' Arithmetic and Algebra," and "Arithmetic for the Use of Schools in the United States," favorably noticed in England. He assisted Mr. Nathan Daboll in his almanacs, and Rev. William Northup in preparing his hymn-book. He invented the art of marbling paper, and an improved method of bleaching cottons, that was adopted in Rhode Island. He was the chief party in editing and publishing *The True Republican*, a paper that was strongly Republican in doctrine, and did service in securing the full recognition of religious liberty in the constitution of Connecticut. Mr. Sterry was a strong thinker, able writer, logical preacher, devoted Christian, and faithful advocate of all the interests of the people. In his day he was an efficient toiler and wise leader. He died in Norwich, Nov. 5, 1823, in his fifty-seventh year.

Stevens, Rev. Adoniram Judson, was born at

Gaspereaux, Nova Scotia, Dec. 26, 1848. He was converted and baptized in Wolfville, Nova Scotia. He was a graduate from Acadia College in June, 1873; studied theology at Newton; was ordained at Kentville, Nova Scotia, in 1873; became pastor of the Baptist church, Fredericton, New Brunswick, in 1878, whence he exchanged a useful and happy pastorate for higher and unwearying service in the upper sanctuary, March 15, 1880.

Stevens, Rev. Carlos W., was born in Sunbury, Liberty Co., Ga., Sept. 30, 1823. His parents, Oliver and Eliza S. Stevens, were members of the Baptist Church, and were distinguished for their many Christian virtues. From early childhood the fruits of his Christian training were manifested in Carlos's exemplary deportment at home and among his schoolmates. Truthfulness and conscientiousness in the discharge of every duty were as distinctive characteristics of his youthful days as of his manhood in all the varied relations of life. About the fourteenth year of his age he experienced converting grace, and his whole subsequent life was an illustration of vital godliness. He was prepared for college at the Washourville Academy, and entered Franklin College, where he remained two years, and finished his course preparatory for the ministry at Mercer University.

The greater portion of his life was spent in preaching the gospel and teaching, in each of which vocations he met with commendable success. As a teacher, his discipline was mild, yet decisive; as a pastor, he was indeed the good shepherd, and he secured the love and admiration of all with whom he associated, and by whom even now his memory is cherished with peculiar tenderness. Charity in its broadest significance, that of love for all, was the crowning glory of his life. In the midst of his usefulness, and in the vigor of his manhood, after a short illness, he died, at Sparta, Ga., Oct. 31, 1866.

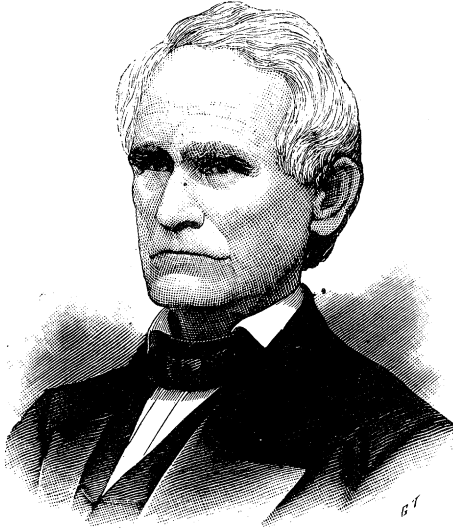
Stevens, E. A., D.D., was born in Liberty Co., Ga., Jan. 23, 1814. He was a graduate of Brown University and of the Newton Theological Institution. His appointment to the foreign mission field bears the date of June 27, 1836. His ordination took place at Ruckerville, Ga., May 6, 1837, and he sailed the 28th of the October following from Boston for the East, arriving at Maulmain Feb. 19, 1838. While studying the language he preached for a while to the English congregation in Maulmain. The theological school for native assistants was placed under his charge, and was reopened on the 4th of March, 1839, and continued in active operation until August, 1841, when it was suspended for want of funds to carry it on, but it was reopened in the summer of 1844. Dr. Stevens edited the *Religious Herald* for several years, besides attending to all his other duties as pastor,

preacher, and teacher. The pastorate of the Burman church was transferred, in 1851, to Dr. Wade, thus allowing Dr. Stevens to devote himself more closely to the completion of the Burmese dictionary, which was left unfinished by Dr. Judson. In 1854, Dr. Stevens returned to his native land. He had been transferred to the Rangoon, Burman, mission previous to his departure, and on his return to Burmah, early in 1857, he commenced again his labors. A brick chapel was completed and dedicated Oct. 30, 1859. Year after year Dr. Stevens prosecuted his work with untiring industry and zeal, and was rewarded by seeing the abundant success of his labors. In the early part of 1867 he had the pleasure of welcoming his son, Rev. E. O. Stevens, and wife to be his helpers. In 1875 he once more returned to this country to recuperate his health, remaining here until the fall of 1877. He arrived in Rangoon Dec. 27, 1877, and once more resumed the busy life he has always led in Burmah.

Stevens, Rev. George Dana Boardman, the pastor of the Baptist church in Bloomington, Wis., is a native of South Paris, Me., where he was born Sept. 5, 1838. He obtained a hope in Christ at the age of twenty, and united with the Baptist Church. He graduated from Colby University in the class of 1863. In January, 1868, he came to Richland Centre, Wis., and engaged in teaching as the principal of the public school in that place. He was made superintendent of public instruction for Richland County, which position he held for several years. It was through his earnest efforts that the Baptist church—the first Baptist organization in the county—was organized in Richland Centre, and its meeting-house built. Having strong convictions that it was his duty to preach the gospel, he abandoned teaching and was ordained to the work of the Christian ministry by the Richland Centre Baptist church, April 6, 1871, and at once became the pastor of the church. Dr. Wm. H. Brisbane was moderator of the council, and Rev. Joel W. Fish preached the sermon. He remained pastor at Richland Centre four years, building up the church and doing an immense amount of pioneer work in the county and surrounding counties. He has been for six years the useful and highly esteemed pastor of the Baptist church in Bloomington, Wis.

Stevens, John, D.D., for nearly half a century identified with the leading educational and missionary movements among the Baptists of Ohio, was born in Townsend, Mass., June 6, 1798. At the age of seventeen he was taken by his father, Solomon Stevens, a man of the New England type, intelligent and strong, to Middlebury, Vt., where, in 1817, he entered college, and graduated in 1821. After a year of teaching as principal of the Montpelier Academy, though not then a professing

Christian, he entered Andover Theological Seminary, where he greatly enjoyed the instruction of Moses Stuart. He had been reared a Congregationalist, but being convinced of the truth of Bap-



JOHN STEVENS, D.D.

tist doctrines while yet in the seminary, in 1823, he was baptized by Dr. Lucius Bolles at Salem, Mass. In 1825, at the urgent solicitation of President Bates, he broke off his theological studies, in which, by extreme assiduity, he had injured his health, and became classical tutor in Middlebury College, where he taught with great success for three years. For another three years he was classical tutor in the academy at South Reading (now Wakefield), Mass. This position he resigned to go to Ohio.

His first service in Ohio was rendered as editor of the *Baptist Weekly Journal*, a new religious newspaper for the Mississippi Valley, established in 1831. He continued in this position seven years, and did a generally successful work in the midst of much difficulty and opposition,—the Ohio Baptists of that day numbering less than 10,000, and a large proportion of them being opposed to Sunday-schools, missions, and an educated ministry. In 1828 he became Professor of Moral and Intellectual Philosophy in Granville College. Dr. Going was at that time president of the college, but as he was expected to give his time to theological instruction and public efforts, the main duties of the presidency fell on Prof. Stevens. Much of the early success of the college is therefore due to him. In 1843 he was engaged by the American Baptist

Missionary Union to be its district secretary for Ohio and Indiana, and for the following twelve years he continued in this work, raising the collections for foreign missions from an annual average of \$962 to nearly \$5000.

In 1834 a society called the Western Baptist Education Society was formed at Cincinnati. Prof. Stevens acted as the secretary of this society until 1856, when its work passed into the hands of the Ohio Baptist Education Society. He was also largely engaged in the establishment and support of the Western Baptist Theological Institute, which was opened for students at Covington, Ky., in 1845, under the presidency of Rev. R. E. Pattison, D.D., and subsequently, when disagreements occurred and a separation took place, in the founding of a similar institution at Fairmount, near Cincinnati. Throughout all this period he was unceasingly active both in the cause of education and of missions, and made many personal sacrifices of time and money.

In 1859 he was made Professor of Greek and Latin in Denison University. In 1868, the two departments having been separated, he took the chair of Latin, which he retained until 1875. During all these years he maintained the fresh zeal and enthusiasm of youth, and kept himself fully abreast with the age. His hours of leisure and his vacations were spent in the service of the Education Society. In 1875 he resigned his professorship, but by the unanimous vote of the trustees was continued as Emeritus Professor. Two years afterwards, April 30, 1877, he died at the house of his son in Granville, after a single day's illness.

Prof. Stevens was ordained in the Ninth Street church, Cincinnati, in 1844. In 1873 he received the degree of D.D. from the University of Rochester. He was married in 1836 to Mary, daughter of Deacon Wm. Arnold, of Charlestown, Mass., a woman rarely endowed in heart and mind. He leaves two sons, one, George E., in business in Cincinnati, O., and the other, Wm. A., professor in Rochester Theological Seminary.

Stevens, Hon. Thaddeus, was born in Peacham, Caledonia Co., Vt., April 4, 1793. He graduated with honor at Dartmouth College in 1814. He removed to York, Pa., where he practised law, and soon became a prominent man in the public affairs of his adopted State. He came to reside permanently in Lancaster in 1842. He was elected to the U. S. House of Representatives in 1848, and again in 1850. He was re-elected in 1858, and to every subsequent Congress until his death, which occurred in Washington, Aug. 11, 1868.

Mr. Stevens was for some time the leader of his party in the House of Representatives, and its chief man throughout the free States. Since the

days of Henry Clay no man had a larger or more devoted throng of followers. They admiringly spoke of him as "The great commoner."

He was a member of no church, but he was brought up in the principles of the Baptists by his godly mother, and to his latest breath he proclaimed himself a Baptist. About twenty years before his death, Mr. Stevens and another gentleman united, in purchasing a church edifice for a small Baptist community then organized in Lancaster. The church had the use of this building free until they disbanded. In his will he left \$1000 to the Baptists to assist in building a meeting-house in Lancaster, provided the work should be undertaken not later than five years after his decease. In recording the bequest he declared that the gift was in honor of his mother, to whom he was indebted for his attainments and usefulness. "To-day there stands in Lancaster a beautiful and substantial meeting-house, largely growing out of Mr. Stevens's bequest," and within its walls a hopeful Baptist church meets to worship God.

"His name is dear to the people of Lancaster. He was very liberal; it is commonly reported that he never refused to respond to the appeals of any needy person." He and President James Buchanan sleep in cemeteries within a few rods of each other.

Stevenson, Rev. Samuel, a distinguished educator and friend of Sunday-schools in Arkansas, was born in Philadelphia, Pa., in 1815, and took an irregular course in Georgetown College, Ky., where he graduated in the English course in 1847. He came as a pioneer educator into the State shortly after his graduation and established at Arkadelphia the "Arkadelphia Institute," the first Baptist school in the State; was present and participated in the organization of the State Convention in 1848, and became an active promoter of missions and Sunday-schools at a time when these objects were but little understood. He was ordained after he came to the State, and preached occasionally. After the war he removed to Little Rock, and engaged in business. He died in 1878.

Stewart, Rev. Ira R., son of Nathan and Drusilla (Rogers) Stewart, was born in New London, Conn., April 3, 1795; served in the war of 1812; was converted in 1816; baptized same year by Rev. Francis Darrow, and united with First Baptist church in Waterford, Conn.; ordained deacon in New London; ordained in same city to the ministry March 26, 1833; assisted Rev. Roswell Burrows, in Groton; settled in Waterford and Montville; succeeded Rev. R. Burrows, in Groton, for eleven years from 1837; in 1842 received 260 members; also labored as an evangelist at Norwich; at the solicitation of Dr. Spencer H. Cone and others, settled with the Baptist Bethel in New

York City, and labored with remarkable success for twenty years, and became known over the world; having in early life been at sea, and knowing sailors and human nature, and having a deep Christian experience, his ministry in New York was one of great power; "previous to his entering upon the ministry he had memorized the entire New Testament and a large part of the Old;" retired from the pastorate in 1865, and died Dec. 26, 1867, aged seventy-two years; was buried in New London, Conn.

Stewart, Rev. Henry Greene, was born in East Clarendon, Vt., April 25, 1811. He graduated at Brown University in the class of 1839; studied at Newton; accepted a call to the Baptist church at Cumberland Hill, R. I., where he remained for about nine years. He became pastor of the Baptist church in Seekonk, Mass., in 1859. For eight years he was in the service of the American and Foreign Bible Society. At the end of this period he accepted a call to the church in Warwick. During the late war he was employed by the "Freedmen's Bureau," and in his official capacity made extensive tours through the South and West, gathering what information he could concerning the condition and the wants of the colored people. The service he performed was arduous, but of great value. Returning to his home, he acted for some time as the missionary of the Rhode Island Baptist Convention in the destitute sections of the State. His health was seriously impaired by the hardships he had passed through in his labors for the "Freedmen." Hoping that he might be benefited by a residence in Nevada, he secured an appointment which took him to that State. Scarcely had he reached his new home when he died, July 6, 1871.

Stewart, Rev. J. L., was born in Mississippi about the year 1833. He was graduated from the University of North Carolina, read law at Chapel Hill, and was ordained in 1864, Rev. N. W. Wilson, D.D., Geo. W. Purefoy, D.D., and T. H. Pritchard, D.D., forming the Presbytery. He removed to Sampson County soon after his ordination, where he has since resided, and has obtained an enviable reputation as a lawyer and preacher, both of which professions he has successfully prosecuted. He has been for years moderator of the Eastern Association, and is one of the best presiding officers in the State.

Stewart, William, D.D., was born in the parish of Haddam, Dumfriesshire, Scotland, on July 27, 1835. He studied at Annan Academy and the University of Glasgow, at which latter institution he obtained by competition two of the highest scholarships. Having removed to Canada, he was engaged for a time in teaching a high school, and when the Canadian Literary Institute was opened,

in July, 1860, he was appointed Professor of Classics. In the same year he was admitted to an *ad eundem* degree in the University of Rochester. He has been pastor successively of the First Baptist church, Brantford; of the Bond Street church, Toronto; and of the Park Street church, Hamilton,—three of the largest churches in the province of Ontario. He was also for three years editor, and for nearly seven years editorial contributor, to the *Canadian Baptist*. In 1876 Knox University conferred on him the degree of D.D. In addition to taking an active part in the societies charged with the great work of ministerial education, foreign missions, and home missions, for each of which he has at times been secretary, Dr. Stewart has published several pamphlets and discourses, among which are a prize essay on the "Officers of the New Testament Church," and a sermon on "Future Punishment." At present (September, 1880), owing to failing health, he is in California.

Stifler, William H., D.D., was born in Blair Co., Pa., in 1841, and left home in 1857 for the West. He entered the preparatory department of Shurtleff College, Upper Alton, Ill., in 1858. He was converted in 1859. On account of interruptions in his course of studies by time spent in teaching and in the United States service, he did not graduate until 1866 in the college department, and 1869 in the theological department. He was ordained pastor of the Pana Baptist church, Pana, Ill., in 1869. In May, 1872, he became pastor of the Baptist church at Cedar Falls, Iowa. In May, 1876, he became pastor at Cedar Rapids, and in October, 1879, he became pastor of the Calvary Baptist church, Davenport, where he is now laboring. During his ministry in Iowa he has been prominently connected with all the denominational interests in the State, and has rendered efficient service, especially in the Sunday-school work.

Stiles, Ezra, D.D., a Congregational minister of Newport, R. I., in 1763, a leader of distinction in his denomination, who was subsequently president of Yale College, had much to do with the charter of our first American college.

Dr. Manning, the first president of Rhode Island College, now Brown University, arrived at Newport in July, 1763. At the house of Col. Gardner, deputy governor of the colony, and a Baptist, a meeting of about fifteen Baptist gentlemen was held to arrange about framing a charter for the new Baptist college. Dr. Manning was requested to prepare a sketch for examination on the following day, when the brethren present should again meet. At the next meeting Dr. Manning's "rough" draft was read, the tenor of which was, that this institution was to be a Baptist one, but that as many of other denominations should be taken in as was consistent with the said design. Hon. Jo-

seph Lyndon and Col. Job Bennet were "appointed to draw a charter," with a petition that it should be approved by the Legislature, to be laid before the next General Assembly; they, pleading inexperience, requested permission to solicit the assistance of Dr. Stiles. Their request was granted, and the whole matter was left to Dr. Stiles, after he was informed that "the Baptists were to have the lead in the institution, and the government thereof forever, and that no more of other denominations were to be admitted than would be consistent with that."

Dr. Stiles undertook the matter, and received some help from Mr. William Ellery. The day when the charter was to be read to its Baptist friends Dr. Manning had to sail for Halifax, so that he could not remain long enough to see that the intentions of the founders of the proposed college were carried out. Besides, the document was difficult to understand without careful examination. The corporation of the projected college was to consist of trustees and fellows, and these boards were "to sit and act by distinct and separate powers." The Baptists thought that the trustees were "the principal branch of authority, and as it was provided that nineteen out of thirty-five were to be Baptists, the Baptists were satisfied," without a proper examination of the deceptive document. But Dr. Stiles had so "artfully constructed the charter as to throw the power into the fellows' hands, whereof eight out of twelve were Presbyterians, usually called Congregationalists, and that the other four might be of the same denomination for aught that appeared in the charter to the contrary."

When the charter came before the Assembly, and a vote was demanded, Daniel Jenckes, whose daughter Rhoda was the mother of Nicholas Brown, and who was afterwards chief justice of the Providence County Court for nearly thirty years, demanded time to examine it; he was allowed, after some opposition, to take it home while the Assembly was at dinner; and comprehending the real wickedness of the charter, he went to consult Gov. Lyndon, who was a Baptist, and the governor understanding its character immediately called on Dr. Stiles and demanded why he had perverted the design of the charter. His answer was, "I gave you timely warning to take care of yourselves, for we had done so with regard to our society" (denomination). He finally added that "he was not the rogue." Mr. Jenckes succeeded in having the charter confirmation postponed for that session. "notwithstanding the attempts of Mr. Ellery and others of the Presbyterians to the contrary." Before the breaking up of the Assembly, by order of the house, at the request of Mr. Jenckes, the Speaker gave him the charter on his promise that it should

be forthcoming at the next meeting of the Assembly.

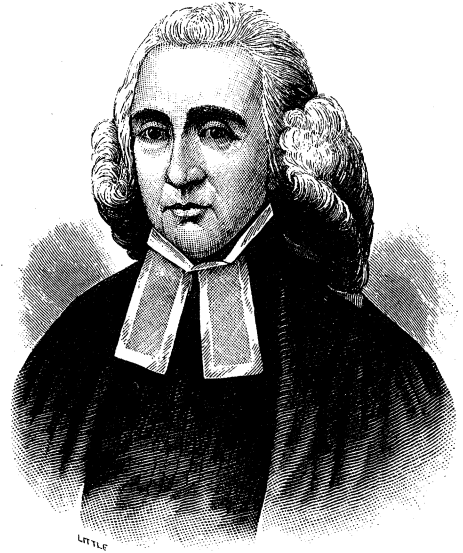
Mr. Jenckes showed the charter to many, and loaned it to others for examination; and when he needed it he sent for it to Dr. Ephraim Brown, who had borrowed it last, and then to Samuel Nightingale, to whom he had loaned it; but it could not be found, "Neither do I know," says Mr. Jenckes, "to this day what became of it." The Baptists prepared another charter, and when it was presented to the next Assembly, it was warmly opposed by the Congregationalists; the charter intrusted to Mr. Jenckes was demanded, and when he explained the way in which it was lost he was rudely charged with secreting it, and with being guilty of a breach of trust; and such clamorings and bickerings came from the enemies of the Baptists in the Assembly that they gave up their efforts to secure the confirmation of their charter for that session. In the mean time an advertisement was posted up in the most public places, and the most diligent efforts employed to secure the lost charter, but it could not be found for nearly a century. The new charter was granted in 1764 "by a great majority," after much opposition and many unjust reproaches against Mr. Jenckes. He richly deserved the abuse of the Congregationalists of Rhode Island; for when they and their religious leader, Ezra Stiles, had determined to "confiscate" by stealth a Baptist college charter, he saw the treachery and frustrated its success.

Strange to say, the lost copy of Dr. Stiles's charter, for the failure to return which to the Assembly Mr. Jenckes suffered so unjustly in his feelings and reputation, "was recently found," Dr. Guild writes in 1864, "among the archives of Dr. Stiles's church, and is now in the possession of the university" (Brown). These facts are taken from statements of Dr. Manning, Daniel Jenckes, and Dr. R. A. Guild in "Life, Times, and Correspondence of James Manning," pp. 46-49, 52-54, 56.

Stillman, Samuel, D.D.—Among the honored names that have been handed down to us in the annals of the eighteenth century, that of Samuel Stillman is not the least worthy of mention. Born of respectable parents, in the city of Friends, Feb. 27, 1737, and spending the first eleven years of his life in the atmosphere of that city, he was surrounded by influences that were conducive to both moral and intellectual growth, and in very early childhood these influences made noticeable impressions upon his character.

In his eleventh year he went with his parents to Charleston, S. C., where was laid the foundation upon which he afterwards built the magnificent superstructure of his life. His teacher, a Mr. Rind, was celebrated as an instructor, and under his guidance he made rapid progress in his studies.

His childhood seems to have been not uncommon. While at times under deep religious convictions, he was not permanently affected by them until he had nearly passed out of his boyhood. A



SAMUEL STILLMAN, D.D.

youth of earnest character, he was not hasty in deciding the great question that troubled him, but, having decided it, he was not slow in obeying the Word of God and the voice of conscience. He was, therefore, soon received by baptism into the church of which the Rev. Oliver Hart was then pastor, and under whose preaching he had been converted.

At this time his mind was directed towards the work of the ministry, and he determined to enter at once upon the preparation necessary for that service, which seemed to him of all others most imperatively to demand his attention.

His theological studies, which he began immediately upon the completion of his classical course, were carried on under the direction of his pastor, and his earliest sermons were preached in the church of which he was a member. The first of these was delivered on the 17th of February, 1758. One year later he was ordained to the work of an evangelist. An index to his character, and the impression he had made at this early date, is given in the recommendation of the Charleston Association of 1758, wherein they speak of him as "an orderly and worthy minister of the gospel."

Soon after his ordination he took charge of the church at James' Island, near Charleston, and, when comfortably settled, he visited Philadelphia, and took back with him to his Southern home a

helpmeet in the person of Miss Morgan, a daughter of Dr. John Morgan, a distinguished surgeon and professor of that city.

It was at this time also that the degree of A.M. was conferred upon him by the College of Philadelphia. He received the same honor from Harvard University in 1761.

Upon his return to James' Island he entered with zealous spirit upon the duties of his pastorate, but his labors were seriously interfered with by ill health. After a year and a half of unsatisfactory toil, he was obliged to resign his charge, and went with his family to Bordentown, N. J., at which place he preached for two years. In October, 1763, he received an invitation from the Second Baptist church of Boston to assist their pastor, Rev. James Bound, whose health had been impaired by a paralytic affliction. In response to this invitation, he left Bordentown, became Mr. Bound's assistant, and continued to preach for the Second church until November, 1764, "when he accepted an invitation to the pastoral office of the First Baptist church, made vacant by the resignation of Mr. Condy." He was installed pastor of this church Jan. 9, 1765, and here he spent the remainder of his life. Only once during a pastorate of forty-two years was he away from his church for any great length of time. "During the occupancy of the town by the British troops, in 1775, the church was in a dispersed condition," and Dr. Stillman removed his family to Philadelphia. In June, 1776, however, he returned to his post of duty, and gathered together his little flock, assembled them in their house of worship, and continued regular services until the close of the war. During all this time the church was almost the only one in the city in which public worship was held. In passing, be it observed, that this meeting-house was, in 1830, "taken down, removed, and rebuilt, with a new and neat finish," and became the property of the South church.

Dr. Stillman's ministry was long and remarkably successful. Revivals in his church, of unusual importance, were of frequent occurrence, and became the subject of deep interest throughout the country. Especially noticeable were the outpourings of grace in 1804 and 1805, and the *Baptist Magazine* for those years comments upon the wonderful dignity of the work.

Throughout his long pastorate Dr. Stillman was not at any time a hale, hearty, and vigorous man, and yet he lived to be the last of his contemporaries in the ministry in and around Boston. For a year previous to his death he had looked forward to that event, and even desired his church to call a colleague, in order that, in case of his death, they might not be without a shepherd. Nor were his apprehensions groundless, for before Mr. Clay,

whom they invited to assist Dr. Stillman, had completed his arrangements for leaving his church in Georgia, the aged warrior passed to his rest.

His last sermon was from Luke xxiv. 50, 51, and his theme was "The Saviour's Ascension." He had preached every Sabbath until within two weeks of his death, having had the prayer of his life answered,—that his ministry and his life might end together. His last sickness was paralysis, and he lived only twelve hours after receiving the stroke. He died on the 12th of March, 1807, and on the Monday following, in the meeting-house where he had preached so earnestly, services were held over his remains, at which his old and dear friend and co-worker, Dr. Baldwin, officiated. The last words of Dr. Stillman were, "God's government is infinitely perfect."

As a preacher, Dr. Stillman had few peers and no superiors in New England. His church was frequently visited by President Adams, Gen. Knox, Gov. Hancock, and men of like prominence. While eminently practical, his sermons were sound in doctrine, ever abounding in sketches of character and striking in illustration. "Stirring, eloquent, pathetic, impassioned, graceful," all of these adjectives have been employed by his friends in endeavoring to describe them.

As a pastor, he was untiring in his devotion to his work, declining to enter upon any festivity or social pleasure which in the least interfered with his duties to his church. His own private interests were ever secondary to those of his flock, and even for persons in no way connected with his ministry he had at all times a ready hearing and an open hand.

In his social relations, he was eminently popular, and beloved, affectionate in his manner, of that good-natured temperament which never fails to win the hearts of others. Attentive, even to excessive courtesy, cultured and scholarly, he was a man of whom all spoke well and no one evil. Dignified and discreet, he was yet full of a spiritual joyousness that was exceedingly refreshing to behold, and he was never out of the reach of those who claimed his interest or compassion.

As a public citizen, he had at heart the good of his country, and he was never deaf to the calls that were made upon him to take part in her affairs. Without being a partisan in his politics, he was firm in his convictions. Among his numerous sermons, published at different times from 1766 to 1805, may be mentioned "A Sermon on the Repeal of the Stamp Act," 1766; "A Sermon on the General Election in Massachusetts," 1779; "Thoughts on the French Revolution," 1794; all of which reveal the deep interest which the author felt in national affairs.

It may be said of Dr. Stillman, as it has been

said of few men, he showed himself "approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth."

Stimson, Samuel M., D.D., was born in Winchenden, Worcester Co., Mass., Feb. 6, 1815. He came with his parents into Western New York in 1819. He was baptized in 1831, and became a constituent member of a Free-Will Baptist church in the township in which he resided. In 1834 he joined the Pendleton Baptist church. He was licensed to preach by it in 1840, and at once set about the work of preparation. He studied three years in the best schools he could find in that part of the country. In this preparation his wife was of great service. He was ordained by the Shelby Baptist church in 1843. He has been pastor of six different churches,—Binghamton, Batavia, and Shelby, N. Y., Brighton, Mass., and Terre Haute and Vincennes, Ind. He was in Batavia eleven years, in Terre Haute eight years. At the close of his pastorate in Terre Haute he took an extended tour through Europe. He was appointed district secretary of the American Baptist Missionary Union in 1873, which office he still holds. He was one year president of the Indiana State Convention. He presides with ability, and is attractive in his social qualities.

St. Joseph Female College is located at St. Joseph, Mo. The building cost \$100,000. It is on an elevated site near the city, and the location is healthy. The course of instruction is thorough and extensive. The president, Rev. E. S. Dulin, D.D., LL.D., is a man of large experience, and popular as a teacher. The board of trustees is composed of leading men in St. Joseph, and in Missouri.

St. Louis Seminary, for young ladies, is located in St. Louis County, seven miles from St. Louis. Prof. B. T. Blewett, LL.D., is principal. The buildings are spacious and the grounds beautiful, overlooking the city of St. Louis. This school is a Christian home for young ladies, under the management of most experienced teachers.

St. Louis, the Second Baptist Church of, was nearly completed when, on Jan. 3, 1879, it was destroyed by fire. Not discouraged by the disaster, the zealous and generous community for whose worship it was intended immediately commenced to rebuild; and on November 6 of that year their efforts were successful, and the beautiful structure was solemnly dedicated to the worship of Almighty God.

The house and lot cost \$218,000. The edifice seats 1300 persons. The building is free from debt. Dr. W. W. Boyd is the able pastor of this influential church.

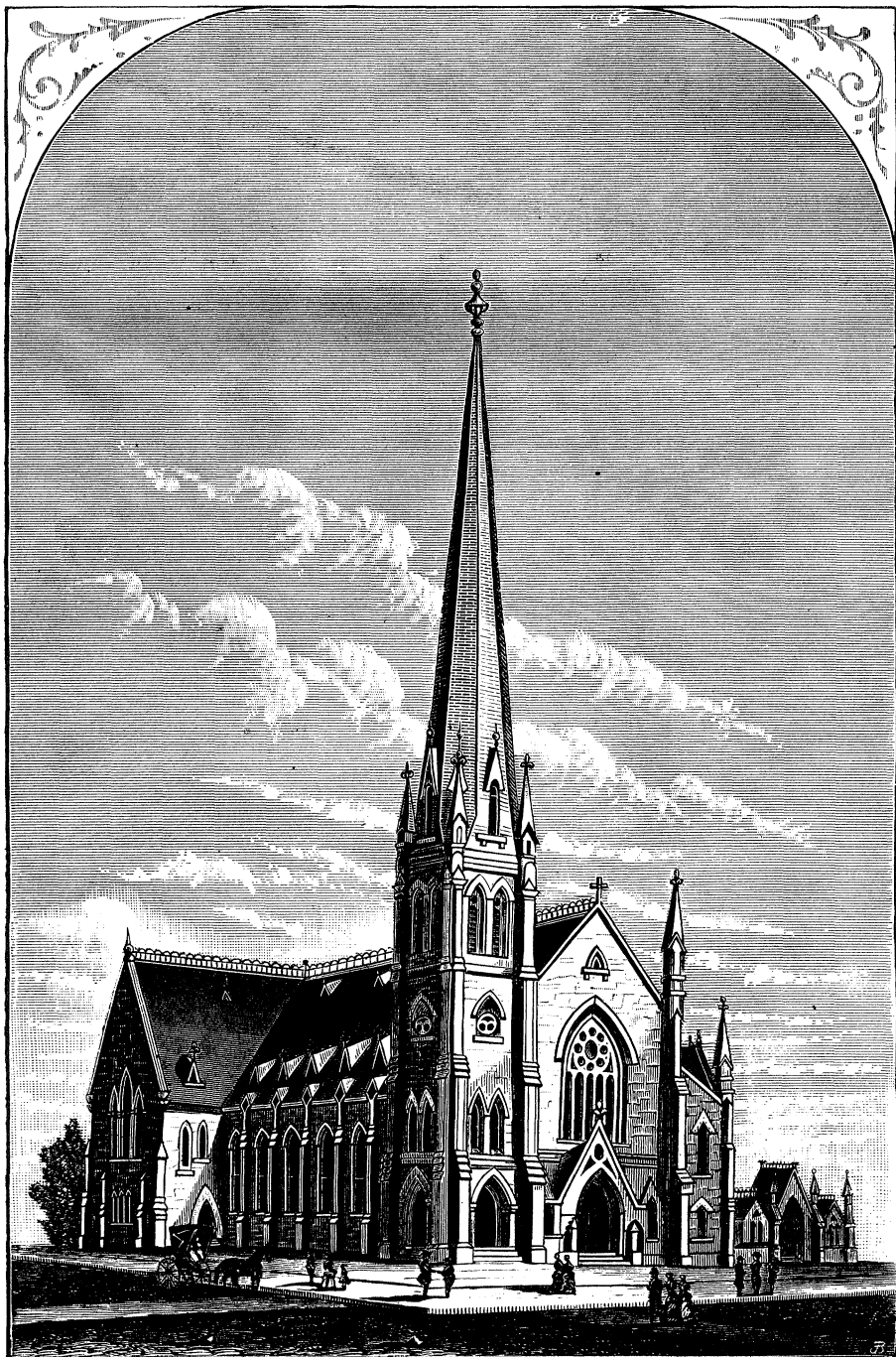
Stockbridge, John Calvin, D.D., was born in Yarmouth, Me., June 14, 1818. He was the son

of Deacon Calvin Stockbridge, of the firm of W. R. & C. Stockbridge, merchants, doing an extensive business in Yarmouth, and warm supporters of the Baptist church in that place. He was fitted



JOHN CALVIN STOCKBRIDGE, D.D.

for college at the academy in his native village. Entered Bowdoin College in 1833, where he remained two years, and was out of college part of a year. He became a member of the Junior class in Brown University in 1836; was hopefully converted in his Senior year, and baptized at Yarmouth in August, 1838, by Rev. Z. Bradford; graduated September, 1838. He took charge of an academy in Cummington, Mass., for six months, and then became principal of the Ladies' Seminary in Warren, R. I., which position he filled for two and a half years. In the autumn of 1841 he entered the Newton Theological Institution, and took the full three years' course. He was called to the pastorate of the First Baptist church in Waterville, Me., in September, 1844, and was ordained Jan. 8, 1845, Prof. J. R. Loomis, now ex-President Loomis, late of Lewisburg University, being ordained at the same time. He remained pastor of the Waterville church three years, when he resigned and accepted a call to the Baptist church in Woburn, Mass. His ministry in this place was greatly blessed, and large accessions were made to the church. At the end of five years he was invited to take charge of the First Baptist church in Providence, R. I., during the absence of its pastor, Rev. Dr. Granger, who, with Rev. Dr. Peck, had been appointed as a deputation to visit the stations of the



SECOND BAPTIST CHURCH, ST. LOUIS, MO.

Missionary Union in the East. He entered upon his work in September, 1852. Before the return of Dr. Granger he received a call from the Charles Street Baptist church, Boston, to take the place made vacant by the death of Rev. Dr. Sharp. He accepted it, and was publicly recognized as pastor Oct. 23, 1853. He remained in this position until the last Sabbath in May, 1861. For a year or two he supplied different churches, and for nearly two years was pastor of the Cary Avenue church in Chelsea, Mass. Impaired health led him to give up all ministerial work and for six months to travel in Europe. Returning home, he accepted a call to the Free Street Baptist church in Portland, Me., and he commenced his labors Nov. 1, 1865. In the autumn of 1867 he removed to Providence, to take charge of a young ladies' private school, of which Prof. J. L. Lincoln had been the principal for eight years, and continued in this position for ten years, preaching nearly the whole of this time, and acting as pastor of the Third Baptist church in Providence between two and three years. The honorary degree of Doctor of Divinity was conferred on Dr. Stockbridge by Harvard College in 1859. He was chosen a member of the corporation of Brown University in 1856. He compiled the memoirs of Rev. Baron Stow, D.D., has written articles for the *Christian Review* and the *Bibliotheca Sacra*, and has been a constant contributor to the religious and secular press. His travels in Europe have afforded him themes for lectures, which he has delivered in various cities and villages in the United States. His residence is in Providence, R. I.

Stockbridge, Joseph, D.D., U.S.N., was born in Yarmouth, Me., in 1811. He pursued his preparatory studies at the academy in his native village, and was a graduate of Bowdoin College in the class of 1830. He studied law at the Harvard Law School, and practised his profession for a few years in his native State, and then took up his residence in New York, where he became a Christian. Having decided to enter the ministry, he spent two years at the Newton Theological Institution. Among his classmates there were Rev. Drs. A. H. Granger, G. W. Samson, H. G. Weston, and President M. B. Anderson, of Rochester University. Having received an appointment as chaplain in the U. S. navy, he was ordained in New York in 1842, the sermon being preached by Rev. Dr. William R. Williams, from the appropriate text, Acts xxvii. 24, "God hath given thee all them that sail with thee." In the discharge of his official duties Dr. Stockbridge has visited many parts of the earth, and occupied several stations as chaplain on land. He has also had intimate connections with the public press, both religious and secular. As a correspondent of *The Watchman*, under the signature

of "Mallah," he has furnished a large amount of matter, especially in the form of interesting and instructive letters from foreign lands. He has made himself especially conspicuous in resisting the tendency to appoint so many chaplains from the clergy of the Episcopal Church, claiming that under a government having no state church the leading denominations of Christians may reasonably demand a proper share of representation among the chaplains of the navy. In 1868 he received the degree of D.D. from the University of Western Pennsylvania. He is now (1881) in Europe, having been placed on the retired list.

Stocks, Judge Thomas, a most useful and influential Baptist deacon, was born Feb. 1, 1786, in an Indian fort in Greene Co., Ga. His father died ten years after, and he was brought up by an uncle. In 1807 he married and settled in Greene County. In 1813 he was elected to the Legislature of Georgia, in which he served twenty years, eight as a representative and twelve as a senator, acting as president of the senate for eight years. For thirty-two years he was judge of the Inferior Court of Greene Co. He was converted in 1826, united with the church, and ever after continued an earnest, zealous, liberal, and influential Baptist. He was appointed on the executive committee, in 1829, to raise the money for founding Mercer Institute, and was largely instrumental in its establishment. For ten years, from 1847 to 1856, inclusive, he was president of the Baptist State Convention; for years he was a trustee of Mercer University; and few men in the denomination did more than he to advance education, missions, and the Baptist cause generally in the State. He died at his old home in Greene County, greatly beloved and highly venerated by the whole denomination.

Stockwell, Deacon E. R., is one of the most widely known and influential Baptist laymen in California. He was born of Baptist parents, Dec. 13, 1814, at Jamaica, Vt.; removed to Stockton, Cal., at an early day; united with the church by baptism in 1857; elected deacon in 1858; has been church treasurer and clerk many years, treasurer of San Francisco Association twelve years, superintendent of Sunday-school and deacon of church twenty-one years, member of the Executive Committee of the State Sunday-School Convention eleven years, and is a generous benefactor and helper of every good work. He has been a successful merchant, and endeavors to live as a faithful steward. It is his great delight to engage in revivals and to lead sinners to Christ.

Stoddard, Rev. I. J., D.D., was born in 1820, in Eden, N. Y.; entered the preparatory department of Madison University in 1839; graduated from college in 1845, and from the theological department in 1847. He and his wife sailed for

Assam Nov. 3, 1847. They were assigned to Now-gong, with special reference to the educational institution there, but Mr. Stoddard also preached extensively. Ill health compelled a return to America in 1856. He has rendered important service in the West to foreign missions, and also to the Central University at Pella, Iowa, where Mrs. Stoddard was chosen principal of the ladies' department in 1858. In 1866, leaving their children in America, they sailed again for Assam, expecting to spend the rest of their lives in that land. They were stationed at Gowahati, but when that wonderful work commenced among the Garos, Mr. Stoddard removed to Golvalpara, where he gathered many souls to Christ from that wild people,—a work not excelled up to that time in any of our mission fields. Ill health in 1871 again compelled Mrs. Stoddard's return to America, and for the same reason, a few years later, Mr. Stoddard was obliged to give up his work and return to his native land. Though in feeble health he continued to do good service for the cause of Christ. He resides at Pella, Iowa, and though unable to engage in any continuous labor, he feels the same interest in the foreign mission work which prompted a consecration of his life to it nearly forty years ago.

Stone, George Marvin, D.D., son of Marvin E. and Hannah (West) Stone, was born at Strongsville, O., Dec. 10, 1834; converted in Cleveland, O., in the meetings of the Second Baptist church, Rev. J. Hyatt Smith, pastor, and "Uncle John Vassar, missionary," in 1853; studied at Williston Seminary, Easthampton, Mass., in 1854; entered Madison University, and graduated in 1858; studied for the ministry in Hamilton Theological Seminary; settled in Danbury, Conn., and was ordained in September, 1860; served this church seven years, and in the last year baptized more than ninety persons; in September, 1867, settled with First Baptist church in Winona, Minn.; served it successfully two years; in 1870 became pastor of the Jefferson Street Baptist church in Milwaukee, Wis.; was prospered for three and a half years; September, 1873, settled with First Baptist church in Tarrytown, N. Y.; served seven years with marked honor; made public Bible-reading a specialty and a power; in June, 1879, settled with the Asylum Avenue Baptist church in Hartford, Conn.; received in 1872, from Chicago University, the honorary degree of Doctor of Divinity. He fills most worthily a prominent place in the ministry.

Stone, James R., D.D., was born in Westborough, Mass., in 1818. His father was of Puritan stock. His mother's father, James Hawes, was the first person baptized in Westborough. When he was three or four years old his father removed to Providence, R. I. In a diary kept by his grandmother may be found this entry, made while he

was yet a child: "My son Thomas and his wife and children are with us to-night; and after the little ones were asleep I went to their bedside, and kneeling down, with my hands on their heads, prayed for their early conversion to God, and that the Lord would make James a minister of the gospel." Her prayer was answered, for no sooner did he give himself to the Master than he began to wish that he might become a minister. He was baptized in 1833 by the pastor of the First Baptist church, Rev. R. E. Pattison, D.D. His purpose was to complete a course of study in Brown University and Newton Theological Seminary, but, after two years' study at Brown, he was obliged to leave.

He taught a select school in Woonsocket, R. I., and afterwards went to Wickford, R. I., to take charge of Washington Academy. While here he occasionally supplied the church, and at length became the pastor of the Wickford church. He was ordained in 1839, Rev. John Dowling, D.D., preaching the sermon. Years subsequently he was called to the pastorate of the Stewart Street church, Providence, R. I., and spent several years in the work there.

He has had pastorates in Connecticut, New York, Pennsylvania, and Rhode Island, and was also for two years principal of the academy at Worcester, Mass. In 1864 he accepted a district secretaryship from the American Baptist Publication Society for West Virginia, Ohio, Indiana, and Michigan, and proved himself a most earnest worker. In 1869 he became pastor of the Baptist church in Fort Wayne, Ind., where, "having obtained help of God, he continues unto this day."

He has been several times, and is now, president of the Indiana Baptist State Convention. He is also a member of the board of trustees for the Indiana State University.

Stone, Rev. Luther, is a descendant in the sixth generation from Gregory Stone, who came to Massachusetts in 1634. He was born at Oxford, near Worcester, Sept. 26, 1815. At the age of sixteen he was employed as a teacher in the public schools of his own town, acquiring meantime considerable proficiency in such studies as astronomy, natural philosophy, and surveying. About this time he experienced religion, and entering Leicester Academy, began his preparation for college. He entered Brown University in 1835, graduating in 1839. Thence he went to Newton Theological Institution, where he graduated in 1842. Declining the offer of teacher in a Southern university, he determined to become a self-supporting missionary in the great Mississippi Valley. Receiving ordination Oct. 3, 1843, he started for the West, and reached the great river in May, 1844. Making his headquarters at Burlington, Davenport,

and Rock Island, he preached in the surrounding country, traveling over 4000 miles to meet his appointments during the first year. The second year he spent on Rock River from its mouth into Wisconsin. There being great need of a Baptist paper for the West, he determined to undertake that enterprise, and Aug. 10, 1847, he began the issue at Chicago of a weekly called *The Watchman of the Prairies*. In 1853 he transferred the proprietorship of the paper to those who have since conducted it, as the oldest religious weekly in the Northwest. In 1863 he was an original trustee and the first secretary of the Baptist Theological Union at Chicago. Subsequently, by purchasing the grounds and buildings of the University of Des Moines, he was enabled to render useful service to that institution at a time of a financial crisis in its affairs. The years 1866-68 he spent in Europe, and since his return devotes himself to the care of his personal estate, and to study in various departments of religious and general culture.

Stone, Marsena, D.D., was born in Homer, N. Y., Jan. 27, 1810; converted under the ministry of Rev. Alfred Bennett in 1830, and, after two years of hesitation and self-examination, was baptized at Manlius, N. Y., by Rev. Charles Morton; he spent some time at Hamilton. In 1837 he entered the ministry, and became pastor of the church in Mendon, N. Y., where he remained until 1840, when he went to Mount Morris, N. Y., and was pastor for five years. After a short interval spent in the service of the New York Baptist Education Society and in supplying the church at Eaton, in October, 1847, he went to Norwich, N. Y., and was pastor there until 1852, when he was called to take charge of the English course in Fairmount Theological Seminary, Cincinnati, O. This position he resigned in 1856, and became pastor of the Baptist church at Lebanon, O., where he remained five years. From 1861 to 1868 he was principal of the Young Ladies' Institute and Professor of Theology at Granville, O. In 1868-69, through the munificence of Hon. J. M. Hoyt and Mr. E. Thresher, he spent a year holding ministers' institutes in Ohio and other States. From 1869 to 1872 he was pastor at Marietta, O. In 1872 he was sent South by the Home Mission Society to hold institutes among the colored preachers. He spent one year at Shaw University, Raleigh, N. C., and two years at Leland University, New Orleans, La. In 1878 retired to Lebanon, O., where he now resides.

Dr. Stone has done much hard and good work, and is worthily regarded as one of the strongest men of his adopted State. He takes an active part in the educational and other work of the denomination in Ohio, and is ever ready, notwithstanding the weight of years, to perform his full share of service for Christ.

Stone, O. B., D.D., was born at Homer, N. Y., Sept. 24, 1823. In the fellowship of that church he was baptized while still but a youth, and by it also he was licensed. He was ordained, in 1852, at Xenia, O. Having served the church there as pastor some two years, he went to California, under appointment of the Home Mission Society. Four years he was pastor at Nevada City and five years at San José. Returning East, he served three years as district secretary of the Home Mission Society in New York. His subsequent pastorates have been three years at Lafayette, Ind., two years at Rockford, Ill., four at Marengo and four at Bloomington, in the same State. His health and that of his wife having failed, he is not now in service, though residing at Bloomington. Dr. Stone was a graduate of Madison University and of the Rochester Theological Seminary. He has held important positions in connection with educational organizations, as a member of the boards of the university and seminary at Chicago and of Shurtleff College. While his health permitted his labors were constant, abundant, and fruitful. As preacher and pastor he ranks with the foremost in the West.

Storrs, Rev. William, now of Belmont, Allegany Co., N. Y., was born in the town of Worcester, Otsego Co., N. Y., Jan. 20, 1810. He obtained hope in the Saviour when he was about eight years old. In his eleventh year he first had a desire to preach the gospel, and this has been a prevailing inclination throughout his life. In April, 1827, his father removed his family to Franklinville, Cattaraugus Co. March 27, 1831, he, with others, was baptized into the fellowship of the Baptist church in Ellicottville, Cattaraugus Co., by Elder Ebenezer Vining. April 18, 1841, he received a license from the East Worcester church to preach. He commenced the work of his life that spring in the meeting-house in East Worcester, where, twenty years before, he first felt a desire to preach. March 8, 1843, he was ordained in the Baptist church in Cherry Valley. During the thirty-eight years of his ministry he has been pastor of the following Baptist churches: Lodi, Bern, Knox, Friendship, Humphrey, Oramel, Belfast, Hermitage, Richburg, West Almond, N. Y., and Ulysses, Pa. He has been engaged in several revivals, in some of which the number reclaimed, with those who professed conversion, amounted to a hundred or more. In 1861 he joined the Union army, and is now a chaplain in the Grand Army of the Republic. He is descended from Puritan ancestors in England. In consequence of religious intolerance, Samuel Storrs came to Barnstable, Mass., about 1663. About 1698 he removed to Mansfield, Conn., and became one of the nine constituent members of the First Congregational church, from whom there

has been a line of ministers reaching down to the present time. From him Mr. Storrs is descended. Though sprung from men who showed their loyalty to Christ in times of trial in the Old World and in the New, and who exhibited fidelity to patriotism at Bunker Hill and elsewhere, he glories chiefly in his sonship to God through the blood of Calvary.

Stott, William T., D.D., was born at Vernon, Ind., March 22, 1836. In 1861 he graduated at Franklin College, Ind., having during his college course supported himself by his own exertions, while maintaining a high standing in his studies. In August, 1861, he enlisted in the army, and was gradually promoted, until he became captain of Co. I, 18th Ind. Vols. He took part in fifteen battles, and commanded his regiment in the battle of Cedar Creek. In 1865 he entered Rochester Theological Seminary to prepare himself for the Christian ministry, graduating in 1868. He was for a year pastor of the church in Columbus, Ind. In 1869 he accepted the chair of Natural Science in Franklin College, and in 1872 he became president of this institution. In the several positions which he has held he has exhibited breadth, clearness, fidelity, perseverance, and a high moral purpose. In 1873 he received the degree of D.D. from Kalamazoo College, Mich.

Stott, Rev. William T., Sr., was born in Woodford Co., Ky., in 1789. He was converted at the age of thirteen, and joined the Salt River Baptist church. He came to Indiana in 1815, and was one of the constituent members of the Vernon church. He was pastor of this church about fifty years. He always took a deep interest in the civil government, never allowing an election of importance to occur without depositing his ballot. He was a man of great social power, and a preacher of marked ability in his prime. He was very familiar with the Word of God, and hence was immovable in his religious beliefs. He was a soldier in the war of 1812. He and Rev. John Vauter surveyed the first road laid out from Madison to Indianapolis. About 1000 persons, according to his own estimate, were converted under his preaching and baptized by him. He was unconscious several weeks during his last illness, but he had one hour of consciousness, in which he related his Christian experience, gave cheering words to each one that stood around him, and then suddenly lapsed into unconsciousness again. He died April 14, 1877, and was buried from the church that he had helped to constitute sixty-one years before.

Stough, Rev. A. S., was born in Germany in 1827; was educated for the Catholic priesthood; was baptized in Norfolk, Va., in 1847; read theology for two years with Dr. Geo. W. Purefoy and began to preach; is a successful pastor; has been for some years in charge of the church at Shelby,

and moderator of the King's Mountain Association.

Stout, Charles B., was born at Flemington, N. J., in 1824; spent his youth in New Brunswick; became an active member of the Stanton Street Baptist church, New York; has been for years connected with the First or with the Remsen Avenue church in New Brunswick. He is the author of several books, which have had an extensive sale; was one of the first to use the blackboard in Sunday-schools, and is widely known in the Sunday-school work as an able speaker and contributor to the magazines.

Stout, Rev. David Bishop, was born in Hopewell, N. J., in the year 1810; was ordained a minister, and settled in a joint pastorate over the churches at Lambertville and Harborton in the year 1832. After five years' active and successful labor on these fields he was called to take charge of the ancient church at Middletown, where he settled in April, 1837, and where he remained and labored as pastor till his death, a period of thirty-eight years. The forty-three years of his ministerial life and labors were all spent in his native State, and in two pastorates. Few men have ever been more devoted to the Lord's work, and few have received larger measures of success.

Brother Stout was a constituent member of the State Convention, being present at its organization in 1830, and was an active worker and wise counselor in all its operations from the first till the day of his death. As a preacher, he was eminently Scriptural, trusting to the Spirit to make the Word successful. This principle of his ministry made him sound in doctrine, able in counsel, discreet and wise as a minister of Jesus Christ in every sphere of life.

He died May 17, 1874, having baptized during his pastorate of the oldest Baptist church in the State 639 professed believers.

Stout, Rev. John.—From the beginning of Brother Stout's ministry, at Newberry, S. C., in 1870, he took a prominent part in all our religious enterprises, especially State missions. For several years past he has rendered very efficient service in organizing and conducting Woman's Mission Societies. He was born in Mobile, Ala., in 1842, being a son of Rev. Platt Stout. He served in the Confederate army during the war, which much retarded his education. After the close of the war he removed to Darlington Co., S. C., where he learned to know Him whom to know is life eternal, and at once determined to preach the unsearchable riches of Christ. Preparatory to this he entered Furman University, in 1867, and the Southern Baptist Theological Seminary, then at Greenville, S. C., in 1868. He spent three years in the seminary, completing the entire course except one study. He pursued this afterwards, and received a full diploma

in 1872. He became pastor of the Newberry church during his seminary course, and settled there on leaving Greenville, in 1871. In 1874 he removed to Darlington, and became pastor of the old Welsh Neck church, and still occupies that position. There has been nothing remarkable in his life except regular, consistent, and successful service in the various departments of the Master's work. A star is better than a meteor.

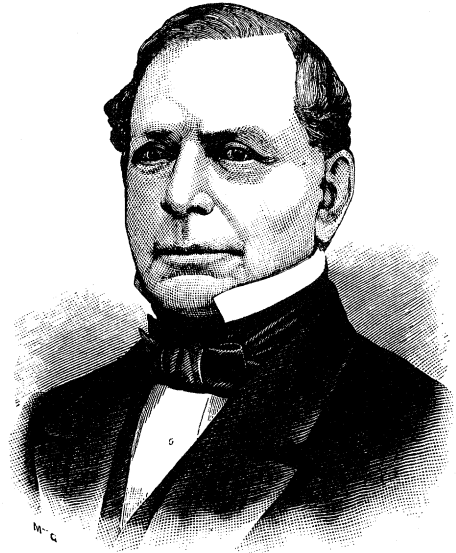
Stout, Rev. Platt.—For want of facts in his life the writer can only mention the name of Mr. Stout, one of the best and most useful ministers of Alabama. He lived to old age, and died in Wetumpka several years ago. He was famous for distinguished piety, burning zeal, wise judgment, and rare ability. The gifted Rev. John Stout, of South Carolina, is his son.

Stout, Rev. Thomas H., was born at Orange Court-House, Va., July 23, 1835; baptized in Kentucky in 1852; in 1854 he began to preach, and entered Mercer University, Ga., as a student; has spent several years as teacher in Georgia; was a soldier and a chaplain for some time during the late war. From 1862 to 1867 he was the successful pastor at Blakely. In 1867 he became president of the Baptist Female College of North Georgia; at the same time he was pastor of various churches. In 1869 he became pastor at Lumpkin; in 1872 at Thomaston; in 1878 at Talbotton and other neighboring churches. In January, 1879, he accepted the pastorate of the First church in the city of Troy, Ala., and there, as in Georgia, his labors are being honored with success. Six years he was clerk of the Rehoboth Association, and seven years of the Georgia State Convention. He received the degree of A.M. from Mercer University in 1873. He is an active and able minister of Christ.

Stovall, Rev. A. T., a useful minister in North-east Mississippi, was born in Tennessee in 1809; removed to Alabama, where he began to preach in 1841; during his stay in Alabama he served the following churches near his home in Lawrence County, viz.: Town Creek, Moulton, Macedonia, and Courtland. He removed to Mississippi in 1852, and settled near Tupelo, in the northeastern part of the State, where he spent the remainder of his life preaching to churches in the surrounding country. He aided in the organization of Judson Association, and was its moderator a number of years. He died July 4, 1872, much respected by those among whom he had lived.

Stow, Baron, D.D., one of the most eloquent and successful ministers of the denomination of which he was so distinguished an ornament, was born in Croydon, N. H., June 16, 1801, and spent his early youth on the farm of his father. When but a child he began to show what his tastes were. By the roadside, near the house of his father, was

a boulder, which, from its peculiar construction, was called "the pulpit." Taking possession of this pulpit, the boy-preacher would draw around him a crowd of his associates, and, as our fathers



BARON STOW, D.D.

were wont to say, "exercised his gifts" quite to the admiration of his listening friends. He was fitted for college at the academy in Newport, N. H., and became a member of Columbian College, Washington, D. C., in September, 1822, where he had among his instructors Dr. Irah Chace, Dr. Alva Woods, Thomas Sewell, M.D., Dr. R. Babcock, Prof. J. D. Knowles, Prof. T. J. Conant, and Dr. R. E. Pattison. Close attention to his studies enabled him to complete the entire course of the prescribed curriculum in a little more than three years. Mr. Stow acted as editor of the *Columbian Star*, the organ of the Triennial Convention, during the latter part of his college course, and continued to hold that position for more than a year.

He received a call to become the pastor of the Baptist church in Portsmouth, N. H., and was ordained Oct. 24, 1827, his ordination sermon having been preached by Rev. R. Babcock, then pastor of the First Baptist church, Salem, Mass. His ministry in Portsmouth was from the outset eminently successful. The church grew in numbers and strength, and were obliged to make provision for a larger house of worship, and their present edifice in Middle Street was built, and dedicated Sept. 24, 1828. More than one invitation of a most urgent character was extended to him to remove to what were considered more inviting fields of ministerial

labor, but he declined all such overtures. For five years, dating from his ordination, he continued at the post which Providence seemed to have assigned to him.

The pulpit of the Baldwin Place church in Boston having become vacant, the thoughts of the church were turned at once to Portsmouth, and Mr. Stow received a hearty invitation to become its pastor. Obeying what seemed to him to be the call of his Master, he decided to remove to Boston. He was installed as pastor Nov. 15, 1832. If his ministry in Portsmouth had been followed with great success, still more prosperous was it at the North End in Boston. At the close of the year 1837 he preached that remarkable sermon from the text, "Boast not thyself of to-morrow, for thou knowest not what a day may bring forth," the traditions of the wonderful results of which lingered for many a year in Boston. More than *one hundred* persons referred to that discourse as the means of their awakening and conversion. A powerful revival commenced with the opening of the year 1838, the influence of which was felt for years. During the next five years 502 persons were added to the church on a profession of their faith in Christ. Meanwhile his interest in every department of Christian work increased, as his zeal for the promotion of the kingdom of Christ grew more intense and intelligent. He threw his soul into the cause of foreign missions, and never was happier than when, by his pen or the living voice, he was pleading for that cause.

At length the labors of the ministry began to tell on his nervous strength, and, exhausted by long-continued work, he was forced to yield, and seek the renewal of his wasted powers by change of scene and the gentle excitements of foreign travel. He left Boston Dec. 1, 1840, and was absent several months abroad, traveling in England, France, Switzerland, and Italy, and returned to his home in the month of June. He took up, with recruited strength, the work which he had laid aside, and again preached and performed his pastoral duties with his accustomed zeal and acceptableness. He shared in the labors and the ingathering of souls into the churches, which made the year 1842 so memorable in the religious history of Boston. At the close of the twelfth year of his ministry at Baldwin Place, during two of which he had been laid aside by sickness, he makes the following record: "I have preached 1237 sermons, made 8532 visits, solemnized 482 marriages, attended 586 funerals, baptized 643, added by letter 261, dismissed 394, and excluded 71." These figures present us a picture of a life of great ministerial activity and success as an ambassador for Christ.

Dr. Stow was the pastor of a church situated in that part of Boston which more than any other sec-

tion was undergoing constant social changes by the influx of a foreign population. The weakening of his church by the removal of some of his best families proved a source of so great discouragement that, in 1848, he felt it his duty to resign his pastorate of the church of which, for sixteen years, he had been the loving and beloved under-shepherd. After a brief period of relaxation, during which he received invitations to become the pastor of three churches, he decided to accept a call to what was then the Rowe Street church, now the Clarendon Avenue, and began at once to reap the fruits of his labors. It is not possible to sum up what this most indefatigable worker did, as a preacher where the standard for pulpit service was so high, as a pastor of the warmest sympathies and the tenderest love, as a member of the Executive Committee of the Missionary Union, where he performed a vast amount of work, especially with his most graceful and accurate pen, as a writer of books and for the religious press. A second trip to Europe, taken for the same reasons that led him to make the first, proved serviceable to him, and no doubt prolonged his valuable life. His pastorate of the Rowe Street church ended in 1867. Forty years nearly he had been in the ministry, thirty of which had been spent in Boston. The roots had gone down too deep into the soil of the dear old city to be rudely torn up, and although urged to occupy other fields of labor he declined, and spent the remainder of his days in performing such work as his Master gave him to do, and at length came to the end of his days on the 27th of December, 1869.

Dr. Stow takes high rank among the best preachers of his own denomination or any other in this country. Amidst the exhausting labors of his profession he found time to write and give to the world the productions of his pen. He was one of the compilers of the "Psalmist." His "First Things," "Christian Brotherhood," "Daily Manna," and "Whole Family in Heaven" are illustrations of his skill and ability as a writer. His name is hallowed in the memory of many who loved him, and the whole church of God may be thankful that its great Head gave to it so true so faithful, a servant of the Lord Jesus Christ as Baron Stow.

Stowe, Rev. Phineas, was born in Milford, Conn., March 20, 1812. When he was fifteen years of age he was engaged as a clerk in a store in New Haven. He was baptized by Rev. Elisha Cushman, July 2, 1831, and became a member of the First Baptist church in New Haven. Feeling himself called of God to preach the gospel, he spent four years at the New Hampton Literary and Theological Institution in fitting himself for his work. After leaving New Hampton he was pastor for two years of the Baptist church at South Danvers, Mass. But his life-work was to be per-

formed in another sphere. Providence had designed him to be a preacher to seamen, and in Boston he found a field of labor which was suited to him and he to it. "He was adapted to his work," says his friend Dr. Neale, "and his work to him. It fitted exactly all the peculiarities of his mind and heart, as the liquid metal takes the varied features of the mould into which it is cast. It filled his whole soul, and he went into it with all his might." A period of twenty years of constant, unremitting labor produced such results as any man might be thankful to have accomplished. The monuments of his zeal and untiring energy may be found in different sections of the city of Boston, and especially in the better characters and the Christian lives of hundreds and thousands of sailors in all parts of the world. His intense enthusiasm, and his love for the work to which he had given the best years of his life, at last touched the delicate fibres of an over-sensitive brain, and he was forced to spend his last days in one of those retreats which the Christian benevolence of our modern days has provided for sufferers like him. He died at the McLean Hospital for the Insane at Somerville, Mass., Nov. 13, 1868.

Stowell, Rev. Austin H., son of Isaac and Harriet (Hall) Stowell, was born in Starksborough, Vt., Oct. 6, 1818; converted in Bristol in 1830; baptized at Brandon, in 1836, while studying to enter Middlebury College; licensed by the Baptist church in Brandon; ordained, Dec. 11, 1839, in Palmyra, N. Y.; settled in Avon and Moriah; in Saratoga five years, in Providence, R. I., six years, in South Boston, Mass., in Peoria, Ill.; spent twelve years in Chicago in general gospel work; published two sermons to young men in 1852, and a doctrinal sermon on Baptist polity in 1860.

Stradley, Rev. J. A., the son of the venerable minister, Thomas Stradley, was born in Asheville, N. C., March 17, 1832; was baptized by his father; ordained in 1854; took an irregular course at Wake Forest College on account of ill health, and has spent most of his professional life in Granville County. Mr. Stradley is an uncompromising temperance advocate and a strong Baptist.

Stradley, Rev. Thomas, the oldest living Baptist preacher of North Carolina, the missionary of the mountains, was born in Woolwich, England, in 1798; landed in America at Charleston, S. C., and settled in Buncombe Co., N. C., in 1828. He was already a Baptist, and soon began to preach, and was ordained by Revs. Humphrey Posey, Dobbins, and Alfred Webb.

Mr. Stradley attended the third session of the Baptist State Convention, held at Cartledge's Creek church, Richmond County, in 1833, and had the honor to be appointed the first missionary of that body. Mr. Stradley became an excellent and use-

ful preacher. He is what is termed a high-church Baptist, a great temperance apostle, and has the distinguished honor not only of founding the Baptist church in Asheville, but of building, almost unaided, the handsome house in which it worships. Though upwards of eighty, he still preaches with great power.

Straughan, Rev. Samuel Lamkin, was born in Northumberland Co., Va., July 30, 1783. He spent his youth on his father's farm. He was baptized in April, 1803, and united with the Moratico church. He immediately began the congenial work of exhorting the impenitent, and his labors were so successful that in 1806 he was ordained to the work of the ministry. His first pastoral charge was that of the Wicomico church, the membership of which at the beginning was only 24, but which soon increased to nearly 300, so mightily did the Word of the Lord prevail under Mr. Straughan's faithful ministrations. In 1807 he accepted the pastorate of the Moratico church, which also became one of the strongest and most active in that part of the State. In the year 1814 he was chosen by the Missionary Society of Richmond to travel into certain parts of Maryland, where there was great destitution of the means of grace. Here, although at first received with great coldness and some opposition, he secured a strong hold on the affections of the people, and was the means of accomplishing much good. These visits were necessarily only occasional, since he had his own churches in Virginia to supply at regular times. He made his last visit to Maryland in 1820, at which time the pulmonary disease, under which he had long labored, grew rapidly worse, and, resting awhile at Nanjemoy, he finally reached his home in June, from which time he was almost wholly confined to his house until his death, which occurred June 9, 1821. Mr. Straughan was eminent for his deep piety. In every relation of life he was a model man, simple, modest, grave, courteous, and gentle towards all around him. He had a "good report" of all who knew him. As a preacher, he was in many respects more than ordinary. His voice was sonorous, his style always strong and nervous, and sometimes elegant, his address sincere and often animated, and his countenance remarkably prepossessing. His discourses were marked by argument and Scriptural illustrations rather than by eloquence, although occasionally he rose to sublimity of style. Mr. Straughan was only thirty-eight years of age at his death, but in the short time he was permitted to live and labor he accomplished much for the Master, and left behind him, for the admiration of the church, a record such as many whose years are more numerous rarely accomplish.

Stribling, James H., D.D., was born in Ala-

bama in 1822; is a nephew of the distinguished Commodore Stribling of the U. S. navy. With his father's family he removed to Texas, and first located in Washington County; served as a volunteer in the Texan army in the-Somerville campaign designed to repel the Mexican invasion of 1842-43; professed conversion in July, 1843, and was baptized by Rev. Wm. M. Tryon in September following; authorized to preach about one year afterwards; pursued studies in Baylor University from May, 1846, to December, 1849; ordained at Independence at last date. In 1850 traveled as a missionary west of the Colorado River, traversing a large scope of country from the sea-coast to the mountains, preaching in a log cabin or private dwelling, under live-oaks or in regular places of worship, facing northers and drenching rains on bleak prairies, swimming streams, crossing the Indian's war-path, but everywhere received kindly, and enjoying many happy seasons, pointing sinners to Christ, and witnessing the triumphs of the gospel. Traveled this year 3000 miles on horseback; served from 1851 to close of 1857 as pastor at Gonzales, and preached to other churches in the country. Many revival seasons were enjoyed, and hundreds brought into the kingdom of Christ. In 1858-59 ministered to old Caney and Wharton churches, enjoying precious seasons of grace. In May, 1860, assumed the pastorate of the First church, Galveston, and continued until the calamities of war broke up this happy relation. In 1863 he began, and in 1873 closed, a successful pastorate at Anderson, preaching at Navisota and other churches during this period; began the pastorate at Tyler, which he now holds, in September, 1873, and ever since one harvest of blessing has been enjoyed by pastor and people; served two years as moderator of Colorado Association, seven years as moderator of Union Association, four years as president of State Sunday-School and Colportage Convention, many times vice-president of State Convention; for three years past has been moderator of Cherokee Association, and at various times has been a prominent member of the Southern Convention. In the course of his ministry he has preached 3000 sermons, and delivered as many lectures; led or assisted in 150 protracted meetings, in which over 2000 professed conversion; solemnized 200 marriages, and attended a larger number of funeral services; baptized over 800 persons; traveled in every mode 20,000 miles from the Sabine to the Nueces, from the Gulf to the mountains; and has preached to gratified audiences in Mobile, Louisville, Baltimore, and other cities; has published, 1. "Sermon on Sunday-Schools;" 2. "In Memory of T. J. Jackson;" 3. "On Future Punishment;" 4. "Sketches of Travels;" 5. "Discussion on Human Depravity;" and miscellaneous articles; received A.M. in 1858 and D.D. in 1871

from Baylor University. Rev. Z. N. Morrell, in "Flowers and Fruits from the Wilderness," says, "He has never turned aside to engage in any secular employment for a year or a month. . . . All love him, none excel him." He esteems it his highest honor, privilege, and blessing to sit at the feet of Jesus and learn of him.

Strickland, Rev. C. H., of Knoxville, Tenn., was born in Lawrenceville, Ga., Dec. 18, 1844. As a boy, he was ambitious to excel, faithful and true to those who trusted him, and passionately fond of reading. He was prepared for college at the Lawrenceville High School.

A few years after his conversion he was called of God to preach the gospel, and was ordained by Bethel church, Walton Co., Ga., Jan. 30, 1870, the Presbytery consisting of Brethren Bedford, Lungford, G. A. Nunnally, Stillwell, and Loring. He was pastor first of this church, afterwards of churches at Farmington, New Hope, Greensborough, and Augusta, Ga., and Knoxville, Tenn., his Master giving him in every place the joy of seeing his work prosper in his hands. As a pastor, he knows his people; their trials, sorrows, and bereavements are his, and so perfectly does he know them all that not one can be absent from the public services that he does not miss. Though still young, he has been a busy worker, and by the blessing of God has accomplished much good.

Strickland, Rev. W. H., was born in Gwinnett Co., Ga. He in early life joined the Presbyterian Church, to which his parents belonged, but four years after he united with the Baptists. After preaching some years in the country, he became pastor of Killook Street church in Augusta, Ga. In 1871-72 he was chaplain of the house of representatives of the Georgia Legislature. He has since been pastor in Darlington and in Anderson, S. C.

On the 1st of July, 1880, he became corresponding secretary and treasurer of the State Mission Board of South Carolina. In the first five months he collected \$6236.90, an unprecedented amount.

His power in the pulpit is very great, and he is much beloved by his people wherever he has been pastor. He was for several years connected with the editorial department of the *Baptist Courier*.

Strong, Augustus H., D.D., was born in Rochester, N. Y., Aug. 3, 1836. His father, Alvah Strong, was a journalist, and for several years published the *Rochester Daily Democrat*. He was graduated from Yale College in 1857. He was converted while in his Junior year in college, and baptized into the fellowship of the First Baptist church of Rochester. After leaving Yale College he entered the Rochester Theological Seminary, where he closed his course of study in 1859. He then went abroad, pursuing his studies in the German uni-

versities, and traveling in Europe and the East. For a short time he preached as a supply for the North Baptist church of Chicago. In 1861 he settled as pastor of the First Baptist church of Haver-



AUGUSTUS H. STRONG, D.D.

hill, Mass., where he was ordained. In 1865 he accepted the pastorate of the First Baptist church of Cleveland, O. While there he received the honorary degree of Doctor of Divinity from Brown University. After seven years of successful labor there, his manifest ability as a preacher, and his well-known theological learning, secured for him an election as president and Professor of Theology in the Rochester Theological Seminary, which position he holds at the present time. He is the author of able articles on "Philosophy and Religion" in the *Baptist Quarterly*, also "Miracles as an Attestation of Divine Revelation," and on "The Will in Theology," besides numerous contributions on theology, church polity, and education in the weekly religious journals of the Baptist denomination. He is a man to whom the public have accorded a remarkable fitness for the high position which he fills. The young men who come out from that institution show his training hand and the careful instruction in theology so much needed by the ministry.

Stubbert, Rev. John Roman, son of John and Ann Stubbert, was born on Boulardie, island of Cape Breton, April 8, 1838. His parents were at first devout members of the Church of England, but finally became distinguished pioneer Baptists on the island. His father, at first an opposer of

the Baptists, was changed in views and feelings by hearing Rev. John Hull, and among these the once despised became "mighty in the Scriptures and in prayer." John R., after the strictest moral training at home, began his studies in a normal school, and then for three years alternated between teaching and colportage. In 1867 he entered Acadia College, and graduated in 1871, preaching during his vacations; entered Newton Theological Institution, Mass., and graduated in 1874; proposed to be a missionary in China, and was received by the American Baptist Missionary Union, but was finally induced to settle with the Second Baptist church of Suffield, Conn., and was ordained July 2, 1874; in the following winter was blessed with a powerful revival, and baptized 90 persons; was elected a trustee of the Connecticut Literary Institution, and also a trustee of the Connecticut Baptist State Convention and of the Baptist Education Society; was the first secretary of the Baptist Centennial Committee in Connecticut in 1875; has been a leader in temperance societies.

Sturgiss, Rev. C. F., for many years pastor at Carlowville, Ala., and other churches of that part of the State, was distinguished for his learning, extensive culture, eminent piety, and thorough gospel preaching. He occupied a position with the first men of the State. He was author of a prize essay on "The Duties of Masters to their Servants," which had a wide circulation in book form. He died only a few years since.

Sumner, M. T., D.D., was born in Massachusetts, Sept. 6, 1815; graduated at Brown University in the class of 1838; removed to Virginia in February, 1840; ordained, by request of the Second Baptist church in Richmond, in May, 1843. From 1840 to 1850 engaged in teaching in Richmond and preaching to three churches in the country, and in 1850 devoted all his time to the work of the ministry. In January, 1854, accepted the agency of the American Tract Society for Virginia and the District of Columbia, and Jan. 1, 1858, entered upon the duties of corresponding secretary of the Domestic Mission Board of the Southern Baptist Convention, at Marion, Ala. In 1875 resigned this position and entered upon the duties of president of Judson Female Institute, which he held for one year, and, retiring from this position, he occupied the post of agent for the Southern Baptist Theological Seminary about two years, and then about the same length of time he acted as agent of the American Baptist Publication Society. April 1, 1880, he resigned all agency work, and accepted the pastorate of the Baptist church in Athens, Ala., with encouraging prospects. In all these important positions the labors of Dr. Sumner were attended with success. During the seventeen years that he had charge of the home mission interest

of Southern Baptists he wielded a commanding influence over the entire South on this subject.

Sunday-School Hymns.—"Let me furnish a nation with its songs and I will govern it" is an aphoristic expression, and history furnishes innumerable instances of the influence upon human thought and feeling of the songs and ballads of the people. From the earliest periods until the present, triumphant hymns or solemn requiems have been used to express the emotions of joy or sorrow. This is especially true of the Christian era, and the Magnificat of Mary, the "Peace on earth" of the angels, and the Te Deum have enjoyed centuries of popularity, and the followers of Christ through all the ages have found expression for their soul exercises in psalms, hymns, and spiritual songs. To the chants of the early Christians have been added the more modern productions so largely used in our churches. None are so susceptible to the influences of music and poetry as children and youth, nor so long retain the first impressions conveyed through their use. The songs of childhood often last for life, and frequently in after-years they are the means of expressing the emotions and experiences of maturity. They thus have an incalculable value in moulding character, and the writers of the best hymns for children have an influence that cannot be overestimated. Leaders of the young have more fully realized this since the development of the Sunday-school movement, and gradually there has been provided a literature especially for this service. At first the "Hymns and Divine Songs for Children" of Dr. Watts, with its quaint little wood-cuts, was extensively used, and, although the collection is now laid aside, such hymns as "How shall the young secure their hearts?" "How doth the little busy bee," will continue their usefulness for years to come. These simple songs have been gradually supplanted by the songs of more recent writers, who have attempted to embody Scriptural truths in a rhythmical form. To this class belong "There is a happy land," by Andrew Young, "I think when I read that sweet story of old," by Mrs. Luke, "Little travelers Zionward," Heber's "From Greenland's icy mountains," and many others equally well known. More recently some of these have been partially obscured by a flood of productions, many of which have no merit either of doctrine or poetry. Their numbers have been legion, but one after another has faded from memory, while the worth of the best hymns of the olden and present time is being more universally recognized and acknowledged. Activity in the production of Sunday-school music has especially manifested itself within the last twenty years, and it is asserted, upon the authority of the publishers, that five books prepared by one editor attained a circulation, up to

1868, of over two million copies. Since that date the sale of this class of books has aggregated 17,000,000. Of the hymns that will remain from this multitude are many admirable productions of P. P. Bliss, Miss Havergal, the Baptist brethren Lowry, Doane, the Rev. J. H. Gilmore, and others. The beautiful hymn "He leadeth me," belonging to this class of authors, was composed by Prof. Gilmore in the parlor of the venerable deacon, Thos. Wattson, after a service in the First Baptist church, Philadelphia.

In the service of song there has been an increasing desire manifested to bring the Sunday-school into closer connection with the worship in the sanctuary. The Gethsemane Baptist church of Philadelphia has recently had organized from their school a choir of several hundred voices, which forms a chorus in the public services of the church. Thus the work of the teachers may be directed by a faithful Christian minister, and young hearts may be led to sing from experience,

"Tis religion that can give
Sweetest pleasure while we live."

Sunday-Schools.—*The origin*, in some form, of Sunday-schools may be traced back to an early date. It appears, however, that from the time of the Reformation Christian people have at different periods, though without concerted action or organized system, given attention to Bible instruction for the young on the Lord's day. The schools of Luther were held seven days in the week, and especially provided for religious instruction on Sunday. John Knox introduced into Scotland a system of Sunday-schools, and C. S. Rafinesque asserts that they have existed in Italy for centuries. In America, the early history of New England shows the religious training of the children supplemented by the weekly instruction of the minister, and it is asserted, on credible authority, that in 1740 the German Seventh-Day Baptists established a school at Ephratah, Lancaster Co., Pa., which continued for nearly forty years. A very great impetus was given to the cause by the organized efforts of the philanthropist, Robert Raikes, 1780-1785, who directed the attention of Christians to its importance and formed a systematic plan of teaching, the results of which are apparent to-day. Scarcely less distinguished than Raikes was his contemporary, William Fox, a Baptist of London, who, at the same period, established a Sunday-school at Clapham, and who was greatly encouraged by correspondence with Mr. Raikes. The Sunday-School Society of England, which is still a useful organization, was the result of the labor of Mr. Fox.

The plan of instruction adopted by these men included paid teachers and the use of the Bible as a text-book in reading. The movement extended throughout England until, in 1789, there were

300,000 scholars enrolled by the Sunday-School Society. The influence was felt on this side of the Atlantic, and led to the formation, in January, 1791, of the Philadelphia Society for the Support and Institution of First-Day or Sunday-Schools. In this country, as in England, the Baptists have been abreast with their brethren of other denominations in promoting the cause and in establishing schools. Among the oldest Baptist schools having an unbroken history are the following: the school of the Second Baptist church of Baltimore, organized in 1804; of the First Baptist church of Philadelphia, instituted in 1815; of the Charles Street church, Boston, of the Oliver Street church, New York, and of the Second Baptist church, Philadelphia, founded in 1816. Two Baptist missionaries, Messrs. Peck and Welch, established the first Sunday-school west of the Mississippi River. A Baptist teacher, Miss Harriet E. Bishop, gathered the first school of the kind in the extreme Northwest, in what is now St. Paul, Minn. From these early efforts the Baptist schools of America have grown, until they number, so far as reported, over 13,493, with 116,355 officers and teachers and 1,000,000 scholars. Every State in the Union is represented in this grand total, and who can estimate its steady influence upon society in its inculcation of Christian doctrine, and in training the young in the path of virtue?

The system of instruction in the schools, as well as their increase in numbers, has been the result of a gradual growth and development. From the first these schools were supplied by voluntary teachers, actuated by a desire for the promotion of the religious education of the young. The pupils were boys and girls who understood the rudiments of English, and the text-books were the Old and the New Testament, supplemented in some cases by the Catechism. After a few years an infant class was organized for those of tender years, and still more recently an adult department has been added for men and women. The schools are in most cases attached to churches, though maintaining a voluntary organization, somewhat informal in character, and are generally managed by the officers and teachers as they may best determine, without the formal control and direction of the church. As the first schools were of an isolated character, there was no uniformity in the manner of teaching or in the selection of subjects. In both these particulars a very great change has been gradually effected. The infant department in the best schools is now under the care of a teacher and assistants, who depend largely for the means of impressing truths upon the hearts of the little ones on object teaching. The blackboard and printed sketches are used to depict Bible scenes or illustrate Scripture texts, and these are supplemented by the singing of

sacred songs especially intended to teach important truths. In the intermediate department the young of both sexes gather in little groups or classes about teachers who often are familiar with the every-day life of their scholars, and visit them on week-days in their homes, and who endeavor to impress more deeply, if possible, the truth learned on the Lord's day, by the influence of their daily life. The adult department consists of men and women who, either in classes or as a congregation, are led in Bible study by a person of their own selection. A modern Sunday-school represents, and frequently contains, an entire family studying God's Word.

*The literature of the school has been created to supply the demands of experience in the service. Since the formation of the American Baptist Publication Society it has been the great Sunday-school society of the Baptist denomination. The adoption, a few years ago, of a system of uniform lessons for the use of all the Protestant denominations rendered it possible and necessary to issue periodical literature containing the best thoughts of Biblical students upon the selected topics. *The Baptist Teacher, Lesson Papers, Our Young People, Our Little Ones,* and other publications of a similar character are very important and valuable assistants to teachers. These papers are not merely sold to schools able to purchase, but are carried by the colporteurs of the society and freely distributed to needy schools in destitute localities. The volumes reported in the libraries of the Baptist schools of America in 1879 amounted to 965,000. This vast aggregate may contain thousands of books whose influence may be of a negative character, and to remedy this as far as possible the Publication Society is continually issuing works especially intended for libraries, and furnishing books by other publishers that have been examined by a careful committee. The Baptist Sunday-school work to-day is well organized, and engages the warm sympathies of thousands of men and women who are looking forward with the hopeful anticipation that the Lord may greatly increase their number and their usefulness, and bless the work to the spiritual advantage of the people.*

Sunday-Schools, Infant.—Previous to 1829, so far as can be ascertained, no regular provision was made in Sunday-schools for the care and instruction of children who were too young to study lessons, though frequently such children were present with older brothers or sisters. But in the latter part of that year a beginning was made, which resulted in a very general establishment of infant classes in connection with Sabbath-schools. It happened in this way. A year or two previous two infant week-day schools were opened in Boston, designed for children from two to five years old,

whose mothers were employed away from home during the day. One of these was in charge of Miss M. V. Ball, who is still well known in Boston as an active worker for the Baptist Bethel

similar classes were formed. Inquiry was made for lessons and pictures. In June following the lessons prepared by Mr. Howland, with brief instructions for management, were published in Worcester, in a small volume



FIRST INFANT SUNDAY-SCHOOL, FIRST BAPTIST CHURCH, BOSTON.
(Fac-simile of the original engraving.)

entitled "Lessons for Infant Sabbath-Schools, with a Plan for Conducting an Infant Class." This is believed to have been the first publication of the kind in existence. A second edition was called for the following winter, which was stereotyped, and bore on its title-page the name of the author. Eight or ten editions were printed and sold before it was superseded by the numerous lesson books since published. The plan of instruction as originally practised by Mr. Howland is still pursued by the best primary Sunday-school in-

structors, with very little variation, except in the vastly improved helps that are now so numerous. and other charities, and the other was in care of Miss Caroline Blood, now wife of Rev. Julius A. Reed, of Columbus, Neb. The exercises consisted of marching, singing, teaching by the use of various objects, including pictures, which were explained by the teachers, and questions were asked which were answered in concert by the little ones.

A printer's apprentice, Henry J. Howland, having occasion to visit one of these schools, became interested in the exercises, and being at the time the teacher of a class of boys in the First Baptist Sabbath-school in Boston, the idea occurred to him that Scriptural teaching and singing would interest young children in the Sabbath-school; and, having borrowed some of the pictures, he explained the matter at a teachers' meeting, and proposed its adoption. It was at once sanctioned, and Mr. Howland was appointed to form and instruct the new class.

In December, 1829, twenty small children were led to the gallery of the First Baptist meeting-house in Boston, and, with the aid of a few pictures representing Bible subjects, the attempt was made to instruct them. As no lesson book adapted to such a class was to be found, the exercises consisted in repeating in concert simple hymns, singing the same, listening to Bible stories, illustrated by the pictures, and answering questions relating to them. The instruction was repeated till each lesson was well understood by the children. Mention was made of the new system in the *Sunday-School Treasury* and other publications, and many

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structors, with very little variation, except in the vastly improved helps that are now so numerous. It is interesting to know that the man who commenced this glorious work among the little ones is a Baptist, and that he is still living in Worcester, Mass. **Sunderland, Rev. James**, was born Dec. 16, 1834, near Ilaworth, Yorkshire, England. His father emigrated to America in 1844, and settled at Busti, Chautauqua Co., N. Y. A few years later he died, leaving his family with exhausted resources. There were five children, of whom James was the oldest. Both father and mother were devout Christians, members of the Wesleyan Methodist Church. One of the sons is now Rev. J. T. Sunderland, of Ann Arbor, Mich., and one of the daughters is Mrs. J. E. Clough, of the Teloogoo Mission. James Sunderland was converted in 1852, and baptized by Rev. David Bernard. He taught school part of the time from 1853 to 1855. In the spring of 1855 he went West, and settled at Strawberry Point, Clayton Co., Iowa. He engaged mainly in teaching and mercantile pursuits till 1860. Among his pupils was J. E. Clough, now of the Teloogoo Mission. In the winter of 1860 he taught in Jamestown, N. Y.

The question of duty in regard to preaching, which had been pressing him for years, was decided while still engaged in teaching. In 1862 he became pastor of the Strawberry Point church. He remained on the field till November, 1866, and organized churches at Volga City and York. He was

pastor of the Baptist church at Vinton, Iowa, four years, and at Sioux City three and a half years. While at Vinton he was elected secretary of the Iowa Baptist Sunday-School Union, and served in that position for six years. Impaired health compelled him to leave the active pastorate for a time, during which he served as the chaplain of the Iowa State Penitentiary at Fort Madison for seven months. In the spring of 1875 he became pastor of the Baptist church at Ottumwa, Iowa, and continued to serve the church five years. In October, 1877, was elected secretary of the Iowa Baptist State Convention, and is now giving his entire time to the duties of that position.

Suspension and Excommunication.—The two methods of treating offenders in Baptist churches in the days of our fathers were suspension from the privileges of the church—that is, from the Lord's Supper and from voting at church meetings for a limited time—and excommunication. The former was resorted to for lighter offenses which brought religion into disrepute, and it was regarded as a very proper form of Church Discipline.* It is still in use in some of our churches; the latter is the final resort of a gospel church when all Christian efforts fail. When flagrant dishonesty, or adultery, or murder is the crime proved against a church member, no amount of apparent sorrow should hinder his immediate expulsion. In all ordinary cases, preceding excommunication, the guilty member should be visited by representatives of the church and urged to repentance, and when he still maintains a spirit of wicked indifference to the claims of God, he should be cited to appear at a meeting of the church to show cause why he should not be excluded, and at it he should be solemnly excommunicated.

Suteliffe, Rev. John, was born near Halifax, England, Aug. 9, 1752. Under the ministry of Dr. Fawcett he was led to the Saviour when he was about seventeen, and he united with the church at Hebden Bridge. By this church he was called to the ministry and sent to Bristol College. In 1775 he became pastor of the church in Olney. It was on his motion that the Northamptonshire Association set apart an hour in the evening of the first Monday of every month for special prayer for the success of the gospel. In 1789 he republished Jonathan Edwards's "Humble Attempt to Promote Explicit Agreement and Visible Union among God's People in Extraordinary Prayer for the Revival of Religion." This work at that time gave great help to the convictions, which resulted in the formation of the English Baptist Missionary Society. In a sermon preached at Clipstone in April, 1791, Mr. Suteliffe fanned the kindling missionary

flame in the hearts of his hearers. From the formation of the society in 1792 no man, except Fuller, rendered it nobler service until his death, June 22, 1814. Fuller, Ryland, Suteliffe, and Pearce were the chief friends of foreign missions in England at a time when they were regarded with incredulous contempt.

Mr. Suteliffe gathered a large and valuable library, which he left to Horton College. He was full of gentleness, and of a devotional spirit. He was among the best men that ever lived.

Sutton, Revs. David and John.—David was a native of New Jersey, and received his early education at Hopewell Academy. Five brothers entered the ranks of the Baptist ministry. David and John removed to the Red Stone country, the former settling on the Ten-Mile River and the latter in Fayette County. The church, formerly known as the Big Bethel, now Uniontown, owes its origin and very much of its subsequent prosperity to the labors of John. This church was the mother of many other surrounding churches. David was also signally blessed in his ministry. The revivals under the ministry of both men compare favorably with those of the present day, and in depth of feeling, strength of conviction, clearness in the evidences of a sound conversion, combined with permanent growth, are even more marked. A stalwart class of Baptists to this day dwell in the region once swayed by the teachings of Corbley, Patton, the Suttons, and men of their distinctive type of preaching.

At the time of their settlement the entire region of the Red Stone country was a wilderness in its moral and spiritual, as well as in its natural aspects. Great changes have occurred since that day. The wilderness fairly blossoms, and we trust the fruits of righteousness abound. The time of the decease of these brothers is not known by the writer, but the report is that it was "about the year 1800."

Suydam, Asa, was born near Flemington, N. J., June 3, 1825; baptized by Rev. C. W. Mulford at Flemington, in January, 1848. He is a practical farmer, a Bible-class teacher, a valuable helper in the church, and devoted to public denominational interests. He is treasurer of the New Jersey Baptist State Convention.

Swaim, Samuel Budd, D.D., was born in Pemberton, N. J., June 23, 1809. A part of his preparatory studies he pursued at Washington, D. C., where he entered Columbian College in 1826. He completed his college course at Brown University, graduating in the class of 1830. He went through the Newton Theological Institution, and was ordained in Haverhill, Mass. Five years of his life were spent in different localities, one of them in Granville, O., as an instructor in theology in the

* Treatise on Church Discipline in the Philadelphia Confession of Faith of 1743, pp. 96, 97.

college in that place. In 1838 he was called to the First Baptist church in Worcester, Mass. He was in the prime of his life and usefulness, and the sixteen years of his pastorate over that strong church developed and ripened his own powers, while they made his influence largely felt in the community in which he lived. The long strain upon his nervous system compelled him to resign his charge in Worcester. He accepted a call to the Baptist church in West Cambridge, where he labored for eight years, and then, in 1862, he acted as secretary for New England of the American Baptist Home Missionary Society. Brown University, of which he was a trustee for eighteen years, conferred upon him the honorary degree of Doctor of Divinity in 1857. Dr. Swaim died in Cambridge, Mass., Feb. 3, 1865. He was a man of a strong, vigorous mind, one of the ablest of New England Baptist ministers.

Swaim, Judge Thomas, was born Dec. 22, 1783, near Piscataway, N. J. (as is supposed); lost his father in childhood; spent his youth at Connelville, Pa., where, at eighteen, he was baptized by Rev. Wm. Parkinson, of New York City, then on an evangelizing tour among those new settlements in Western Pennsylvania. At twenty-one he settled at Pemberton, N. J. (then called New Mills), began business for himself, and united with the Baptist church there. Here he resided some fifty-five years, acquired property, became a prominent man in the county of Burlington, and for about thirty years was one of the judges of the County Court,—for a large part of the time its presiding officer. His decisions were seldom reversed. He lived to see the beginning of the civil war, and was deeply concerned for the perpetuity of the Union and the preservation of our institutions. Being a devoted and earnest Christian, he was early chosen deacon, and held that office till his death. Well grounded in the cardinal truths of the gospel under the preaching of Daniel Dodge, John Rodgers, and other prominent ministers of that day, a positive man of strong convictions, he "contended earnestly for the faith once delivered to the saints." Through life his house was a welcome stopping-place for ministers of the gospel. He took a leading part in the support of the gospel at home and in the benevolent enterprises of the denomination. He ardently espoused the cause of faithful versions of the Bible, and was a warm supporter and vice-president of the American Bible Union. After suffering long, he died triumphantly Sept. 15, 1861. He gave two sons to the ministry, Samuel Swaim, D.D., long a pastor in Massachusetts, now deceased, and Thomas Swaim, D.D., formerly pastor at Flemington, N. J., and now (1880) district secretary of the American Baptist Home Mission Society at Philadelphia.

Swaim, Thomas, D.D., was born at Pemberton, N. J., March 30, 1817; entered Brown University, but graduated from Madison University in 1844, and from Hamilton Theological Seminary in 1846; was ordained in November, 1846, and settled with the church at Washington, Pa. After four years of successful labor he accepted the agency of the American Baptist Missionary Union for six months, at the end of which service he became pastor at Flemington, N. J., where he remained for sixteen years. During this pastorate nearly 300 were baptized, and a new and larger meeting-house was built. In 1867 he accepted the financial secretaryship of the New Jersey Classical and Scientific Institute at Hightstown. In 1868 he became district secretary of the American Baptist Home Mission Society, with headquarters at Philadelphia, which position he now holds. The degree of D.D. was conferred, in 1865, by the university at Lewisburg.

Dr. Swaim is an able preacher of the New Testament, and strong in his defense of Bible doctrines as held by the denomination. To the work in which he is now engaged he gives his undivided energies, and zealously labors to secure for the society the largest share of the sympathies and contributions of the churches.

Swan, Rev. Jabez Smith, the distinguished evangelist of Connecticut, son of Joshua and Esther (Smith) Swan, was born in Stonington, Conn., Feb. 23, 1800; had good early advantages; aided as powder-boy in the defense of Stonington, Aug. 9 and 10, 1814; removed with his parents to Lyme, Conn., about 1816; converted at the age of twenty-one,—a deep experience; baptized by Rev. Wm. Palmer; felt called to preach; licensed in May, 1822; studied at Hamilton Literary and Theological Institution, N. Y.; settled with Stonington Borough Baptist church, Conn., and was ordained June 20, 1827; began as an evangelist; settled in Norwich, N. Y., in 1830; greatly blessed in preaching far and near; settled with Baptist church in Preston, N. Y., in 1837; prospered in revivals around; in 1840 settled with church in Oxford, N. Y., and prospered; returned to Connecticut in 1842, and conducted remarkable meetings at Stonington Borough, Mystic Bridge, and New London, also in Albany, N. Y.; in 1843 settled with First Baptist church in New London, Conn.; great blessings followed; preached widely as an evangelist, going even to Charlestown, Mass.; in 1848 settled with High Street church in Albany, N. Y.; in 1849 returned to New London, Conn., and became first pastor of Huntington Street church; another powerful revival; labored in Providence, R. I.; in 1858 settled with Second church in New London; always going out as an evangelist; began in 1860 as a State missionary with Rev. M. E. Shailer; greatly blessed through the State; again labored as

evangelist in New York State; settled with Baptist church in Waterford, Conn.; suffered from overwork from 1842 down to his last charge; powerful in his sermons and in addresses; a mighty



REV. JABEZ SMITH SWAN.

man in prayer; strong advocate of education and missions; the most powerful preacher as an evangelist ever known in Connecticut. A sketch of his "Life and Labors," an octavo, was published in 1873, prepared for the press by Rev. F. Denison; more than 10,000 conversions occurred under his ministry.

His son, Rev. Charles Y. Swan, D.D., a very able and successful minister, died in 1880. At the time of his decease he was the honored pastor of South church in Newark, N. J.

Swan, Rev. Thomas, for many years the eminent and successful pastor of the Cannon Street church, Birmingham, England, was born at Manchester, Jan. 5, 1795; baptized by Rev. Christopher Anderson at Edinburgh in 1817; he was called to the ministry, and entered Bristol College in 1821. In 1825 he proceeded to India to take part in the work of Serampore College, but returned to England by way of America in 1828. He settled at Birmingham in the beginning of 1829, and for twenty-eight years held the pastorate of the Cannon Street church. During that period he baptized 966 persons, a yearly average of nearly thirty-five. He died on March 9, 1857, and was buried at Birmingham amidst a large concourse of friends and fellow-citizens. It is recorded of him that he always read his sermons. His pastoral care of the

large congregation was a remarkable characteristic of his career.

Swanzy Church is the oldest Baptist church in Massachusetts, and only twenty-four years younger than the First Baptist church in Providence, R. I.,—the one having been formed in 1639 and the other in 1663. The founder of the church was Rev. John Miles, who came with a colony from Swansea, in Wales, and settled in a section of what was then Rehoboth, but subsequently was set off, and received the name of Swanzy, in memory of the home from which many of its settlers came.

The Swansea church of Wales, from which the members of the Swanzy, Mass., church chiefly came, bringing the old church records with them, in 1663, was founded in 1649, and at one time was in a highly prosperous condition, having on the roll of its members the names of 265 persons. The "Act of Uniformity," passed in the reign of Charles II., in 1662, which expelled 2000 ministers from their churches, reached the somewhat secluded Welsh town of Swansea, and Mr. Miles went into exile, many of his flock following him to this country, and settled, as has already been said, in what is now known as Swanzy, Mass., and entered into church relations there in 1663. He took a deep interest in his brethren who were called to suffer persecution for their religious opinions. It is said that "he labored frequently with his brethren in Boston in the time of their trials, and at one period it was proposed that he should become their pastor. Being once brought before the magistrate for preaching, he requested a Bible, and opened to these words in Job: "But ye should say, Why persecute we him? seeing the root of the matter is in me," which, having read, he sat down, and such an effect had the sword of the Spirit that he was afterwards treated with moderation if not with kindness. "What few sketches have been preserved of his life," says Dr. Benedict, "go to show that he bore an excellent character, and was eminently useful in his day." He died Feb. 3, 1683. He was succeeded by Rev. Samuel Luther, who had represented the town of Swanzy in the State Legislature. He was ordained pastor of the church July 22, 1685. "He was much esteemed," says Backus, "both at home and abroad." His ministry continued thirty-two years, his death occurring in 1717. For thirteen years Rev. Ephraim Wheaton had been a colleague with Mr. Luther, and on the decease of his venerable associate he became sole pastor of the church. His ministry was much blessed to the spiritual prosperity of the church. It was ended by his death in 1734. Rev. Samuel Maxwell, who had been colleague with Mr. Wheaton for a few months, took his place on his decease: but becoming a Seventh-Day Baptist, he resigned his pastorate after a few years. The next pastor was Rev. Ben-

jamin Harrington, in office a few years, and left under a cloud of suspicion resting on his character. Rev. Jabez Wood was the next minister, continuing in office about thirty years, and was followed by Rev. Charles Thompson, a sketch of whose life will be found in this volume. The church had a large number of pastors and supplies for quite a term of years, until we come down to 1836, when Dr. Abial Fisher was chosen pastor and held the office for ten years. We thus bring the history of this ancient church down to 1846, where we leave it. Like all the old towns in the eastern section of Massachusetts, Swanzey has suffered from the removal of its inhabitants to other places, but still the old church maintains its visible existence, and preserves the purity of its ancient faith and order.

Swartz, James S., was born in Montgomery Co., Pa., March 21, 1840; was baptized at Falls of Schuylkill, Philadelphia, by Rev. N. J. Clark, March 21, 1858; is still connected with the church at Falls of Schuylkill, and has for a number of years been the efficient superintendent of the Sunday-school. He is also treasurer of the Philadelphia Baptist Association, and prominently connected with the management of city and State mission work. He is a man of marked integrity and intelligence.

Sweden, the Baptists in.—A young Swedish sailor, by the name of W. Schroeder, was one Lord's day morning led to the Baptist Mariners' church in New York, then under the care of Rev. I. R. Steward. He had been converted during his voyage to the United States. On that Sabbath morning two sailors were baptized by Mr. Steward. It was the first time that Mr. Schroeder ever saw the ordinance of baptism. After a few weeks he was baptized himself.

On his return to Sweden he met a Swedish sailor by the name of F. O. Nilson, who was laboring in that country as a missionary among sailors, under the patronage of the Seamen's Friend Society of New York. Through a remark made by Mr. Schroeder Mr. Nilson was led to investigate the subject of baptism. In July, 1847, he also was baptized, by Rev. J. G. Oncken in Hamburg. On the 21st of September, 1848, his wife and four others were baptized in the Kattegat, near Gottenburg, by a Baptist missionary from Denmark, and the same evening the first Baptist church in Sweden was organized. It consisted of six members. Mr. Nilson went around preaching and baptizing until the number of baptized believers was fifty-two.

But this could not be allowed by the Lutheran Romanism of Sweden. Consequently, Mr. Nilson received sentence of banishment in July, 1851, and was obliged to seek refuge in Denmark. In consequence of bitter persecution the majority of the

church emigrated to America in the spring of 1853.

The Baptists who remained suffered severe persecution, being often fined and brought before the Consistory, the Inquisition of the Lutheran Church in Sweden, on a charge of not having had their children baptized, and of falling away from the orthodox faith.

While these efforts were made to crush the movement in the south of Sweden, a new interest was springing up in the northern part of the country. A few persons in Stockholm who had been brought to a saving knowledge of Christ had begun to entertain doubts as to the validity of infant baptism. Among these was a furrier named D. Forsell. Just at this time, Andrew Wiberg, whose name is familiar to American Baptists, was, in the providence of God, led to Stockholm, and his name has since then been identified not only with the Baptist movement in Sweden, but with all Christian work. Born in the north of Sweden in 1817, he commenced his career as a clerk in a store, but his love for books soon led him to abandon this occupation and to devote himself to study. As a student, he embraced skeptical ideas. But some one made the remark to him once that the Bible after all might be true, and, if so, it would be a fearful thing to fall into the hands of the living God. This remark left him dissatisfied with his skeptical views, and that awful "if" haunted him night and day. So intense were his feelings that he had no peace until he found peace in Christ; this took place in 1842. In the following year he was ordained as a clergyman of the Lutheran Church, and he remained as a minister in that church until 1849. During this time he preached Christ and him crucified fearlessly and faithfully, not only in the pulpits of the state church, but in obscure villages and farm-houses in the country, and the Lord blessed his labors to the salvation of many. But the relation with the state church troubled him, and in 1849 he resigned his office. In 1850 he traveled from the north of Sweden to Stockholm. There he met with those brethren who were exercised on the subject of baptism. In 1851 he accompanied Mr. Forsell to Hamburg, where he met with the brethren J. G. Oncken and J. Köbner, with whom he entered into earnest discussions on the subject, but continued firm in his belief in infant baptism. On his return to Stockholm he began to study the subject thoroughly. The result was that he became convinced that the immersion of believers was the only Scriptural baptism, and, accordingly, he wrote his first work on baptism, an octavo volume of 320 pages, which was published in Upsala in 1852.

His health having failed, a sea-voyage was recommended by his physician. He left Stockholm for the United States, July 17, 1852. The vessel

stopped at the island of Amager, near Copenhagen, and here Mr. Wiberg was baptized in the Baltic, on July 23, by F. O. Nilson. He remained two years in America. During this time the religious movement was making considerable progress in Sweden. There was also an interest awakened among the Christians in America for Sweden. In August, 1855, Mr. Wiberg received an appointment from the American Baptist Publication Society to labor as superintendent of missionary work in Sweden. On the evening of Aug. 23, 1855, a farewell meeting was held at the Fifth church, Sansom Street, Philadelphia, at which he was publicly set apart for the work, and at the same time united in marriage to Miss Caroline Lintemuth, who was a member of that church and a faithful laborer in the Sunday-school. During her twenty-five years of missionary labor in Sweden, Mrs. Wiberg has, under many difficulties and hardships, faithfully and, we may also say, heroically stood by the side of her husband as a true, loyal helper in his missionary work.

During Mr. Wiberg's absence from Sweden the work there had increased year by year. The treatise on baptism, which he wrote in 1852, had been published and extensively circulated, and created a great sensation. By reading it many were convinced of the truth with regard to baptism, and wished to be baptized. As there was no one to administer the ordinance, Brother P. F. Hejdenberg went to Hamburg in the spring of 1854, and was there baptized and ordained. On his return to Sweden he baptized in different parts of the country a number of believers, and, at the close of the year, there were about 200 baptized converts. The following year—1855—was marked by a still greater increase, so that at its close the number had increased to 500.

But the state church could not allow this movement. Brother Hejdenberg was within a short period summoned sixteen times to appear before judicial tribunals to answer the charge of having held religious meetings contrary to law, and he received eight imprisonments, each lasting from two to fourteen days. In the same year persecution was carried on in several provinces of the country. Thus, *e.g.*, Brother D. Forsell was sentenced to a fine of 100 crowns for preaching the gospel, and 5 crowns in addition for violation of the Sabbath in preaching on Sunday.

On their arrival in Stockholm, Mr. and Mrs. Wiberg found a little band of 24 baptized believers. The first Baptist Sunday-school in Sweden was opened with 22 children, which number soon increased to 150.

In 1856, Mr. Wiberg started a semi-monthly religious paper, called the *Evangelist*. In the same year the Missionary Union of Stockholm was

formed, and four evangelists sent out into the field. Great good has been done through this and other similar societies afterwards formed in different parts of the country.

At the close of 1856 there were 21 Baptist churches in the country, with 961 members and 24 preachers. As the cause progressed persecution grew fiercer, and fines and imprisonments were reported almost every week. Some persons even died from barbarous punishment. The following year 1292 were baptized, and at the close of the year we had 2105 church members, 45 churches, and 44 preachers.

Even in this year severe persecution continued to rage, especially in the south of Sweden. There the authorities seized upon our Baptist preachers and imprisoned them whenever they found them outside the limits of their own parish. Six of our brethren were at one time imprisoned in solitary confinement at Christianstad, and some were treated most barbarously. One of them, a blind evangelist, was confined in this prison eight days for having circulated religious books and tracts. When he was taken from prison an iron chain was attached to one of his ankles, and he was then taken in a prison-van to another station, where new irons were put upon him. In this condition he was sent back to his home, and compelled to pay a considerable sum of money. As he had no money of his own, they took what he had received from the sale of books, and also a watch which he wore, but which was not his own. Another evangelist and colporteur was seized, severely beaten, stripped of his clothing, thrown into cold water, had his hair cut close to his head, was dressed in a thin prisoner's dress, and then cast into a damp cell in the cold season of the year. There he was seized with an illness, from which he never fully recovered.

In the following year—1858—our membership increased to 3487 in 69 churches.

At this time a young nobleman by the name of A. Drake, who had studied for the ministry at the University of Upsala, joined our denomination. He has since proved to be one of "the excellent of the earth," working most faithfully and efficiently as an editor of our denominational paper, *The Weekly Post*, and as a teacher in our theological seminary, not to mention his work in many other branches of Christian enterprise.

As the meeting-house of the Baptists in Stockholm had for a long time been too small to contain all who attended worship, and as the church in Stockholm had no means for erecting a larger house, Mr. Wiberg undertook, in the year 1861, a journey to England, and succeeded in collecting £1100. But as this sum was entirely too small to justify an attempt to build, he, with Mrs. Wiberg,

left again in August, 1863, for America, to collect for the same purpose. There they received a hearty welcome in many places and from many dear Christian friends, who took a lively interest in the Swedish Mission. During their stay in America they met Mr. K. O. Broady, a Swede by birth, who had studied for the ministry at Madison University, and afterwards served in the war. They also met A. E. Edgren, D.D., who had studied at the same place, and served in the war. These brethren were, together with Mr. Wiberg, appointed missionaries to Sweden, and sailed from America the 16th of June, 1866. Mr. Broady has since then been laboring as superintendent of our theological seminary, established the same year, and also as a prominent preacher. Dr. Edgren returned in a few years to America, and has done a good work as principal of the Scandinavian department in the Baptist Theological Seminary in Chicago.

The work from that time till now has wonderfully increased, so that the Baptists in Sweden number to-day about 20,000, united in 300 churches. They have also many missionary societies in different parts of the country. They have been the pioneers of Sunday-school work, and they have about 17,000 scholars in their Sunday-schools, with 2000 teachers. We have also, after many difficulties, recently had a hymn-book prepared for our denomination.

But, though the results of past labors are thus far encouraging, very much remains to be done. The country at large, though nominally Protestant, is still sunk in ignorance, superstition, bigotry, intolerance, and vice. The Baptists in Sweden are poor. Out of 300 churches there are only five or six who can support their own ministers, and the prospect for our young men who go out from our theological seminary is certainly not very bright. We have also, as yet, the same opposition and the same persecution to contend against. Only a few days ago a young, earnest, and good Baptist minister, in the south of Sweden, was sentenced to a fine of 100 crowns for having preached the gospel to the people against the prohibition of the church council. Only three years ago he was imprisoned fifty-one days for the same cause, and, as he has no money to pay the fine, he will be imprisoned the second time. This is the latest addition to the black-list of similar deeds perpetrated by the Lutheran State Church of Sweden.

Sweet, Rev. Joel, was born Feb. 9, 1795, in Burlington, Otsego Co., N. Y. His father was an ordained Baptist minister, who, removing to Illinois about 1820, died near Jacksonville, in that State, in 1837. The son Joel having experienced a change of heart in 1813, was baptized in 1817, uniting with the Baptist church at Virgil Corners, Cort-

land Co., N. Y. In 1825, removing to Homer, he came under the personal influence of Rev. Alfred Bennett, who now became his pastor, and under that influence found his convictions of duty as to the Christian ministry much strengthened. About two years later he decided to devote himself to that work, and preached his first sermon at Lisle, in Broome County, to which place he had in the mean time removed. An interesting revival occurred at this place, beginning in a Bible-class taught by Mr. Sweet, and in this revival one afterwards well known in the ministry of Illinois, Rev. F. Ketchum, was converted. Mr. Sweet now determined to make the West his future home, and Feb. 23, 1830, arrived at Diamond Grove, near Jacksonville, Ill. He immediately entered with great energy into Western work, becoming especially conspicuous for the vigor with which he assailed the anti-missionary, anti-Sunday-school, and anti-temperance influences in the midst of which he found himself; his first special engagement being as a temperance lecturer under the appointment of the New York State Temperance Society; afterwards agent of the American Sunday-School Union. He was ordained at Diamond Grove in 1833. In his agency work he traveled very extensively through Central Illinois, and was the means of great good in giving right direction to public sentiment, founding Sunday-schools, and encouraging weak churches. He was subsequently engaged in fruitful missionary work in Springfield and Quincy Associations. He also served as pastor the churches of Mount Sterling, Meridian, Barry, Lamarsh, and Treville. He died at the house of his son, E. D. L. Sweet, Esq., in Chicago, May 8, 1857.

Sweet, Rev. John Davis, was born in Kingston, Mass., Oct. 16, 1838. He received his early education in the Lyman School, East Boston, and was fitted for college in the Middleborough Academy and at the Cambridge High School. In these preparatory schools he took the first rank in scholarship, deportment, and attendance. So far advanced was he in his studies that he was able to enter the Sophomore class in Harvard College in 1857. Here he stood very high in his class, and was prosecuting his work with success when failing health compelled him to abandon study for a time and seek restoration by travel in Europe. He had become a hopeful Christian while a student in the Middleborough Academy, and the ministry was his chosen vocation. The failure of his health, however, compelled him to lay aside his plans with reference to preaching. About the commencement of the year 1862 he embarked in business in old Cambridge, Mass., connecting himself with the Baptist church in that place, and becoming one of its most active members. His health improving, his former desire to enter the Christian ministry

revived, and he decided to give up his business. He was ordained in October, 1863, as pastor of the Baptist church in Billerica, Mass., where he remained five years. He was then called to the important position of pastor of the First Baptist church in Somerville, Mass., being installed May 4, 1868. In the midst of a career of great usefulness he died at the early age of thirty years. Not long before his death he made arrangements for the payment of \$10,000 to the Missionary Union at his decease, subject to the condition that the interest on this sum should be paid to his wife during her life.

Sweet, Rev. Sylvester E., the pastor of the Baptist church at Elkhorn, Wis., was born in Leeds Co., Canada West, in 1839. He passed his early childhood in the place of his birth, but when six years of age he became a resident of Wisconsin. He was almost at the same time thrown upon his own resources, and very early in life developed that independence of character which has signally marked his subsequent career. He obtained a hope in Christ when twenty-three years of age, and a few years later, in 1867, united with the Baptist church at Lone Rock, Wis. Having determined to prepare himself for the Christian ministry, he began a course of studies with a view of fitting himself for that work. Having finished his preparatory studies at Silsby's Academy, he entered Wayland University in 1870, and completed the prescribed course of that institution. He was ordained in 1870 at Marble Ridge, Sauk Co., Wis., Rev. Joel W. Fish being moderator of the council and preaching the sermon. He has been pastor at De Soto two years, Beaver Dam two years, Trempeleau three years, Monticello Prairie and Albany two years, and is at present pastor of the Baptist churches at Elkhorn and Sugar Creek. During his ministry his labors have been largely blessed.

Possessed of great energy and decision, combined with fine business tact and devoted piety, he has shown himself a good preacher, a good pastor, and a successful laborer in the vineyard of the Master.

Swinney, Rev. C. P., M.D., a prominent and useful minister in South Arkansas, was born in 1837. He began his ministry among the Methodists, and came to Arkansas from Mississippi as a

Methodist preacher just before the late war. A careful examination of the action and subjects of baptism led to a change of views, and he united with the Baptists at Atlanta, Ark., about 1863, and was soon after ordained as a Baptist minister, and entered upon a successful work in Columbia Co., Ark., and in the adjoining parts of Louisiana. He had many converts, some of whom have become useful ministers. For some years past he has pursued the practice of medicine in connection with the ministry. He died June, 1880.

Sydnor, T. W., D.D., was born in Hanover Co., Va., June 1, 1816. He was brought up a Presbyterian, was awakened under a sermon preached by Dr. W. S. Plumer, and baptized in 1831 into the fellowship of the Second Baptist church, Richmond, Va. In 1835 he entered the Virginia Baptist Seminary (Richmond College), and in 1835 the Columbian College, where he graduated in 1838, afterwards spending two years at Newton Theological Seminary. He was licensed to preach by the Second Baptist church of Richmond in 1836, and ordained at Bruington church, King and Queen Co., in 1841. During 1841 supplied that church; during 1842 was an agent for the Columbian College; during 1843 pastor at Farmville; during 1844-45 was agent of the Baptist General Convention for Foreign Missions; and during 1846 agent of the Southern Baptist Convention. From 1847, through a period of thirty years, Dr. Sydnor preached for several churches in Nottoway Co., Va., where he has been greatly blessed, having baptized more than 3000 persons. In 1870 he was appointed county superintendent of public schools. He has been in the employ of the American Baptist Publication Society in Sunday-school work among the colored population. He is connected with several of the boards of the denomination, and has frequently presided as moderator in Associations, and is a trustee of Richmond College. He has published several excellent sermons, and is a frequent contributor to the *Religious Herald*. Dr. Sydnor's first wife was a daughter of Dr. Chapin, of the Columbian College. A very promising son of his, studying for the ministry, lost his life in the battle of Sharpsburg, Md. The Columbian College conferred the honorary degree of D.D. on Mr. Sydnor in 1873.

T.

Taft, Sylvanus Adon, D.D., was born at Mendon, N. Y., Jan. 6, 1825. In 1830 his parents removed to Washington, Mich., where he confessed the Saviour, and was immersed at Stoney Creek, when he was eleven years old, by Rev. G. D. Simmons. He was educated at Romeo, Rochester, Michigan University, Rochester University, and Rochester Theological Seminary; was ordained at Stoney Creek, Mich., in 1845; graduated at Rochester, N. Y., in 1852. He was pastor at Stoney Creek, Mount Vernon, Ypsilanti, and Holley, Mich.; Webster, N. Y.; Quincy, Ill.; Bethel, Palmyra, and Macon, Mo.; Santa Rosa and Vacaville, Cal.; removing to the Pacific coast in 1875. During his pastorates he has been largely engaged as an instructor. He was principal of Disco Seminary one year; Oxford Institute, three years; Fenton High School, four years; president of the Baptist college at Palmyra three years, and of California College one year. He is the author of the work entitled "An Epitome of the Gospel." Dr. Taft is a clear thinker, ready speaker, warm in his sympathies, and an influential and honored leader in the denomination.

Taggart, Rev. John M., was born near Philadelphia, Pa., Nov. 17, 1817, of Scotch-Irish ancestry. His early years were spent in that city. Driven by the crash of 1837 to seek employment elsewhere, he went to the city of Washington, and remained there about four years. Then he removed to Kentucky, where, under the ministrations of Elder Wm. Vaughan, he was converted, and baptized at Bloomfield, Nelson Co. He was licensed to preach by the Bloomfield church in November, 1843, and ordained Dec. 27, 1845. Removed subsequently to Illinois, and spent several years at Jacksonville. In 1855 removed to Nebraska, just opened for settlement, reaching Omaha about May 1. He was pastor at Nebraska City for four years, during which time the church edifice was built. Since that time he has labored wherever God's providence has called him. Since 1871 he has resided at Palmyra, laboring diligently in the Master's cause, and waiting the signal which shall invite him to rest from his labors. For years he has been the honored president of the State Convention.

Talbird, Henry, D.D., was born Nov. 7, 1811, on Hilton Head Island, Beaufort District, S. C. His family were among the earliest settlers and

most prominent citizens of the State. His grandfather, John Talbird, was a commissioned officer in the war of the Revolution, and carried to his grave marks of the wounds he had received in battle.

Henry Talbird was educated at Madison University, N. Y., and his studies embraced a full collegiate and theological course. After graduating from the theological department in 1841 he was called to the pastorate of the Baptist church, Tuscaloosa, Ala. At the close of his first year's service the church unanimously invited him to become its permanent pastor, with a considerable increase of salary. But he had received a call to Montgomery, in the same State, and he concluded to remove to that city, where he remained nine years.

In these two pastorates his ministrations were greatly blessed, the churches were built up in faith and zeal, and largely strengthened in numbers. At the time of his resignation of its pastorate the church in Montgomery had become, with one exception, the strongest Baptist church in Alabama.

While in Montgomery he was elected to the professorship of Theology in Howard College, Marion, Ala., and entered upon the duties of his office in January, 1852. At the close of the first year he was elected president of the college, and maintained that relation until the commencement of the civil war, in 1861. In 1854 the honorary degree of Doctor of Divinity was conferred upon him by the University of Alabama. At the beginning of the war he tried to retain his students, but the excited feelings of the people rendered it impossible, and the school became practically empty.

During Dr. Talbird's administration Howard College was prospered as it had never been before. Not only was the number of students largely increased, but the interest of the Baptist denomination throughout the State was aroused, and the brethren came readily and promptly to its assistance. So that in less than six years the endowment fund was increased from \$45,000 to \$225,000, besides adding to its possessions property to the value of \$79,000. At the opening of the war it was one of the most flourishing institutions in the South.

Dr. Talbird embraced the cause of the Confederate States, and lent all his energies to convert their battles into victories. In 1861 he entered the Confederate army with the rank of captain, in the 7th Alabama Regiment. At the close of the first

campaign he became a colonel, and organized the 41st Alabama Regiment. While in the army, he was engaged in a number of battles and skirmishes, and enjoyed the full confidence of officers and men. After nearly three years of honorable service he was compelled to resign his commission on account of ill health. At the close of the war his health was still feeble, and he accepted a country pastorate, where his labors would not be so great as in the charges he held before. He spent two and a half years in Carlonville, Dallas Co., Ala., making a faithful and successful pastor, and winning the warm regards of his people. His health remaining feeble, he concluded to spend some time in traveling, and with feelings of profound regret, felt compelled to resign his pastorate and leave his people.

At the close of some six months he received and accepted a call to Henderson, Ky. His ministry here was marked by that deep devotion to the interests of religion which endears the pastor to his people, and the church was greatly strengthened. After laboring in Henderson three years and a half, he received a call to the First Baptist church of Lexington, Mo., and in April, 1872, he entered upon his pastorate there. Over nine years have elapsed since he took charge of this church, and the affectionate regards of his people make his residence in Lexington very happy. He is possessed of much personal magnetism, that attracts men to him. He has been elected a trustee of William Jewell College, and president of its board of education. He is held in high esteem by the faculty of that institution.

He is polished in manners and address. He is devoted to study, and spends a large portion of his time in his well-selected library. He preaches from copious notes, but the greater portion of his discourse is extempore. His preaching is sound and practical, his logic clear and convincing. His sermons exhibit research and careful preparation, and always command the attention of his hearers from the beginning to the end. During his ministry he has baptized over 2000 persons. Dr. Talbird exhibits no evidence of advancing years in his pulpit ministrations.

Talbot, Sansom, D.D., was born near Urbana, O., June 28, 1828; removed with his parents in 1839 to McDonough Co., Ill., where, in 1846, he was converted, and united with the St. Mary's Baptist church. Immediately upon his conversion he decided to study for the ministry, and in the autumn of 1846 entered Granville College, where he graduated with honor in 1851. After spending a year as tutor at Granville, he went to Newton Theological Seminary, where he took a full theological course. While at Newton he was appointed by the Missionary Union as a missionary to Siam, but

circumstances causing delay he relinquished his purpose, and accepted a call to the pastorate of the First Baptist church of Dayton, O., a position which he held from 1856 to 1863. In June, 1863, he was elected president of Denison University, then at a very critical period in its history. Assuming at once the duties of this position he gave it all the energies of his nature, and the aspect of things speedily changed. After ten years of most successful but exhausting toil he died at Newton Centre, Mass., where he had gone for rest, June 29, 1873.

Dr. Talbot was a man of boundless energy and courage. He went grandly through his life of study, and attained a scholarship which put him in the front rank of educated men. His presence at Denison was an inspiration. While yet a student at Newton he gave valuable assistance to Dr. Sears in his preparation of Roge's "Thesaurus." His sermons and lectures were models of clearness and conciseness. His early death was an occasion for mourning throughout the entire country.

Taliaferro, Rev. Robert H., was born in Kentucky, Oct. 19, 1824. His mother dying early, he was trained by his sisters; educated at Granville College, O. and the Western Baptist Theological Seminary, Covington, Ky.; professed religion at Granville; ordained to the gospel ministry at Luburgund church, Montgomery Co., Ky., Sept. 15, 1846; was pastor at Galveston, Texas, several years; spent most of his subsequent life at Austin, except two years, when he was a missionary among the Choctaw Indians. His labors at Austin covered nearly twenty-five years, and were largely without compensation, and at a great sacrifice to himself. The first church in Williamson County was organized by him, when there was not a glass window or plank floor in the county. His labors at Bastrop, Webberville, Round Rock, and Chapel Hill were productive of great good. He was elected and served as chaplain of the senate of the twelfth, thirteenth, and fourteenth Legislatures of Texas, and he was one of the voluntary chaplains of the constitutional convention of 1875.

He was associated with Rev. George W. Baines, Sr., either as editor or special contributor of the *Texas Baptist* for six years. Besides contributions to periodicals, which were numerous and very able, he wrote three works of a religious character,—one on "Infidelity," another entitled "Which is our Saviour, Christ or the Church?" the third is a "Series of Sermons." The first two were published, and are able, exhaustive, and practical works. The third has not been published. He died Nov. 19, 1875, leaving a wife, one son, and four daughters to the care of a devoted father and grandfather. He was remarkable for his indifference to worldly goods, and cared little for secular

honors. The number of sermons which he preached, the number of persons he baptized, and the number converted under his ministry must be counted by thousands. No purer, abler, more devoted, self-sacrificing minister of the New Testament has lived or died in Texas. Rev. George W. Baines, Sr., says of him, "that he was the man who did more by his pen to establish Bible truth in the minds of Texas Baptists than any other writer in the State or out of it."

Tallmadge, Judge Matthias B., was born at Stamford, Dutchess Co., N. Y., March 1, 1774; graduated at Yale College 1795; studied law with Chief-Justice Spencer at Hudson, N. Y.; practised at Herkimer; represented his county in the State Legislature and the western district of New York in the State senate. His marked abilities and assiduity in the discharge of public duties brought him to the notice of the President of the United States, who appointed him judge of the U. S. District Court for New York. This resulted in his removal to New York City, where, notwithstanding a feeble constitution and almost constant ailments, he won great distinction for the masterly manner in which he performed the varied and difficult duties of his office. It was during this period of his busy life that he gave profound study to the Word of God, and while spending the summer of 1811 at Poughkeepsie, N. Y., made a profession of faith, and was baptized by Rev. Lewis Leonards, then pastor there.

Although much occupied with his judicial duties and a great sufferer from periodical attacks of fever, he became deeply interested in all the missionary enterprises of the denomination, and occupied positions of high trust in the General Baptist Convention, and on its executive board. His illness in his latter years made it necessary for him to spend his winters in the Southern States, where he improved his opportunities to acquaint himself with the leading men and enterprises of the denomination, and so much did he endear himself to the Southern people that they appointed him to represent their churches in the original and the succeeding meetings of the General Convention. In 1803 he married Miss Elizabeth Clinton, daughter of Hon. George Clinton, then governor of New York, and afterwards Vice-President of the United States. He died Oct. 7, 1819, in the forty-sixth year of his age, at Poughkeepsie, N. Y., greatly lamented by his family, his church, and the nation.

Tanner, Robert Lynn, a prominent layman in Louisiana, was born in South Carolina in 1793; came to Rapides Parish, La., in 1812. He was a man of large means, which he liberally employed for the Master's cause. For many years he supported the pastor of the Cherryville Baptist church, of which he was a deacon; was often elected mod-

erator of the Louisiana Baptist Association and vice-president of the State Convention.

Tappan, Lewis N., a New Englander by birth, was not a professor of religion till actively engaged in business. When he became a Christian he engaged in religious work with all his might. Much of his time was spent in the Rocky Mountains among the miners, but he found opportunities for attending to his religious duties, and shared his means in helping when assistance was needed, whether at home or abroad. He was a natural leader and a good counselor. He died in 1880 at Leadville, Col., where he will be much missed. He was widely known and highly esteemed.

Tatum, S. O.—In 1870 the Baptists of North Carolina were called on to mourn the loss of Mr. S. O. Tatum, a wise and good man, who did much to develop the churches of his part of the State. He was born in Davie Co., N. C., and at the age of twenty-five determined to obtain a liberal education. He graduated at Wake Forest College in 1852. The last years of his life were devoted to teaching and to the improvement of the churches of the Yadkin Association, of which he was moderator.

Taylor, Rev. Alfred, a minister widely known and of great moral worth, was the son of Rev. Joseph Taylor, and was born in Warren Co., Ky., July 19, 1808. When three years of age he was taken by his parents to Butler County, where he grew up to manhood. He attended a school conducted by Rev. D. L. Mansfield, and was afterwards under the tutorship of the distinguished Rev. William Warder. He was for many years the intimate friend and fellow-laborer of Dr. J. M. Pendleton. He united with Sandy Creek Baptist church, in Butler County, in 1829; was licensed to preach in 1831, and ordained in 1834. He soon became "pastor of four country churches." But his labor embraced a much larger field. He introduced into Gasper River Association in 1837 the practice of holding "protracted meetings." "Within less than six months," Rev. Dr. J. S. Coleman states, "he baptized over 800 persons." From this time he labored with indefatigable zeal for more than twenty years, and with a degree of success that few men have attained. Of the multitude baptized by him more than thirty became ministers of the gospel. He was active in all the benevolent enterprises of his denomination in the State. His sons, J. S. Taylor, J. P. Taylor, and W. C. Taylor, are excellent Baptist ministers. He died Oct. 9, 1855.

Taylor, B. F., was born in Lowville, N. Y., in 1822. He was educated at Madison University, Hamilton, N. Y., of which his father was president. He is, and has long been, occupying a prominent position as a racy descriptive writer. For many

years he was literary editor of the *Chicago Evening Journal*, and was its principal army correspondent during the civil war, following the headquarters of the Army of the Cumberland. In picturesque description his letters surpassed all contemporaries. Some of them have been gathered into a volume entitled "Pictures in Camp and Field," 1867, of which a new edition has recently appeared. He has published several books, among which are "Attractions of Language," 1845; "January and June," 1853; "Three November Days," "The World on Wheels," 1873; "Old Time-Pictures and Sheaves of Rhyme," 1874. Numerous editions have been issued of all his books.

He is also a popular lecturer on the lyceum platform, especially in the West. He resides at La Porte, Ind.

Taylor, Prof. Charles E.—The Rev. James B. Taylor, D.D., of blessed memory, gave three sons to the ministry. The oldest, Dr. Geo. B., is a missionary at Rome, Italy; the second, James B., is pastor of the First Baptist church of Wilmington, N. C.; and the third, Charles E., has been for ten years the Professor of Latin in Wake Forest College. Prof. Taylor was born in Richmond, Va., Oct. 12, 1842; was baptized by Dr. J. B. Jeter when but ten years of age; went from Richmond College into a regiment of cavalry, and fought through the war; then spent five years at the University of Virginia, graduating in most of the schools of that famous college; made a trip to Europe in 1870, and was ordained in April, 1871, Drs. Wingate, Walters, and J. B. Taylor, Sr., comprising the Presbytery. He is at present agent of the Board of Education, as well as professor in Wake Forest College. He has been pastor of the churches in Lewisburg and Oxford, N. C.

Taylor, Rev. Dan, was born Dec. 21, 1738, near Halifax, England. His mother was his early teacher, and the Bible was his first school-book. When three years old he could read so well that he attracted the attention of all that knew him. He first found the Saviour when about fifteen years of age. He was an Arminian in his doctrinal sentiments, and could not obtain baptism from Particular Baptist ministers; he journeyed on foot in unpleasant weather one hundred and twenty miles to be baptized by Mr. Thompson, in Boston, Lincolnshire. He was pastor at Wadsworth, near Halifax, in Halifax itself, and in London. He founded the General Baptist Academy for the education of young ministers, of which he was president for fifteen years. When *The General Baptist Magazine* was established he became its first editor. He was the author of more than fifty books and pamphlets, the chief of which is an admirable body of divinity, except its Arminianism, entitled "The Christian Religion."

He was fifty-five years in the ministry, and

during that period preached nearly twenty thousand sermons; he traveled extensively, attending ordinations, church dedications, and Associations. He was a man of undoubted ability, deep piety, and great usefulness.

Clergymen of all denominations regarded him with confidence and affection; and the Lord of pastors shed abroad much of his love in his heart. He died in London, Nov. 26, 1816, in the seventy-eighth year of his age.

Taylor, Elisha E. L., D.D., was born at Delphi, N. Y., Sept. 25, 1815, and died at Brooklyn, N. Y., Aug. 20, 1874. He graduated at Madison University and at the Theological Seminary at Hamilton, N. Y. He accepted a call to a new interest, now the Pierpont Street Baptist church in Brooklyn, N. Y. After nine years of labor with it, it had grown so large that it was thought best to colonize, and he went out with others and formed the Strong Place Baptist church, which speedily became one of the strongest churches in Brooklyn.

In 1865 he was elected to the secretaryship of the Church Edifice Fund of the American Baptist Home Mission Society. Through his labors a fund of several hundred thousand dollars was accumulated, and many feeble churches on the Western borders were aided in building houses of worship. He has entered the heavenly rest after a life of great usefulness.

Taylor, George B., D.D., eldest son of Rev. James B. Taylor, D.D., and Mary Williams Taylor, who was the daughter of Elisha Williams, a Revolutionary soldier, and aide of Gen. Washington, and afterwards pastor of the Baptist church at Beverly, Mass., was born Dec. 27, 1832, in Richmond, Va. He was educated at Richmond College, and graduated Bachelor of Arts in 1851, after which he was engaged in teaching in Fluvanna Co., Va. Subsequently, he entered the University of Virginia, and after a three years' course graduated in most of the schools of that institution. While a student at the university he was ordained to the ministry at Charlottesville, and during the remainder of his university course served as pastor of two country churches in the vicinity. After leaving the university, he became the first pastor of the Franklin Square Baptist church, Baltimore, and continued in that relation two years. From Baltimore he removed to Staunton, Va., and became pastor of the church in that place, where he remained about twelve years, during which time the church was greatly prospered. After the beginning of the war, he, with the consent of the church, acted as chaplain in Gen. Stonewall Jackson's corps during the entire campaign of 1862, and subsequently officiated both as pastor and chaplain of the post, until the close of hostilities. He also visited the Army of Northern Virginia at the time of the "great revi-

val," and took an active part in that remarkable work of divine grace. In 1869 he became chaplain of the University of Virginia, a position adorned by some of the ablest clergymen in the State, and served during the usual period of two years, at the termination of which he was recalled to the pastorate of the Staunton church. He returned to that place, and remained until 1873, when he was appointed by the Mission Board of the Southern Baptist Convention missionary to Rome, with the special duty of administering the affairs of the Italian mission.

For two years Dr. Taylor was associated with the Rev. F. Wilson, D.D., in editing *The Christian Review*, and during that time contributed to its pages some valuable articles. Since January, 1876, he has, in connection with the evangelist, Sig. Cocorda, conducted *Il Seminatore*, a monthly Baptist magazine in the Italian language, contributing frequent leading articles. He has also added several volumes to our popular literature, having written the "Oakland Stories" (four juvenile volumes), published by Sheldon & Co., New York; "Coster Grew" and "Roger Bernard" (religious stories for youth), "Walter Ennis" (a tale founded on early Virginia Baptist history), and "Life and Times of James B. Taylor," besides several smaller volumes, published by the American Baptist Publication Society. He was one of the recording secretaries of the Southern Baptist Convention from 1856 to 1866. In 1872 he received the degree of D.D., from Richmond College, and also from the University of Chicago. Dr. Taylor was married in 1858 to Susan Spotswood Braxton, great-granddaughter of Carter Braxton, one of the Virginia signers of the Declaration of Independence.

The mission at Rome is one that lies near to the hearts of all Baptists, and especially Southern Baptists. Six years ago serious troubles had embarrassed the work in that city. It was necessary to find a man who should be both gentle and wise, to whom the whole management of the mission must be intrusted if any permanent good was to result from it. Dr. Taylor was thought to be such a man, and accordingly he was urged to accept the position. This he did, and sailed with his family from New York in July, 1873, for Rome, where he soon won the confidence of the evangelists and churches. From the very day of his arrival he made himself felt as a prudent and persevering laborer for the Master. The vexatious troubles vanished, and the mission began at once to thrive, and has been steadily advancing ever since, so much so that the Italian mission is now the most flourishing of all the foreign work of the Southern Baptist Convention. A convenient chapel has been secured at the cost of about \$25,000, situated in

one of the most eligible positions in the city, being a few steps only from the Pantheon and from the University of Rome. The mission comprises 10 stations, 9 evangelists, and nearly 150 members; and churches have been either established or strengthened at La Tour, Milan, Modena, Naples, Bari, Barletta, Venice, and in the island of Sardinia. In reference to Dr. Taylor, Dr. Prime, editor of the *New York Observer*, wrote: "He is a man of decided character; with a clear and vigorous intellect, a tender and glowing heart, and such a sound judgment as secures for him the respect and confidence of all who represent Protestant missions in Rome. . . . These missions form an important part of the great work now in progress for the spread of evangelical religion in this land of papal darkness. To the eye of unbelief it may seem the day of very small things. But it is enough to plant the seed, and the rains of heaven will descend upon it to the redemption of Italy. Now is the time to sow the seed of the Word. Dr. Taylor is able to extend his missions and multiply the number of laborers just as fast as he has the means to support them. And you may be certain that he is judicious, careful, and wide-awake."

Taylor, Rev. Isaac, son and successor in the pastoral office of Rev. William Taylor, a popular and useful minister of his State, was born in Buffalo, Va., in 1772. He was taken by his parents to Kentucky when he was twelve years old. In his early life he was thoughtless and fond of pleasure. He was baptized by his father, and united with Cox's Creek church in 1801; was licensed to preach in 1810, and ordained in 1813. He became pastor of Cox's Creek and three neighboring churches, and baptized a great number of persons, and was honored by all classes of society. He died suddenly on his way home from preaching, March 13, 1842.

Taylor, James Barnett, D.D., was born in the village of Barton-upon-Humber, England, March 19, 1804. His father having removed to this country in 1805, settled in the city of New York, and in 1817 removed to Virginia. At the age of thirteen young Taylor was baptized, and united with the First Baptist church of New York. At the age of sixteen he began to speak publicly for Christ, and in 1824 he was licensed to preach. Soon after he was appointed by the General Baptist Association of Virginia to labor as a missionary in the lower section of the Meherran district. He was ordained, May 2, 1826, at Sandy Creek. In 1826 he became pastor of the Second Baptist church of Richmond, Va., in which relation he continued sixteen years, during which the church was greatly enlarged and strengthened. While here his labors were indefatigable in developing the graces of the church, in organizing Sunday-schools and Bible

societies, and in promoting the cause of education. Six hundred and sixty members were added to the church, three new churches were organized by members mainly from his congregation, and ten or twelve of those whom he baptized entered the ministry. He was a very efficient worker, also, in behalf of foreign missions. Dr. Taylor preached frequently in the surrounding country and in the adjacent cities. As the result of his labors in Baltimore, in connection with the Rev. John Kerr, the Calvert Street Baptist church was formed. In 1838 he traveled West as agent of the Virginia Baptist General Association. In 1839 he was elected chaplain of the University of Virginia, where his labors among the students and in the community resulted in great good. In 1840 he became pastor of the Third Baptist church (Grace church), Richmond, and through his labors their beautiful church edifice was built. In 1844 he traveled South with the missionary Kincaid, stimulating the churches to greater zeal in the cause of missions, and collecting large sums of money for the Northern board. Soon after the organization of the Southern Baptist Convention Dr. Taylor became its corresponding secretary, which responsible position he held until his death, a period of twenty-six years. His labors while secretary were exceedingly onerous. He traveled constantly; preached three times on almost every Sunday; addressed letters of encouragement to missionaries, and of exhortation to churches and individuals; edited several journals, and accomplished an amount of good of which his immediate associates alone were cognizant. For thirteen years during his secretaryship Dr. Taylor was pastor of the Taylorsville church, but at the opening of the war he resigned his pastorate, and labored during the contest in camps and hospitals as colporteur of the Virginia Sunday-School and Publication Board; and for three years as Confederate post-chaplain. At the close of the war the missions of the Southern Baptist Convention were in a disorganized condition, with a debt of \$10,000 hanging over them. The secretary immediately undertook the task of liquidating the debt, which he succeeded in doing, at the same time stimulating the churches to new vigor and efforts in behalf of the imperiled missions. He was also greatly interested in the welfare of the freedmen so suddenly removed from all their old relations; and he was appointed to confer with the secretary of the Freedmen's Bureau with regard to the best plans for assisting them. His last sermons were preached in Alexandria to colored congregations, and his interest in the mission in Africa was manifested on his death-bed. This faithful servant of God, having diligently served his generation, fell asleep Dec. 22, 1871. As a preacher, Dr. Taylor was impressive and in-

structive, simple in style, and solemn in manner. As a pastor, he had but few equals, moving among his people, as well as in the community generally, as a constant messenger for good. As a writer, he has done much for the literature and history of the denomination. He was for a short time editor of the *Religious Herald*; he originated the *Southern Baptist Missionary Journal* and *Home and Foreign Journal*. He wrote a "Life of Lot Cary," a "Life of Luther Rice," and two volumes of the "Lives of Virginia Baptist Ministers," containing more than a thousand pages, a most valuable work, the materials of which were collected only after vast toil and innumerable hindrances. He also began a "History of Virginia Baptists," for which he was specially fitted, but which he did not live to complete. In addition to all these literary, pastoral, and official labors as secretary of the board, he wrote, as editor of the *Foreign Mission Journal*, articles that would fill many volumes. Dr. Poin-dexter, who was associated with him for some time in the secretaryship of the board, says of him, as illustrating the pressure of his labors, "He was at the same time corresponding secretary, financial manager, general traveling agent, and editor of the board." In the various walks of life, Dr. Taylor quietly and perseveringly accomplished the high and holy purposes which filled his soul. Remembering the fact that he was not physically strong, few have left a more abiding impress on the churches and the great denominational agencies which they employ than the subject of this sketch.

Taylor, Rev. James B., Jr., the second son of Dr. J. B. Taylor, was born in Richmond, Va., Oct. 22, 1837; was baptized by the Rev. Dr. Jeter, Dec. 19, 1852; and was a student at Richmond College, the University of Virginia, and the Southern Baptist Theological Seminary. While pursuing his theological course the war commenced. He joined the army, and was appointed a chaplain in Gen. W. H. F. Lee's command, in which position he was very useful. At the close of the war he was called to the pastorate of the Baptist church in Culpeper, which position he held for ten years, and where a large harvest was reaped for the Master. At the beginning of his labors there the church numbered only 28; at its close 320 had been added to its membership, besides which 500 conversions had taken place in protracted meetings in which he had assisted. The ravages of the war had left the church edifice in Culpeper almost in ruins; but in a little while, through the exertions of Mr. Taylor, it was so repaired as to become one of the most commodious and beautiful buildings in that part of the State. In October, 1875, he accepted an invitation to become pastor of the church in Wilmington, N. C., which position he still holds. He has published an exceedingly popular little pamphlet

entitled "Simple Truths," a catechism for infant classes, which has passed to a third edition, and which has been, or is to be, translated into the Yoruban tongue and the Italian language, requests to that effect having been made by the missionaries at those stations. Mr. Taylor has also delivered some very popular addresses at literary commencements.

Taylor, Prof. Jas. M., A.M., was born in Holmdel, N. J., Sept. 19, 1843; graduated at Madison University in 1867, and Hamilton Theological Seminary in 1869; was principal for several years of the grammar-school, now Colgate Academy; at the present time he is Professor of Pure Mathematics in Madison University; a man of great ability and Christian integrity.

Taylor, Rev. John, a distinguished pioneer preacher and writer, was born in Fauquier Co., Va., in 1752. He united with the Baptists in his twentieth year. He began to preach almost immediately after he joined the church, and continued with great success. He located in Kentucky in 1779. The first religious revival in that State commenced under his preaching in Woodford County in 1785. In that year he raised up Clear Creek church, to which he ministered about ten years. In 1795 he removed to Boone County, where he and several others had constituted a small church called Bullittsburg the year before. Here he ministered about seven years, during which time 113 persons were baptized into that church. In 1802 he settled in Trimble County, where, two years before, he had gathered Corn Creek church, to which he ministered about fifteen years. In 1815 he removed to Franklin County, where he aided in constituting a church in Frankfort in 1816, to which he also ministered. In 1818 he formed Buck Run church, and was the pastor for a number of years. He traveled and preached very extensively, and probably performed more labor, and was more successful, than any other pioneer preacher in Kentucky. He was a strong and pointed writer. He published "The History of Ten Churches," "Thoughts on Missions," and several brief biographies, which are of great value to the Baptist historian of Kentucky. He also wrote much that was valuable for the periodical press. He died at his residence near Frankfort in the winter of 1836.

Taylor, Col. Joseph, was born in Oxford township, Philadelphia Co., Pa., March 15, 1791. He was baptized in his fifteenth year into the fellowship of the Second Baptist church, Philadelphia, of which he remained an honored member until his death, in 1869. In early life he was colonel of the 79th Regiment Pa. Militia. He was a member of the General Assembly of Pennsylvania in 1829-30, and of the senate from 1830-34. During his residence in New Jersey he served in the Assembly

of that State, and he was its Speaker in the session of 1843-44. He was a member of the common council of Philadelphia, and subsequently of the select council. He was treasurer of the Philadelphia Baptist Association, and president of the Philadelphia Bible Union, and the first layman that ever presided over the Philadelphia Baptist Association, though in 1849, when he was moderator, the Association was in its one hundred and forty-second year.

Col. Taylor was a gentleman of culture and courtesy, an honor to the church with which he was so long connected, and to the denomination whose principles were so dear to him, and which he was so competent to defend and so gratified to commend. In public life his honor was never questioned; as a Christian he was without reproach.

Taylor, Stephen W., LL.D., was born in Adams, Berkshire Co., Mass., Oct. 28, 1791; baptized, in 1810, at Edmeston, Otsego Co., N. Y.; graduated at Hamilton College in 1817, being the valedictorian of his class; entered, in 1818, on his life profession of educator, as principal of Lowville Academy, and under his administration no academy in New York stood higher. In 1834 accepted the principalship of the academic department of Hamilton Literary and Theological Institution. The department being greatly demoralized, Dr. Taylor distinguished himself by effecting a most admirable discipline and by organizing a high grade of instruction. In 1838 he accepted the chair of Mathematics and Natural Philosophy in Madison University, which he resigned in 1845 and went to Lewisburg, Pa., where he founded the university at Lewisburg, and was its president five years. (See LEWISBURG UNIVERSITY.) In 1851 was called to the presidency of Madison University. (See MADISON UNIVERSITY.) His accession was a most happy event in the history of the university, occurring when it did, at the close of the removal controversy. Trusted in the greatest degree by the denomination, the effect was to restore confidence in the fortunes of the university. During the first year of his presidency the number of students increased from 33 to 84, and during the three following years the number reached 216, a number larger than that of the students in attendance at the beginning of the controversy. At the end of the first year the college received an endowment of \$60,000. On Jan. 6, 1856, Dr. Taylor died of a long-continued and painful illness. Dr. Taylor was pre-eminently a man of will. By nature and culture a poet, he "suppressed" this rare gift, and made himself one of the best mathematicians of his day. He would have been acknowledged as a master in any department, and his choice of the vocation of teacher was the result of his conscientiousness. For this high calling he trained himself with the greatest

care, and gave to it day by day the ripest efforts of his life. He left two sons and a daughter, who inherited much of their father's genius. One of the sons, B. F. Taylor, is widely known by his poems and his other writings.

Taylor, Thomas A., Esq., was born in Jenkintown, Pa., in 1814. His father, who died in 1822, was a man of intelligence, and the year of his death he had every prospect of being elected to the Congress of the United States. The education of Thomas A. Taylor was liberal. In mercantile pursuits in Philadelphia, to which his life was largely devoted, he secured an ample competency, and, finding himself in comfortable circumstances, he retired from business in 1856.

He was forty-six years a member of the Second Baptist church of Philadelphia. For a long period he was the treasurer of the Philadelphia Baptist Association. He was a Christian of large affections, whose gifts bountifully blessed almost every good cause. Never had Bible truth a warmer friend, or the church a more faithful member.

Taylor, Rev. William, a distinguished pioneer preacher, was born in New Jersey in 1737. In his childhood his parents removed to Virginia, where he remained until he was twenty-one, and then returned to his native State. Here he united with the Baptists, and commenced preaching. After a short time spent in New Jersey, he removed to Buffalo (now Bethany), Va., and thence to the southeastern part of Ohio, where he remained eight years. In 1784 he located in Nelson Co., Ky., where he founded Cox's Creek church. In the fall of 1785 he, with others, constituted Salem Association. In addition to his pastorate he was very active in preaching among the new settlements, and was instrumental in raising up churches in Nelson and the adjoining counties. He died, greatly lamented, in September, 1809.

Taylor, Rev. William, a native of New Hampshire, was among the earlier ministers in Michigan. His home was at Schoolcraft, where he devoted his life to the care of the churches and to Christian educational interests. With long persistent labor, and a liberal use of his means, he established an academy called the Cedar Park Female Seminary, the operation of which was very useful for a number of years, and the property avails of which are still serving the education of young women in Kalamazoo College. He also gave liberally to the Baptist Convention for its theological and other work. He peacefully met the end of the righteous June 7, 1852, and is remembered by many with grateful love.

Teague, E. B., D.D., was born in South Carolina in 1820; came with his parents to Alabama, and located in Shelby County when a child; graduated in the University of Alabama in 1840, under

Dr. Manly. In his early ministry he was pastor of some strong and wealthy churches in the western part of the State, and professor in the Southern Female College, after which he was called to La Grange, Ga., where he was pastor for ten years, embracing the period of the late war. He next became president of the East Alabama Female College at Tuskegee, and pastor of the church in that place for one year, after which he was pastor of the church in the city of Selma for six or eight years. His principal pastorates were Lagrange and Selma, two of our strongest Southern churches, and his connection with them was a success. For about four years past he has been residing on his beautiful farm—"Red Lawn"—in Shelby County, and preaching for the churches in Columbianna, Montevallo, Fayetteville, and Wilsonville. Superior in scholarship, profound in theological research, eloquent in the presentation of thought, he stands second to no man in the State as an instructive preacher. Gifted beyond measure in conversation, thoroughly read in classic and historical literature, and possessed of a devout Christian spirit, combined with a rich flow of agreeable anecdotes, he is one of the most companionable men. One seldom parts with him without feeling that he has enjoyed a rare social and religious treat. The degree of Doctor of Divinity was conferred on him by Howard College.

Teale, Rev. Josiah Harris, was born Jan. 16, 1846, in Coshocton Co., O.; spent his early years on a farm; was converted, in 1866, while at Wesleyan University, Delaware, O.; baptized and joined the Rock Run church in 1867; dedicated his life to the ministry; graduated at Denison University in 1874; was licensed in 1873 by the Pleasant Hill church, O.; went to California in 1875; was ordained at Santa Cruz in 1876; preached as pastor at Napa, Santa Cruz, and Saint Helena; was pastor at Victoria, British Columbia, from September, 1877, to January, 1879, when he accepted a call to the First Baptist church of Oregon City, Oregon, where he is now laboring with success, and is numbered among the influential preachers of Oregon.

Teasdale, Rev. John, was born in New Jersey, Nov. 12, 1806. He was converted at twenty, and baptized by Rev. Leonard Fletcher. He was soon licensed to preach, and entered Madison University, N. Y. After four years of study he left on account of feeble health. He became pastor of the Baptist church at Newton, N. J. Mr. Teasdale removed to Virginia in 1836, and for four years was pastor at Fredericksburg. In 1842 he returned to New Jersey, and took charge of the Schooley's Mountain church. In 1850 he removed to Alton, Ill., and was an efficient agent of the Alton College. A new building was erected, and funds raised for

the endowment. He was called to the pastorate of the Third Baptist church of St. Louis. In a year a good chapel was built and additions to the church were made. While in the midst of this good work his days were ended by the terrible catastrophe at the Gasconade bridge, on the Pacific Railroad, where many prominent citizens of St. Louis lost their lives.

Teasdale, Jos. H., was born in New Jersey in 1817; removed to Virginia when twenty years of age; made a profession of religion at eighteen, and removed to St. Louis in 1847. Mr. Teasdale was one of the constituent members of the Third Baptist church of St. Louis, and for many years has been a deacon, and a generous supporter of the church. His brother, Rev. John Teasdale, was its pastor, and Thomas C. Teasdale, D.D., and Deacon Martin Teasdale, a member of the Second Baptist church, are his brothers. His Christian character and influence are acknowledged in St. Louis and in Missouri.

Teasdale, Thomas Cox, D.D., was born in the township of Wantage, Sussex Co., N. J., Dec. 2, 1808. He is the second son of the late Hon. Thomas Teasdale. His grandfather, Rev. Thos. Teasdale, was an earnest Baptist minister, who emigrated from England to this country when his oldest son, Thomas, the father of Dr. Teasdale, was fourteen years old. Not long after his arrival Elder Teasdale settled in the northern part of Sussex Co., N. J., and took charge of a church which is known as the Hamburg church. In the autumn of 1826 it pleased God to impress young Teasdale most deeply with a sense of his need of salvation. He felt it to be his duty to identify himself with the people of God, and accordingly related the exercises of his mind to the church, and on a bleak November Sabbath in 1826 was baptized by Elder Leonard Fletcher.

For a time after his baptism his mind was greatly exercised in regard to the work of the ministry. He finally decided to obey the call, and in the spring of 1828 he was licensed to preach by his church. May of the same year he entered the theological seminary at Hamilton, N. Y. In the autumn of 1830 he accepted a call to the pastorate of a church in East Bennington, Vt., and was ordained on the 16th day of December, 1830.

In the spring of 1832 he removed to the city of Philadelphia, Pa. He spent four years in Philadelphia and vicinity, devoting most of his time to evangelical labors, which were eminently successful. In the spring of 1836 he was invited to take charge of the high school in Newton, N. J. The First and Second Baptist churches of Newton—one located in the village of Lafayette and the other in the town of Newton—also requested his services as their pastor. He removed to this field, and

remained in it four years, and his efforts in awakening a deeper interest in education and religion were highly gratifying.

Mr. Teasdale served as pastor, after this, the First Baptist church of New Haven, Conn. He was next pastor of the Grant Street church, Pittsburgh, Pa., after this, of the First Baptist church of Springfield, Ill., then, of the E Street church, Washington, D. C. It was during his pastorate in Washington, in 1852, that he received the honorary degree of Doctor of Divinity from Union College, Schenectady, N. Y.

In 1858, Dr. Teasdale removed to Columbus, Miss., and took charge of the church at that place. He had held a protracted meeting there six months previous to this removal, which resulted in the conversion of some four hundred persons.

In 1863 he resigned the care of the church in Columbus, and preached to the Confederate soldiers until the close of the war. Dr. Teasdale was for a time corresponding secretary of the Sunday-School Board of the Southern Baptist Convention, which flourished during his term of service.

In 1873, Dr. Teasdale was elected to the chair of Rhetoric and Elocution in the University of Tennessee, at Knoxville, where he now resides. His life has been one of great activity and usefulness.

He has baptized over 3000 persons; witnessed the profession of some 15,000 persons under his ministry; published several pamphlets and books, the principal of the latter of which is a volume of his "Revival Discourses;" contributed materially in building up institutions of learning; assisted in establishing the "Orphans' Home," in Mississippi. His work on "Baptism and Communion" is of rare merit, and so are his "Revival Discourses."

Teloogoo Theological Seminary, Ramapatam.—This institution is known as Brownson Theological Seminary. While Mr. Clough was in America, in March, 1872, and in January, 1874, he secured an endowment of \$50,000 for this school. At the close of 1879 there were five natives and Mr. Williams, a missionary, in the faculty of the seminary, and 152 students were under their care. The course of instruction embraces the purely theological training of similar seminaries in this country, with church history. Sermonizing is not neglected.

The teachers and students take charge of the region for ten miles around the school, conducting worship and Sunday-schools regularly in thirty-five towns and villages. In this way instruction and practice are constantly united in the experience of these candidates for the holiest of offices.

Teloogoo.—The country of the Teloogoo is on the western coast of the Bay of Bengal. It

stretches north and south some 600 or 700 miles, and extends inland from the coast from 300 to 400 miles. The latest estimate makes the population of this country not far from 18,000,000. While the territory thus referred to contains the larger portion of Telooagoos, they are found in no small numbers in all the towns and cities of Southern India. The religion of the Telooagoos is Brahmanism, with its accompanying caste system.

The attention of American Baptists was called to this interesting people in 1835 by Rev. Amos Sutton, who urged upon them the desirableness of establishing a mission among them. Influenced by his suggestion, the board sent out in September of that year, in company with missionaries who were to occupy other stations, Rev. S. S. Day and his wife, who, for a time, resided at Vizagapatam, one of the chief cities of the Telooago country. Subsequently he removed to a suburban village of Madras, called Wonarapetta. Four years were passed in this locality with but little visible fruit. Mr. Day decided that the interests of the mission would be better promoted by removal to a different locality. Accordingly he selected Nellore as a suitable place for the establishment of a mission station, and removed with his family to that place. At the time of writing this sketch there are seven stations among the Telooagoos, to wit: Nellore, Ongole, Ramapatam, Secunderabad, Kurnool, Madras, and Hanamaconda.

1. The mission at Nellore, as has already been said, was commenced by Mr. and Mrs. Day. Shortly after their arrival at Nellore they were joined by Rev. Stephen Van Husen and wife. The first Telooago convert was baptized by Mr. Day in September, 1840. For several years there was but little apparent success in the conversion of the Telooagoos at Nellore. It was emphatically a time for seed-sowing, and faith and patience were tried to their utmost in waiting for results. There was no other baptism until 1843, when a solitary individual submitted to the rite. Mr. Van Husen was obliged to leave the field of his labor in 1845 and go home to America, never to return. Mr. Day followed in 1846. The question of abandoning the Telooago Mission was seriously discussed. The Nellore station remained in the hands of native assistants until the return of Mr. Day, who, in company with Mr. and Mrs. Jewett, sailed from the United States Oct. 10, 1848, and, arriving in due time at the place of their destination, began their work with new zeal and courage. But, for five years, the fortunes of the mission were anything but encouraging, and again the question of abandonment was discussed, and decided in the negative. In 1853, Mr. Day having returned to this country, Mr. and Mrs. Jewett were left alone to carry on the mission. Rev. F. A. Douglass and

wife joined them in 1855. Amid trials and encouragements the work has been carried on for more than a score of years since this date, and now the Nellore station reports 3 missionaries, 6 native preachers, 3 churches, and 366 members.

2. At the Ongole station work was commenced by Mr. and Mrs. Jewett and one of the native Christians named Jacob, in 1853. Ongole is seventy-seven miles north of Nellore, and is a town made up almost wholly of Telooagoos. Amidst the most discouraging circumstances the mission was carried on for years, and in 1862, Mr. Jewett, broken down in health, was obliged to retire from the field and go home to the United States. Again the question of giving up the Telooago Mission was seriously discussed. But Mr. Jewett pleaded earnestly for its continuance and reinforcement, and his pleas were not in vain. Mr. Clough returned with Dr. Jewett to the Telooago country, and the station at Ongole came under his special supervision in 1866, and on the 1st of January, 1867, a little church of eight persons was organized. Years of earnest work passed. The seed sown has sprung up into a most bountiful harvest, and tidings of the most thrilling character come to us of the wonderful outpouring of the Spirit of God upon the people, and the hopeful conversion and baptism of thousands of the Telooagoos of Ongole. The report of the executive board, presented in May, 1880, gives the following statistics concerning that station: 5 missionaries, 22 native preachers, 1 church, with 13,106 members.

3. Ramapatam, the third station among the Telooagoos, established in 1869, is also in a prosperous condition. There are here 2 missionaries, 10 native preachers, 3 churches, with 1853 members.

4. The fourth station, Secunderabad, established in 1875, reported in May 2 missionaries, 3 native preachers, 1 church, with 56 members.

5. The Kurnool station; established in 1876, has 3 missionaries, 3 native preachers, 2 churches, with 270 members.

Madras has 4 missionaries, 2 native preachers, and 1 church, with a membership of 9.

Hanamaconda has 2 missionaries.

The Telooago Mission has been wonderfully blessed of God, and attracts to itself, in a remarkable degree, the attention of the whole Christian world. On it rests in a large measure the benediction of heaven.

Temperance.—"Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise." This divine testimony is abundantly illustrated in daily life. No habit is so deceptive as that of using alcoholic beverages. Slowly but certainly it rivets its fetters upon its victim, who too frequently only realizes its power when the attempt is made to break it.

With many the struggle is unsuccessful. He only is the victor who trusts not in his own strength but daily seeks divine help.

Careful investigation has proved that the use of alcoholic stimulants is not needful to the enjoyment of the highest health; that it does not secure greater strength for either bodily or mental effort, and that it tends to shorten life. Surely he acts wisely who follows the divine command, "Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright; at the last it biteth like a serpent and stingeth like an adder."

Intemperance brings disgrace, privation, and poverty upon the drunkard and his family, and injures society by the increased burdens imposed by the crime and pauperism resulting from it.

Intemperance deadens the conscience, hardens the heart, and leads men to dishonor God. It is Satan's most successful weapon against the church and the truth, and for the destruction of immortal souls.

Among the obstacles to the temperance reform needing thoughtful consideration by Christians are, *First*. The manufacture of domestic wines, not for sale, but for home use. These are claimed to be unintoxicating, and consequently harmless.

Analysis, however, has shown that they contain from four to twelve per cent., or more, of alcohol, and therefore tend to create the appetite for stronger drink.

Second. The medical use, without the *special* advice of a conscientious physician, of alcoholic liquors.

Ezra M. Hunt, M.D., in a very able paper read before the International Medical Congress, held in connection with the Centennial Exhibition, at Philadelphia, says, "We cannot conceal from ourselves as physicians that thousands with sincerity indulge in the use of alcoholic stimuli because they entertain the idea that health requires it. Some physician had advised a little wine or brandy or ale for a special ailment, and the patient continues the prescription, or renews it repeatedly, because 'his constitution requires it.' We have been saddened to find those pledged to total abstinence thus using the beverage, and really deceiving themselves. So exceptional is the need of alcoholic liquors in any chronic ailment, that no one who claims to be using them as medicines should forget to consult his physician *very frequently* about the necessity for their continuance. If such were the rule, and if physicians were truly conscientious, thousands who now use them medicinally would cease to touch them."

The position of the Baptist denomination on the temperance reform is indicated by the repeated action of leading Associations declaring, in em-

phatic terms, their approval of total abstinence. No Baptist church in the Northern States would receive or retain in its membership any one engaged in the manufacture or sale of these beverages, neither would it accept as a member the house-owner who rented his property for such purposes.

Let Christians live in the practice of total abstinence from all intoxicating liquors, discountenancing their use on wedding and other private or public occasions, and may God hasten the abolition of their manufacture and use throughout the whole earth!

Ten Brook, Rev. Andrew, was born in Elmira, N. Y., Sept. 21, 1814. He received his education—preparatory, collegiate, and theological—at Hamilton, finishing the course in 1841. In October of that year he was ordained pastor of the First church in Detroit, and remained in this position three years. The University of Michigan was then beginning its work of instruction, and Mr. Ten Brook was placed in the chair of Moral Philosophy. He held this professorship till 1851. For two years he was associated with the late Alexander M. Beebe in the conduct of the *New York Baptist Register*, and had the chief editorial responsibility. In 1856 he was appointed U. S. consul at Munich, Bavaria, and held the office till 1862. Returning to the United States, he became librarian of the University of Michigan, and remained in that position till 1877. In 1875 he published an octavo volume entitled "American State Universities and the University of Michigan." While pastor in Detroit he was also editor of the *Michigan Christian Herald*.

Tennessee, The Baptist of.—This paper, first called *The Baptist*, came into existence at Nashville, Tenn., at some time between the years 1830 and 1835. Rev. R. B. C. Howell, D.D., was its first editor. For some years its circulation was quite limited, and when it came under the editorial supervision of Rev. J. R. Graves, in 1844, its list of subscribers numbered only 1005. For a time the increase was slow but steady. The name was changed to *The Tennessee Baptist*, and in the course of a few years it became the pronounced advocate of what has since been termed "Old-Landmarkism." Its circulation rapidly increased, and its editor became very influential. On May 15, 1858, its editors were announced as follows: J. R. Graves, J. M. Pendleton, and A. C. Dayton. The two brethren last named had been for some years special contributors. The increase in the number of subscribers was constant and rapid, so that at the beginning of the war its circulation was said to have been larger than that of any Baptist paper in the world. The publication of the paper was suspended during the war, but was renewed after the return of peace. The place of publication was

changed from Nashville to Memphis. The name of the State was dropped from the title, and it has appeared since as *The Baptist*, a quarto of sixteen pages. Dr. Graves has been since the war its sole editor, and he wields now (1881) as able a pen as at any period of his eventful life, and his paper is a power in a large section of our country.

Tennessee Baptists.—Tennessee is naturally divided into three sections by the Cumberland Mountains and the Tennessee River, both of which cross the State north and south, known as East, Middle, and West Tennessee, and in this order they were originally settled. The people in these divisions have always been as distinct in their pursuits and interests, and in their social and religious intercourse, as if they lived in different and distant States. In sketching the history of the Baptists it will therefore in some measure be necessary to follow this order, though sometimes their proceedings will appear blended.

EAST TENNESSEE.

Some of the northeastern counties of this section began to be occupied previous to 1770, and among the settlers there were some Baptists, emigrants from North Carolina and Virginia. The country at this time was a wilderness infested with wild beasts, and the settlers were subject to murderous incursions from hostile Indians. Though the Baptists do not seem to have been numerous, they were among the first, if not the first, to proclaim the gospel in Tennessee territory. In 1781 they had six organized churches holding associated relations with an Association in North Carolina. These, with one or two others, were formed into the Holston Association in 1786. Among the pioneer ministers at this time in the country, and through whose labors the Baptist denomination was established, may be mentioned James Keel, Thomas Murrell, Matt. Talbot, Isaac Barton, Wm. Murphy, and John Chastine from Virginia, and Tidence Lane, Jonathan Mulky, and Wm. Reno from North Carolina. These ministers brought with them many of their brethren, and in one or more instances regular organized churches. They generally settled on farms and made their support by tilling the soil or teaching school, and preached on Sundays or at night in private houses and in school-houses, or in rude buildings improvised for worship, and sometimes under the shade of trees. They were pious, thoroughly read in the Scriptures, and gave evidence that "they had been with Jesus." They lived among the people who heard their messages gladly, and the pleasure of the Lord prospered in their hands. According to Asplund's "Register" for 1790, the Holston Association had a membership of 889 members, and by the beginning of the next decade they had increased to 37

churches and 2500 members, keeping pace with the increasing population of the country. In 1802 the Tennessee Association was formed in a central territory immediately surrounding Knoxville, the capital of the new State. Some of the ministers connected with this organization were Duke Kimbrough, Elijah Rogers, Joshua Frost, Amos Hardin, Daniel Layman, William Bellew. In 1817 it sent out a colony of twelve churches and as many ministers to form the Powell's Valley Association. And again, in 1822, another colony east of the Tennessee River was organized into the Hiwassee Association, consisting of ten churches, which increased its membership and enlarged its territory until 1830, when it divided and formed the Sweet-Water Association, with 17 churches and 1100 members.

The year 1833 may be regarded as the beginning of a new era in the history and progress of the Baptists of East Tennessee, and the whole State as well. Up to this time they had made commendable progress, having maintained internal harmony, and kept well up with the growth of the population; but the labor of evangelizing had been voluntarily performed by the ministry at their own convenience and expense. An extensive and general revival of religion, which began about this time and continued for two or three years, suggested the importance of a united and organized plan for supplying the destitute with the gospel, and extending the influence of their denominational principles. The initiative of an organization was taken in Middle Tennessee by Elders Garner McConnico, James Whitsitt, and Peter S. Gayle, who called a meeting at Mill Creek, near Nashville, in October, 1833, and organized a Baptist State Convention. Conforming to the peculiar formation of the State, the Convention appointed three boards to conduct its affairs, one in each division of the State. This plan continued for only a year or two, when it was found impracticable to unite the churches on a General Convention, when the East Tennessee brethren withdrew and organized the General Association of East Tennessee. The leading ministers engaged in this enterprise were Samuel Love, James Kennon, Elijah Rogers, Charles and Richard H. Taliaferro, Robert Sneed, and William Bellew. This movement, while it caused the secession of a few thousands of anti-mission Baptists, imparted new life to the great body of the churches, and inspired the ministry with a fresh zeal, which gave increased momentum to denominational progress. In 1847 the Baptists in East Tennessee had increased to 13,390, and 6573 anti-mission, or those who stood aloof from the General Association, making a Baptist population of 19,963. In 1858 they had increased to 19,103 regulars, and, supposing the anti-missionaries to have maintained their strength of 6573, to an ag-

gregate of 25,676. In 1880 their reports give about 45,000 regular white Baptists, 2000 colored, and 5000 anti-mission, or a fraction over 52,000 in East Tennessee. At present the Baptists are numerically much the largest denomination in this section of the State. Although the General Association has contributed much moral, and some pecuniary, support in producing these results, they are due largely to the zeal and voluntary labor of ministers, and to missions supported by Associations.

In 1850 a college was chartered under the patronage of the General Association, known at present as Carson College, located in a beautiful and fertile valley in Jefferson County, near the town of Mossy Creek, on the East Tennessee and Virginia Railroad. It received its name from Hon. James H. Carson, who bequeathed to it \$15,000, the interest of which was to be used in the education of young ministers. Mr. Carson was one of the founders of the institution. The college has no endowment, but has maintained its existence for thirty years from the tuition fees, with a regular faculty of four professors. It has trained in whole or in part nearly one hundred young men for the ministry, and has done much in the general cause of education. The Rev. N. B. Goforth, D.D., is its popular president. There is a Female College at Bristol, Rev. D. C. Wester president, which is doing a good work in the education of young ladies. There is also a private institution at Tazewell under the direction of Rev. Mr. Manard, that is accomplishing much in the cause of education among the Baptists. A religious paper, *The Baptist Beacon*, is published at Knoxville, and supported chiefly by the Baptists of this section.

MIDDLE AND WEST TENNESSEE.

The middle division of the State began to be settled in 1780, and, as in the eastern division, among its pioneers there were Baptists and Baptist ministers. The first church known to have been formed was in 1786, on Red River, by Rev. Joseph Grammer, and in 1791 another was founded on the Sulphur Fork of the same river by Rev. Ambrose Dudley and John Taylor, who visited this region as missionaries from Kentucky. The first Association was organized in 1796; but, owing to internal difficulties which sprung up, it was in a few years dissolved, and in 1803 the Cumberland Association was instituted partly of some of its churches. This latter community had for many years considerable prosperity, and had also some of the best churches and ablest ministers in the country; but it is now only a small, declining, anti-mission body, a very different organization from the Cumberland Association, with which are connected three of the Nashville churches and the church in Clarksville, of which Rev. A. D.

Sears, D.D., is moderator. In 1810 the Concord Association was formed, its territory embracing Nashville as its centre. In 1812 there was a very general revival within its wide territory, and it had an increase of over 800 by baptism that year. Its prosperity continued until its territory was divided and the Salem formed, in 1822, with twenty-seven churches. Among the ministers who had borne the heat and burden of the day up to this time may be mentioned Joseph Dorris, Daniel Brown, James Whitsitt, Garner McConnico, John Wiseman, Joshua Lester, John Bond, and Jesse Cox.

About the year 1824 the denomination, which had been harmonious and prosperous, began to meet with reverses from internal discord. The doctrine of election and the extent of the atonement became topics of bitter discussion, and resulted in a division of churches and Associations, and two non-affiliating bodies of Baptists; the seceding party were called Separate Baptists, who built up several flourishing Associations. Immediately following this division came Alexander Campbell and his so-called reformation. The church in Nashville, which had grown to be a large and flourishing community, with between three and four hundred members, had for its pastor Rev. Philip Fall, a talented and popular young pastor, who came under the influence of Mr. Campbell, embraced his sentiments, and carried with him the whole church except twelve or fifteen members, who adhered to the Baptist faith. Mr. Campbell's influence was felt more or less throughout the denomination in this State, resulting in the loss of other ministers and members, and from bitter controversies gathering much of its force. This was followed in 1833 by the secession of the anti-mission party and renewed strife. But there was compensation for these last divisions in the new zeal inspired by the organization of the Baptist State Convention, and a reconciliation and reunion with the Separate party, who were quite as numerous and more intelligent and progressive than the anti-mission people. The few brethren who, in the wreck of the church in Nashville, adhered to the Baptist faith reorganized, and had Elder P. S. Gayle for their pastor, and began again to build up. Mr. Gayle resigning in 1833, Rev. R. B. C. Howell, of Virginia, was called to the pastorate, who with enthusiasm and zeal entered into his work, and with such success that within a few years the Baptists had almost regained their lost ground; and from those faithful few, as the germ, the four flourishing churches in the city have grown up. Dr. Howell also entered enthusiastically into the general interests of the denomination at large, and commenced the publication of *The Baptist*, which he edited for many years, by

which he did much in diffusing information, promoting harmony, and furthering the benevolent work of the Convention. The paper thus started still exists, and has had a wide circulation for thirty years, with Rev. J. R. Graves as its editor and proprietor. But it has been removed from Nashville to Memphis, on the western border of the State, and *The Baptist Reflector* has taken its place at Nashville, with Revs. J. B. Chevis and R. B. Womack as editors and proprietors.

East and West Tennessee having withdrawn from the Convention and formed independent organizations, the Middle Tennessee brethren discontinued the name, and substituted for it General Association of Middle Tennessee, and afterwards North Alabama was added. In addition to its evangelical work, the General Association, with the co-operation of the other divisions of the State, established at Murfreesborough Union University, an institution of a high order, and, until wrecked by the exigencies of the civil war, one of the most prosperous denominational institutions of learning in the Southwest. Rev. J. H. Eaton, D.D., had been its popular president from its foundation until his death, a few years before the war, and Rev. J. M. Pendleton, D.D., now of Upland, Pa., its excellent theological professor. After the war the institution was reorganized, and it struggled on for existence for several years, with sunshine and clouds alternately, until it was forced to suspend. A Convention of Baptists of the State was called at Murfreesborough in 1873 to consider what should be done. The result which followed the proceedings of that Convention was its final suspension, and the establishment of the Southwestern Baptist University, at Jackson, in the western part of the State, which has now been in successful operation for five years. It has a medical department in Memphis. Middle Tennessee Baptists have the Mary Sharpe Female College, at Winchester, which has had for twenty-five years unparalleled prosperity under the administration of Rev. Z. C. Graves, LL.D.

Though West Tennessee began to be settled in 1820, and Baptist churches and Associations were soon after formed, their progress is not marked with any special interest until about 1833. The West Tennessee Convention was formed in 1835, since which the denomination has made good progress, and has had some of the most liberal and progressive brethren in the State. Some of those who may be regarded as their ablest pioneer ministers, nearly all of whom have passed away, are Jerry Burns, Thomas Owen, P. S. Gayle, C. C. Conner, N. G. Smith, — Collins, George N. Young, J. M. Hart, and David Haliburton. The West Tennessee Convention established the Brownsville Female College, which has done a good work

in female education. In 1876 Middle and West Tennessee dissolved their separate organizations, and with some East Tennessee churches again formed a State Convention, which now gives hope of a successful union of the whole denomination in its missionary and educational interests. The results of the hundred years of labor of the Baptists in the State may be given from official documents, with a few estimates, as follows: East Tennessee, 19 Associations and 45,000 members; Middle Tennessee, 10 Associations and 22,000 members; West Tennessee, 7 Associations and a fraction under 20,000 members; making in the State 87,000 regular Baptists. Besides these, there are estimated to be 8000 anti-mission Baptists and 20,000 colored Baptists.

COLORED BAPTISTS.

It is difficult to get correct statistics of the colored Baptists. There is an increase of intelligence in their preachers as they become educated in the common schools, access to which they now have all over the State. The excellent institution at Nashville, under the direction of Rev. Dr. Phillips, established by the American Baptist Home Mission Society, is doing much to give them an educated ministry, the beneficial results of which are already visible. With their present progress, and their desire for improvement, their future, religiously and as citizens, may be regarded as decidedly hopeful. With judicious and intelligent leaders they will become a liberal and progressive people.

Terrill, Prof. Anderson Wood, was born in Randolph Co., Mo., Dec. 20, 1850. His early life was spent in the country. After a thorough preparatory course, in which he excelled as a scholar, he entered Mount Pleasant College, of which his brother, J. W. Terrill, was president, and graduated before he attained his majority. For four years he was a member of the faculty of that institution. He finally left Mount Pleasant College to accept the presidency of Hardin College, at Mexico, Mo. In character he is positive. His purposes are firm and his plans sure to be executed. In manners he is mild, and he possesses a personal magnetism which attaches his pupils to him strongly. He is a Baptist in religious sentiment, and a member of that church. His wife, a gifted and cultivated lady, is associated with him as a teacher.

Terrill, Rev. Benjamin, was born May 8, 1811, in Boone Co., Ky. He was converted at fourteen, and baptized by Elder Absalom Graves. He settled in Missouri in 1836, and was ordained by Rev. Jesse Terrill. His home was near Moberly. He was a man of good native talent and preached the truth clearly. Ten churches were established in Central Missouri chiefly through his instrumental-

ity. He died at the residence of his son, President A. W. Terrill, of Mexico, June 17, 1877, and was buried at his old home near Moberly, Mo.

Terrill, Edward, the founder of the Baptist college at Bristol, England, was born in 1635. He conducted for several years a flourishing school in that city, and joined the Broadmead church about 1659. He was soon called to the office of preaching elder, and served the church with great acceptance for many years. In common with many other members of the same church, he was cast into prison several times for the crime of nonconformity to the established religion. The Broadmead records show that Mr. Terrill's death took place in 1685-86, for on July 25, 1686, the church met "at sister Terrill's to choose a ruling elder in the place of dear brother Terrill, deceased." Himself a man of learning, and being deeply impressed with the necessity of ministerial education, he left a portion of his estate in trust for the pastor of the Broadmead church, for the time being, under the following conditions: "Provided he be an holy man, well skilled in the Greek and Hebrew tongues, in which the Scriptures were originally written; and devote three afternoons in the week to the instruction of any number of young students, not exceeding twelve, who may be recommended by the churches, in the knowledge of the original languages, and other literature." This bequest became available about 1717, and has been ever since a source of permanent income for the objects contemplated by the testator, under the name of Terrill's Fund.

Terry, Rev. A. J., the efficient pastor at Bayou de Glaise, La., was born in Mississippi in 1846; began to preach in 1866; removed to Louisiana in 1871.

Terry, Rev. Nathaniel G., an eloquent and eminently successful minister in the Green River Valley, was born in Barren Co., Ky., Nov. 17, 1829. He took an academic course at Glasgow, in his native county, and finished his education at Centre College, Danville, Ky., after which he took charge of the Masonic Female College, in Glasgow. He united with Salem Baptist church, near his birthplace, in 1841. He was licensed to preach in August, 1858, and ordained in December of the same year. Soon after his ordination he was called to the Baptist church at Glasgow, where he labored with success for fourteen years. He then removed to his farm near Caverna, Hart Co., Ky., where he has since resided, being pastor of four country and village churches. He has baptized over 1100 persons, and has been moderator of Liberty Association eleven years. He has been engaged in two oral debates, in which he proved himself a skillful polemic, and he is regarded as the ablest defender of Baptist principles in his region of the State.

Test Act.—See CORPORATION AND TEST ACTS.

Texas Baptist.—Before the war a paper by this name was issued from Anderson, Grimes Co., edited by Rev. George W. Baines, Sr. On Jan. 3, 1874, Rev. R. C. Buckner commenced the issue of the *Baptist Messenger* at Paris, Texas. In 1875 he removed to Dallas, thence issuing the *Messenger*. On Jan. 13, 1879, he changed the name to *Texas Baptist*, and he has built up a good publishing house, and secured an encouraging list of subscribers. The paper is exerting a wide influence.

Texas Baptist Educational Society.—Organized in 1845; suspended from 1861 to 1872; reorganized in the latter year. It has aided more than 100 young men in obtaining an education for the ministry. It has a small sum (\$500), donated by Rev. J. W. D. Creath, bearing interest, which is annually incorporated with collections, and appropriated to beneficiaries. Rev. J. W. D. Creath is paying an additional \$500 in annual installments of \$50 per annum. Rev. Henry L. S. Graves is president, Rev. W. Carey Crane is corresponding secretary, and C. R. Breedlove, Esq., is treasurer. The society meets annually with the State Convention.

Texas Baptist Herald.—Under the direction of the Texas Baptist State Convention, on May 31, 1865, one number of the *Texas Christian Herald* was issued, edited by Wm. Carey Crane and Horace Clark. No other number was issued under that name. On Dec. 13, 1865, the books, printing paper, and about \$60 in gold were turned over to Rev. J. B. Link, who undertook to issue the *Texas Baptist Herald* on that day, with the understanding that all existing enterprises in Texas should be sustained. Indefatigably laboring, Rev. J. B. Link, aided by strong friends, has won success. The journal thus started has grown in usefulness, until now it has an encouraging list of subscribers, with a strong office, and ranks among the first Baptist newspapers in the Union. Rev. J. B. Link and Rev. O. C. Pope, editors; Rev. Jones Johnston, business manager; published at Houston.

Texas Baptist State Convention was organized Sept. 8, 1848, at Anderson, Grimes Co., Texas. Its objects are home missions, foreign missions, education, and such other measures as will promote the unity and harmony of the whole denomination and extend the gospel in the State. During its existence about \$75,000 for the support of missionaries in destitute places in the State have been raised, and thus have laid the foundations of a large number of churches. It has raised and forwarded about \$18,000 for foreign missions, and has aided all the general benevolent enterprises of the day. It has fostered Baylor University and Baylor Female College, whose trustees it appoints annually. It comprises over one-half of the State in its present operations, allowing the General Associa-

tion and the Eastern Convention the remainder of the State. Its presidents have been Henry L. Graves, James Huckins, J. W. D. Creath, R. E. B. Baylor, Rufus C. Burleson, Hosea Garrett, Wm. Carey Crane, and C. C. Chaplin. Hon. O. H. P. Garrett has held the office of recording secretary most of the time since 1848. No other organization has exerted a grander influence on the State than this State Convention. Besides its officers and directors it has a board of trustees, chartered by the Legislature, to which is committed the charge of all bequests and trusts. This board have \$1100 loaned out, the bequest of Mrs. Mary Vickers, bearing ten per cent. interest, which interest is annually appropriated to domestic missions in the State.

Texas Baptist Sunday-School Convention, organized at Independence in November, 1866, has sustained a depository and a general missionary during nearly all its existence. Its missionaries, charged with the work of organizing new Sunday-schools and infusing life into old ones, have been Rev. S. S. Cross, Rev. M. V. Smith, Rev. W. H. Robert, Rev. H. L. Graves, and Rev. W. D. Powell, the present incumbent. In 1877-78 seventy new Sunday-schools were organized. W. R. Howell, Esq., President; Rev. J. M. Carroll, Corresponding Secretary; P. Hawkins, Esq., Recording Secretary, Anderson, Grimes Co., Texas.

Texas Baptists in 1880.—Whole number of communicants, 107,578; churches, 1910; Associations, 81; Sunday-schools, 350; colleges and universities, 4; newspapers, 3; value of college property, \$200,000; Anti-Missionary Baptists number 1000 communicants.

Texas, Eastern Baptist Convention of, was organized at Overton, Texas, in 1877. It proposes to sustain missions in that part of Texas chiefly lying between the Trinity and Sabine Rivers. Its managers are men of ability, influence, and piety, and much good will unquestionably result from their efforts.

Texas, Freedmen's College of.—The Baptists of this country are making extraordinary efforts to educate their white and colored ministers. No community in the United States has done more in this department of benevolence, and within the last fifty years no other denomination has done as much.

In October, 1880, a ten-acre lot was purchased in Marshall, Texas, at a cost of \$2500, and paid for by the colored Baptists and their friends living on the field. The lot is for Bishop Baptist College. It is on the west side of the city, beautifully ornamented with shade-trees. In the centre of it stands a two-story brick mansion, 40 feet wide and 60 feet long. On the 17th of June, 1881, ground was broken for a new building, to cost \$10,000, to be

erected by the American Baptist Home Mission Society. The college will open in the autumn for the higher education of colored ministers and teachers in the Southwest, where more than one-tenth of the colored population of the United States resides.

Texas, General Association of, was organized in 1867. It has had the same objects in view as the State Convention, and has sustained missionaries in destitute regions of the State. It has raised nearly \$20,000 for various objects since its organization, and has exercised no little influence over all Northern Texas. Its presidents have been Gen. James E. Harrison, Gen. Jos. W. Speight, Rev. A. E. Clemmons, D.D., and Rev. Rufus C. Burleson, D.D.

Texas Union Association was organized at Travis, Austin Co., republic of Texas, Oct. 8, 1840. It was the first in Texas, composed of 3 churches and 45 communicants. First moderator, T. W. Cox; J. W. Collins, Clerk; R. E. B. Baylor, Corresponding Secretary. It has now 51 churches and 3142 communicants. Out of it have sprung all the organizations and institutions in Texas.

Tharp, Benjamin Franklin, D.D., one of the most able and respected ministers of Georgia, and a resident of Perry, Houston Co., was born Sept. 16, 1819, in Twiggs County. His grandfather, Rev. V. A. Tharp, from Virginia, was one of Marion's men towards the close of the Revolutionary war. He removed to Georgia and settled in Warren County after the Revolutionary war. Wm. A. Tharp, Dr. B. F. Tharp's father, sent him to Mercer Institute, in which and in Mercer University he remained six years, graduating in 1841, and then repairing to Newton Theological Seminary to prepare for the ministry. His father dying before his theological course was completed, he returned home and engaged in farming. Nevertheless he entered the ministry immediately, and took charge of some of the most important churches in Southwestern Georgia, including those at Perry, Hayneville, and Jeffersonville. For at least thirty-five years he has been actively engaged in the ministry, having served several churches more than a quarter of a century. He has risen to prominence among the Baptist ministers of Georgia both as a preacher and a scholar, and stands equally high in the estimation of the public and in the affections of his brethren. In the Rehoboth Association his influence is unsurpassed, and he has taken the lead in that benevolent body in promoting its missions in Central Africa and among the Indians of the West. Always wealthy, he has been able to preach much to poor churches without compensation. Among the colored people he has labored largely and with much success, and when, after the war, the colored members of the white churches withdrew and

formed churches of their own, with pastors of their own color, Dr. Tharp turned over to the colored pastor of the new colored Perry church 1000 members. To these he had for years preached faithfully, and among them he had established Sunday-schools, which had long been taught by the younger male and female members of the white church at Perry.

Since 1851, Dr. Tharp has been a trustee of Mercer University. During the war he was a voluntary evangelist in the army, and for two years he was an agent, without salary, for Mercer University, and increased its endowment \$20,000. He is a strong preacher, a decided Baptist, and a man who, by his intellectual appearance, would attract attention anywhere. His piety is undoubted, and his liberality is great. The degree of Doctor of Divinity was conferred on him by Mercer University in 1873.

Tharp, Rev. Vincent, was born in Virginia in 1760, fought in the Revolutionary war, and removed to Georgia, where he was converted and joined the Brier Creek church, Warren County, by which he was licensed and ordained in 1800. He served several churches in Burke County, afterwards moving to Twiggs County. He was pastor of Stone Creek church. His labors were blessed to the salvation of many. For years he was moderator of the Ebenezer Association, and was very highly esteemed by his brethren. He died in the triumphs of faith in 1825. Many of his descendants are among the most respectable and wealthy citizens of Georgia, among whom may be mentioned Rev. Charnick Tharp, a son, and Dr. B. F. Tharp, a grandson.

Thearle, Rev. F. G., was born in London, England, Oct. 24, 1828. Coming to this country in 1850, he first engaged in mercantile pursuits, but afterwards studied law, and was admitted to practice in the courts of his adopted State,—Wisconsin. His conversion occurred in the year 1858, and he was baptized at Darlington, February 14 of that year. Becoming convinced of his duty to preach the gospel, he entered the ministry, and became pastor of the Baptist church in Tafton, Wis., where he was ordained in October, 1859. • In April, 1865, he removed to Decatur, Ill., having accepted the call of the Baptist church in that place, and there continued until forced by failure of health to resign, in 1868. After about one year and a half he was appointed district secretary of the American Baptist Publication Society for the Northwest, his field including Northern Illinois, Wisconsin, Michigan, Minnesota, and Dakota Territory. This immense district was cared for by him in the interest of his society with marked efficiency until his transfer to the business department, as depository, of the society's branch house

at Chicago, March 15, 1879, which place he still holds.

Thickstun, Rev. Thomas F., was born in Crawford Co., Pa., July 3, 1824; was educated in the common schools of his native county and at Kingsville Academy, O. Afterwards for a time studied medicine, and attended a course of lectures in Cleveland, O. After further consideration he devoted himself to teaching, and for twenty-three years he pursued that profession. He taught in Kingsville Academy and the Geauga Seminary, O., Meadville Academy, Pa., and the Baptist Institution, Hastings, Minn. He was ordained in 1861, and in 1865 commenced his first pastorate at Waverly, Iowa, where he remained three years, building a good meeting-house and placing the church in a vigorous condition. In 1868 he became pastor of the newly-organized church at Council Bluffs. A good meeting-house was built, and a position of strength and hope gained. He has served the Iowa Baptist State Convention as secretary two years, one year giving his entire time to the work of the Convention.

Thomas, Rev. Arthur G., was born in New Columbia, Pa., Feb. 23, 1827; ordained to the work of the ministry in Freeport, Ill., March 18, 1858. He has also served as pastor with much acceptance in the following places: Baltimore, Md.; Mount Holly, Camden, and Jacobstown, N. J.; and in Chester, Pa. During the civil war he served as chaplain in the U. S. army hospitals. Mr. Thomas is a diligent student. He has traveled extensively in Europe and in the East. As an author, he has contributed to the Sabbath-school literature of the present day a valuable and interesting volume entitled "The Fields of Boaz."

Thomas, Rev. Benjamin, the father of the Rev. B. D. Thomas, of Philadelphia, Pa., was born near Meidrym, Carmarthenshire, Wales, in the year 1792. Having been found an acceptable preacher by the Baptist church in that vicinity, he was induced to enter Horton, now Rawdon, College, under the presidency of Dr. William Steadman. At the close of his college course he accepted the pastorate of the infant church at Narberth, Pembrokeshire, where he ministered with fidelity and acceptance for a period of forty years. At the commencement of his ministry the English-speaking portion of Pembrokeshire was in great spiritual destitution. By reason of his incessant labors, and the active help of others, the wilderness was made to bloom with a new and spiritual life. Within the period of his ministry churches grew up and flourished in every part of that once neglected region. He was for many years their apostle and quasi-bishop, while at the same time giving the necessary attention to the demands of one of the largest churches in the

county as pastor. He died July 6, 1862, but his name and memory are fragrant in all that region of country still.

Thomas, Benjamin, D.D., late president of Judson University, Ark., was born in South Wales in 1823. When quite young he removed to the State of Ohio. He was educated at Denison University, O., and ordained in 1846. Besides teaching in Vermilion College, he has filled the following pastorates in Ohio: Mansfield, Monroeville, First church in Zanesville, Brookfield, and Newark, besides performing much evangelistic labor. Subsequently he removed to Bloomington, Ill., and became Western secretary of the American Bible Union. Having filled other important positions in Illinois, he came to Arkansas in 1864, and became president of Judson University, which position he held until recently. During the war he served as a soldier in the Federal army, and became brevet colonel.

Thomas, Rev. Benjamin D., was born near Narberth, Pembrokeshire, Wales, in January, 1843.



REV. B. D. THOMAS.

His father was pastor of the church in Narberth for forty years. Spent four years in Graig House Academy, Swansea, and graduated at Haverford-West. His first and only pastorate in Wales was at Neath, Glamorganshire, where he labored for six years. He came to the United States in the fall of 1868, and soon afterwards entered upon the pastorate of the church in Pittston, Pa., where he remained nearly three years. He then accepted a call to his present field of labor, the Fifth church,

Philadelphia, and entered upon his duties Oct. 1, 1871. He is a man of fine personal appearance, of a modest and retiring disposition, and of unaffected simplicity of manners. As a preacher, he brings forth things new and old from Bible treasures, and presents them to his hearers in "thoughts that breathe and words that burn." He has contributed occasionally to religious journals, and has recently published a little volume of rare merit entitled "Popular Excuses of the Unconverted." He labors earnestly to win souls to the Saviour, and has greatly endeared himself to an appreciative and devoted people.

Thomas, Rev. Cyrus, a native of Sudbury, Rutland Co., Vt., where he was born Aug. 15, 1846; was converted and baptized when eighteen years of age by Rev. C. A. Thomas, D.D., of Brandon, Vt.; educated at Middlebury College, Vt., and at Alton Theological Seminary, Alton, Ill.; ordained at Upper Alton, Ill., in July, 1869; has been pastor of three churches,—Bellville, Ill., East St. Louis, and New Lisbon, Wis., where he has been settled six years, and where he now resides. During the late war Mr. Thomas entered the U. S. service in the 1st Vermont Heavy Artillery, in which he was commissioned a lieutenant. He was twice wounded while in battle, and he is disabled for life. He was twice promoted for gallant conduct. His ministerial record is excellent, and he is highly esteemed for his work's sake.

Thomas, Danford, LL.D., was born in Winthrop, Me., Sept. 20, 1817. After taking a preparatory course at Kent's Hill and Waterville, Me., he entered Colby University, where he graduated in 1838. The next year he was appointed tutor in Colby College. In 1840 he was elected to the chair of Ancient Languages and Literature in Georgetown College, Ky., a position he has now occupied forty years. He united with a Baptist church in his native State in his fourteenth year, and has been a liberal contributor to the benevolent enterprises of his denomination. He takes special interest in literary and theological education, and has for some time been president of the Baptist Sunday-School Board in Kentucky.

Thomas, Rev. David, A.M., of whom Dr. R. B. Semple says, "There were few such men in the world in his day," was born at London Tract, Pa., Aug. 16, 1732. He was educated at Hopewell, N. J., under the famous Isaac Eaton, and received the degree of A.M. from Rhode Island College (now Brown University). He was ordained to the ministry at about the age of eighteen years. In 1751 he went with John Gano and James Miller as a missionary from the Philadelphia Baptist Association to Virginia. During a preaching tour in Fauquier County he formed the Broad Run church, and became its pastor about 1762. Immense crowds were

attracted by his ministry, and people traveled from fifty to a hundred miles to hear him. In 1763 he went to Culpeper County to preach, but the mob anticipated and prevented him. He, however, entered Orange County, and was more successful. This was the first time any Baptists had preached in that part of Virginia, and he met with much rude treatment, at one time being dragged from the pulpit and treated in a brutal manner. In spite of opposition he continued his labors with unabated zeal, until many churches were formed in Northern Virginia. During the Revolutionary war he gave his influence and the power of his great eloquence to the cause of the colonies. A poem of his, denouncing the union between the Episcopal church and the state in Virginia, had much to do with the destruction of that unholy relation. Thomas Jefferson held him in high esteem, and Patrick Henry cherished a warm regard for him. In 1788 he removed to Berkeley County, and took charge of Mill Creek church, to which he ministered about eight years. In 1796 he removed to Kentucky, and was settled over Washington church in Mason County. After a short time he located in Jessamine County, and united with East Hickman church. He died about 1801.

Thomas, Rev. D. B., an efficient Louisiana minister, was born in Tennessee in 1804; ordained in 1850, and was some time a missionary of Ouachita Association, La.; died Jan. 22, 1872.

Thomas, Rev. Evan J., was born in South Wales, March 16, 1821. He came with his parents to the United States in 1832, landing in Philadelphia. At the age of thirteen he experienced conversion, and was baptized at Pittsburgh, Pa., by Rev. Peter Lloyd, pastor of the Welsh Baptist church in that city. In 1846 he was ordained as a Baptist minister in Miami Co., O. His pastorates since have been in that State and in Indiana, Michigan, and Illinois; at Atlanta, in the last-named State, he is now living. His name has stood upon the lists of the Illinois Baptist ministry for nearly thirty years, and he retains undiminished the love and confidence of his brethren. Four of Mr. Thomas's brothers have been, or are, Baptist ministers,—John E. Thomas, David E. Thomas, Daniel Thomas, and Benjamin Thomas, D.D. The last named is still in the work, the others have finished their course and gone to their reward. All five of these brothers have been successful in their ministry to a marked degree, having baptized thousands of converts, of whom many are now in the ministry. A son of Mr. Thomas, Rev. J. B. Thomas, graduated at the seminary in Chicago in the class of 1880, and is now pastor at Dubuque, Iowa.

Thomas, John, M.D., was born at Fairford, in England, May 16, 1757. He first practised his

profession in London, but subsequently became physician to an East-Indian. He was converted through a sermon preached by the celebrated Dr. Samuel Stennett, from John vi. 27. In 1783, when he reached India by the "Oxford," he was very desirous of meeting with serious Christians, Europeans, of course, but he could find none. In 1785 he was baptized in London by the venerable Abraham Booth, and he began to preach in different places soon after. The next year when he reached India he established a prayer-meeting and sometimes preached. From 1787 to 1792 Dr. Thomas remained in India, and labored earnestly to lead its perishing people to Jesus, with the awakening of a few Hindoos.

Dr. Thomas came again to England to take his family to India, that he might devote himself wholly to mission work. To his joyful surprise he learned of the Baptist Missionary Society, just formed, and of the intention of William Carey to labor among the heathen. They both went to India. Dr. Thomas preached with some success, and then for a time became insane. He died of brain fever in Calcutta in September, 1800.

He was imprudent, but full of zeal for souls, and full of faith in the triumph of truth.

Thomas, Rev. J. A. W., is an exception to the general rule that "a prophet is not without honor save in his own country." He has spent his life in Marlborough Co., S. C. He was born Dec. 31, 1822, baptized in his fifteenth year, licensed to preach in 1848, and ordained in 1849. He has been pastor of the Bennettsville church from that time to the present.

He was in the war three years and a half as a captain. He, however, preached almost as regularly as at home, and baptized seventy soldiers. Since his ordination he has baptized about 1000 persons, and preached 5000 times.

Thomas, Jesse B., D.D., was born at Edwardsville, Ill., July 29, 1832. He is the son of the late Hon. Jesse B. Thomas, judge of the Supreme Court of Illinois. He was graduated at Kenyon College, O., in 1850, and commenced preparation for the profession of the law. He was admitted to the bar in Illinois in 1855. In 1852 entered Rochester Theological Seminary to prepare for the ministry, but ill health obliged him to leave after a short period. For a time he was engaged in mercantile pursuits in Chicago. In 1862 he gave himself wholly to the work of the ministry, and became pastor of the Baptist church of Waukegan, Ill. In 1864 he accepted a call to the Pierpont Street Baptist church, Brooklyn, N. Y. He subsequently settled as pastor of the First Baptist church of San Francisco, Cal., of the Michigan Avenue Baptist church, Chicago, and in 1874 he took charge of the First Baptist church of Brooklyn. After the First

church edifice was burned its members held united services with the Pierpont Street church, which resulted in the union of the two churches and the erection of the fine edifice which they now occupy.

Dr. Thomas is by nature an orator. His voice, his manner, his wit, and his earnestness captivate



JESSE B. THOMAS, D.D.

and arouse his audiences to an unwonted degree. He is also a scholar in the broadest sense. His lectures on the theories of modern skeptics have been pronounced as equal, if not superior, to those of Dr. Joseph Parker, by their accuracy of statement, faultless rhetoric, and resistless logic. They have been received by learned assemblies with delight. As a lecturer, he uses brief notes, simply indicating the lines of thought. As a preacher, he employs none, yet his ideas are always clothed in appropriate expressions, and the repetition and redundancy of ordinary extemporaneous speakers never mar his discourses. He is genial and unassuming, with great powers of persuasion and a strong intellect. He never discusses the minor differences, but seeks by all means to bring men to Christ, and to strengthen the faith of the church in its divine Teacher. He is sometimes borne away by the strength of his emotions, and indulges in impassioned picturings of the realm of thought he is exploring. His audiences seem to be witnessing a drama where the towers and giants of error and doubt are falling on every side. If his life is spared, for which we devoutly pray, he will be the most influential minister in America, with a reputation as wide as Anglo-Saxondom.

Thomas, Rev. J. D., was born in Lower Providence, Montgomery Co., Pa., Feb. 22, 1836. During student-life in the university at Lewisburg he made a profession of faith, and united with the Baptist Church. Subsequently he entered the ministry, and settled as a missionary pastor over several feeble churches in Huntingdon Co., Pa. For the space of eleven years he faced the winter's storm and endured the summer's heat, and faithfully performed a noble work on a field which few are found to covet. But forbidding as was the toil of travel and the care of three feeble churches, he joyfully accepted his allotted work, and continued in it until, in November, 1878, he was suddenly called to his final rest.

Thomas, Robert S., D.D., was born in Scott Co., Ky., June 20, 1805. He was converted at the age of sixteen, and baptized by Jeremiah Varde-man, in Paris, Ky. He was ordained, in 1830, in Columbia, Mo., and was pastor there for years. He labored as an evangelist; introduced Sabbath-schools into Missouri. In 1835 he aided in organizing the General Association, and was an honored member of it for twenty-five years. His wisdom, ability, scholarship, and successful labors gave him a high place in the denomination in Missouri. He was Professor of Languages and Moral Science in the State University. In 1853, president of William Jewell College. His last days were spent in organizing a church in Kansas City, and in laboring successfully as its pastor until his death, June 12, 1859. In all relations he was a model man. His monument is of a spiritual character, and it will last forever.

Thomas, Rev. Smith, a popular and eloquent pastor and evangelist, was born in Washington Co., Ky., Sept. 4, 1810. He united with Hardin's Creek Baptist church, near his birthplace, in his seventeenth year, and was licensed to preach at the age of twenty-two, and soon afterwards ordained. He was several years pastor of Cox's Creek and other churches in Nelson and Shelby Counties. Upon the death of his wife, in 1854, he gave himself almost wholly to the work of an evangelist in Kentucky and Missouri. During his ministry he baptized about 1300 persons, chiefly into the churches of which he was pastor, and about 2000 others were brought into the churches under his labors, and baptized by pastors, while he was acting as an evangelist. Of those who were converted under his ministry, thirty-four became preachers of the gospel. He made his home in Louisville during the latter years of his life, and was about twelve years moderator of Long Run Association. He died March 27, 1869.

Thomas, Thomas E., Benjamin H., Sr., Benjamin H., Jr.—This group embraces father, son, and grandson, the latter now preparing for the

ministry. The father was born in Wales, and possessed more than the usual amount of Welsh fire, and was on this account deservedly popular wherever he labored. He died in November, 1854, aged seventy-six. The son inherits his excellent traits, with the added advantage of culture, and both father and son have for a long succession of years filled the pulpit of Zion church, Clarion Co., Pa. To the son we are indebted for the founding of the Reid Institute in Reidsburg, Clarion Co., Pa.

Thomas, William H., D.D., was born June 6, 1806, in Franklin, Ky. He was converted in 1822. Spent seven sessions at school, under the tuition of Spencer Clark, at Bloomfield. He was ordained in 1832. He has preached ever since, and is now advanced in years. Many have made a profession of faith under his preaching, and have been baptized by him. His talents were more than ordinary; his writings on various subjects are clear and scholarly. He is honored and loved by the people to whom he ministers.

Thompson, Rev. A. D., was converted in Charlotte Co., New Brunswick, where, in 1831, he was baptized by the Rev. Thomas Ainslie; was ordained, in 1834, pastor of the Baptist church in the parish of St. Andrew's, New Brunswick, and continued in that relation until a short time before his death, in 1874. Possessed of a deeply earnest spirit, and gifted with a ready and powerful eloquence, Mr. Thompson's ministry was very useful in these provinces, particularly in New Brunswick.

Thompson, Rev. Charles, was born in Amwell, N. J., April 14, 1748. Having completed his preparatory studies, he repaired to Warren, and was a member of the first class that entered Rhode Island College under the presidency of Dr. Manning, and graduated in 1769 with the highest honors in a class of seven. These seven students "were," in the words of Dr. Guild, "young men of unusual promise. Some of them were destined to fill conspicuous places in the approaching struggle for independence; others were to be leaders in the church and distinguished educators of youth. Probably no class that has gone forth from the university, in her palmyest days of prosperity, has exerted so widely extended and beneficial an influence, the times and circumstances taken into consideration, as this first class that graduated at Warren."

President Manning's removal to Providence with the college dissolved his connection with the church in Warren, and Mr. Thompson was chosen his successor. For three years he acted as chaplain in the American army during the war of the Revolution. As will be seen in the historical sketch of the Warren church, his home and the meeting-house of the church were burned by the British and Hessian troops. At the time he was there with his family.

He was made a prisoner of war, and taken to Newport, where he was placed in confinement on board a guard-ship, where he remained a month, and was then released. He subsequently became the pastor of the church in Swanzev, where he had a successful ministry of twenty-three years. From Swanzev he was called to the Baptist church in Charlton, Mass. Although he accepted the call, he never entered upon the performance of his duties there. He fell a victim to the dreaded disease which carries off so many in New England,—consumption,—and died the 4th of May, 1803.

Mr. Thompson was an honor to his profession, courteous and dignified in his manner, a true Christian gentleman, a ripe scholar, and a most diligent worker as a preacher of the gospel and a teacher of young men who were placed under his tuition. His memory is still revered in the section where he passed so many years of a useful life.

Thompson, Rev. Ivy F., an earnest, eloquent, and effectual preacher in Eastern Louisiana, was born in Mississippi in 1820; distinguished himself as a lawyer; labored ten years in the ministry at Greensburg, La.; four years moderator of the Mississippi River Association. He died in 1860.

Thompson, William, LL.D., was born in Edinburgh, Scotland, Sept. 10, 1821. Came to America with his parents at the age of sixteen, and settled near Washington, D. C. He attended school in the vicinity of the Capitol for several years, and at twenty-one returned to Scotland and entered the University of Edinburgh, where he devoted himself with great energy to his studies, usually spending half and often the entire night with his books.

He graduated with distinction, and returned to America and studied law. He removed to Illinois and began a lucrative practice, and about this time became deeply interested in the subject of religion, and was hopefully converted to God.

He felt it his duty to preach the gospel, but stifled his convictions until meeting with a very dangerous accident. Upon his recovery he determined to enter the ministry. He preached for some time in Illinois with varying success, and came to Missouri about the year 1855, and settled in the central part of the State, where he preached with remarkable power, and baptized hundreds.

His matchless eloquence and scholarly attainments soon attracted the attention of the denomination.

In 1856 he was elected president of Mount Pleasant College at Huntsville, Mo., his name and reputation attracting a large number of students. In 1857 the trustees of William Jewell College called him to its presidency. The institution immediately took on a new life, and made rapid advancement in all the elements of success until the breaking out of the civil war, which caused the closing of the

college. He went to Sidney, Iowa, where he had just opened a school with flattering prospects when through disease, aggravated by ills which his sensitive nature could not bear, he sank to rest April 12, 1865, to rise in that coming day with a glory all the more resplendent for the trials and sufferings endured here.

He was eminently successful as an educator. His learning, geniality, and kindness gave him great influence with the students.

The rich, mellow tones of his voice, his masterly command of language, his perfect elocution, his gracefulness of manner, the imagery with which his imagination clothed every thought, his impassioned earnestness, and deep spirituality made him the most attractive and popular preacher in the Southwest. He died "honored for his greatness and loved for his goodness."

Thorp, Elder William, was born in Virginia in 1772. He removed to Kentucky in early manhood with an uncle, Thos. Thorp. He was converted when twenty years of age. He removed to Missouri in 1809, and settled in Boons Lick country. He organized the first Baptist church in Central Missouri, Mount Pleasant, and traveled over much of the State. He was a man of good talents. He aided in organizing the Mount Pleasant Association, the first in Upper Missouri. He died in 1853, eighty-one years of age.

Thresher, Ebenezer, LL.D., was born in Stafford, Conn., Aug. 31, 1798. When eighteen years old he began to seek an education. At this time also, through the prayers of his mother and others, he was led to Christ. In the spring of 1818 he went to New Haven, where, while employed in a store, he was afforded more time for the improvement of his mind. Finding a small Baptist church at New Haven, he cast in his lot with it, and labored earnestly and successfully to secure its growth.

In 1820, having accumulated a few hundred dollars, he gave up business and entered upon a course of study. Going on foot from New Haven to Worcester, Mass., he entered the family of Dr. Jonathan Going, and under the instruction of that noble man began his life-work. From Dr. Going's he went to the school of Rev. Abiel Fisher, at Bellingham, Mass., and subsequently to Amherst Academy, where he prepared for college. The first three years of college-life were spent in Columbian College, Washington, D. C., and the last in Brown University, where he graduated in 1827, a member of the first class under Dr. Wayland.

During his college course Dr. Thresher was unceasingly active in Christian work. One vacation was spent with Baron Stow traveling on horseback among the churches of Northern Virginia. In Providence he was superintendent of the first Baptist Sunday-school, and during a year

of post-graduate study taught a Bible class of married women. In 1828 he accepted a call to become the pastor of the Baptist church in Portland, Me., where, on December 8 of the same year, he was or-



EBENEZER THRESHER, LL.D.

ained. This charge he resigned in 1830 on account of sickness in his family and failure of voice. Fearing again to take a pastorate, he accepted the secretaryship of the Northern Baptist Education Society, which position he retained until 1845 with much ability and success. While engaged in this work he associated with it other means of usefulness. He raised \$20,000 for founding two temporary professorships for Newton Theological Seminary, and subsequently, in 1843, became the treasurer of that institution. In 1834 he became editor of *The Watchman*, though his name did not appear in connection with the paper until 1836, when he purchased the proprietorship from William Nichols, and held this three or four years.

In 1845, his health having become seriously impaired, Dr. Thresher removed to Dayton, O., where he engaged in business. In 1850, in company with E. E. Barney, he established the Dayton Car-Works, now the largest enterprise of the kind in the country. In 1858 he began the business of manufacturing varnish in Dayton, and this also proved a great success. In 1873 he retired from business, and since that time has been enjoying the leisure to which his years entitle him.

Dr. Thresher has been of great service to the Ohio Baptists. The college at Granville, the State Convention, and the Educational Society have all

shared in his bounty. He has contributed many articles to the denominational press, and is profoundly interested in and generous towards Baptist enterprises at home and abroad. He is one of the most valued members of the First Baptist church of Dayton, and his counsel is everywhere sought throughout the State. The honorary degree of LL.D. was conferred upon him by Denison University.

Thurman, Rev. David, a distinguished minister and an able theologian, was born of Baptist parents, in Woodford Co., Ky., Aug. 12, 1792. In his nineteenth year he united with Good Hope Baptist church, in Green County, and was ordained to the ministry in 1814. He spent some time in the study of theology under Rev. Nathan Hall. In 1818 he settled in La Rue Co., Ky., and joined Nolin church. He became pastor of this and several other churches in Salem Association. In this field he labored sixteen years with unflagging zeal and energy, and eminent moral and intellectual power. Besides his almost irresistible appeals to the unconverted, he earnestly urged on the churches the claims of higher education, and home and foreign missions. The whole Association was greatly enlarged by his too brief ministry. He died of typhoid fever, Aug. 25, 1834.

Thurman, Rev. Robert Livingston, son of Rev. David Thurman, was born in Washington Co., Ky., Nov. 19, 1815. He united with Nolin church, being baptized by his father in 1828. He entered Georgetown College in 1839, and graduated in 1842. In 1843 he was ordained pastor of Severn's Valley Baptist church in Elizabethtown, Ky., where he preached seven years, and about half of that period conducted the Elizabethtown Female Seminary. In 1850 he was appointed collecting agent for Indian missions, and the same year became co-editor of *The Baptist Banner*. In 1851 he was appointed financial agent for Georgetown College, and in 1853 was called to the pastorate of the Baptist church in Austin, Texas. He succeeded in collecting money, with which a good house of worship was built for this church. In 1855 he accepted an agency for the Board of Foreign Missions of the Southern Baptist Convention, in Kentucky, and has continued in this work to the present time, except during the late civil war, when he was agent for the General Association of Baptists in Kentucky. He has proved himself a superior agent, and has been of immense service to the cause of missions. His home is at Bardstown, Ky.

Thurston, Rev. Gardiner, was born in Newport, R. I., Nov. 14, 1721. He made a profession of faith in Christ when he was not quite twenty years of age, and soon exhibited such gifts as a speaker that, in due time, he was licensed to preach by the church, and acted as assistant to his pastor,

Rev. Nicholas Eyres. The death of Mr. Eyres in 1759 led to his being invited to become his successor in the pastoral office. This position he held, to the great acceptance of his church, until about three years before his death, which occurred May 23, 1802.

Mr. Thurston was regarded as among the ablest ministers of his denomination in the times in which he lived. His colleague, Rev. Joshua Bradley, says of him that "he enjoyed a much more than common degree of popularity as a preacher; he had a great thirst for knowledge, and never lost any opportunity for acquiring it; every one regarded him as a fine example of a tried Christian character." To the testimony of Mr. Bradley may be added that of Rev. Benjamin Pitman, who says that the manners of Mr. Thurston "were in a very high degree amiable and winning. He mingled with great ease and familiarity in the social circle, and had the faculty of making all around him feel perfectly at home. He was undoubtedly a man of much more than ordinary powers of mind. I think few men were his superiors in what is usually called common sense. There was no tendency in his mind to extremes, nothing of what at this day is called *ultraism*. Hence he had the respect and confidence of the whole community."

Tichenor, Isaac Taylor, D.D., was born in Spencer Co., Ky., Nov. 11, 1825. Feeble health while growing up interfered to some extent with his education. He was baptized in 1838 by Rev. Wm. Vaughan, of Bloomfield. Entered the ministry at Taylorsville in 1846. Shortly after that he became pastor at Columbus, Miss., in January, 1849. Returning to Kentucky in 1850, in 1851 he was pastor at Henderson in that State. He accepted the call of the First Baptist church in Montgomery, Ala., in 1852, where he labored until October, 1860, when failing health caused his resignation. He entered the Confederate army as chaplain at the beginning of the war between the States, in which service he continued until called back to his old Montgomery charge, in January, 1863. Became pastor of the First church in Memphis, Tenn., in 1871. Accepted the presidency of the Agricultural and Mechanical College of Alabama at Auburn in 1872, a position which he still holds.

Dr. Tichenor possesses a striking combination of the higher traits of intellectual power. Gov. Watts, his intimate friend, once expressed the opinion that he was endowed with the best intellect with which he ever came in contact. He is thoroughly acquainted with theology, history, and science, and is a clear and independent thinker, a gifted writer, a most eloquent and powerful preacher, and as nearly the perfection of a platform speaker as one will meet in this country.

These qualities have given him a national reputation. He is a fascinating companion, having in social life the pleasant quality of Christian simplicity.

Ticknor, William D., founder of the well-known Boston publishing house of Ticknor & Fields, was born in Lebanon, N. H., in the year 1810. When but a lad he came to Boston and



WILLIAM D. TICKNOR.

began business life in his uncle's brokerage office, being subsequently engaged in the Columbian Bank. But his predisposition was for occupation of a higher caste, and he soon entered upon the business which he so greatly developed, and which he followed as long as he lived. His love of books, his genial manners, his excellent judgment, and his perfect integrity brought him into nearer than merely mercantile relations with many of the great American and English authors whose works were published by his house, and his connection with Nathaniel Hawthorne was especially intimate and tender. From his youth he was a member of the Federal Street (now Clarendon Street) Baptist church. He was superintendent of its Sunday-school for nineteen years, and he rendered the society such eminent services as treasurer during a long and critical period, that in 1854 a service of silver plate was presented to him in recognition. His official position and his personal character bound him in close association with the various pastors of the church during his time, and he was a particular personal friend of Howard Malcom, William Hague, and Baron Stow. He was also for many

years treasurer of the Massachusetts Baptist Convention, holding that office at the time of his sudden death, which took place at the Continental Hotel, in Philadelphia, April 10, 1864.

Tillinghast, Rev. John, son of Deacon Pardon and Mary (Sweet) Tillinghast, was born in West Greenwich, R. I., Oct. 3, 1812; a descendant of Rev. Pardon Tillinghast, an early pastor of the First Baptist church in Providence; was converted at the age of fourteen; was studious and industrious; began preaching soon after he was twenty-one; was ordained pastor of the West Greenwich Baptist church Oct. 8, 1840, and remained such till his death; an energetic, practical, powerful preacher in Western Rhode Island; honored by Dr. Wayland and all ministers; represented his town in the General Assembly in 1854 and 1855; after preaching to his church more than forty years he died in the ministry, March 28, 1878, aged sixty-six; one of the best of men. His son, Hon. Pardon E. Tillinghast, resides at Pawtucket, R. I.

Tilly, Rev. James, was a native of Salisbury, in England, but was called and ordained by the church in Charleston, S. C. We next find him laboring acceptably and successfully in the vicinity where Euham church was afterwards organized, in Beaufort District. He afterwards settled on "Edisto Island, where he resided until the time of his death, which happened April 14, 1744, in the forty-sixth year of his age." Rev. Isaac Chanler said of him in his funeral sermon, "As a minister, he was able and faithful to deliver unto you the whole counsel of God." Many whose names have partly or wholly perished from the earth have a glorious and eternal "record on high."

Timmons, Rev. E. B.—Florida has drawn more largely upon South Carolina than any State for her population and ministry in past years, and one of the working and useful ministers furnished the Baptists of Florida by that State is Elijah Benton Timmons, son of Rev. Samuel Timmons, a worthy minister of South Carolina. The subject of this notice was born in Marion District, May 21, 1813. From early childhood he was the subject of religious impressions, but was not baptized until 1832. Elder J. M. Timmons, a cousin, immersed him at Elim church, in Darlington District.

Removing to Florida, he arrived at or near his present location Dec. 26, 1856, since which time he has labored almost without cessation as a minister, his work being mostly in Putnam and Clay Counties, and mainly by his efforts have the churches in that section been raised up. Blessed with a competency, he was able to labor without compensation. He has baptized some 1400 persons, and thinks at least 1000 of them have been in Florida.

He is a decided Baptist, a man of catholic spirit, sound in doctrine, but of a conservative mind.

He preaches with a pathos that gives a minister influence with Southern people, whose feelings are ardent. Elder Timmons is at this time the moderator of the North St. John's River Association, and has been elected moderator several times of the Santa Fé River Association, and was during one or two sessions president of the State Convention. He is a thorough missionary, a devoted friend of Sunday-schools, and a warm advocate of temperance.

Advanced in years now, and at times infirm, yet he attends the Union and Associational meetings, preaches to one church as pastor, and makes missionary tours in his Association. During the year 1879 he traveled almost constantly as a missionary in the North St. John's Association, and labored in the most destitute sections, and nurtured declining and new churches.

Tipton, Hon. John, was born in Tennessee in 1785. He came to Indiana in 1806. He was from the first an active, large-minded citizen. He was often engaged in repelling the encroachments of hostile Indians. He was a soldier of decided courage. He was elected to Congress in 1833, and remained in it until his death, in 1839.

He was made chairman of the Committee of Indian Affairs. He was one of the projectors of the Wabash and Erie Canal. Hon. C. Smith speaks of him as a most faithful Senator,—evading no issue and always in his seat ready for the business of the hour. He died of apoplexy, and was buried in Logansport, Ind. Tipton County, and the town of Tipton, in Indiana, were named in honor of him. Mr. Tipton was a Baptist.

Titcomb, Rev. Benjamin, the founder and first pastor of the First Baptist church in Portland, Me., was born in Falmouth, near Portland, Me., in July, 1761. For some time he and his wife were members of the Congregational Church, but a change in their sentiments led to their joining the Baptists. He was ordained to the work of the Christian ministry in 1801. The few brethren and sisters in Portland now felt strong enough to band together and form a church. Mr. Titcomb was invited to become their pastor. He accepted their call, and for three years ministered to them. He then removed to Brunswick, Me., the seat of Bowdoin College, and was the pastor of the Baptist church in that pleasant village from 1804 to 1827. A remarkable revival, which dated its origin from a sermon preached by Dr. Baldwin, of Boston, July 22, 1816, resulted in adding to Mr. Titcomb's church 152 persons. A new church having been formed in the village, Mr. Titcomb became its pastor, and continued such for seven years. He died, full of years and ripe for heaven, Sept. 30, 1848, at the advanced age of eighty-seven.

Tobey, Rev. Zalmon, was born in 1792; grad-

uated at Brown University in the class of 1817; was ordained as a Baptist minister, and settled first in Bristol, R. I., and subsequently in Providence and Pawtuxet. The latter part of his life was spent in Warren. He died Sept. 17, 1858. "He was a good scholar and a useful and estimable man."

Toby, Thomas W., D.D., was for several years a missionary to China; afterwards pastor in North Carolina; Professor of Theology in Howard College, and professor in Judson Female Institute; professor in Bethel College, Russellville, Ky.; pastor at Union Springs, and then at Camden, Ala.; and now principal of the Collegiate Institute in Eufaula. Dr. Toby is one of the ripest scholars in the South, a graceful writer, a devout Christian, an earnest minister, and an accomplished gentleman.

Todd, Rev. Simpson, was born in Lancashire, England, Aug. 15, 1812; died Dec. 31, 1878, at Brant, Wis. He was ordained to the work of the Christian ministry in 1842; supplied churches in Bacup and Rochdale, in Lancashire, England, with much success. He was pastor of the churches in Sheboygan Falls, Sheboygan City, and Brant, Wis. He was a sound gospel preacher, and entirely consecrated to the work of the ministry.

Todd, Rev. Thomas, was born in Ireland. He was converted and baptized in St. John, New Brunswick, and joined Germain Street Baptist church. He was successively pastor of the following Baptist churches in New Brunswick: Woodstock, Sackville, Moncton, and the church at St. Stephen, where he still preaches. Mr. Todd has also rendered valuable service as a missionary and agent for missions in New Brunswick.

Toleration Act, The.—When William and Mary ascended the throne of England, made vacant by the flight of James II., their warmest friends were the Protestant Dissenters of Great Britain and Ireland. Episcopalians of the thorough loyalty of Bishop Burnet were not numerous, though many of that community rendered a measure of allegiance to William III.

On March 16, 1669, the king, in his speech to the House of Commons, made an appeal to that body for a modification of the oaths taken by men in the service of the government, so that there would be "room for ALL Protestants willing and able to serve" (their sovereigns). To carry out the royal request a bill was introduced into the House of Lords to change the obnoxious oaths. One clause of this bill "took away the necessity of receiving the sacrament (in the Episcopal Church) in order to make a man capable of enjoying any office, employment, or place of trust." This clause was rejected. After this another clause met with the same fate, by which it was provided that all persons should be sufficiently qualified for

any office "who within a year before or after their admission did receive the sacrament, either according to the usage of the Church of England, or in any Protestant congregation, and could produce a certificate under the hands of the minister, and two other credible persons, members of such a congregation." The proposition in the same House to remove the necessity "of kneeling at the sacrament," and using the sign of "the cross in baptism," was rejected. The liberality of King William was far in advance of the tyrannical Episcopal Church and Legislature of England. Soon after a bill for the "Toleration of Protestant Dissenters" was passed, and became the law of William's empire. When this act was under discussion it was proposed to limit its duration to a brief period, that "the Dissenters might demean themselves so as to merit the continuance of it when the term of years should end;" but it was passed without this insolent restriction. The full title of this celebrated act is, "An Act for Exempting their Majesties' Protestant Subjects, Dissenting from the Church of England, from the Penalties of Certain Laws." It has eighteen clauses.

By this law, when certain conditions were complied with, Dissenters were freed from the more outrageous persecuting enactments of Queen Elizabeth, James I., and Charles II.

Clause VII. says, "No person dissenting from the Church of England in holy orders, or pretended holy orders, or pretending to holy orders, nor any preacher or teacher of any congregation of dissenting Protestants, that shall make and subscribe the declaration aforesaid, and take the said oaths, at the general or quarter sessions of the peace to be held for the county, town, parts, or division where such person lives, which court is hereby empowered to administer the same; and shall also declare his approbation of, and subscribe the articles of religion mentioned in the statute made in the thirteenth year of the reign of the late Queen Elizabeth, except the 34th, 35th, and 36th, and these words of the 20th article ("The Church hath power to decree rites or ceremonies, and authority in controversies of faith, and yet"), shall be liable to any of the pains or penalties mentioned in an act made in the seventeenth year of the reign of King Charles II.," etc.

Clause IX. says, "Whereas some dissenting Protestants scruple the baptizing of infants, be it enacted by the authority aforesaid, that every person in pretended holy orders, or pretending to holy orders, or preacher or teacher, that shall subscribe the aforesaid articles, except before excepted; and also except part of the 27th article, teaching infant baptism; and shall take the oaths, and make and subscribe the declaration aforesaid, in manner aforesaid, every such person shall enjoy

all the privileges, benefits, and advantages which any other dissenting minister, as aforesaid, might have or enjoy by virtue of this act."

Clause XII. exempts Quakers from the penalties of the same persecuting laws, on special conditions.

Clause XVI. declares "that neither this act, nor any clause, article, or thing herein contained, shall extend, or be construed to extend, to give any ease, benefit, or advantage to any Papist or Popish recusant whatever, or any person that shall deny, in his preaching or writing, the doctrine of the blessed Trinity, as it is declared in the aforesaid articles of religion."

Clause XVIII. asserts, "that no congregation, or assembly for religious worship, shall be permitted or allowed by this act, until the place of such meeting shall be certified to the bishop of the diocese, or to the archdeacon of that archdeaconry, or to the justices of the peace at the general or quarter sessions of the peace for the county, city, or place in which such meeting shall be held, and registered in the said bishop's or archdeacon's court respectively, or recorded at the said general or quarter sessions," etc.

Clause IV. affirms that any dissenting assembly, held for religious worship, with "the doors locked, barred, or bolted," shall receive no benefit from this law; "that every person that shall come to, and be at such meeting, shall be liable to all the pains and penalties of all the aforesaid laws recited in this act."*

Such are the chief features of the famous Toleration Act, by which our Baptist fathers in England obtained freedom to worship God, fettered by some restraints and hardships, and by which in Virginia our brethren were frequently shielded from persecution. The Hon. John Blair, deputy governor of Virginia, commenting, in a letter to the king's attorney in Spottsylvania, on the arrest of John Waller, Lewis Craig, and James Childs for preaching Christ, says, "The Act of Toleration has given them a right to apply, in a proper manner, for licensed houses, for the worship of God according to their consciences."† This letter was written in 1768. Dr. R. B. Semple, who has preserved Mr. Blair's letter, says, "Though the Toleration Law (Act) is not believed to have been *strictly* obligatory in Virginia, yet, as was frequently the case at that period, it was acted under in many instances;" that is, it gave protection, when its provisions were complied with, from magisterial and other persecutions.

We abhor the insulting assumption of the word *toleration*. Nevertheless, the Toleration Act pro-

* Neal's History of the Puritans, iv. 496, 508-15. Dublin, 1755.

† Semple's History of the Virginia Baptists, pp. 16, 32.

fects our brethren in England now, as it shielded our fathers in Virginia more than a century ago.

Tolman, Rev. C. F., was born at Meridian, N. Y., Oct. 25, 1832. The family having in the mean time removed to Illinois, he was baptized by Rev. Morgan Edwards into the Pavilion Baptist church, in the northern part of that State, in 1844. He was educated at Shurtleff College and Madison University; entering the former as Freshman, in 1850, and graduating at the latter in 1856, and from the seminary there in 1858. In November of the last-named year, with his wife, Mary R. Bronson, a daughter of Dr. M. Bronson, the veteran missionary, he sailed for Assam, under appointment of the Missionary Union. In six months after his arrival at Nowgong he preached his first sermon in Assamese, having acquired the language with remarkable rapidity. In 1859 he commenced the interesting mission among the Mekirs, reducing to writing the language of that tribe, and preparing in it a catechism and vocabulary. The fever of the country, however, made such ravages in his constitution that, under medical direction, he was compelled soon to leave his work and return to this country, arriving in July, 1861. The voyage having in some degree restored his health, he entered the pastorate at Lawrence, Mass., where, however, his health again failed after two years of happy and fruitful service, in which he baptized nearly every month when able to preach. His next settlement was at Fort Madison, Iowa, in 1864; from which he was called to the service of the Missionary Union, as assistant to Dr. S. M. Osgood, the district secretary for the West. Entering this work in 1866, he continued in association with Dr. Osgood until the death of the latter, in 1875, when the entire charge of the district devolved upon himself. During six years he has occupied this laborious post, meeting its demands with the utmost self-devotion, and as a reward of his well-directed service having the satisfaction of seeing the contributions from his field every year increasing.

Tolman, Rev. Frank W., a son of Hon. Philander Tolman, of Harrison, Me., was born in Worcester, Mass., Aug. 13, 1842. He was a graduate of Colby University in the class of 1866. He spent one year at Newton, and two years as a student in the theological department of Shurtleff College. His ordination took place at Farmington, Me., May 18, 1870. For two years and a half he was pastor and supply for this church, and then removed to Campton village, N. H., where he was pastor of the church nearly three years. He subsequently had pastorates in Dexter, Me., and South Hampton, N. H., in which place he died July 14, 1877.

Tolman, Rev. Jeremy F.—During twenty years of his later life this good minister of Jesus

Christ, who died at Sandwich, Ill., in 1872, was made nearly helpless by paralysis of his lower limbs, so that he was unable to walk, continuing, however, to the last, useful in various relations as a writer and a counselor among the churches. He was born in Needham, Mass., Dec. 17, 1784. He was of Congregationalist parentage, but upon his conversion became a Baptist through independent and careful study of the New Testament. He was licensed to preach in 1814, at Dana, Mass., and was ordained in 1819, at Junius, N. Y. He labored chiefly at Junius and in Cato, Cayuga Co., until 1834, when he removed to Illinois, under appointment of the Home Mission Society. At Long Grove, in the northern part of the State, at Upper Alton, in the southern, he served as pastor, until the paralysis of which we spoke above closed his pastoral connection with the latter church, April 27, 1850. From this time until his death he was mostly laid aside from active labor. Among the contributions of his pen during that period may be especially named his "History of the Fox River Association," published in 1859. He was to the close of life a student, not only of the Bible and theology, but of science and politics. Though he gave away all his library in his early sickness to young ministers, he afterwards collected another of considerable size. He is well remembered by those who knew him in these last years of his life for his cheerful spirit, and bright, vigorous intellect, and his wide information, embracing whatever related to current questions of every sort. Among the children who survive him are Rev. J. N. Tolman, now of New York, Rev. C. F. Tolman, Chicago, and Mrs. N. M. Bacon, of Dundee, Ill.

Tombes, John, B.D., was born at Bewdley, Worcestershire, England, in 1603. At fifteen years of age he entered Magdalen Hall, Oxford. At college he made such good use of his opportunities, and acquired such a reputation for learning, that upon the decease of his tutor in 1624 he was chosen to succeed him in the catechetical lecture, when he was but twenty-one years of age. This position he held for seven years.

While he was parish clergyman of Leominster he preached a sermon on the reformation of the church, which was published subsequently by the House of Commons. It was a sermon of great power. At the commencement of the Parliamentary war in 1641, he was driven out of his home by the forces of the king, and everything he had was carried away on account of it.

Mr. Tombes in 1637 began to entertain doubts about infant baptism. While in Bristol he was almost persuaded that the practice had no Scriptural authority. When he came to London, in 1643, he determined to consult the most learned Pedobaptists, that the question might be settled forever

in his mind. The celebrated Westminster Assembly of Divines being at that time in session, and Mr. Tombes having learned from one of its members that it had a committee on infant baptism, drew up a paper in Latin, containing his chief reasons for doubting the lawfulness of that custom, and he sent it to Mr. Whitaker, the chairman of the committee, that his objections might be removed. But the only notice the Assembly took of his paper was to try and hinder his settlement in London. At Bewdley, three miles from Kidderminster, where Richard Baxter preached, Mr. Tombes became the minister of the parish; and thinking it hopeless to reform the church, he formed a separate community holding Baptist sentiments, and of this church he was pastor, while he still "continued minister of the parish."

Mr. Baxter, the leading Presbyterian minister in England, felt deeply moved by this fountain of heresy almost at his own door, and, like a good soldier, he determined to attack Mr. Tombes. The battle took place on the 1st of January, 1650, in the church at Bewdley; it lasted seven or eight hours. Baxter showed a determination to secure the victory even at the expense of some malice and considerable indecency. And the good man thought that he had succeeded, though all unprejudiced persons were of a different opinion. After this controversy Mr. Tombes was regarded as a champion by the Baptists; and he held public discussions with Mr. Tiner and Mr. Smith at Rosse, with Mr. Cragg and Mr. Vaughn at Abergavenny, and with some one else at Hereford; and many who differed from his views believed that "he had the advantage of his opponents in learning and argument."

After the Restoration, when he was about sixty years of age, he retired from the ministry, the duties of which he could only perform at the risk of his liberty, his property, and his life. Among his friends were Lord Clarendon, the lord chancellor, and Bishops Sanderson, Barlow, and Ward. Mr. Baxter describes him as "the chief of the Anabaptists, the greatest and most learned writer against infant baptism."

The narrow-minded Neal, author of the "History of the Puritans," a Congregationalist, says, "Mr. John Tombes, B.D., was educated in the University of Oxford; he was a person of incomparable parts, well versed in the Greek and Hebrew languages, and a most excellent disputant." He was made a trier in 1653, whose duty it was, with others of a committee, to examine candidates for the ministry in the national church, and investigate the character of "ignorant and scandalous" incumbents, with a view to their removal. After the Act of Uniformity expelled him, in 1662, from his parish, he was offered positions of

honor and profit in the National Church, but no persuasions could move him to serve at the altars of the Anglican Establishment as an Episcopalian.

Mr. Tombes was a man of great learning in every department of literature. He had a powerful intellect; he was a ready speaker in public discussions; he was universally known by his writings. He was the author of twenty-eight publications, and in his day he was efficient beyond most men in securing the extension of the Baptist denomination. He died at Salisbury, May 25, 1676.

Tombes, J. B., D.D., was born in Albany, N. Y., in 1821; converted and baptized at the age of sixteen; studied for the ministry, and graduated at Madison University in 1847; became pastor of the Fourth church in Richmond, Va., where he was ordained in 1848; was principal of Meadville Academy, Va., from 1854 to 1859, when he took charge of Liberty Female College, Mo., and held his position there until 1864, when he removed to Philadelphia, Pa.; was pastor of the North Baptist church of that city for some time, then of the Berean church at Carbondale, Pa., when he removed to Ohio; was pastor at Tiffin, and also at Delaware, and president, in 1870, of the Ohio Baptist Ministers' Conference. In 1871 he became associate editor of *The Baptist Record*, published at Charlestown, W. Va., and in 1873 became president of Carleton College, Meigs Co., O., but was compelled to yield his position on account of ill health. In 1869 he gave a series of articles in the *Journal and Messenger* on "The Writings and Teachings of the Apostolic and Christian Fathers," and in 1873 held a public discussion with the *Central Methodist*, Ky., on "The Mode of Christian Baptism." He is the author of a very useful book on "The Christian Rite of the One Only Baptism." In the pastorate he has had much success in winning souls to Christ. While at Carbondale, Pa., he baptized over 100 converts. In 1875 he removed to Anaheim, Cal., for his health. He occupies a leading position in the Baptist ministry of Central and Southern California.

Tomkies, Rev. J. H., was born in Hanover Co., Va., Nov. 18, 1839. His father has devoted himself to teaching, for which he is well qualified, and is a faithful member of the Ashland Baptist church, Va.

When a boy he consecrated his life to the Lord, and soon gave indications of his future occupation. He was impressed early in life with an earnest desire to preach the gospel, and that it was his duty to fit himself for the work; for this purpose he entered Richmond College when about nineteen, where he remained two sessions, and prosecuted the study of mathematics, French, German, and English. With an intense desire to engage in preaching, he

left college, returned to Ashland, and was there ordained. Just before the late war he removed to Florida, and first located at Madison, where he taught school and preached. Remaining there a year, he went to Gainesville, and taught in the East Florida Seminary, and preached to the few Baptists there.

At the breaking out of the war he enlisted as a private in the 7th Florida Regiment. His general deportment was such that in one year he was elected by his comrades chaplain of the regiment. He served in this capacity to the close of the war, and so maintained his character for integrity, faithfulness, and piety that one of his comrades says of him, "Let him but speak, and all were prepared to hear and be influenced by his words."

Returning to his adopted State after the war closed, he settled in Gainesville again, preaching in the town, and to Fort Clark, Wacahoota, and Stafford's Pond churches for two years. From 1868 to 1870 he preached at Fernandina. From 1870 to 1875 he served Elim, Eliam, Providence, and Pleasant Grove churches. While preaching to the First church, Gainesville, in 1875, and others around, his health failed, and his decline was rapid, and Aug. 15, 1878, he died at his house in Gainesville, to which place he had returned.

He was open and generous. He was excessively modest and retiring, except with his intimate friends.

As a preacher, he was doctrinal and practical. The Saviour, in his office, work, and word was his theme, and him he constantly exalted. He was a clear thinker and writer. He was "learned in the Scriptures," and confirmed the faith of saints, and was able to contend with error. He met in public debate the champion of Campbellism in his section, and so completely overpowered him that he left that region.

During its existence he was a warm supporter of the *Florida Baptist*, and its corresponding editor. He was frequently moderator and clerk of the Santa Fé River Association, and he was president and secretary of the State Convention at different times, and at his death was its president. He never sought civil office, and reluctantly accepted the office of county treasurer when unable any longer to preach, which position he held at his death.

Probably no man of his age and short residence in the State held a more prominent position in the denomination. As might be expected, his death was peaceful and triumphant. His family and some friends were assembled at his house, and, as they gathered about him, he repeated the 23d Psalm and the hymns, "How firm a foundation," etc., and "Jesus, lover of my soul," and then asked that they would all pray with him that he

might be fully resigned. Repeatedly he said, "I shall soon be at rest."

Tommie, Rev. Joel C., a pioneer preacher in Bradley Co., Ark., was a native of Georgia, where he became a preacher. He settled on L'Aigle Creek, in Bradley Co., Ark., in 1850, and soon after gathered the Bethel church, about four miles south of the present town of Edinburg, in Dorsey Co. Mr. Tommie was very faithful, often walking five or six miles to preach after the labors of the day on his little farm. Wherever he could get a few persons together he always preached. It was remarked not long ago by one who knew him well, "It seems to me that when Brother Tommie was the only preacher in the country we had more preaching than now when we have plenty of preachers." He laid the foundations of a number of churches. He died in 1871.

Topping, Charles Henry, a well-known Baptist layman of Delavan, Wis., a native of Charleston, Montgomery Co., N. Y., where he was born May 22, 1830. He is the oldest son of the late Rev. Henry Topping, one of the first pioneer ministers of Wisconsin. Charles H. spent his early youth in Leesville, Schoharie Co., N. Y., where his father began his labors as a Christian minister. When he was nine years of age his father removed to Wisconsin, reaching Delavan, Walworth Co., in the autumn of 1839. Mr. Topping became the pastor of the Baptist church which had just been organized. His son selected the calling of a merchant as his vocation, and for several years he was in a store perfecting his knowledge of and becoming a first-class business man. In 1851, Mr. Topping began business for himself as a merchant in Delton, Wis. In 1857 he returned to Delavan, and engaged successfully in mercantile pursuits until 1864, when, owing to the total loss of his health, he was obliged to retire for a time. From 1864 to 1874 he resided in Southern Illinois and in Ottawa, Kansas, seeking by change of climate and out-door exercise the restoration of his health. This being secured, he returned, in 1874, to Delavan, and again commenced business. He is now at the head of one of the largest houses in the county, and ranks among its best business men.

But it is as a devoted Christian that Mr. Topping is best known. At the age of eleven he obtained a hope in Christ, and was baptized by his father into the fellowship of the Delavan Baptist church. For nearly forty years he has been one of its most active and useful members. While residing in Illinois, Mr. Topping was a member of the board of the Illinois Industrial University, and he has several times been a member of the board of the Wisconsin Baptist State Convention, and in its earlier history a member of the board of Wayland Academy.

Topping, Rev. Henry, was a native of Charleston, N. Y. He was born in 1804. Both his parents were pious, and took great pains with his early religious education. Converted at nineteen years of age, he made a profession of religion, and united with the Baptist church in his native place. Ordained to the work of the ministry at the age of thirty, he was first settled as pastor of the Baptist church at Leesville, where he remained five years. Extensive revivals of religion attended his ministry. He was eminently fitted for an evangelist. While pastor at Leesville he held special meetings at Charleston, Scotville, and Argusville, where his labors were blessed in turning many to God. In 1839 he removed to Delavan, Wis., and became the first pastor of the Baptist church, which had just been organized, which grew rapidly under his labors. He planted the gospel in all the region around, and was most untiring in his missionary and itinerant labors. Churches at Walworth, Sugar Creek, East Troy, and Turtleville (now Clinton) were founded as the results of his labors. The church at Delavan, organized forty years ago, and of which he was the first pastor, is now the largest church in the State. His two sons, Charles H. and Marshall Topping, and his daughter, Mrs. Hattie La Bar, are active members of the church. Owing to the failure of his health he was obliged to retire from the active work of the ministry about twenty years before his death, but he preached occasionally until he went to receive his crown. He was a man of unblemished character, of gentle and retiring disposition, and highly esteemed in all the region where he labored for his Master.

Toronto, The Jarvis Street Church of, is the most influential Baptist church in Canada. Until within a few months, for a number of years it was under the pastoral care of the distinguished Dr. J. H. Castle, beloved and honored in the United States as well as in Canada. He built a splendid church edifice in Philadelphia, Pa., and during his pastorate the Jarvis Street church was erected. It cost \$100,000. It has sittings for 1300 persons, and it was dedicated Dec. 3, 1875. It is one of the finest churches on this side of the Atlantic. (See cut on the following page.)

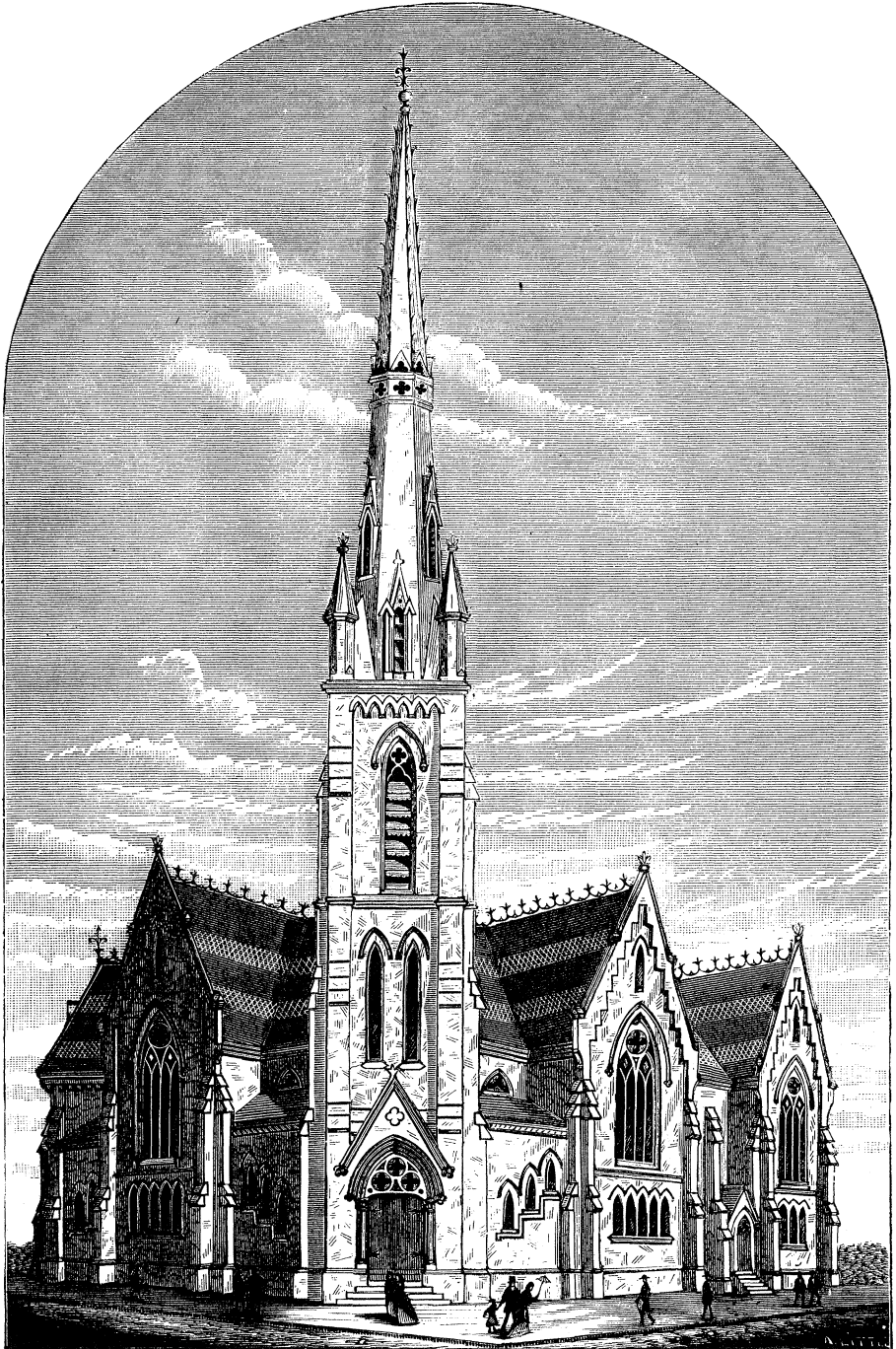
Torrance, Rev. John, M.A., was born of Presbyterian parents Dec. 6, 1839, in Kilmarnock, Ayrshire, Scotland. He came to Canada in 1849. Until thirteen years of age he enjoyed the best school advantages. At seventeen he entered upon school-teaching, and taught five years, working his way up from the third to the first class in his profession. About the age of twenty he joined the Baptists, and commenced preaching. For four years he preached to the churches of Woodville and West Line of Brock, Ontario, and taught school. During this period he was ordained, but

at its close he entered the Canadian Literary Institute as a theological student, and remained two full academical years. For the three years following he was pastor of the church in Mount Elgin, Ontario. At the beginning of 1866 he accepted a call to the Cheltenham and Edmonton churches in the same province. During the last four of the six years' continuance of this relation he took the Arts course in the University of Toronto, at the same time performing his pastoral duties. He graduated B.A. in 1872, and took the M.A. degree in the year following. At his graduation he was Silver Medalist in Metaphysics, and prizeman in Oriental Languages. In the fall of 1872 he settled over the church in Yorkville, a suburb of Toronto. At the New Year of 1875 he accepted the chair of New Testament Exegesis in the theological department of the Canadian Literary Institute at Woodstock. In 1878, on the death of Rev. Dr. Pyfe, he was chosen principal of the same department, and in the beginning of 1881 he became principal of the literary department also. As an expository preacher and as a scholar and educator, Principal Torrance has few equals. Recently he was appointed to a professorship in the new Theological Seminary at Toronto, but before he entered upon its duties he fell asleep in Jesus.

Towle, Francis W., A.M., was born in New London, N. H., Nov. 21, 1835; graduated from Madison University. At present he is the principal of Colgate Academy, in which he is performing a noble work for those who are enjoying the advantages of the institution.

Towner, Rev. Enoch, was born in Newbury, Conn., in 1755; awakened under Joseph Dimock's preaching in Lower Granville, Nova Scotia, in 1790; converted subsequently, and baptized by Rev. Thos. Handley Chipman; ordained, in 1799, pastor of Digby church; was present at the formation of the Baptist Association, June 23, 1800; evangelized in Argyle in 1806, and baptized 120 converts. Mr. Towner's labors were highly useful in Digby County; died in November, 1827, aged seventy-two years.

Toy, Crawford H., D.D., LL.D., Professor of the Semitic Languages in Harvard University, and late Professor of the Interpretation of the Old Testament in the Southern Baptist Theological Seminary, was born in Norfolk, Va., March 23, 1836. From 1847 to 1852 he was at the Norfolk Academy. He entered the University of Virginia in October, 1852, and took the degree of Master of Arts in June, 1856. From October, 1856, to June, 1859, he taught for Mr. John Hart, in the Albemarle Female Institute, Charlottesville, Va. In 1859 he was appointed a missionary to Japan by the Foreign Mission Board of the Southern Baptist Convention, and studied in preparation for that



JARVIS STREET BAPTIST CHURCH, TORONTO, CANADA.

work at the Southern Baptist Theological Seminary in its first session, in 1859-60. He was baptized at Charlottesville, Va., by Rev. John A. Broadus, in April, 1854, and was ordained at the same place in June, 1860. From September to December, 1860, he was engaged in a tour through the Portsmouth Association, which body had agreed to support him in his missionary work in Japan. The breaking out of the war making it impracticable to go to Japan, he went to Richmond College in January, 1861, as Professor of Greek, and thence, the May following, to Norfolk, where he supplied the pulpit of the Cumberland Street Baptist church. In March, 1861, he went into the Army of Virginia as a private, became chaplain in January, 1863, and was made prisoner at Gettysburg, and was in Fort McHenry from July to November, 1863. He was appointed Professor of Physics and Astronomy in the University of Alabama, at Tuscaloosa, in August, 1864. He returned to Virginia, and taught from October, 1865, to May, 1866. He studied at Berlin, Prussia, from August, 1866, to July, 1868, returning to America in September, 1868. In January, 1869, he was appointed Professor of Greek in Furman University, Greenville, S. C. In May, 1869, he was appointed Professor of Old Testament Interpretation in the Southern Baptist Theological Seminary, which position he held until his resignation in May, 1879. His inaugural address delivered Sept. 1, 1869, was published, and is entitled "The Claims of Biblical Interpretation upon Baptists." He has also contributed several articles to the *Baptist Quarterly*.

In June, 1880, he was elected to the chair of Semitic Languages in Harvard University.

He received the degree of D.D. from Wake Forest College in 1870, and that of LL.D. at a later period.

Tozer, Rev. Edward, was born in the city of Bristol, England, Nov. 7, 1815, and died very suddenly Jan. 1, 1878, at Fort Ann, Washington Co., N. Y. Converted at sixteen, he came to this country five years later, and spent four years at Auburn, N. Y., in preparatory study for the work of the ministry. He was ordained, in 1840, at Fayette, Seneca Co., N. Y., where he labored several years as pastor of the Baptist church; also ministered at Geneva and Naples some fourteen years, and spent four years as collecting agent for the American Bible Union. In the spring of 1865 he settled with the Fort Ann Village church, where he continued the remainder of his life. During eight years he also supplied the church at Kingsbury with an afternoon service until 1873. He led this people to renovate their house of worship in 1870, and in 1874 he had the pleasure of seeing a neat and substantial brick sanctuary, costing \$17,000, dedicated to the worship of God as the fruit of the joint

labors and sacrifices of pastor and people. He was a sound and able preacher and a good pastor. He died very much lamented by the whole community.

Tracy, Rev. Leonard, was born in Tunbridge, Vt., in 1802. As preacher and pastor he served six or seven good churches in three of the New England States, and in the communities in which he labored he was respected as a man who honored his profession by great purity of life, showing earnestness of purpose and conscientious fidelity to every trust. He died at East Bethel, Vt., Nov. 21, 1869.

Train, Arthur Savage, D.D., was born in Framingham, Mass., Sept. 1, 1812. He was the elder son of Rev. Charles Train, who fitted him for Brown University, where he graduated in the class of 1833. He was tutor for two years in his own college, pursuing his theological studies during this time with Dr. Wayland, receiving also such aid in his preparatory work as his father could give him. He was ordained as pastor of the First Baptist church in Haverhill, Mass., in October, 1836, and for twenty-three years was the beloved minister of a people for whom he lived and labored with a zeal and success which are seldom equaled, certainly not surpassed. He resigned his pastorate to accept an appointment in the Newton Theological Institution as Professor of Sacred Rhetoric and Pastoral Duties. Dr. Train brought to his work the results of a long experience, and well-defined conceptions in his own mind of what was needed to make an efficient and useful ministry. He resigned his position at Newton in 1866, after having held it for seven years. The remainder of his life was passed in his native town, officiating for the church of which his father had for so many years been the minister. He was a trustee of Brown University from 1845 to his death, which occurred Jan. 2, 1872.

Train, Rev. Charles, was born in Weston, Mass., Jan. 7, 1783. At the age of eighteen he entered Harvard University, where he graduated in 1805, delivering a Hebrew oration on the occasion. Having decided to enter the ministry, he was licensed by the church in Newton. In 1807 he commenced his labors in Framingham, Mass., which was destined to be his home for the remainder of his life. He was not ordained as the pastor of the Baptist church until Jan. 30, 1811. For several years he supplied two churches,—that of Weston and that of Framingham. For thirteen years he confined his labors to the Framingham church. He resigned his pastorate in 1839. He had seen the little band of disciples grow into a vigorous, active church. The Master had richly blessed his labors. He was honored as few men are in the community in which he had lived for so many years, and when he died, Sept. 17, 1849, he was borne to the grave amidst the sincere

lamentations of a generation he had served most faithfully.

Mr. Train was for several years a member of the Legislature of Massachusetts, both in the lower and in the higher branch. "He had the honor of being the first to move in the plan of forming a legislative library, as well as in the yet more important matter of a revision of the laws relating to common schools. He had much to do also in obtaining the charter of Amherst College." He left several published writings in the form of orations and discourses.

Trask, Rev. Enos, was born in Jefferson, Me., April 22, 1794. He was converted at the age of sixteen, but was not baptized till March 10, 1823, Rev. William Burbank administering the ordinance. For most of the thirteen years between his conversion and his baptism his spiritual life was not very encouraging; but at that time a variety of peculiarly trying experiences added weight and force to a conviction he had felt for over five years, that it was his duty to enter the gospel ministry. At the same time he deeply felt his unworthiness for the sacred calling. At last an affliction, deep and sad, which he recognized as from God for the purpose of impressing him forcibly in reference to his duty, mastered his resistance.

He united with the Third Jefferson church, organized in 1824, and was immediately chosen deacon. At this time his brethren, like himself, felt impressed with the thought that God was calling him into the ministry, and in less than a year after the organization of the church, after being closely questioned as to his own impressions, he was unanimously licensed for the work to which he had been called. The First Baptist church, Whitefield (now King's Mills), called a council of churches, and he was ordained as an evangelist May 23, 1827.

The First and Second Palermo, Windsor, First Vassalborough, China Village, South China, Brunswick, Sidney, Alna, Damariscotta, with other churches, enjoyed his labors as an evangelist previous to his call to Nobleborough. He enjoyed revivals, and baptized many into all these churches, and also baptized in New Brunswick, when there as a messenger from the Association to which he belonged to the Association there.

In 1836 he accepted a call to the pastorate of the First Baptist church, Nobleborough, as successor to Rev. Phineas Pillsbury, and for thirteen years faithfully and successfully labored, baptizing, it is said, more than 1000 persons in this locality. During his ministry here the church at Damariscotta Mills was formed, mainly from members of the First church. After he had resigned the pastorate, brethren, in a section of the church called

West Neck, invited him to hold a series of meetings there, at a time when the church was pastorless. He consented, and with great power did the work go on; many were converted, and for a short time he supplied the church.

Many other places after this were blessed with his labors, among them the Second Nobleborough, South Thomaston, and one or more of the St. George churches. His labors were continuous for over fifty years, and in that time he had baptized more than 2200 persons.

He was decided in his convictions. His preaching was thoroughly evangelical. He was bold and fearless, while tender and loving in his presentation of the stern doctrines of the inspired volume. The terrible denunciations against unrepented sin, which our Saviour so often uttered, he never shrank from proclaiming. To him all truth in the Word of God was real. He died full of peace, Dec. 19, 1880.

Travis, Rev. Alexander, one of the most widely useful, and one of the most famous of the fathers of fifty years ago. His ministry was devoted mainly to the planting and building up of churches and Associations in Southern Alabama. He was a pioneer for the times, eminently suited to the work. He left a most fragrant memory.

Tremont Temple, Boston, Mass., was purchased early in 1843 by Timothy Gilbert, S. G. Shipley, Thomas Gould, and William S. Danwell for \$55,000. It had been the Tremont Theatre. The deed was executed in June, 1843. The object for which the edifice was bought by these gentlemen was to secure a place of worship for the Tremont Street Baptist church, where the seats should be free, that there might be free seats for the poor, and for strangers coming to the city to seek employment, whose means would not allow them to rent pews in other churches.

The purchasers, on their own responsibility, remodeled the interior of the building, and arranged the halls, stores, and other rooms in a manner convenient for the purposes designed. They also furnished the edifice. These changes required an additional outlay of \$24,284. The main audience-room of the Temple was 90 by 80 feet, and seated 2000 persons.

It was used as a place of worship until March 31, 1852, when it was destroyed by fire. On the 25th of May, 1853, the foundations of the present building were laid, and on the 25th of December following the church held the first meeting for public worship in the main hall. The new building, with all its furniture, cost \$126,814.26. The Evangelical Baptist Benevolent and Missionary Society was formed May 11, 1858, and the property was transferred to it on Nov. 30, 1858. A lease was executed on June 9, 1859, granting the Tremont Street



J. Boland Del.

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TREMONT TEMPLE, BOSTON, MASS. AUDIENCE ROOM OF THE TREMONT STREET BAPTIST CHURCH.

Baptist church and society the use of the great hall, with its organ and furniture, during the daytime on Sundays, as a place of public worship, and basement rooms "for vestry and Sabbath-schools," on condition that the church should always maintain public worship on the Sabbath with free seats, and support a good and efficient pastor.

On the night of Aug. 14, 1879, the Temple was destroyed by fire. The directors, however, took immediate and effective steps to rebuild it, and the denomination now has an edifice worthy to stand beside any of the splendid structures that adorn the city of Boston, where the Word of life is regularly dispensed to listening thousands.

The objects which the Evangelical Baptist Benevolent and Missionary Society aims to accomplish are, the maintenance of evangelical preaching in the Tremont Temple, the employment of colporteur and missionary laborers in Boston and elsewhere, the furnishing of suitable rooms in the Temple for other missionary and benevolent societies, and generally to provide for the spiritual wants of the destitute.

The Tremont property is valued at \$230,000. It brings in a large income for the benevolent objects for the promotion of which the society exists. The church worshipping in the Temple has a membership of 1500, and, under the able ministry of F. M. Ellis, D.D., one of the largest congregations in the United States. It is known and designated as the headquarters of New England Baptists. The Missionary Union, the New England departments of the Home Mission Society and the Publication Society, the Woman's Baptist Home and Foreign Missionary Societies, and the *Watchman* have rooms in the Temple. The Baptist Social Union, composed of representatives of the churches in Boston and its vicinity, holds its meetings in the Temple. It is the grand gathering-place of Boston Baptists, and the home of New England Baptist institutions. The conception of the plan which resulted in the Temple enterprise was a magnificent effort of consecrated genius. Its execution was worthy of the capital of New England, and its success deserves the devout gratitude of Baptists everywhere. There should be a Tremont Temple in every large city in the world. Timothy Gilbert, S. G. Shipley, Thomas Gould, and William S. Danwell are worthy of the affectionate remembrance of the friends of truth everywhere. The following are the present officers of the Evangelical Baptist Benevolent and Missionary Society in which is vested the ownership of the Temple estate:

President, James W. Converse; Secretary, Solomon Parsons; Treasurer, Joseph H. Converse; Directors, J. Warren Merrill, J. W. Converse, George W. Chipman, Joseph Story, Cyrus Carpenter, Joseph Sawyer, Lucius B. Marsh, Charles S.

Kendall, S. S. Cudworth, George S. Dexter, Joseph Goodnow, Charles S. Butler, Moses C. Warren.

Trestrail, Rev. Frederic, many years one of the secretaries of the English Baptist Missionary Society, was born at Falmouth, England, in 1803, and became a member of the Baptist church there in his youth. The house of his parents was the resort of ministers and missionaries visiting the port, and a zeal for missionary work was enkindled in his heart from very early years. In his twenty-sixth year he entered Bristol College, having been called by the church to ministerial work some years previously. At the end of his course of study he supplied the church at Little Wild Street, London, for six months. Subsequently he became pastor of the church at Clipstone, whence he removed, after three years' service, to Newport, Isle of Wight, where he remained five years. At the request of the Baptist Irish Society he labored in Ireland four years, and when the secretaryship fell vacant he received the appointment. On Dr. Angus's retirement from the secretaryship of the Foreign Missionary Society, Mr. Trestrail was requested to take the office in conjunction with E. B. Underhill, LL.D. After twenty-one years of distinguished service Mr. Trestrail retired, and has since sustained the pastoral relation to the church at Newport, of which he was pastor nearly thirty years ago. He has received significant tokens of the high appreciation of his services, among which was the present, in 1871, of a check for £1350.

Triennial Convention, the common name of the "Baptist General Convention for Missionary Purposes."

Origin.—In 1813 American Baptists, who till then had been chiefly confined to *home* missionary work, without any general organization, were aroused as to their duty in respect to *foreign* missions as by an electric shock. News arrived that Mr. and Mrs. Judson and Mr. Rice, part of the first company of missionaries sent out by the American board, after leaving this country, through the study of God's Word had embraced Baptist sentiments, had been baptized at Serampore, and now appealed for support to their Baptist brethren in the United States. A profound sentiment was awakened. A local society was formed at Boston immediately, which assumed the support of Mr. and Mrs. Judson. Mr. Rice soon returned to America. On the 18th of May, 1814, a convention of thirty-three delegates "from missionary societies (of which many had been formed) and other religious bodies" of American Baptists, most of them eminent men, assembled at the First church in Philadelphia and organized "the General Missionary Convention of the Baptist denomination in the United States of America for Foreign

Missions." Its constitution provided for triennial meetings, for two delegates from each society or other religious body which should contribute annually \$100, and for a board of managers to be called the "Baptist Board of Foreign Missions for the United States." The board appointed Mr. Rice as a missionary agent to raise funds in America, and adopted Mr. and Mrs. Judson as its missionaries to Burmah, they having been providentially guided to Rangoon, where they had settled.

History of the Convention.—Triennial meetings of the Convention and annual meetings of the board were regularly held. The presidents were Richard Furman, Robt. B. Semple, Spencer H. Cone, Wm. B. Johnson, and Francis Wayland. The corresponding secretaries, who were the chief executive officers, were Wm. Staughton, Lucius Bolles, Solomon Peck, and Robt. E. Pattison. Dr. Peck was secretary for the foreign department when the Convention was merged in the Missionary Union. The seat of operations was first at Philadelphia, then at Washington, and after 1826 at Boston.

The name and constitution underwent various changes, chiefly as operations were extended beyond, and afterwards restricted to, foreign (including American Indian) missions. The general principle as to membership was one delegate for each annual contribution of \$100 continued for three years. Female auxiliaries sent delegates, but these were always men. After 1832 the society was known as "the Baptist General Convention for Foreign Missions." After 1841 the board appointed from its own members an "acting board" of fifteen persons residing in or near Boston.

In early times the annual reports gave the statistics of the denomination. These, in 1816, were, Associations, 126; churches, 2541; ministers, 1558; licentiates, 365; baptized, 4600; members, 158,508. State Conventions then scarcely existed.

In its later history the Convention was much distracted by the anti-slavery agitation. At length the acting board at Boston having declared, in response to queries of the Alabama Baptist Convention, that they would not appoint a slaveholder as a missionary, the brethren in the South, claiming that this decision infringed their equal rights, withdrew and formed the "Southern Baptist Convention." Whereupon, in 1846, the Triennial Convention was merged in a new organization of Northern Baptists, known as the American Baptist Missionary Union, meeting annually, and based solely on \$100 life memberships, though this last feature has since been modified. The Union took up the work of the Convention, except in the case of a few missionaries amicably transferred to the Southern Convention.

Foreign Mission Work.—The first mission was

the Burman, where Mr. and Mrs. Judson began their work alone, in danger and discomfort, in the midst of a barbarous and pagan nation. The first convert, Moung Nau, was baptized at Rangoon June 27, 1819, by Dr. Judson. Since then the work has spread to the Karens and other tribes, and has assumed magnificent proportions. In 1833 missions were planted in France, now specially hopeful, and in Siam, where a good work has been done. About 1835 great enthusiasm prevailed, and the work was much enlarged. An African Mission (in Liberia) had existed ever since 1823, though nearly every white missionary perished from the climate. In 1835 was begun the mission to China, now prosperous, after a long period of toil with scanty results. Also the mission in Germany, where a wide and wonderful work has been accomplished, spreading into Switzerland, Denmark, Sweden, Russia, and other countries. In 1836 was founded the Telooogo Mission, so long a "forlorn hope," in which recently there have been such unparalleled displays of divine power. Also the mission in Assam, still prosecuted with much encouragement. In 1837 a mission was begun in Hayti, not long continued. Also in Greece, where no large results have been realized. Great pecuniary embarrassments followed this rapid enlargement, and a heavy debt long impeded the work. The foreign missions of American Baptists have been richly blessed, far beyond those of any other denomination or society. The most fruitful fields have been in Burmah, chiefly among the Karens, in Germany, in Sweden, and recently among the Telooogos.

Persecution has often been experienced. Dr. Judson and his wife endured terrible sufferings at the hands of the Burman government. Our brethren in Germany, Sweden, Denmark, France, and Russia suffered long from arbitrary laws, fines, and imprisonments. But the results have been the furtherance of the truth and a wonderful advance as to religious liberty.

Indian Missions were projected as early as 1817, and have been carried on with great success, especially among the Cherokees, Creeks, and Chocataws. At the present time these missions (except in cases where they have been abandoned or have become unnecessary) are cared for by the American Baptist Home Mission Society or by the Southern Baptist Convention.

Home Missions were included in the sphere of the Convention in 1817, but were never extensively prosecuted, and were discontinued in 1826. In 1832 was formed the American Baptist Home Mission Society for that work.

Education.—The establishment of a collegiate and theological institution, in furtherance of ministerial education, was undertaken in 1817.

This soon resulted in founding what is now known as the Columbian University, at Washington, with a theological department. Mr. Rice was a general agent. After 1826 the Convention had no other care and control of the college than to select triennially fifty persons from among whom the trustees of the institution were elected. At the formation of the American Baptist Missionary Union this connection wholly ceased.

Bible Translation.—Baptists have always been foremost in the translation and circulation of the Scriptures. Dr. Judson at the earliest possible time began to translate, and to this work consecrated his splendid abilities with untiring devotion. Oct. 24, 1840, he completed the second and final revision of the Burmese Bible, a version declared by competent judges to be almost unequalled. The missionaries of the Convention and of the American Baptist Missionary Union have translated the Bible, in whole or in part, into the various Karen and other dialects used in Burmah, into Telooqoo, Siamese, Chinese, Japanese, and Assamese and other dialects used in Assam; also into various Indian languages in North America. These versions have been freely circulated. Scripture distribution has been, extensively carried on in Europe, especially in Germany. This is still vigorously pursued by the American Baptist Missionary Union.

This Bible work, and especially the Burmese version of Dr. Judson, was the occasion of making the Convention the foremost asserter of the principle of absolute fidelity in translating the Word of God. The British and Foreign Bible Society having refused to aid in printing the English Baptist versions in India unless the words relating to baptism were transferred or translated in a manner acceptable to all denominations, the American Baptist Board at Salem in 1833 declared that its missionaries must translate the whole Bible faithfully and intelligibly, transferring no words capable of translation. In 1836 the board of the American Bible Society, following the example of the British and Foreign Bible Society, and with like unfaithfulness to the truth and injustice to its Baptist members and contributors, declared that it would aid only such versions as were conformed in their principles of translation to King James's version, at least so far as that they could be used by all denominations. They sent a check for \$5000 to aid in printing Dr. Judson's version, under this restriction. The Baptist board returned the check. The Convention reaffirmed the resolutions of 1833, and called on the denomination for means to carry on a faithful Bible work, which were amply furnished, largely at first through the American and Foreign Bible Society, and later, also, through the American Bible Union. English Baptists, who had refused to mutilate their versions, soon after

formed the "Bible Translation Society." In 1879 the American Baptist Missionary Union unani- mously and solemnly reaffirmed the position taken by the Convention, and in 1880 the American Baptist Publication Society declared for a "pure translation of the Word of God." Thus the denomina- tion has the high honor of being the champion, at home and abroad, of the great principle of faith- ful translation, and of steadfastly resisting the monstrous demand that the Word of God shall be translated to suit human opinions and convenience.

Funds.—Contributions received in 1814, \$1239-29; in 1816, \$12,236.84; 1820, \$12,296.21. After that, for nine years, there was a falling off in the annual receipts ranging from \$3615.27, the lowest, to \$10,639, the highest. In 1830, \$21,622. After that there were fluctuations, but on an average view steady growth, till in 1846 the sum reported was \$100,150.02. Total contributions to the Conven- tion for thirty-three years, \$874,027.92.

Missionaries.—The whole number of missiona- ries and assistants (including, besides ordained ministers, printers, wives of missionaries, and other female assistants) appointed from 1814 to 1846 was (according to the best information attain- able) 257 to foreign fields, including the Indians, and 16 to domestic. A few, not more than 12, did not enter on the service. This does not embrace the great number of native preachers and assistants raised up on the field. Among these missionaries are many names that will never die, as Judson, Wade, Mason, Boardman, Kincaid, Brown, Jones, Goddard, Oncken, Willard, McCoy, and many others.

Conclusion.—The Baptist General Convention has a record of missionary fidelity, self-sacrifice, and achievement for which American Baptists may well thank God. In 1845 its missions were 17, with 109 missionaries and assistant missionaries, of whom 42 were preachers; native preachers and as- sistants, 123; churches, 79; baptisms in one year, 2593; church members, over 5000,* though the num- ber baptized from the beginning must have been something like double that; schools, 56; scholars, about 1350. This is small when compared with the present aggregate statistics of the American Baptist Missionary Union and Southern Conven- tion, but great in itself and in its promise. The Tri- ennial Convention through years of experiment and faith, of toil and trial, laid the foundations of the foreign mission work, on which its successors are now so prosperously building. (See articles on the MISSIONARY UNION, and on various mission fields, and also on the SOUTHERN BAPTIST CONVEN- TION.)

Trine Immersion was the baptismal usage of

* Probably over 1500 just baptized among the Karens by Myat Kyan were not yet reported as church members.

Christendom from the end of the second to the close of the twelfth century, except among some orthodox Spaniards, who dipped but once, and for their singularity had to enlist the influence of Pope Gregory the Great to protect them from being regarded as religious outlaws; the successors of these men, in the days of Charlemagne, were constrained to accept chastisement from the celebrated Alcuin for their departure from the general custom. In England trine immersion was the usage down to the Reformation. Prince Arthur, the brother of Henry VIII., and Margaret, queen of Scotland, his sister, and his children, Edward VI. and Queen Elizabeth, were baptized in this way. Trine immersion is universal in Russia now, and throughout the Greek and all the churches of the East. Before the end of the second century no Christian writer mentions it. Tertullian is the first author who names it.

If the Scriptures had been read after the third century as they were before it, and if baptism had been translated as it had been previously instead of being transferred, trine immersion could not have been perpetuated. It is one thing for an error to creep into the churches, but with a faithful Bible, widely read and revered, errors must perish. Jerome, in his Vulgate, transfers baptism, in Eph. iv. 5, "One Lord, one faith, and one baptism." If Jerome had been a faithful reviser, and had rendered baptism *immersion*, how difficult it would have been all over Western Europe, where his Bible was read, to see the words, "One Lord, one faith, and one immersion," and at the same time to practise *trine* immersion! Jerome saw the difficulty even with the Greek word *baptisma* in Roman letters in his Latin text; and in the Commentary which he added to his revised New Testament he gives explanations about the reason why, as he says, "we are immersed three times" (*ter mergimur*).

It would appear as if "baptize" was transferred into the Latin Vulgate to hide the meaning of the word. The ordinance had been enlarged by two extra dippings, and increased in other foolish ways, but the Greek word baptism covers everything to the masses of readers of the Vulgate.

Tertullian quotes from a Latin New Testament, two hundred years older than Jerome's; and his quotations from it, in his treatise "De Baptismo," always translate the verb "baptize." In the commission, Matt. xxviii., it reads, "Go, teach all nations, *immersing* them," etc. (*tingentes*). Here Jerome has "baptizing them." In Matt. iii. 6, Tertullian quotes, "They were immersed (*tingebantur*), confessing their sins," cap. 13, 20; Jerome again transfers "baptized." The New Testament quoted by Tertullian translates the word, and in all probability it was one of the versions

the revision of which we have in the Vulgate edition. Jerome's translation of the Old Testament is more faithful than his revision of the New.

If Jerome had not transferred the baptismal words, and Christians had continued Bible-reading, trine immersion could not have been permanently sustained among Bible-loving Christians. There is absolutely nothing in the Scriptures to support it, and its historical chain of evidence has no links uniting it to the apostles or their times.

Trinity, The.—The London Baptist Confession of Faith of 1646, in Articles I. and II., says, "The Lord our God is but one God, whose subsistence is in himself, whose essence cannot be comprehended by any but himself; who only hath immortality, dwelling in the light, which no man can approach unto; who is in himself most holy, every way infinite in greatness, wisdom power, love; merciful and gracious, long-suffering, and abundant in goodness and truth, who giveth being, moving, and preservation to all creatures.

"In this divine and infinite being there is the Father, the Word, and the Holy Spirit, each having the whole divine essence, yet the essence undivided; all infinite without any beginning, therefore but one God, who is not to be divided in nature and being, but distinguished by several peculiar relative properties." In these terms our fathers described the great Jehovah,—one God in three persons.

The Trinity rests upon the divinity of the Father, Son, and Spirit. The Deity of the Father admits of no discussion. We shall briefly present the reasons which infallibly show that the Son is God, and that the Spirit is Jehovah.

The Son of God had the Almighty for the father of his human nature, and the word "son" always has reference to the humanity of Christ, either by anticipation or as representing an actual occurrence: "The angel answered and said unto her (Mary), 'The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee; *therefore* also that holy thing which shall be born of thee shall be called the Son of God.'"—Luke i. 35. When the Saviour says, "My Father is greater than I," John xiv. 28, the use of the word "father" shows that it is his human nature that is compared to the divinity of the Father, and in that sense the Father is greater than the Son. He does not say that the Father is greater than the Word, the Scriptural name for the divine nature of Jesus. When he compares his divinity and the Father's, he says, "I and my Father are one."—John x. 30. "Philip saith unto him, 'Lord, show us the Father, and it sufficeth us.' Jesus saith unto him, 'Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father, and

how sayest thou then, 'Show us the Father?' From this it is evident that the divinity of the Son is as like that of the Father as the resemblance between two new gold coins struck in the same mint, and having the same weight and the same stamp,—they are alike but not identical. All references to the subjection of the Son to the Father apply exclusively to his human nature. In his divinity he is a perfect likeness of the Father, "the brightness of his glory, and the *express image* of his person."—Heb. i. 3. The word translated "express image" is *χαράκτις*, and it teaches us that Christ bears the same "*stamp*" of divinity as his Father, that he is his "exact and perfect resemblance or *counterpart*." John says, "In the beginning was the Word, and the Word was with God, and the Word was God, and the Word was made flesh and dwelt among us."—John i. 1, 14. "The beginning" was before the birth of the ages and the worlds, and the Word existed then; and the Word was with God, as an individual member of the Trinity, and he was God; and the Word was made flesh in the person of Jesus. Christ, the Logos, is solemnly pronounced God by the inspired apostle. The word Logos means that Christ is the spokesman of the Trinity, the revealer of God, who manifested Jehovah in creation, in redemption, and in every appearance of the Deity under all dispensations.

Omniscience is ascribed to Christ: "We must all appear before the judgment-seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad."—2 Cor. v. 10. To discharge the duties of this office he must have a perfect knowledge of every human heart, and of every event in the lives of all mankind. Little wonder that Peter said, "Lord, thou knowest all things, thou knowest that I love thee."—John xxi. 17. Everything in the dusty past, in the hazy present, in the misty future, in this earth and in every other world, is completely exposed before him.

Omnipotence belongs to him. Paul says of Christ, "By him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him and for him."—Col. i. 16. We can conceive no wider stretch of power than the ability needed to create the universe of worlds. And it has no equal unless it be the might needed to sustain his vast creations, and this is attributed to Christ. Paul describes him, "As upholding all things by the word of his power."—Heb. i. 3. The word of Jesus has sufficient weight to support myriads of worlds, and he must be the Almighty.

He is omnipresent: "Where two or three are gathered together in my name, there am I in the

midst of them."—Matt. xviii. 20. Thus, on the Lord's day, he must be in a multitude of places at the same time.

He is unchangeable: "Jesus Christ, the same yesterday, to-day, and forever."—Heb. xiii. 5. Men are constantly varying in soul and body, God changes not. Christ is therefore the Lord God.

Jesus could not have *merits* before Jehovah if he were only a creature. God claims from each man the love and service of his whole being; if he gives it, he only renders to the Lord a just debt. He cannot go beyond it. "The blood of Jesus Christ, his Son, cleanses us from all sin" (1 John i. 7), and, as a consequence, he was above creature relations and obligations, and had something to which no being had a claim. He was omnipotent, and could bear the sin and pains which would have crushed the elect in the woes of unending despair; as God he had merits, as a creature he could have none. He is "the first and the last," the eternal Jehovah: "Being in the form of God, he thought it not robbery to be equal with God."—Phil. ii. 6. And as Paul again says, "Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed forever."—Rom. ix. 5. Little wonder that Thomas exclaimed, as he saw him after his resurrection, "My Lord and my God."—John xx. 28. The Saviour himself says, "The Father judgeth no man, but hath committed all judgment unto the Son, that all men should honor the Son even as they honor the Father."—John v. 22, 23. Christ has divine honors.

The Holy Spirit is Jehovah. "Except," says Christ, "a man be born of water and of the Spirit he cannot enter into the kingdom of God."—John iii. 5. It follows that all who are truly in Christ's gospel kingdom are born of the Spirit; and as the new birth is blessing men in myriads of places at the same time he must be everywhere present. And, besides, it is expressly said of those who are born again, that they are "born, not of blood, nor of the will of the flesh, nor of the will of men, but of God."—John i. 13. The Spirit, according to this statement, is God.

Peter asks Ananias, "Why hath Satan filled thine heart to lie to the Holy Spirit?" And he adds, "Thou hast not lied unto men, but unto God."—Acts v. 3, 4. According to inspired Peter, lying to the Holy Spirit was stating a falsehood to God. Peter on another occasion says, "Holy men of God spake as they were moved by the Holy Spirit."—1 Peter i. 21. And Paul speaking of the writings of these very men, asserts that "all Scripture is given by inspiration of God."—2 Tim. iii. 16. It follows that he who moved holy men of old to write prophecy was God the Spirit. The Spirit, who regenerated Paul, and all believers, and who carries on the work of grace in many millions of

earthly hearts at this hour, and who will continue it until they reach glory, is God, in all his greatness and love.

The three divine persons are one God. This is a great mystery; but not greater than the mysteries presented by some of the material objects around us. We cannot understand the mode by which certain agencies produce the wood of a tree, and its bark, foliage, blossoms, and fruit; or the way by which human food makes bones, and flesh, and skin, and hair, and nails. These are mysteries, but we believe them freely, though we do not understand the process of development. In one sense Father, Son, and Spirit are three persons, and in another they are one. "Webster's Dictionary" defines the Trinity as the union of three persons (the Father, the Son, and the Holy Spirit) in one Godhead, so that all the three are one God as to substance, but three persons as to individuality." This is in the main the doctrine of the trinity, as held by all the great communities of Christendom. St. Patrick is represented as illustrating this triple union by the shamrock. That kind of wild clover has a single stem, and three distinct and equal leaves; it is one at the stem, and three at the leaves. A converted Indian is reported to have compared this wonderful union of three sacred persons to a river in winter, frozen over, with snow lying on the ice; there was the running water, the crystal covering, and the snow, the three forms of one material element, being distinct from each other, and yet united in location and element. But this mystery is incapable of illustration. It is, however, clearly taught in the Scriptures.

The divine command to baptize is, "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit."—Matt. xxviii. 19. In this "great commission" the Son and Spirit are placed on an exact equality with the Father. If he is Jehovah so are they. In opposition to all gainsayers, these words, till the death-knell of time shall be reached, will proclaim the Trinity of persons in the Godhead.

In 2 Cor. xiii. 14, we read, "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all." Here the grace of Christ and the communion of the Spirit are placed on the same grand level with the love of the Father. If the words ran, "The love of God, the grace of Moses, and the communion of Elijah be with you all," they would outrage the whole Christian family, and proclaim an impossible equality of creatures with their Maker. The commission and the benediction show beyond all doubt the equal divinity of Father, Son, and Spirit. We might refer to many other Scripture testimonies, but our space is limited.

As the Bible repeatedly utters the sentiment in Deut. vi. 4, "Hear, O Israel, the Lord our God is one Lord," there must be in the Deity a perfect oneness; and as the same infallible authority places Father, Son, and Spirit as equals in *authority* in all other divine attributes and in *saving power*, that one God must exist in three persons. The writer once saw on a mountain-side three magnificent trees rising up apparently from one set of roots, and close to the roots there was a clear spring of delicious water; the sun was shining warmly and brightly, and the prospect was extensive and even glorious. The Trinity was suggested by the entire scene, and the saving office of each person of it: the grace of the Son, the love of the Father, and the communion of the Spirit making a fountain of life for the perishing, with healing beams from the sun of righteousness, and blessed prospects of the heavenly Canaan.

Tripp, Rev. Henry, from 1831 to his death, in 1863, had his home in Franklin, Lenawee Co., Mich., and his field of ministerial labor in that and in adjoining towns. He was a member of the church in Bristol, England, under Robert Hall's ministry; became a sailor in the English navy, and afterwards in our own under Decatur. He went early as a missionary from England to the West Indies, and was greatly loved by the negroes as their true friend, both there and ever afterwards in this country. He was tireless in his preaching labors, usually with no compensation but that received from the Master alone. His character and labors won the highest confidence of all, and he departed at eighty-two years of age, rich in the esteem of the good. His son, Robert Hall Tripp, has been Professor of Latin in the State University of Minnesota.

Tripp, Rev. John, was born in Dartmouth (now Fairhaven), Mass., March 25, 1761. He developed when very young an ardent passion for study, but the opportunities for gratifying his desire for learning were of the most limited character. Where, however, there is a will there is generally a way. He managed to procure some Greek and Latin books, and did what he could to obtain a knowledge of these languages. Then came the wish to be useful in the Christian ministry, and the desire ripened into a resolution, and the resolution into action. After preaching for a period in different places he was ordained in Carver, Mass., in September, 1791. Here he remained until the inadequacy of the support he received forced him to resign. His next settlement was in Hebron, Me., where he commenced his labors on the 3d of July, 1798. Here he had a most successful pastorate for forty-five years. The Spirit of God was richly poured out on his flock from time to time, and it grew in numbers and in grace. At the ripe old age of eighty-six and a half years he passed on to receive the reward

of "a good and faithful servant." His death occurred Sept. 16, 1847.

Trotman, Rev. Quentin H.—The largest Association in North Carolina is the Chowan, which numbers upwards of 10,000 communicants, and for thirty years the most popular and influential man in this large body was Q. H. Trotman. He was born in Perquimans Co., N. C., Jan. 27, 1805. At the age of nineteen he married. He was at this time, and for several years afterwards, notorious for his wickedness, but it was his good fortune to have a praying wife, and the desire of her heart was accomplished when, in April, 1828, she saw him baptized by Rev. Robert T. Daniel. He began to preach in 1830, and having been called to the pastorate of Sandy Cross church, Gates Co., he was ordained by Revs. Jeremiah Ethridge and John Howell in 1831. With the exception of one year, 1833, spent in Raleigh as the pastor of the Baptist church there, he remained the pastor of the Sandy Cross church till just before his death. He lost his sight in 1859, but continued to preach, a friend reading for him. His wife died in February, 1862, and he quickly followed her, dying in the triumphs of faith on the 9th of May of the same year.

Mr. Trotman was a strong Baptist, and fond of controversy. So important a place did he believe baptism to occupy in the gospel system that he once told the writer that if he should remember, after death, that he had ever preached a sermon without mentioning baptism he would turn over in his grave. He was a natural orator of great power, a bold, fearless, generous, noble man, a born ruler of assemblies, a king among men, and he did more to extend Baptist principles in the State than any man of his day.

True, Rev. Benjamin Osgood, son of Reuben and Hannah (Duncan) True, was born in Plainfield, N. H., Dec. 21, 1845; fitted for college at Kimball Union Academy, N. H.; graduated from Dartmouth College in 1866, and from Rochester Theological Seminary in 1870; pastor at Baldwinville, N. Y., 1870-73; pastor at Meriden, Conn., from 1873-79; traveled eight months in Europe in 1872, and one year in Europe and the East in 1879-80; settled with Central Baptist church in Providence, R. I., Sept. 1, 1880; an able and successful pastor.

Trustees are not officers of a church required by the New Testament, but by the state. Nor are they peculiar to churches; they must be appointed by all benevolent, incorporated societies, owning property. They have no authority over the membership of the church in any of their religious acts or privileges; they simply represent the church in managing its property. Neither have they any control over the minister in electing him, dismissing him, or interfering with his use of the church

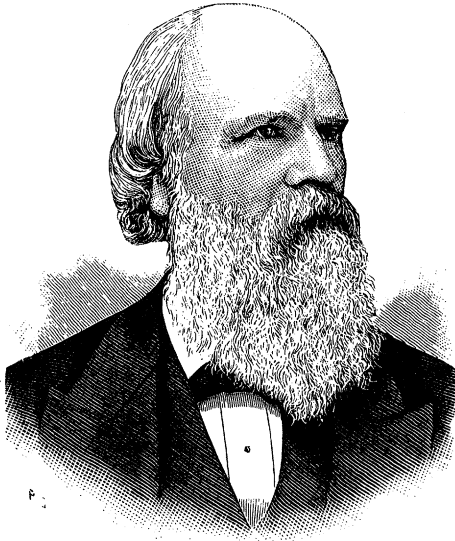
edifice for any of the regular religious services of his people, or for any of the proper and customary functions of his office. But in all other matters they represent the owners of the church property, and control it in accordance with the authority conferred upon them by law.

As their duties are purely financial, the congregation, as well as the church, is often represented in the board of trustees, and frequently this representation is demanded by the charter. This feature in the composition of boards of trustees works well where it has been tried; of course the majority of every such body will belong to the church.

Tryon, Rev. William Melton, eldest son of William and Jane (Philips) Tryon, was born in the city of New York on the 10th of March, 1809; was converted in his seventeenth year, and baptized by Rev. Chas. G. Sommers, D.D.; united with the church at Augusta, Ga., Dec. 30, 1832; was licensed; pursued studies for the ministry three years at Mercer Institute (now University); served for some time the churches at Washington, Lumpkin, and Columbus. In 1837 accepted the call to the pastoral care of Eufaula church; great success attended his labors. At the close of 1839 he accepted a call from the church at Wetumpka, Ala.; served one year. In 1841 he removed to Texas under the patronage of the American Baptist Home Mission Society, and settled in Washington County; served Independence, Providence, Burleson Co., and Providence, Washington Co., churches. In 1846 he removed to Houston, where he built up a large and prosperous church. For some time previous to his death he had a strong presentiment that he had not much longer time to live. When the yellow fever appeared in Houston, in 1847, he remained at his post discharging his duty until prostrated himself by the fever. After an illness of ten days, he died Nov. 16, 1847, in the thirty-ninth year of his age. Judge Baylor said of him, "He had a rare combination of excellences." "With him originated the project of establishing a Baptist university in Texas. He first suggested the idea, and I immediately fell in with it. Very soon after we sent a memorial to the Congress of the republic. As I was most familiar with such things, I dictated the memorial, and he wrote it."

Tucker, Rev. George, a prominent minister in Louisiana, was born in Tennessee, Dec. 12, 1806; has held many prominent pastorates, as Columbus, Miss., Jackson, Tenn., Marshall and Houston, Texas, and First Baptist church, Shreveport, La.; has presided over the Baptist Conventions of Mississippi and Louisiana; was a major in the Confederate army, and also postmaster at Shreveport, La. During his ministry he has baptized 1400 persons. He still does effective service as an evangelist.

Tucker, Henry Holcombe, D.D., LL.D., editor of the *Christian Index*, and perhaps the most brilliant Baptist Georgia has produced, was born in Warren County, May 10, 1819. His father was the son of a wealthy planter, and was a man of culture and elegant address. His mother was a daughter of Rev. Henry Holcombe, D.D. Both families came



HENRY HOLCOMBE TUCKER, D.D., LL.D.

from Virginia, where the former, especially, is well known and distinguished. When a mere child, young Tucker was taken to Philadelphia, where, with occasional interruptions, he remained until he was eighteen or nineteen years old.

He received his preparatory education at the academic department of the University of Pennsylvania. Having gone through a marvelous amount of most exacting drill in Latin and Greek, he entered the university as Freshman in 1834, and remained until Senior half advanced, when he entered the Senior class of Columbian College, Washington, D. C., where he was graduated A.B. in 1838. Years passed by, and in 1846 he was admitted to the bar in Forsyth, Monroe Co., Ga. He practised his profession until 1848, when he abandoned it to enter the Christian ministry. Selling his law books, he repaired to Mercer University to receive private instruction from its venerable president, Dr. Dagg. His desire was to enter fully and at once into the work of the Christian ministry, but strong pressure was brought to bear upon him, and he was induced reluctantly to give up his plans and become an educator. He taught young ladies for two or three years in the Southern Female College,

La Grange, Ga., and afterwards, for a short time, in the Richmond Female Institute, Richmond, Va. In 1856 he was elected Professor of Belles-Lettres and Metaphysics in Mercer University, which position he held until 1862, when the institution was, in a measure, broken up by the war. In 1866 he was unanimously elected president of Mercer University, and it was during his administration that the university was removed from Penfield to Macon. He has the credit of being one of the chief promoters of that change. Resigning the presidency of Mercer University in 1871, he went to Europe, taking his family with him, and was absent over a year. While there he assisted in the formation of the Baptist church in Rome, and baptized a man in the Tiber, probably the first time such an act was performed there since the days of the early Christians. While in Paris he officiated during a large part of one winter in the American chapel. In 1874 he was elected chancellor of the University of Georgia, a position which he filled four years. He is now the editor-in-chief of the *Christian Index*, Atlanta, Ga., in the zenith of his powers, and wielding a pen of unusual brilliancy.

Dr. Tucker was a regular pastor but once only, in 1854, at Alexandria, Va. Failing health compelled his resignation in less than a year, but he has never ceased to preach, and in many of the cities and towns on the Atlantic coast, from Maine to Georgia, he has proclaimed the truths of the gospel. His sermons always attract and delight large throngs by their originality, great vigor of thought and expression, and intense earnestness. A remarkable sermon of his on "Baptism," preached at Saratoga in 1879, was published by the American Baptist Publication Society, and commanded very general attention because of its originality. About 1855 he published a series of letters on "Religious Liberty," addressed to the Hon. Alexander H. Stephens, which were widely copied all over the United States. He has also published a number of sermons and addresses, one of the best of which is "The Right and the Wrong Way of raising Money for Religious and Benevolent Purposes." In 1868, J. B. Lippincott & Co. published for him a small volume entitled "The Gospel in Enoch," which excited much attention by its originality. Dr. Tucker's style of writing is polished and scholarly, racy, manly, pungent, and strongly Saxon, and, like his thoughts, logical and lucid. It never wearies, but always enchains and sparkles. His manner of speaking is bold, candid, and fearless. He is a logician by nature as well as by culture. His tone of mind is decidedly practical. He opposed secession, and debated the issue publicly; but when the war commenced he took sides with his own people, and, from first to last, co-operated heartily with the Confederates. One of the first to

foresee the salt famine, he earnestly advocated the manufacture of salt, and soon became the president of a large salt manufacturing company. When smallpox prevailed in the country, he provided himself with pure vaccine virus and a lancet, and vaccinated all, old and young, black and white, whom he found willing to submit to the operation. He was the author and founder of the "Georgia Relief and Hospital Association," an institution which corresponded largely with the Northern Christian Commission, and which carried aid and comfort to tens of thousands of sick and wounded and dying Confederate soldiers. The institution was very popular with the Southern people, and enormous contributions to its support were made.

He was baptized, in 1834, in the river Delaware, by the elder Brantly, and was ordained at La Grange, Ga., in 1851. The degree of D.D. was conferred on him by the Columbian College, Washington City, in 1860, and the degree of LL.D. was conferred on him by Mercer University in 1876.

A most entertaining companion, he is a profound theologian, a well-informed man on all subjects, with a highly-cultured intellect.

Tucker, Rev. J. H., president of Keachi Female College, La., was born in Alabama in 1829; was educated at Union University, Tenn.; for several years engaged in teaching; in 1855 was Professor of Mathematics in Mount Lebanon University, La.; in 1856 pastor of First Baptist church, Shreveport, La.; elected president of Keachi Female College in 1858, a position which he held until the war. He resumed the position in 1871. While teaching he has preached regularly to churches in the surrounding country. He has served three years as president of Louisiana Baptist Convention, and six years as moderator of Grand Cane Association. He is a man of fine executive abilities, a clear head, sound judgment, and a kind heart.

Tucker, Rev. J. J., was born in Halifax, Vt., Oct. 6, 1827, and was baptized in 1835. He was for some time engaged in teaching and preaching, while he was fitting for college. He graduated at Williams College in the class of 1854. He studied for a while at Newton, and completed his theological education at Rochester, where he graduated in 1860. He was ordained pastor of the Pleasant Street church in Worcester, Mass., Aug. 30, 1860, where he remained a little more than a year. He became pastor of the church in South Dedham, Mass., in the fall of 1862, where he secured a strong hold upon the affections of his church. His health failing, his people gave him leave of absence, and he tried the effect of the climate of Minnesota, hoping that it might arrest the progress of the pulmonary disease from which he was suffering. The experiment proved a failure, and on his

return home he was so prostrated that he was obliged to stop at Chicago, where he died Jan. 13, 1864.

Tucker, Rev. W. H., at present engaged as a missionary in New Orleans, was born in 1840. While a soldier in Virginia he was baptized by Dr. Burrows, in Richmond, in 1864, and began to preach at his home at Pontchoutula, La., in 1865; pastor at Magnolia, Miss., in 1868; subsequently pastor at Crawfordsville, Bethesda, and Sharon churches, in Columbus (Miss.) Association; edited the *Orphans' Friend* and preached at Orphan Asylum at Lauderdale, Miss.; pastor at Sardis and Batesville; after the death of the lamented Dr. Wilson, he supplied the Coliseum Place church, New Orleans, for some time, and is at present laboring in the city under appointment of the board of the Mississippi Baptist Convention.

Tuckers, The Five Brothers.—Elisha was born in Rensselaerville, Albany Co., N. Y., Dec. 24, 1794; when twelve years old he was baptized. He was ordained pastor of the church at Coventry, Chenango Co., Aug. 19, 1818; in August, 1822, he took charge of the church in Fredonia. In this as in the first field he labored successfully until the outbreak of that violent epidemic known as the anti-Masonic agitation in 1826. Mr. Tucker was a Mason, and he was a brave man, who would not permit even Baptists to restrain his freedom. He had to defend himself before a council, which acquitted him, and in a community which was prejudiced against an institution which he showed to be purely fraternal, and he survived the excitement and unkind feeling, and his reputation outlived that of the Masonic wrecks around who yielded to the tempest. In September, 1831, he became pastor of the First Baptist church of Buffalo, and in September, 1836, he entered upon the pastorate of the Second church of Rochester, and in 1841 he took charge of the Oliver Street church, N. Y. In 1848 he removed to Chicago; that year Madison University conferred upon him the degree of Doctor of Divinity. In the spring of 1851 he was compelled to suspend regular labor, though his church would not permit him to resign. He died Dec. 29, 1853. Dr. Tucker was an able, independent, courteous, devout, and successful minister of Jesus. His brother Levi was born in Broome, Schoharie Co., N. Y., July 6, 1804. He was converted in his sixteenth year. He graduated in Hamilton in 1829, and soon after he left college he was ordained at Deposit, N. Y. In the two years of his first pastorate he baptized 174 persons. In 1831 he accepted the call of the Blockley church, West Philadelphia, Pa., where he labored five years. From West Philadelphia he removed to Cleveland, O., and bestowed seven years of service upon the church in that city; his next field was Buffalo, to which

he gave six years. In December, 1848, he took charge of the Bowdoin Place church, Boston, with which he continued till 1852, when, unable to work for the Master, he resigned. He visited Europe for health, and on his return his disease gained the mastery over him, and he passed away Aug. 20, 1853. In every pastorate he was successful. During his ministry he baptized 784, and he received into his churches 502 otherwise. Charles was born in Broome, Schoharie Co., N. Y., in April, 1809. He was converted in his nineteenth year; after a brief union with the Presbyterian Church he adopted Scriptural teachings about baptism, and was immersed into the fellowship of the church of Deposit. He was educated at Hamilton, N. Y., and Haddington, Pa.; in 1837 he was ordained to the pastorate of the church of Milesburg, Pa.; two and a half years later he took charge of the church at Jersey Shore; after six years' labor he was called to the Tabernacle church, Philadelphia, and in it he toiled for the Master until he was called home, in September, 1850.

Anson Tucker, another of the five brothers who were preachers, was an eloquent and useful minister. He was born at Broome, Schoharie Co., N. Y., June 8, 1811. His father, Charles Tucker, who lived to be eighty-four years of age, was himself in his later life a licensed preacher. At the time of his conversion, Anson Tucker was a teacher in Philadelphia, and attended upon the ministry of his brother, Rev. Levi Tucker. He studied for the ministry at Haddington College, and was ordained in 1835. His pastorates were at Sardinia and Lockport, N. Y., Norwalk, O., Adrian, Mich., Lafayette, Ind., and Dixon and Monmouth, Ill. He died at the last-named place April 23, 1858, aged forty-seven. His health had long been feeble, yet only three days previous to his death he administered the ordinance of baptism.

Silas Tucker, D.D., was born May 16, 1813. He was baptized in Philadelphia by his brother, Rev. Levi Tucker, pastor of the Blockley church, Dec. 22, 1833, and in the following year was licensed to preach by the same church. After studying one year with his brother he entered the Hamilton Literary and Theological Seminary, and studied there in the regular course until 1837. He then accepted a call to the pastorate of the church in Ohio City, now a part of Cleveland. From that time, during a period of thirty-five years, he was a diligent and successful minister and pastor, his death occurring at Aurora, Ill., Nov. 7, 1872. Among the churches which he served were Ohio City and Elyria, O., Laporte and Logansport, Ind., Racine, Wis., Naperville, Galesburg, and Aurora, Ill.

Tuggle, Hon. W. O., a lawyer of La Grange, Ga., a man of distinction in both Church and State.

He was born in Henry Co., Ga., Sept. 25, 1841, and settled in La Grange, Troup Co., in 1852. He is a polished and well-educated gentleman. He left college to join the army in 1861, and served until the close of the war. For two years he served under Capt. John Morgan, and was with him in his great raids in Kentucky and Ohio, being captured twice, and escaping both times after one month's imprisonment,—the first time at St. Louis, Mo., and the second time at Indianapolis, Ind. In public life, he was a Presidential elector in 1876. He was a member of the State constitutional convention in 1877, and a delegate to the national convention in 1876 and in 1880, and was elected to the Georgia senate in 1868. As agent for Georgia he collected, in 1879, from the general government, a forgotten claim of \$72,000; and he is at present the official agent and attorney of the Creek Nation in the Indian Territory.

He professed conversion and was baptized at the age of fifteen, joining the church at Rome in 1856. He has been a Sunday-school superintendent for sixteen years; for three years he was the secretary of the Southern Baptist Convention; and he is a member of the board of trustees for Mercer University.

Mr. Tuggle is just forty, and in the prime of life; he has a fine intellect and extensive literary acquisitions.

Tunkers, that is, Dippers.—See GERMAN BAPTISTS.

Tupper, Charles, D.D., the father of Sir Chas. Tupper, Minister of Public Works, Canada, was born in Cornwallis, Nova Scotia, Aug. 6, 1794; converted Feb. 17, 1815; baptized by Rev. Edward Manning, May 14, 1815; commenced preaching March 24, 1816; ordained at Cornwallis, July 17, 1817; was successively pastor at Amherst, Nova Scotia, St. John, New Brunswick, and Tryon and Bedeque, Prince Edward Island, and Aylesford and Upper Wilmot, till 1870, fifty-three years in all; in his useful ministerial and missionary work he traveled 175,206 miles, preached 8147 sermons, and baptized 565 persons; has taught himself to read the Scriptures in Latin, Greek, Hebrew, Syriac, French, German, etc.; was editor of the *Baptist Magazine*, and secretary to the Foreign Missionary Board; published "Vindication of Baptist Principles," and he has written voluminously for the religious press. Dr. Tupper possesses the highest character for fidelity, piety, and prudence; he is now in the eighty-seventh year of his age.

Tupper, Henry Allen, D.D., was born in Charleston, S. C., Feb. 29, 1828. His early education was directed by Dr. Dyer Ball, for many years a missionary in the East, with whose daughters, afterwards Mrs. French and Mrs. Hopper,

distinguished scholars in the Chinese language, he had the pleasure of pursuing his studies. He was baptized by Dr. R. Fuller in 1846; pursued his studies for a while in Charleston College, and then entered Madison University, from which he graduated in 1848, and from the theological seminary in 1850. All Dr. Tupper's previous training and associations led him to desire to labor in the foreign missionary field, but providential circumstances



HENRY ALLEN TUPPER, D.D.

seemed to prevent its fulfillment. For three years he was pastor of the Baptist church in Graniteville, S. C., and he removed thence to assume the pastorate of the church in Washington, Ga., where he was eminently successful in his labors. Repeated offers of professorships, secretaryships, and other pastorates failed to remove him from this field of labor, where he remained for nearly twenty years. Dr. Tupper at one time proposed to become head of a Christian colony to Japan, but the plan proving unsuccessful, he supported, at his own expense, a missionary among our own Indians, and also one in Africa, while at the same time he devoted much of his time to the spiritual welfare of the colored population in his own neighborhood. For many years he preached every Sunday afternoon exclusively to the children, and published many sermons for them. During the war he served as chaplain of the 9th Georgia Regiment of the Confederate army. On the death of Dr. J. B. Taylor, who had been the corresponding secretary of the Foreign Missionary Board of the Southern Baptist Convention from its origin, Dr. Tupper was invited to become

his successor, and, being peculiarly fitted for that responsible position, he accepted it. He entered upon his duties in 1872, and his labors have been abundantly blessed. A new interest in missions has been quickened, and the contributions enlarged. Dr. Tupper has been an ardent friend of education. He was a trustee of Mercer University, Ga., and of the Baptist Theological Seminary, Greenville, S. C. He is now a trustee of Richmond College, and also of those two excellent institutions for young ladies, Hollins Institute and Richmond Institute. He has contributed also to the literature of the denomination, having published sundry sermons delivered before education societies, "The First Century of the First Baptist Church of Richmond, Va.," and, at the request of the Southern Baptist Convention, a work entitled "Foreign Missions of the Southern Baptist Convention." In 1852 Madison University conferred on him the degree of A.M. in course, and in 1870 the honorary degree of D.D. In 1855 he visited Europe. Dr. Tupper's wife is a sister of Rev. Dr. Boyce, of the seminary at Louisville, and it may interest his friends to know that the English poet Tupper is a relative of his. One who knew him well has said, "Dr. Tupper is essentially a missionary man, whom circumstances alone prevented from going to the missionary field. Personally, he is one of the most liberal of men, and before the war, when quite wealthy, he contributed thousands annually to the missionary cause."

Tupper, James, Esq., was born in Charleston, S. C., Dec. 9, 1819, and died at Summerville, about twenty miles from Charleston, Aug. 28, 1868. He united with the First Baptist church when about sixteen, and was licensed to preach a few years later, but never was ordained, preferring to be a lay preacher and deacon.

At about twenty-one he was admitted to practise law. He was soon after elected to the Legislature, and was chosen by that body a master in equity. He held this office with great honor to himself and advantage to the public to the time of his death. For several years he also held the important post of State auditor. No public officer ever gave more uniform satisfaction.

Had you seen him in the court-room you would have thought his head and heart were wholly devoted to the law. Had you heard him addressing his brethren in the prayer-meeting, from which he was never absent, or the children in the Sunday-school, of which he was the superintendent, you would have known that he had "determined to know nothing save Jesus Christ and him crucified." His evangelical and cheerful spirit spread as if by contagion and pervaded all present, whether in a social circle or in a large assembly. One of his noblest characteristics was his deep

interest in children and young people, and few have had a greater or happier influence over them. Such was James Tupper. "Not slothful in business, fervent in spirit, serving the Lord."

It is true in a far wider sense than that in which the poet used the words, that "The evil that men



JAMES TUPPER, ESQ.

do lives after them." So, too, the good that the departed did will long survive him in his native city, and eternity alone can fully disclose it. "Blessed are the dead who die in the Lord!"

Turnbull, Robert, D.D., was born of Presbyterian parentage, in Whiteburn, Linlithgowshire, Scotland, Sept. 10, 1809; religiously educated; graduated at Glasgow University; attended the theological lectures of Chalmers at Edinburgh; while thus preparing for the ministry, by a study of the Bible he became a Baptist; preached a year and a half in Westmancotte, Worcester-shire, England; in 1833, at the age of twenty-four, came to America; settled with the Second Baptist church in Danbury, Conn.; after two years was called to the First Baptist church in Detroit, Mich.; two years later became pastor of the South Baptist church in Hartford, Conn.; always prospered in his work; in 1839 settled with the Harvard Street church, Boston, Mass.; made a tour abroad; a ready writer; in July, 1845, returned to Hartford, Conn., and settled with the First Baptist church, and remained for about twenty-four years; here, as always, greatly blessed with revivals and church progress; on leaving the pastorate, in 1869, labored in various places, and with marked success

in New Haven, leading to the formation of the Calvary Baptist church, and also at Ansonia; in 1872 was chosen to the secretaryship of the Connecticut Baptist State Convention, and successfully superintended its work; was a vigorous, eloquent preacher; a broad and thorough scholar; an easy, graceful, prolific writer; among his published works are "The Genius of Scotland," "The Genius of Italy," "Olympia Morenta," "Claims of Jesus," "Theophany, or Manifestation of God in Christ," containing a review of Dr. Bushnell's work, "The Pulpit Orators of France and Switzerland," "The Student Preacher," "The World we Live In," "Christ in History," and "Life-Pictures, or Sketches from a Pastor's Note-Book;" also wrote articles for the *Christian Review*, of which he was the joint editor for a time with Dr. J. N. Murdock; wrote much for the *Christian Secretary*; toiled for missions and for education; gifted, studious, devout, genial, progressive, persevering, benevolent, eloquent, full of love and faith; died in Christian triumph at Hartford, Conn., Nov. 20, 1877, aged sixty-eight; deeply mourned by the State and by all the Baptists of our country.

Turner, Prof. J. A., was born in Greenville Co., Va., Aug. 6, 1839. He entered Richmond College in 1856, and graduated as Bachelor of Arts in 1858, with the highest honors. In 1858 he matriculated at the University of Virginia, and received his diploma as Master of Arts in that institution in 1860. At the opening of the war Prof. Turner was offered the position of major, but declined the honor in order to share with a cherished companion the duties of a private position. Subsequently, however, he served as sergeant-major, and also as an officer of ordnance. He was a very active member of the Masonic fraternity, rising rapidly through its various grades, and it was while attending a meeting of this body in Richmond that he took a severe cold, which resulted in his death. In 1861 he took charge of the Mossy Creek Academy, Augusta Co., Va., which position he left to join the army. During the winter of 1863-64 he was engaged in teaching in the Roanoke Female College, Danville, Va., and subsequently he had charge of a school in Surry Co., Va. In 1867 he was invited to take charge of the chair of Latin and Modern Languages in Hollins Institute, Botetourt Springs, Va., which position he exchanged, in 1869, for that of the English and Modern Languages. Prof. Turner's health continuing gradually to decline, and his voice failing, he decided, at the earnest solicitation of friends, to spend the winter of 1877-78 in Florida. He did so, but found no relief, and, returning to spend his last hours with his family, he died May 5, 1878.

As an instructor, Prof. Turner was active and enthusiastic, interesting in an unusual degree those

committed to his care, and so prompt in meeting all his engagements, in official and private life, that the students playfully named him their "time-piece." As an author and writer for prominent literary and religious journals, he was very favorably known. In 1875 he published a valuable little treatise on the principles of punctuation, in which he has based his rules, in every case, upon the laws of grammatical analysis. He had in course of preparation several other small works on versification, on poetry, and on figures of speech, also lectures on general philology, English philology, French grammar, and on English literature. He was also a frequent contributor to *The Nation* and *Appleton's Journal*, New York, and to the *Atlantic Monthly* and the *Literary World*, of Boston.

Prof. Turner was baptized by the Rev. Dr. Jeter while still a student at Richmond College, and he became a most efficient and industrious Christian worker. As deacon, superintendent of the Sunday-school, leader in the prayer-meeting, moderator of Associational meetings, lecturer before the Ministers', Deacons', and Sunday-School Institute, in which he was so often requested to discuss doctrinal questions and present exegeses of obscure Biblical passages, he was recognized as the finished scholar, the learned Bible student, and the devoted Christian. Many of the various papers prepared by him were considered of so much value as to be requested for publication in pamphlet form for general circulation.

Prof. Turner's second wife was the daughter of Prof. Coker, of Hollins Institute, a lady of culture, who shared his labors as instructor in that excellent institution, and who, with three children, survives him.

Turner, Gov. Thomas, chief magistrate of Rhode Island, was born in Warren, R. I., Oct. 24, 1810. Early in life he engaged in business pursuits, becoming a merchant in his native place, and meeting with deserved success in his vocation. After several years of mercantile life, he retired from business, and accepted the presidency of an extensive insurance company. He retained this position during the remainder of his life. He held various offices of trust in banking and railroad and manufacturing corporations, and was frequently chosen to represent his native town in the General Assembly of the State. From 1857 to 1859 he was lieutenant-governor of the State, and the two years following he was governor. President Lincoln appointed him first collector of the internal revenue of the first district of Rhode Island. The duties of the many offices which he held were discharged with fidelity and without ostentation. Gov. Turner was a subject of the great revival of 1857-58, and united with the Baptist church in Warren,

one of the old, historic churches of the State. In all measures tending to promote the prosperity of the denomination he took a deep interest. He was



GOV. THOMAS TURNER.

for some time a member of the board of the Missionary Union. In 1862 he was chosen a trustee of Brown University, and continued in office until his death, which took place at Warren, Jan. 3, 1875.

Turner, Rev. Wm., was born in Davidson Co., N. C., June 23, 1816; baptized by Josiah Wiseman, May 4, 1834; began to preach in 1840; was ordained in 1844. His ministerial labors have been in the counties of Davidson, Davie, Yadkin, Forsythe, and Guilford, and they have been eminently successful. He has been moderator of the Liberty Association for fifteen years, and pastor of Jersey church for thirty years. He is still an active and useful preacher of the gospel.

Turney, Edmund, D.D., was born in Easton, Conn., May 6, 1816; was educated at Hamilton; was pastor of the South church, Hartford, Conn., and in Granville, and of the Broad Street church in Utica, N. Y. In 1850 he was appointed Professor of Biblical Criticism in the seminary, Hamilton. From 1853 he was five years professor in Fairmount Theological Seminary, O. In 1865 he began the first organized effort for the education of colored teachers and preachers in Washington, D. C. No society encouraged him to commence a work upon which the richest blessings rested. How nobly he toiled in that field, with no assured support, and sometimes, we fear, with want threat-

ening him, the writer and a few others know. He seemed inspired with the conviction that God had specially intrusted this great business to him, and nothing could change his impressions of duty. He would have suffered martyrdom while swayed by this holy purpose rather than show recreancy to the will of heaven. Dr. Turney was conscientious to a fault. He had genius of a high order, and his heart was the throne of Jesus. He died Sept. 23, 1872.

Dr. Turney published several works on Christian baptism and three volumes of poetry.

Turpin, Dr. William Henry, a prominent deacon of great moral worth, who was, for many years, a member of the Augusta church, was born in the vicinity of Richmond, Va., in March, 1790. At fifteen years of age he removed to Augusta, Ga., and, entering into mercantile business, succeeded in amassing a large fortune. In 1816 he married Miss Mary Ann D'Antignac, and in 1824 he was converted under the preaching of the elder Brantly, and made a profession of faith in Christ. He united with the Baptist church at Augusta, of which he remained a most useful and conscientious member until his death in 1866, being for nearly forty years a deacon of the church.

It may be said of Dr. Turpin that he rendered the Augusta church more essential service than any other of its members, unconnected with the ministry, since the church was founded. With his ample means he was always ready to make good any deficiency in the salaries of the pastors, and in the other expenses incidental to the maintenance of worship. His business capacity and excellence of judgment were of incalculable benefit to the church; and his wisdom in council, united with his politeness and courtesy of demeanor, and his humility and peace-loving disposition, always exercised a beneficial influence in the church conferences and over the members.

New members were attracted to the church by the simple fact of his connection with it. His character as a Christian and a gentleman of the utmost integrity and honor stood out in such bold relief that the church itself was benefited by it in the eyes of the community.

He was ready to aid every good cause, and no application to him for any such cause ever failed to meet a favorable response. He was one of the earliest and largest contributors towards Mercer University, and it was his habitual custom to send \$200 to each of the boards of the Southern Baptist Convention on the first day of every year. His house was the centre of an extensive and generous hospitality, and Luther Rice used to visit him every year, and was accustomed to speak of Dr. Turpin's house as his Georgia home.

With much that was calculated to make a man

proud,—wealth, position in society, hosts of friends and admirers,—Dr. Turpin was utterly unassuming; his humility was most unaffected. But the crowning excellence and chief glory of his Christian character was his unwavering trust in God. When grief rent his bosom,—and he had some of the severest kind,—and when the desolations of war threatened his home and his fortune, his comfort was that God was king, and that all things were working together for the good of those who love him.

God allowed this bright light to shine for many years. Rev. James E. Welch said, "I have been traveling all over this country constantly for the past twenty years, and I know multitudes of people, but I have seen but one Wm. H. Turpin." In 1866 an asthmatic affection rendered Dr. Turpin more and more feeble, and it became apparent to himself and family that he could not rally. Calmly, cheerfully, sublimely he accepted the situation, and as the end drew nigh, in full possession of all his mental faculties, he sent farewells and benedictions to the absent, and then resigned himself to the sleep of the Christian, like one

"Who wraps the drapery of his couch about him
And lies down to pleasant dreams."

Tustin, Rev. Francis Wayland, Ph.D., Professor of the Greek Language and Literature in the university at Lewisburg, Pa., was born in Philadelphia in 1834. His early education was received in the public schools of his native city. In 1850 he entered the academy at Lewisburg, and graduated from the university in 1856, with the highest honors of his class.

In 1857 he was made tutor in the college, being the first alumnus of the university in its faculty. In 1860, there being a vacancy in the department of Natural Sciences, caused by the accession of Dr. Loomis to the presidency, Prof. Tustin was elected to fill the chair. This position he held for fourteen years, and in the language of Dr. Loomis, "made the department of Natural Sciences in the university." Although his principal work in these years was in his own department, yet he was known as a fine classical scholar, and frequently assisted Prof. Bliss in the Greek and Latin classes. In 1874, his eyesight becoming seriously affected by the chemical fumes of the laboratory, he was obliged to relinquish the department of Natural Sciences. At that time, Dr. Bliss having accepted the chair of Biblical Interpretation in Crozer Theological Seminary, and the trustees wishing to retain Prof. Tustin's services, he was elected to the chair of the Greek Language and Literature, which position he has since so worthily filled. During the absence of Dr. Loomis in Europe for the greater part of the college year, Prof. Tustin acted as president of the university, and presided at the com-

mencement of 1879. His administration won the praise and gratitude of all connected with the university. In 1879 his fellow-members of the faculty and the curators conferred upon him the degree



PROF. FRANCIS WAYLAND TUSTIN, PH.D.

of Doctor of Philosophy. In 1866, by a council called by the First Baptist church of Lewisburg, he was ordained to the gospel ministry. In addition to his other labors he has, for more than twenty years, managed the finances of the Baptist church, and was largely instrumental in the erection of their handsome church edifice. During these years Prof. Tustin has had several offers to other positions, which he has declined. His life has been given to the building up of the university and the Baptist cause in Lewisburg. Prof. Tustin has great ability and fine scholarship, and he has rendered valuable services to the Baptists of Pennsylvania.

Tutt, Rev. B. G., was born in Cooper Co., Mo., Feb. 11, 1839; professed faith in Christ and united with the church at Liberty, Mo., while at William Jewell College, in 1854, and was baptized by Dr. E. S. Dulin; attended Westminster College, at Fulton, Mo., in 1857; was ordained to the work of the gospel ministry in 1869; was called to the pastorate of the Concord Baptist church in December, 1860, and continued in that relation until January, 1876, in the mean time preaching at intervals to Mount Nebo church, in the same county.

The result of fifteen years' labor at Concord was, first, the gathering of a large and influential membership; second, the building up of a flourishing

and effective Sunday-school; third, the erection of a comfortable and commodious house of worship, which was dedicated without a dollar's indebtedness; fourth, bringing the membership into hearty and intelligent co-operation with the benevolent enterprises of the denomination.

In April, 1876, he was called to the pastorate at Marshall, Mo., in which field the labors of four years have developed some very encouraging features.

Twiss, Rev. J. S., settled in Ann Arbor in 1830; was from Sennett, N. Y. He was a preacher of noted strength and vivacity, and a man of the highest moral integrity and Christian probity. He was intelligent and fearless in the performance of duty, he hated oppression and everything which degrades man. His righteous and intense sentiments often took forms of expression which were never forgotten. His powers of debate and his natural delivery made him noted as a speaker, while in conversation few cared to meet the sharpness of his lance. His death occurred in 1857.

Tyler, Rev. Mansfield, is about fifty-five years old; a slave before the war; limited opportunities; a man of strong natural ability, of firm, Christian character, fine sense, well instructed in the Scriptures, gifted in natural eloquence, held in high estimation by whites and blacks; a man of great prudence. He has for several years been president of the Colored Baptist Convention of Alabama, and is a good presiding officer. He resides at Lowndesborough.

Tynes, Rev. W. E., pastor at Canton, Miss., of which State he is a native, was born in 1848. After receiving a good academic education he commenced the practice of law; in 1871 began to preach, and became pastor at Osyka, Miss.; thence at Jackson, La., and Baton Rouge. He returned to Mississippi in 1876. He was an evangelist in Southern Mississippi and in Eastern Louisiana one year; then two years pastor at Summit, Miss. In 1878 he was called to his present field.

Tyree, Cornelius, D.D., was born Sept. 14, 1814, in Amherst Co., Va. He united with the Mount Moriah church in 1832, although strongly persuaded by his family and friends, all ardent Methodists, to join the Methodist Church. After receiving an excellent training in the schools of the neighborhood, he was a teacher for two years near Lynchburg. In the fall of 1837 he was licensed to preach by the Lynchburg church, and sent to William and Mary College. In the fall of 1838 he entered the Columbian College, and pursued the partial course. In 1839 he was appointed by the General Association missionary for the counties of Greenbrier and Monroe, where his labors were greatly blessed. He was ordained in September, 1839, at Amwell church, Fayette Co.

In the latter part of this year he was transferred to Rockbridge County as missionary. In 1840, under his ministry, two new churches were organized, one at Lexington and one at Cow Pasture Bridge, Va., of which churches he remained pastor five years. Here Dr. Tyree baptized Prof. G. E. Dabney and many of the students of the Military Institute of Lexington. In 1845 he succeeded Rev. Jesse Witt as pastor of the churches in Powhatan County, with two of which he remained twenty-seven years. While with these churches he also preached extensively within and without the State as an evangelist, and in the meetings in which he participated not less than 3000 were hopefully converted. Dr. Tyree has been busy with his pen also, although his pastoral and evangelistic labors have been so pressing. In 1858, Sheldon & Blake-

man published his "The Living Epistle," with an introduction by Dr. R. Fuller. A number of his sermons have been published in the *Baptist Preacher* and in the *Religious Herald*. A valuable little tract on "Baptism and Restricted Communion" has also been widely circulated. Dr. Tyree has also prepared a small work, "Believe and Live," and a volume of quickening sermons preached at protracted meetings, both which he hopes soon to publish. Some of these sermons have been greatly blessed in the conversion of souls. In the spring of 1872 he removed to Bedford Co., Va., and became pastor of the Liberty church, one of the most thriving bodies in the State. Dr. Tyree has been eminently successful in his labors. In 1869 the Columbian College conferred upon him the degree of D.D.

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Underwood, Rev. Enoch Downs, pastor of the Baptist church at Wauwatosa, Wis., and the oldest settled minister in the State, was born in Monongahela Co., Va., in 1817. When a boy of seven years he came with his father's family to Vermilion Co., Ill., and at nineteen he removed again with his father and family to Milwaukee Co., Wis., where he has since resided. Mr. Underwood obtained a hope in Christ after he reached manhood, and united with the Baptist Church. In 1845 he took an active part in forming the Baptist church in Wauwatosa, of which he was a constituent member. This church licensed him to preach, and in 1849 called him to the pastorate and ordained him to the work of the ministry.

Mr. Underwood has never been connected with any other church either as member or minister. His pastorate has been continued for thirty-one years. He is finely balanced intellectually and spiritually, and it would be difficult to determine to which he is most indebted for his power as preacher, his attainments or his natural abilities. He has achieved the rare art of making the most of each. He delivers his messages to his flock in the plain and easily understood language of the people, but with great analytical power and logical force. His hearers are always sure to have the gospel purely, simply, and strongly declared to them. He preaches Jesus. By his gentle and kind spirit, breathing in all his utterances the peace and love of the gospel, he has won the confidence and affection of the

ministers and churches of the State. He has frequently been called to preside over the Association of which he is a member, and for many years has been a trusted member of the board of the Convention.

Underwood, Rev. John Levi, as a preacher, is clear, animated, bold, earnest, and tender, showing much independence and freshness of thought. As a pastor, he is faithful, laborious, and sympathetic, making himself beloved by his people. As a man, he is friendly and warm-hearted. He was born in Alabama, March 27, 1836, of Presbyterian parents; graduated at Oglethorpe University, Ga., in 1857, with the highest honors of his class; was converted and joined the church in 1857; studied theology two years at the Columbia, S. C., Theological Seminary; studied one year at Berlin and Heidelberg, Germany; spent eight months at Paris, France, then came home and joined the Confederate army as a private, after being ordained to the ministry. He became a chaplain in 1862, but resigned on account of bad health in 1863. Since the war he has been teaching, preaching, and farming. He has a pleasant home near Camilla, Ga. He has had charge of the churches at Bainbridge and Cuthbert, Ga., but now serves the church at Camilla, and also those at Evergreen and Cairo, in the same neighborhood.

Uniformity, Act of.—When Charles II. was restored to the throne of England the National Church had few Episcopal clergymen worshipping

at her altars. More than 7000 of her ministers had taken the Solemn League and Covenant. The forms of worship differed considerably. But after the Restoration the tyrannical men who ruled Church and State were determined to drive from the Anglican Establishment every man who would not conform to extreme Episcopalianism.

The Act of Uniformity, which received the royal assent April 19, 1662, required all clergymen to profess before their congregations "their unfeigned assent and consent to the use of all things in the Book of Common Prayer, and prescribed by it, and to the form or manner of making, ordaining, and consecrating bishops, priests, and deacons."

All persons "holding any office in any way connected with the church," and every teacher of a public or private school, and all tutors in private families were required to make a declaration that "it was not lawful on any pretense whatsoever to take arms against the king," and that they "will conform to the liturgy of the Church of England."

They were also compelled to declare that the oath to maintain the Solemn League and Covenant was a nullity, and that it was "imposed upon the subjects of this realm against the known laws and liberties of this kingdom."

This law was one of the most unrighteous enactments that ever disgraced the statute books of any civilized nation. In it the king and his Parliament wickedly violated the most sacred engagements ever made by man. The principal sufferers under this infamous act were the Presbyterians, who had foolishly placed the king upon the throne. The law was expressly contrived to ruin all Nonconformist clergymen and their families.

On the 24th of August, 1662, the act went into effect. That was a time of fierce trial to thousands of godly ministers and teachers, and to many thousands of their wives and children. The number of ministers who forsook their ecclesiastical residences and church edifices on the day of royal, and of Episcopal vengeance, has been estimated at from 2000 to 2500.

These thousands of pastors going forth from their homes, sacred to them by many precious associations, surrounded by their wives and children, and in not a few instances by their aged parents, with nothing before them but hunger, and rags, and persecution, exhibited to the eye of Jehovah the most pitiable, and at the same time the most glorious scene upon which its lightning glances had ever fallen. They could not be hypocrites, for they loved the God of truth, and they and theirs must become living sacrifices. There were Baptist ministers among these saintly men, though most of our brethren had previously been removed. Henry Jessey, A.M., was ejected from St. George's, Southwark; Francis Bampfield, M.A., from Sherborne,

in Dorsetshire; Thomas Jennings, from Brimsfield, in Gloucestershire; Paul Frewen, from Kempley, in the same county; Joshua Head, the place of ejection uncertain; John Tombes, B.D., from Leominster, in Herefordshire; Daniel Dyke, M.A., from Hadham, in Hertfordshire; Richard Adams, from Humberstone, in Leicestershire; Jeremiah Marsden, from Ardesly, in Yorkshire; Thomas Hardecastle, from Bramham, in Yorkshire; Robert Browne, from Whitelady Aston, in Worcestershire; Gabriel Camelford, from Stavely Chapel in Westmoreland; John Skinner, from Weston, in Herefordshire; — Baker, from Folkestone, in Kent; John Gosnold, of the Charter House and Pembroke Hall, Cambridge; Thomas Quarrel, from a place in Shropshire; Thomas Ewins, from St. Evens' church, Bristol; Lawrence Wise, from Chatham Dock, Kent; John Donne, from Pertenhall, in Bedfordshire; Paul Dobson, from the chaplaincy of the college, Buckinghamshire; John Gibbs, from Newport Pagnell; John Smith, from Wanlip, Leicestershire; Thomas Ellis, from Lopham, Norfolk; Thomas Paxford, from Clapton, Gloucestershire; Ichabod Chauncy, M.D., chaplain to Sir Edward Harley's regiment; Thomas Horrexe, from Maldon, in Essex; Mr. Woodward, from Southwood; E. Stennett, from Wallingford; B. Cox and about thirteen others were ejected in Wales. These men, with the ardent love which flamed in the hearts of martyrs, gave up their all for Christ. The National Church merely gave them a preaching-house, a place in which they were chaplains. They had churches,—living, godly communities of which they were pastors, entirely distinct from the parish churches in which they preached.

Union, The Baptist, of Canada.—After much preliminary discussion, this society was formed at the twenty-eighth annual meeting of the Baptist Home Missionary Convention of Ontario, by the joint action of that body and the Convention East, the latter being represented by an influential delegation. An act incorporating the Union was passed during the ensuing session of the Dominion Parliament, and, according to the terms of the act, the first annual meeting was held, in October, 1880, in the Jarvis Street church, Toronto. This society seeks to unite within itself, as far as practicable, the whole Baptist body of Canada, for the more successful promotion of all denominational interests and enterprises. At present (1881), however, it only embraces the churches of Ontario and Quebec. Its membership consists of all pastors, all ministers engaged in other departments of denominational work, all persons paying \$30 at one time to its funds (life members), and delegates from the churches, appointed according to the numerical standing of the bodies they represent. The Union elects the following boards: Home Missions West,

Home Missions East, Foreign Missions, Manitoba and Northwest Missions, Grande Ligne Mission, trustees of the Canadian Literary Institute, Superannuated Ministers' and Church Edifice Funds. The societies by which these boards were formerly elected having merged their existence into that of the Union, so far as existing legislation will admit, brief sketches of such of the principal ones as are not noted elsewhere will be in place here.

Regular Baptist Home Missionary Convention of Ontario.—This society may be regarded as the parent of most of the others, and for many years it was the only general denominational organization in Western Canada. It was formed, in 1851, in an old Presbyterian meeting-house in the city of Hamilton. There appears to be no published record of its work during the first four years of its existence; but from 1855 to the formation of the Baptist Union it has been ascertained that over 5000 persons were baptized by the missionaries, 120 churches organized, and more than 100 places of worship erected, many of them in important towns and centres. During this period the amount appropriated by the Convention towards the support of missionary pastors and other laborers on mission fields exceeds \$100,000. The great advance made by the denomination in the province of Ontario since 1851 is undoubtedly due in a large measure to the instrumentalities employed by this society. The following Associations are included within its boundaries: Western, Middlesex and Lambton, Elgin, Grand River, Brant, Midland-Counties, Huron, Niagara, Toronto, East Ontario, and Amherstburg, containing in all about 300 churches and 22,000 members.

Canada Baptist Home Missionary Convention, East.—The territorial area of this Convention consists of the province of Quebec and the portion of Ontario lying east of Kingston, thus embracing 3 Associations,—Central Canada, Ottawa, and Danville,—64 churches, and nearly 4800 members. It was formed April 28, 1858, in the St. Helen Street Baptist church, Montreal, at a meeting specially convened for the purpose by a committee of brethren belonging to that church. There were present ten ministers and delegates from fourteen churches, who were entirely unanimous as to the expediency of organizing for home mission work. The subsequent history of the society has demonstrated the wisdom of its founders, and exhibited, in a striking manner, the faith and liberality of its handful of supporters. Up to the time of its affiliation with the Baptist Union \$33,000 had been paid out in support of missionaries and in aid of weak churches, and much good accomplished among the small Protestant population of this section of Canada.

Baptist Foreign Missionary Society of Ontario

and Quebec.—In the year 1858, at the annual meeting of the Convention West, the question was raised, "Ought Canadian Baptists, as such, to have a Foreign Missionary Society, or ought they to co-operate with existing organizations?" Its fuller consideration was deferred to the following year; but for some reason the discussion was not then resumed, and the subject remained in abeyance. Some years afterwards a strong desire to be employed in the foreign field was expressed by one of the senior theological students of the Canadian Literary Institute. This led to an earnest reconsideration of the whole matter, and in October, 1866, at the fifteenth annual meeting of the Home Missionary Convention, held in Beamsville, Ontario, the Foreign Missionary Society was organized, as an auxiliary to the American Baptist Missionary Union. The first missionary sent out was the Rev. A. V. Timpany, the student to whom reference is made above. He was designated in October, 1867, and appointed to the Telooogoo field in the Madras presidency, British India. Two years afterwards he was followed by Rev. John McLaurin. In 1874 a chain of providential circumstances led to the formation of an independent Canadian Telooogoo mission in the city of Cocanada, 200 miles north of Ongole. A commencement had been already made in Cocanada by the five years' faithful toil of Thomas Gabriel, a well-educated and zealous native, who had gone to this populous heathen city on his own responsibility. Under his labors a church of 150 members had been gathered, several native preachers raised up, and a few native schools established. At his urgent request the Baptists of Canada, with the approbation of the American Baptist Missionary Union, sent Mr. McLaurin to this inviting field, and assumed the entire control of the movement. Subsequently, Mr. Timpany also withdrew from the service of the Union, and went to Cocanada under the direction of the Canadian society. The infant mission was reinforced by Rev. George F. Currie, B.A., in 1876, and by Rev. John Craig, B.A., in 1877. Mr. Currie is stationed at Tunj, and Mr. Craig at Akidu.

United States, The Constitution of; Aid given by the Baptists in its Adoption.—It is a matter of surprise to-day that the wisdom of this instrument was ever doubted, or that it should have been opposed by any number of intelligent and patriotic men. The two great States that supported the Revolution, Virginia and Massachusetts, were equally divided about the Constitution, and some of the best men in these powerful centres of political life regarded it with unmixed alarm, and resisted it with all their influence and eloquence.

In Massachusetts, the convention called to ratify the Constitution assembled on the 9th of January,

1788. It was composed of nearly four hundred members. It possessed much of the intellect and patriotism of the State. The debates lasted for a month, and the contest was carried on with great earnestness. "The prohibition of religious tests in the Constitution made it many enemies in Massachusetts."* The entire United States took the deepest interest in the deliberations. It was universally felt, as Dr. Manning expressed it, that "Massachusetts was the hinge on which the whole must turn," and that if she rejected the Constitution it would be discarded in the other States. The Baptists held the balance of power in the convention, and in Massachusetts they were generally opposed to the Constitution. The Baptist delegates were chiefly ministers, who had the highest regard for Dr. Manning. And he, fully convinced that nothing but the new Constitution could save the country from anarchy, spent two weeks in attendance upon the convention, and he and Dr. Stillman exerted themselves to the utmost to persuade their brethren to support the Constitution. With the Rev. Isaac Backus, the fearless friend of the Baptist cause and of liberty of conscience, they set out, and they met with success in several cases, and the Constitution was adopted by a majority of nineteen votes. There were 187 yeas and 168 nays on the last day of the session, and before "the final question was taken, Gov. Hancock, the president, invited Dr. Manning to close the solemn convocation with thanksgiving and prayer." Dr. Manning addressed the Deity in a spirit glowing with devotion, and with such lofty patriotism that every heart was filled with reverence for God and admiration for his servant. And such an effect was produced by this prayer that, had it not been for the "popularity of Dr. Stillman, the rich men of Boston would have built a church for Dr. Manning."† There is a strong probability that the Baptists of the convention would have turned from Isaac Backus, and changed the insignificant majority into a small minority, if it had not been for Manning and Stillman.

In Virginia the opposition to the Constitution was led by more popular men; but the parties, otherwise, were about equal in strength. The convention met in Richmond, in June, 1788. The most illustrious men in the State were in it. Patrick Henry spoke against the Constitution with a vehemence never surpassed by himself on any occasion in his whole life, and with a power that was sometimes overwhelming. Once, while this matchless orator was addressing the convention, a wild storm broke over Richmond; the heavens were ablaze with lightning, the thunder roared, and the rain came down in torrents; at this

moment Henry seemed to see the anger of heaven threatening the State if it should consummate the guilty act of adopting the Constitution, and he invoked celestial witnesses to view and compassionate his distracted country in this grand crisis of her history. And such was the effect of his speech on this occasion that the convention immediately dispersed.‡ The convention, when the final vote on ratification was taken, only gave a majority of ten in favor of the Constitution. Eighty-nine cast their votes for it, and seventy-nine against it.§

James Madison possessed the greatest influence of any man in the convention; had he not been there Patrick Henry would have carried his opposition triumphantly; and Madison was there by the generosity of John Leland, the well-known and eccentric Baptist minister. Madison remained in Philadelphia three months with John Jay and Alexander Hamilton, preparing the articles which now make up *The Federalist*; this permitted Henry and others to secure the public attention in Virginia, and, in a large measure, the public heart. Henry's assertion that the new Constitution "squinted towards monarchy" was eagerly heard and credited by many of the best friends of freedom; and when Madison came home he found Leland a candidate for the county of Orange, the constituency which he wished to represent, with every prospect of success, for Orange was chiefly a Baptist county. Mr. Madison spent half a day with John Leland, and the result of this interview was that Leland withdrew and exerted his whole influence in favor of Madison, who was elected to the convention, and, after sharing in its fierce debates, he was just able to save the Constitution of the United States.

In a eulogy pronounced on James Madison by J. S. Barbour, of Virginia, in 1857, he said "That the credit of adopting the Constitution of the United States properly belonged to a Baptist clergyman, formerly of Virginia, named Leland. If," said he, "Madison had not been in the Virginia convention the Constitution would not have been ratified, and, as the approval of nine States was necessary to give effect to this instrument, and as Virginia was the ninth State, if it had been rejected by her the Constitution would have failed (the remaining States following her example), and it was through Elder Leland's influence that Madison was elected to that convention."|| It is unquestionable that Mr. Madison was elected through the efforts and resignation of John Leland, and it is all but certain that that act gave our country its famous Constitution.

‡ Howison's History of Virginia, ii. 326, 327, 332.

§ Howe's Virginia Historical Collections, p. 124. Charleston, 1846.

|| Sprague's Annals of the American Baptist Pulpit, p. 170.

* Backus's Baptist Church History, vol. ii. p. 335. Newton.

† Manning and Brown University, pp. 103, 104. Boston, 1864.

United States, The Religious Amendment of the Constitution of.—The first amendment to the United States Constitution was adopted in 1789, the year it went into operation. It reads, "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech or of the press; or the right of the people peaceably to assemble, and to petition the government for a redress of grievances." The first clause of this amendment occupies properly its prominent place in that addition to the Constitution. Freedom of conscience was in legal bondage in 1789, and its friends had too much cause to be alarmed for its safety.

Had the amendment not been adopted, Massachusetts might have had her State church to-day, and her citizens rotting in prison because they could not conscientiously pay a church-tax; and any State might have established the Episcopal Church and then committed Baptists or other ministers to prison, as Virginia did down to the Revolution. And Congress might have decreed that the Catholic Church was the religious fold of the nation, and might have levied taxes to support her clergy, and made laws to give secular power to her cardinals, archbishops, bishops, and priests over our schools, religious opinions, and personal freedom. With the amendment we have been educated to practise universal religious freedom; without it, sacerdotal tyranny might have destroyed all our liberty. The grandest feature of our Constitution is the first clause of the first amendment. The Baptists have justly claimed that the credit for this amendment belongs chiefly to them. It is in strict accordance with their time-honored maxim, "The major part shall rule in civil things only."

Where else could it have come from? In the Revolution, and for a few years after, there were two great centres of political influence in our country, around which the other States moved with more or less interest,—Massachusetts and Virginia. Freedom of conscience could not come from Massachusetts; she was wedded to a State religion in 1789, which defied any divorcing agency to create a separation. Just ten years before, she adopted her new constitution with an article in it giving legal support to Congregational ministers, as in good old Puritan times. And this tie only perished in 1834.* Writing to Benjamin Kent, John Adams says, "I am for the most liberal toleration of all denominations, but I hope Congress will never meddle with religion further than to say their own prayers. . . . *Let every colony have its own religion without molestation.*"† That is, from

Congress; he wished every colony to have its own *established* church without molestation, if it desired such an institution. He unjustly charged Israel Pemberton, a Quaker, whom, with the Baptists and other Friends, the Massachusetts delegates met during the session of the first Continental Congress, with an effort to destroy the union and labors of Congress, because he pled for the release of Baptists and Quakers imprisoned in Massachusetts for not paying the ministers' tax, and for the repeal of their oppressive laws. And John Adams actually argued that it was against the consciences of the people of his State to make any change in their laws about religion, even though others might have to suffer in their estates or in their personal freedom to satisfy Mr. Adams and his *conscientious* friends. And he declared that they might as well think they could change the movements of the heavenly bodies as alter the religious laws of Massachusetts.‡ This was the spirit of New England when the first amendment was proposed, except in Rhode Island, and among the Baptists, and the little community of Quakers outside of it. Thomas Jefferson, writing to Dr. Rush, says, "There was a hope confidently cherished about A.D. 1800, that there might be a State church throughout the United States, and this expectation was specially cherished by Episcopalians and Congregationalists."§ This was the sentiment of not a few New England Pedobaptists, and the hope of the remains of the Episcopal Church in the South. Massachusetts and her allies had no love for the first amendment, and, according to Backus, Massachusetts *did not* adopt it.||

It came from Virginia, and chiefly from Baptists of the Old Dominion. The "mother of Presidents" was the mother of the glorious amendment. In 1776 the first republican Legislature of Virginia convened, and after a violent contest, daily renewed, from the 11th of October to the 5th of December, the *acts of Parliament* were repealed which rendered any form of worship criminal. Dissenters were exempted from all taxes to support the clergy, and the laws were *suspended* which compelled Episcopalians to support their own church. But it was the pressure of Dissenters without that forced this legislation on the Assembly, for a majority of the members were Episcopalians.¶ While this act relieved Baptists, the unrepealed common law still punished with dismissal from all offices for the first offense, those who denied the Divine existence, or the Trinity, or the truth of Christianity; and for the second, the

* Backus's Church History, p. 197. Philadelphia.

† Life and Works of John Adams, by Charles Francis Adams, vol. ix. p. 402.

‡ Ibid., vol. ii. p. 399.

§ Memoirs, Correspondence, etc., vol. iii. p. 341. Charlottesville, 1829.

¶ Backus's Church History, vol. ii. p. 341. Newton.

|| Ibid., vol. i. p. 32.

transgressor should be rendered incapable of suing or of acting as guardian, administrator, or executor, or of receiving a legacy, and, in addition, should be imprisoned for three years.* These persecuting laws were not repealed till 1785. The tithe law, after being agitated frequently in every session, and annually suspended, was repealed in 1779. The Presbyterians and Baptists were the outside powers that swept away the State church of Virginia.

After tithes ceased to be collected, a scheme, known as the "assessment," was extensively discussed in Virginia by Episcopalians and others. The assessment required every citizen to pay tithes to support his minister, no matter what his creed. The Episcopalians warmly advocated the assessment. The united clergy of the Presbyterian Church petitioned for it,† though many of their people disliked and denounced it. Patrick Henry aided it with all the power of his eloquence.‡ Richard Henry Lee, the most polished orator in the country, John Marshall, the future chief justice of the United States, and George Washington himself advocated it.§ The Baptists directed their whole forces against it, and poured petitions into the Legislature for its rejection.

After expending every effort, the friends of the assessment were defeated, and it was finally rejected in 1785, and all the laws punishing opinions repealed. This was a work of great magnitude. The Episcopalians, the Methodists, the Presbyterian clergy, and the eloquence and influence of some of the greatest men the United States ever had, or will have, were overcome by the Baptists, and Jefferson and Madison, their two noble allies, and some Presbyterian and other laymen. Semple truly says, "The inhibition of the general assessment may, in a considerable degree, be ascribed to the opposition made to it by the Baptists. They were the only sect which plainly remonstrated against it. Of some others it is said that the laity and ministry were at variance upon the subject, so as to paralyze their exertions for or against the bill."||

Nor need any one dream that Jefferson and Madison could have carried this measure by their genius and influence. They were opposed by many men whose transcendent services, or unequaled oratory, or wealth, position, financial interests, or intense prejudices, would have enabled them easily to resist their unsupported assaults. Like a couple of first-class engineers on a "tender,"

with a train attached, but no locomotive, would Jefferson and Madison have appeared without the Baptists. They furnished the locomotive for these skillful engineers, which drew the train of religious liberty through every persecuting enactment in the penal code of Virginia.

In 1790, just one year after the adoption of the amendment, Dr. Samuel Jones, of Pennsylvania, states that there were 202 Baptist churches in Virginia.¶ Semple, the historian of the Virginia Baptists, says that, in 1792, "The Baptists had members of great weight in civil society; their congregations became more numerous than those of any other Christian sect."** The Baptists outnumbered all the denominations in Virginia, in all probability, in 1789, and they far surpassed them in the burning enthusiasm which persecution engenders, and to them chiefly was Virginia indebted for her complete deliverance from persecuting enactments.

In 1789, a few months after Washington became President, "The Committee of the United Baptist Churches of Virginia" presented him an address, written by John Leland, marked by felicity of expression and great admiration for Washington, in which they informed him that their religious rights were not protected by the new Constitution. The President replied that he would never have signed that instrument had he supposed that it endangered the religious liberty of any denomination, and if he could imagine even now that the government could be so administered as to render freedom of worship insecure for any religious society, he would immediately take steps to erect barriers against the horrors of spiritual tyranny.†† Large numbers were anxious about the new Constitution, and it had many open enemies. The Baptists who presented this address *controlled the government of Virginia, and they were the warmest friends of liberty in America.* They would suffer anything for their principles, and, as they suspect the new Constitution, it must be amended to embrace their soul liberty and secure their hearty support. A few weeks later, James Madison, the special friend of Washington, who aided him five months before in composing his first inaugural address to Congress,‡‡ rises in the House of Representatives and proposes the religious amendment demanded by the Baptists, with other emendations, and declares that "a great number of their constituents were dissatisfied with the Constitution, among whom were many respectable for their talents and their patriotism, and *respectable for the jealousy which*

* Jefferson's Notes on the State of Virginia, p. 169. Richmond, 1835.

† Rives's Life and Times of James Madison, vol. i. pp. 601, 602.

‡ Wirt's Life of Patrick Henry, p. 263. Hartford.

§ Rives's Life and Times of James Madison, vol. i. pp. 601, 602.

|| Semple's History of the Virginia Baptists, pp. 72, 73.

¶ Minutes of Philadelphia Baptist Association, p. 459.

** History of the Virginia Baptists, p. 39.

†† Writings of George Washington, by Sparks, vol. xii. pp. 154, 155. Boston.

‡‡ Rives's Life and Times of James Madison, vol. iii. p. 64.

they feel for their liberty' (religious). This language applies to his Virginia Baptist friends and their co-religionists over the land. He presses his scheme amidst violent opposition, and Congress passes it. Two-thirds of the State Legislatures approve of it, and it becomes a part of the Constitution.*

Denominationally, no community asked for this change in the Constitution but the Baptists. The Quakers would no doubt have petitioned for it if they had thought of it, but they did not. John Adams and the Congregationalists did not desire it; the Episcopalians did not wish for it. It went too far for most Presbyterians in Revolutionary times, or in our own days, when we hear so much especially from them, about putting the divine name in the Constitution. The Baptists asked it through Washington. The request commended itself to his judgment and to the generous soul of Madison, and to the Baptists, beyond a doubt, belongs the glory of engraving its best enactment on the noblest Constitution ever framed for the government of mankind.

Upham, James, D.D., was born in Salem, Mass., Jan. 23, 1815. He was a graduate of Waterville College in the class of 1835, and studied at the Newton Theological Institution, 1837-39. He was ordained at Thomaston, Me., in August, 1840, and was professor in the theological institute which had a brief existence in that place. On leaving Thomaston he became pastor of the church in Manchester, N. H., and subsequently pastor of the church in Millbury, from which place he was called to a professorship in the New Hampshire Literary Institute. His connection with this institution continued fifteen years, 1846-61, when he was appointed president. In 1866 he retired from this position, and became one of the editors of the *Watchman and Reflector*. He held this office for several years with distinguished ability. Recently he has accepted a position on the editorial staff of the *Richmond Herald*, published in Richmond, Va.

The degree of Doctor of Divinity was conferred on Dr. Upham by Colby University in 1860.

Upham, Rev. William D., was born in Weathersfield, Vt., Feb. 10, 1810. He early indicated the bent of his mind, and showed that if his tastes could be gratified he would devote his life to the pursuit of knowledge. Having reached the age of eighteen, he decided to fit himself to enter the profession of law. His preparatory studies, which he pursued at Chester, Vt., and at Middleborough, Mass., being completed, he entered Brown University in the fall of 1831. He was inclined to adopt infidel sentiments, and with the immaturity and self-conceit of youth, he was disposed to treat

very lightly the claims of religion. During the winter of 1831-32, while engaged in teaching in the village of Dedham, Mass., his attention was called by the Spirit of God to his own condition. Before the light of truth his skepticism vanished, and he yielded his heart to the Saviour, in whom heretofore he had seen no charms. When he returned to his college duties he was a changed man. Having connected himself with the First Baptist church in Providence, he received their approbation of his wish in due time to enter upon the work of the Christian ministry. Unable for want of funds to continue his studies at the university, he took charge of a school in the village of Wickford, R. I., where he remained three years. It was in consequence of his efforts and sacrifices that there was formed in that place a Baptist church, which now numbers not far from 150 members. Mr. Upham removed to Ludlow, Vt., in December, 1836, and for two years was principal of the Black River Academy. He was ordained to the work of the ministry in November, 1837, preaching as opportunity presented while carrying on his work as a teacher. In December, 1838, he accepted a call to the pastorate of the Second Baptist church in Townshend, Vt., and served this church between four and five years, when he closed his life, dying June 30, 1843, at the early age of thirty-three years. "His death was much lamented by the ministers and churches in Vermont, among whom his piety, talents, and wisdom had secured him a measure of esteem and confidence possessed by very few at so early an age."

Ustick, Rev. Thomas, was born in New York, Aug. 30, 1753. When about fourteen he was converted. He was baptized by the Rev. John Gano. Soon after he felt called to preach the gospel, and he began to prepare himself for this blessed work. He graduated at Rhode Island College (now Brown University) in 1771. He was ordained to the ministry in Ashford, Conn., in 1777. He became pastor of the First Baptist church of Philadelphia in 1782. In that city his labors were greatly blessed, and his memory is still treasured up as a precious legacy by the children of those whom he led to the Saviour.

Mr. Ustick was an earnest advocate of deep repentance as a prerequisite to the enjoyment of the peace of God, and of a salvation gathering nothing from human feelings or reforms, but coming wholly from the Saviour's merits. The Saviour has had few servants more competent or more faithful. He died in Burlington, N. J., in 1803.

Ustick, Deacon Thomas Watts, was born in Philadelphia, Pa., Aug. 22, 1801. His parents removed to Virginia in 1806, where with an uncle, John Ustick, Thomas learned printing. He afterwards lived in Washington and Chicago, and in

* Rives's Life and Times of James Madison, vol. iii. p. 39.

both places was known as a publisher and printer. In 1839 he came to St. Louis, where he died Aug. 13, 1866. He was converted when ten years of age in Virginia, and baptized by Thomas Cally. From a boy Deacon Ustick was intelligent, affectionate, and faithful. He was made a deacon of the Second Baptist church of St. Louis, and of the Third church, of which he was a constituent member. The Third church greatly mourned his death. He, with Deacons John Barnhurst, P. J.

Thompson, and R. Campbell, formed a noble band in the Third church. His friends admired and trusted him. Mild but firm, and governed by principle, when suddenly called to die, he said, "I am glad I have no preparation to make." He left a rich legacy to his children in a name untarnished, and an influence which will ever live, like that of his grandfather, Thomas Ustick, who was pastor of the First Baptist church of Philadelphia for twenty-one years.

V.

Vail, Rev. A. L., was born in La Grange, Texas, May 14, 1844. He continued to reside there and in that vicinity till the spring of 1862, when he went to Mexico. In August, 1863, he shipped on the schooner "Matamoras," from the port of the same name, for New York.

Although converted in Texas, he made no public profession of religion until 1864, when he united with the First Baptist church in Plainfield, N. J. Having studied in Connecticut until the close of 1864, he removed to Michigan, where his studies were continued until 1868, partly in Raisin Valley Seminary and partly in Kalamazoo College. He was ordained in Schoolcraft, Mich., in 1868. His Schoolcraft pastorate was ended in about a year by failure of health. After six months' rest, he resumed work limitedly in Brady, a field formerly occupied in connection with Schoolcraft, where he remained till April, 1871, when he became pastor in Sturgis, Mich. In November, 1873, he removed to Chicago, to accept a position on the *Standard*. Two years were spent in editorial work and studying in the university and seminary. About one year of this time he was regular supply of the Winnetka church. Preceding this he furnished the first consecutive Baptist preaching in Hyde Park, which prepared the way for the organization of the church there.

Jan. 1, 1876, he took the pastorate of the Baptist church in Colorado Springs, Col., remaining there three years. He preached the first Baptist sermon in Leadville, two weeks before the church was organized there, and issued the first Baptist paper in that State, of which he was editor and manager. This paper, called *Free Gold*, was a monthly, of which 2000 copies were distributed gratuitously each month in Colorado Springs and in the mountains westward. It was supported by

advertisements and free-will offerings. It was a financial success.

Mr. Vail became pastor in Wichita, Kansas, Jan. 1, 1879, a part of the plan being the removal of a debt of nearly \$1200, due to the Home Mission Society, during that year. By the generosity of the society and the liberality of the church this was accomplished, the pastor having directly nothing to do with it. Mr. Vail resigned as pastor at Wichita, Jan. 1, 1881, and was immediately secured as pastor at Olathe, Kansas.

Mr. Vail is a clear-headed, able, devoted, and successful minister of the gospel, a close and attentive student of the Bible, and a faithful shepherd to his flock.

Van Horn, Hon. Burt, a respected citizen and influential Christian gentleman, a resident of Lockport, N. Y., was born in Newfane, Niagara Co., N. Y., Oct. 28, 1823. His parents, James and Abigail, both of whom died in 1856, were highly esteemed for their public spirit and excellence of Christian character. Besides filling important positions in the town and county, his father was for many years an honored deacon of the Newfane Baptist church. His mother, a devoted member of the same church, was a woman of rare worth; strong in character, devout in spirit, generous and faithful, her godly life has left its impress on the church and community.

From such parents the son inherited qualities of mind and heart which fitted him for the sphere of usefulness he has occupied. Besides home and common-school training, he spent three years in Yates Academy and one year in Madison University. Converted at the age of fifteen, he became a member of the Newfane Baptist church, and for many years devoted his best energies to its interests. During the years 1858, 1859, and 1860 he

served with honor in the State Legislature. In 1860 he was elected to Congress, elected again in 1864, and re-elected in 1866. He identified himself by voice and pen with his party; was an ardent and outspoken advocate of the act of emancipation. During his three years in the State Legislature and his six years in Congress, though on many important committees, and an active participant in the great movements of that most eventful period of the nation's history, there was not raised a breath of suspicion as to the integrity of his conduct. In it all and through it all he maintained the Christian character which he took with him into public life. In August, 1877, he was appointed U. S. collector of internal revenue for nine counties of Central and Western New York, which office he now honorably fills. Though so fully occupied with duties of a political and public character, he is a most active and consistent member of the Lockport Baptist church, whose interests, material and spiritual, he has faithfully served since he became a member, in 1870.

Vanhorn, Rev. William, was born in Bucks Co., Pa., July 8, 1747. After graduating in the academy of Dr. Samuel Jones, at Lower Dublin, he became pastor of the Southampton Baptist church in May, 1772. During the Revolutionary war he was a chaplain in the army, encouraging the heroes who fought against tyranny, hunger, and cold, and sharing with them their greatest dangers and most grievous hardships.

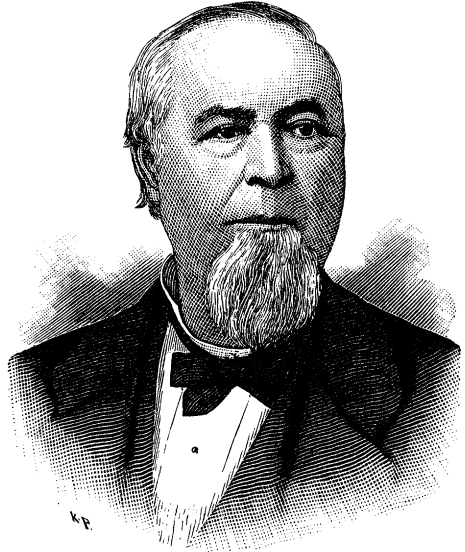
He was pastor of the Southampton church for thirteen years. He was twenty-two years pastor of the Scotch Plains church, N. J. On his way to a new home in Ohio he was seized with a fatal illness in Pittsburgh, where he died Oct. 31, 1807.

Mr. Vanhorn was well known and greatly esteemed by the Baptists of Pennsylvania and New Jersey, and in the armies of the patriots. He lived for the Saviour, and he died in peace.

Van Husan, Hon. Caleb, of Detroit, Mich., was born in Manchester, Ontario Co., N. Y., March 13, 1815. By the death of his mother, when he was thirteen years old, his home was broken up, and he left his native place to seek his fortune. At the age of fourteen he was baptized by Rev. Eleazer Savage, in Knowlesville, N. Y. At twenty he entered upon a business career, and the next year was married to Miss Catherine Jackson. In 1838 he removed to Michigan and established himself in business in Saline, where he was a successful merchant until 1853, when he removed to Detroit. He has been for many years president of the Detroit Fire and Marine Insurance Company.

From his coming to Michigan he has been known as an intelligent and efficient friend of every enterprise contemplating the advancement of the Christian church. One of the original mem-

bers of the Lafayette Street church in Detroit, he has been one of its deacons from its organization. As a trustee of Kalamazoo College, and for several years its treasurer, as a trustee of Madison University, as a member of the State Convention



HON. CALEB VAN HUSAN.

board, as vice-president of the American Baptist Missionary Union, and as a generous and cheerful contributor to every department of Christian work, he has been for many years an acknowledged leader of the Baptists of Michigan. Mrs. Van Husan, to whom he was married in 1866, is the daughter of Rev. David Corwin, and is a special friend and supporter of all our missionary enterprises.

Van Meter, A. W., was born at Elizabethtown, Hardin Co., Ky., April 1, 1789. He died at the residence of his son, E. A. Van Meter, Esq., of Burlington, Iowa, Nov. 11, 1868, at the age of seventy-nine years. Mr. Van Meter shared with his father the hardships of frontier life in Kentucky, with exposure especially to Indian attack. "Often, when going to their religious meetings, they carried their rifles and large knives for protection." In 1831, at the age of forty-two, he removed with his family to Washington, Tazewell Co., Ill. Here again he found a new country. The Indians had but recently left it, and settlers were few, though rapidly arriving. "For a long time he could hear of no Baptist in that part of the country, the nearest church being at Springfield, seventy miles south." Mr. Van Meter immediately made himself known as a Christian and a Baptist, and in 1833 united with others in form-

ing the Pleasant Grove church, fourteen miles from his home. Of the subsequent growth of the denomination in the central portions of the State he was one of the chief instruments. He made himself conspicuous as a *missionary Baptist* at a time when this was almost a name of reproach, and was among the foremost in the formation of Associations in Central Illinois, and in other forms of organic enterprise. He was much a sufferer in the last years of his life, yet in his suffering, as in his serving, he was still an example of Christian fidelity, patience, and trust. His surviving sons, Rev. W. C. Van Meter, Edward A. Van Meter, and Jacob H. Van Meter, have honored his memory in their lives of useful service. One of his daughters, wife of Rev. H. G. Weston, then of Peoria, now president of Crozer Theological Seminary, was, upon her death in 1857, fitly represented as "a lady of great worth and devoted piety."

Van Meter, Rev. W. C., was born near Elizabethtown, Hardin Co., Ky., Feb. 13, 1820. When he was eleven years of age the family removed to Illinois, where his father, Deacon A. W. Van Meter, became conspicuous as an active Baptist and a friend of missions. The son was converted at the age of thirteen, and united with the Pleasant Grove church, now Tremont. In 1837 he entered Shurtleff College, where he remained a year. It was the time of the great abolition excitement in that quarter, resulting in the death of Rev. E. P. Lovejoy at Alton, at the hands of a mob. Mr. Van Meter was one of fourteen young men who pledged themselves to defend Mr. Lovejoy, and who carried him home after he was killed. After a year at Shurtleff he went to Granville College, O., where he remained until 1843. Upon leaving college he returned to Kentucky, teaching and preaching in that State and in Illinois until 1854, when he removed to New York City and began his important work there, first in connection with the Five Points Mission. In May, 1855, he took, as an experiment, his first company of homeless children to Illinois, eighteen in number. This he continued until 1872, visiting the West within that period about seventy times, and providing homes in this way for between two and three thousand children. They were not indentured, but committed to the honor and tenderness of those who received them. In June, 1861, he founded the Howard Mission, or Home for Little Wanderers, in the Fourth Ward, connecting this with the work before described. In February, 1877, he was appointed by the Publication Society to begin a mission at Rome. In 1878, the society not wishing to continue its appropriations, Mr. Van Meter, under a new organization, the Italian Bible and Sunday-School Mission, resumed it upon a new basis. In Rome the mission has five schools,—for boys, for girls, for infants, a night

school for young men, and a school among the Jews. It also sustains a teacher in Naples and one in Milan. Mr. Van Meter has warm supporters in various denominations in this country and in England, and prosecutes his work with an enthusiasm that wins friends to the cause wherever he goes. He has recently retired from the Roman Mission, and resumed his former benevolent labors in New York.

Vann, Rev. R. T., graduated at Wake Forest College in 1874; spent two years at the Southern Baptist Theological Seminary, and is now pastor at Enfield, N. C. He is an accomplished scholar and a popular preacher.

Vardeman, Rev. Jeremiah, was born in Kentucky in 1775; ordained about 1801. In 1810 he preached at Davis' Fork, Sulbeograd, and Grassy Lick churches. He had extensive revivals in these churches. In 1815 he organized a church in Bardstow, Ky., the stronghold of Catholicism, and from a revival which he conducted. In 1816 he held a meeting in Lexington, Ky., and organized a church; also the same year, through a revival meeting in Louisville, Ky., he formed a church. He visited Nashville, Tenn., and had a powerful meeting there, at the close of which he constituted a church, and a house of worship was built. In 1828 he had a gracious revival in Cincinnati, in which over one hundred were converted. In 1830 he removed to Missouri. He and Spencer Black organized the Baptist church in Palmyra, Mo. In 1834 he presided at the first meeting held by Baptists in Missouri for general missionary work, now the General Association. When age was creeping upon him, he visited Sulphur Springs for his health; during his visit he preached, seated in a chair, with pathos and power, and administered baptism for the last time.

It is supposed that he baptized more than 8000 persons. He was a very eloquent preacher. On Saturday morning, May 8, 1842, he called his family to him, bade them farewell, and sank in death like a child falling asleep, in the sixty-seventh year of his age. Labors and successes have made his name immortal.

Vardeman, Rev. William H., was born in Fayette Co., Ky., in 1816; came with his father, Jeremiah Vardeman, to Missouri in 1830. He was baptized, in 1833, by his father. He was ordained in 1845. His labors have been abundantly blessed in the conversion of great numbers in Ralls, Montgomery, and Pike Counties. He has been pastor at Pleasant Hill church for twenty-seven years.

Varden, George, D.D., LL.D., an eminent linguist and classical scholar, was born at East Dereham, County of Norfolk, England, Dec. 9, 1830. He was brought up in the Church of England, but, while attending an academy, experienced a change

of heart, and was baptized into the fellowship of a Baptist church. At the age of eighteen he was licensed to preach, and soon afterwards came to the United States. After traveling in this country about two years, he entered Georgetown College, Ky., where he graduated in 1858. He was immediately ordained, and became the pastor of the Baptist church in Paris, Ky., where he still resides. He has been pastor, at different periods, of the churches at Colemansville, Florence, Falmouth, and Maysville. He has also taught a classical school at Paris. He is an enthusiastic student, has written much for the periodical press, both of this country and Europe, and is the author of prize essays on various subjects, and critical reviews of works in English, Latin, German, Dutch, and French. He was for a time an acknowledged contributor to the *Encyclopædia Theologica et Ecclesiastica*. He has attained a reputation for critical scholarship in Europe as well as America.

Varnum, General Joseph Bradley, a brother of Gen. J. M. Varnum, was born in Dracut, Mass., about the year 1750. Like his brother he was distinguished for his patriotism, and the ardor with which he entered into the stirring scenes of the Revolutionary war. He was chosen a member of Congress upon the adoption of the Constitution, and held the office for twelve years, during four of which he was Speaker of the House of Representatives. He was chosen Senator of the United States in 1811. He was a member also of three Massachusetts State conventions. Besides these civil offices he was elected to several high military posts, and at the time of his death he was major-general of the third division of the militia of Massachusetts. "In all the offices he sustained, Gen. Varnum exhibited an assiduity which never tired, and an integrity above suspicion." For reasons, which doubtless seemed valid to himself, he did not make a profession of his faith until July 11, 1819, when he was baptized, with his wife, by Rev. C. O. Kimball, and joined the church in Methuen, Mass. Soon after his baptism a Baptist church was formed in Dracut, of which he was one of the constituent members. He continued an active member of the church to the time of his death, which occurred Sept. 11, 1821. "In the death of this good man," says a writer in noticing the death of Gen. Varnum, "liberty has lost one of its ablest defenders, and the cause of Christianity a firm friend and supporter."

Vass, Rev. J. L., is a native of Monroe Co., Va. He was born April 1, 1840. He was converted when about ten years of age, and baptized some two years later. How many of our really useful men are converted early! Soon after his baptism he began to lead in prayer-meetings. His college course was interrupted by the war, through

which he served as a private for two years, and as an officer afterwards to its close. He then resumed study in Richmond College, and subsequently went to the theological seminary.

He located as pastor of the Spartanburg Baptist church, S. C., on leaving the seminary, and repeated efforts to induce him to leave the church of his first love have thus far failed.

The church has grown rapidly in numbers, activity, and piety under his care. He has in a high degree the first quality of success in any sphere of life. He is a persistent and judicious worker.

Vassar College, an institution for the liberal education of young women, located in Poughkeepsie, N. Y., was founded and endowed by Matthew Vassar, at an expense to him of more than \$700,000. It is the first grand completely endowed college for young women ever projected. Although Mr. Vassar was a Baptist, and although the president and a majority of the board of trustees of the college are Baptists, it is in no sense a sectarian institution. The main edifice is almost 500 feet long and 200 feet wide. The centre buildings and wings are five stories high and the connecting portions four. It has accommodations for 400 students, rooms for recitations, lectures, instruction in music and painting, a chapel, dining-hall, parlors, a library-room, an art-gallery, rooms for philosophical apparatus, laboratories, cabinets of natural history, apartments for the officers of the institution, and for the servants employed in it. It has a completely furnished observatory, a spacious gymnasium, with rooms for a riding-school, bowling-alley, and calisthenics. Its grounds are spacious, handsomely planned, and elegantly adorned. The success of the enterprise has justified the large outlay of money to inaugurate it, and it fully meets the expectations of its friends. (See cut on next page.)

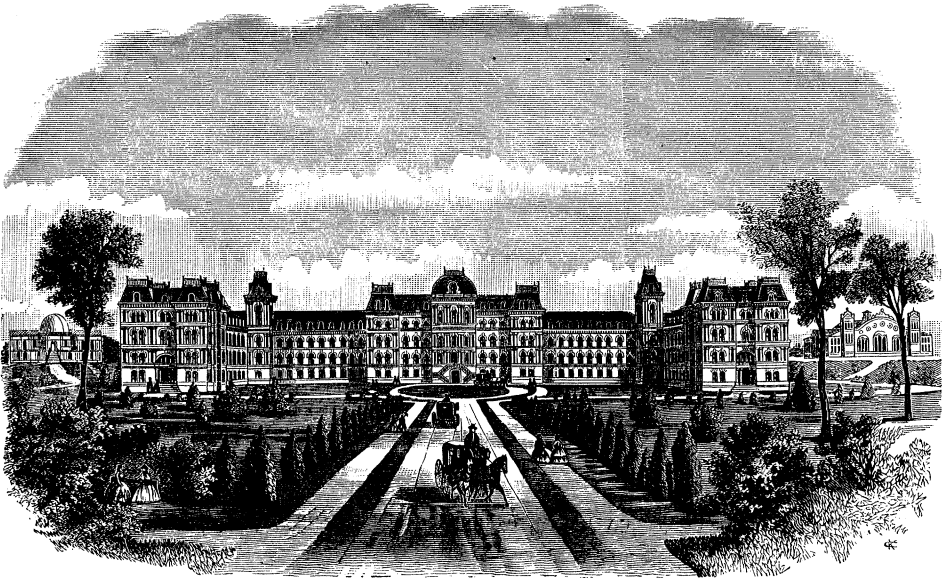
S. L. Caldwell, D.D., is its present president.

Vassar, Rev. D. N., A. M., was born in Bedford Co., Va., Dec. 5, 1847. He was baptized in 1868, and entered the Richmond Institute the same year. After a three years' preliminary course here he entered the grammar-school of Madison University, and was graduated from the college in 1877 as Bachelor of Arts. Immediately after he was elected Professor of Mathematics in Richmond Institute, where he is doing good service in the cause of higher education. He has consecrated his life to the work of elevating the colored race morally and intellectually. Prof. Vassar received from Madison University, in 1880, the degree of Master of Arts.

Vassar, Matthew, was born in East Dereham, in the county of Norfolk, England, April 29, 1792. His ancestors were from France, and the name was spelled Vasseur. One of the Levasseurs accompanied Lafayette to America as his secretary. His

parents were Baptists. In 1796 they came to America and settled in Poughkeepsie. Soon they commenced the manufacture of "home-brewed ale," which grew into the great establishment known as Vassar's brewery. The son Matthew was averse to the business, and commenced to learn another, when his father's establishment was burned, his brother was killed in trying to save some of the property, and he resolved to aid his parents to revive the business. Thus he commenced a business which he pursued for more than fifty years. In

was ordained in the city of his birth when at the age of twenty-two. He was called to Amenia in 1857, where he remained eight years. He had one year's leave of absence for service in the field as chaplain of the 150th Regiment of N. Y. Vols. The regiment was attached to the Army of the Potomac, and he was with it in several battles, including Gettysburg. He became pastor of the First church of Lynn, Mass., in 1865; then of Flemington in 1872. Mr. Vassar is a popular preacher, a brilliant lecturer, a good organizer, and



VASSAR COLLEGE.

1845 he, with his wife, visited Europe, and then conceived the plan of devoting his great wealth to the common welfare. After long contemplation he resolved to found a first-class college for young women, complete in all its appointments, and well endowed. Being a Baptist in principle, he put it under Baptist control, but arranged that it should not be denominational in its teaching or management. In his address at the organization of the board he said, "All sectarian influences should be carefully excluded, but the training of our students should never be intrusted to the skeptical, the irreligious, or the immoral." This munificent gift to the cause of higher education amounts to more than \$700,000. He died on commencement-day while reading his annual address, June 23, 1868.

Vassar, Rev. Thomas Edwin, was born at Poughkeepsie, N. Y., Dec. 3, 1834. He was early converted, and joined the church there. He pursued theological studies with Dr. Rufus Babcock, and

a genial man. His life of his relative, John Vassar, gathers interest not only from the worth of its subject but from the attractive style of the author. When Dr. Smith resigned the secretaryship of the State Convention, Mr. Vassar was spontaneously chosen as his successor, and he is ably filling the place.

Vaughan, Rev. E. L., was born in Carroll Co., Va., Jan. 26, 1845, and was left an orphan at an early age. Though only sixteen at the opening of our civil war, he enlisted in the army and served until its close. He was converted in the army during the year 1862, and began to preach in 1874. He was ordained at Macon, Ga., in 1876, studied one term in the Southern Baptist Theological Seminary, and then entered upon a useful and laborious career as a missionary of the State Mission Board. He is an exceedingly zealous, faithful, and hard-working minister of the gospel.

Vaughan, Henry, was born at St. Martin's,

New Brunswick, where, in 1828, he was converted and baptized under the ministry of Rev. Mr. Coy. He is now a member of Germain Street Baptist church, St. John, New Brunswick. He is a wealthy ship-owner in that city, and contributes liberally to the support of the church and to denominational enterprises.

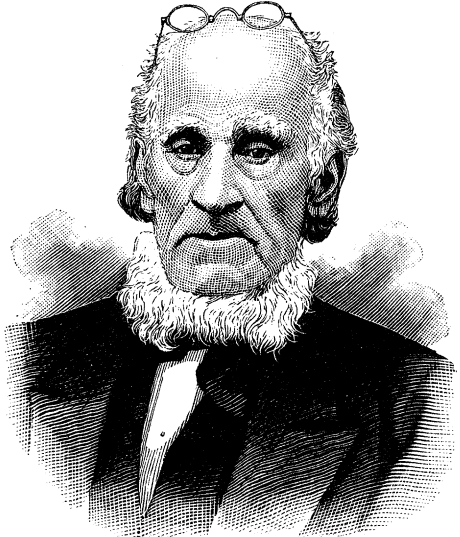
Vaughan, Rev. Henry, son of Simon Vaughan, of St. Martin's, New Brunswick, was converted and baptized at Wolfville, Nova Scotia. He was a graduate of Acadia College, and studied theology at Newton. He was ordained pastor of the Baptist church at St. George, New Brunswick, Jan. 8, 1862, and in 1863 took charge of the Germain Street Baptist church, St. John, New Brunswick. He died Aug. 12, 1864, deeply lamented by his brethren in the provinces.

Vaughan, Rev. Howell, was a native of Wales, and a minister of the Baptist denomination. In 1633 a Baptist church was formed at Olchron, in Wales, of which Mr. Vaughan was first a member, and afterwards the pastor. He was among the earliest of our brethren in modern times to preach the gospel to his countrymen. He signed the minutes of the meeting of the Ministerial Association which met at Abergavenny in 1653.

Vaughan, Rev. Thomas M., son of Rev. William Vaughan, D.D., was born in Mason Co., Ky., June 11, 1825. He was educated with much care under several teachers. He finished his literary education at Georgetown College in 1846. He then entered upon the study of law, and was admitted to the bar in 1847. He established himself in the practice of his profession in Versailles, Ky. He soon acquired a good reputation as a lawyer, and for a short time acted in the capacity of circuit judge. But the strong conviction of duty to preach the gospel, which he had felt in his youth, returned with such force that, in 1854, he resolved to abandon the law and give himself to the ministry. He was licensed to preach in February, 1855, and ordained to the pastorate of Burk's Branch church in Shelby Co., Ky., the following September. The next year he accepted the care of Clay Village church, in the same county. He ministered to these churches until 1858, when he was called to the First Baptist church in Bowling Green, where he succeeded Dr. J. M. Pendleton. In 1861 he returned to Shelby County and took charge of Simpsonville church. There he remained nearly ten years, taking rank with the best preachers of the State. While here he supplied at different periods the churches at Buck Creek, Salem, and Lawrenceburg. In December, 1870, he accepted a call to the church at Danville, where he still remains. In 1878 he wrote and published the life of his father, which was favorably received.

Vaughan, William, D.D., an eminent minister

of the gospel in Kentucky, was born in Westmoreland Co., Pa., Feb. 22, 1785. His parents removed to Kentucky when he was about three years old, and his youth was spent in the wilderness of the



WILLIAM VAUGHAN, D.D.

great Southwest. Upon arriving at manhood he manifested a strong logical mind and great fondness for study. He adopted a mechanical pursuit, and having married, located in Winchester, Ky. He procured the writings of Paine, Volney, and Voltaire, professed himself a deist, and united with an infidel club. About three years after this, in 1810, he was converted to Christ, and became a member of a Baptist church in Clark Co., Ky. Was licensed to preach in 1811, ordained in 1812, and, applying himself to study with great industry, made rapid advancement, and became not only a good English scholar, but possessed considerable attainments in the Greek language and literature. Soon after his ordination he settled in Mason County, where he preached to several churches, and taught school about fifteen years. In 1827 he removed to Ohio, where he remained one year, and returned to Kentucky. He was now brought into conflict with the disciples of Campbell, who were making many proselytes. Being the only minister in Kentucky at that time who was able to grapple successfully with the adherents of the new doctrine, he was encouraged by the churches to defend their principles against the assaults of Mr. Campbell, and devoted himself with great energy and extraordinary ability to this work. In 1831 he accepted the appointment of

general agent for the American Sunday-school Union, and continued in its employment two and a half years, in the face of considerable opposition, establishing about a hundred schools. In 1835 he accepted the position of general agent for Kentucky for the American Bible Society. Six months afterwards the Baptists withdrew from the society, and he resigned. In 1836 he accepted a call to the pastorate of Bloomfield church in Nelson County. Here, as elsewhere, he was held in high esteem. He preached to Bloomfield church thirty-two years. In 1868, in consequence of an injury received by a fall, he resigned his pastoral charge, in his eighty-fourth year, but continued to be a close student, and to preach as his strength would serve him, until he was over ninety-two years of age. It is probable that no minister in Kentucky was ever more universally loved and honored. He died March 31, 1877.

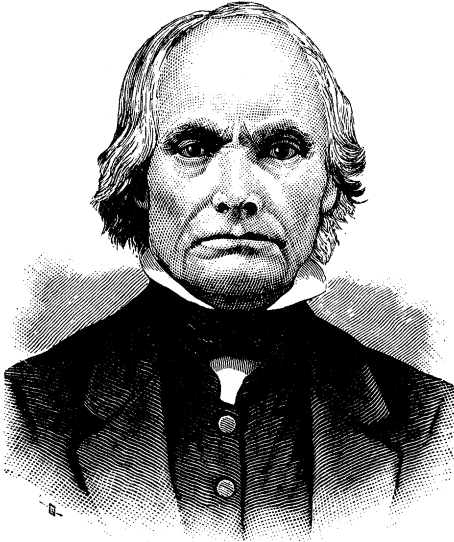
Vaughan, Wm. R., A.M., M.D., principal of the Gordonsville Female Institute, was born in Elizabeth City Co., Va., in 1827. The earlier part of his education was obtained at Hampton Academy and at the Columbian College, after which he was graduated at William and Mary College. After having graduated in medicine also, at the Virginia Medical College, Richmond, he took a course of lectures in the University of Pennsylvania, and soon after entered upon an extensive and lucrative practice. He was baptized, in 1848, by Dr. Jeter, and became a member of the First church, Richmond. Early in the war, Dr. Vaughan was selected as one of Gen. Magruder's personal staff at Yorktown, and served with great bravery and efficiency. In August of 1861 he was appointed full surgeon with the rank of major; resigned, and took a cavalry command, which, owing to ill health, he also resigned in June of 1862. In 1864 he was placed in command of the general hospital at Petersburg, where he did noble service, and was acknowledged to be one of the most skillful surgeons in the Confederate service. After the close of the war, Dr. Vaughan pursued his medical profession with eminent success. He has always been deeply interested in Sunday-school work and educational movements. As a Sunday-school organizer he has but few equals, while as a Sunday-school teacher, superintendent, and lecturer he has been very successful. In 1869 he was invited to take charge of the Bristol Female College, Tenn., where he remained one session, and then accepted the position of principal of the Culpeper Institute, Va., where he built up in a short time one of the most flourishing female seminaries in the State. At the earnest solicitation of many friends and prominent gentlemen, Dr. Vaughan opened a school of high grade for young ladies at Gordonsville, where he is putting on solid foundations one

of the best institutions of the kind in Virginia. Had Dr. Vaughan's health permitted him to remain in the practice of his profession, he would easily have acquired distinction and wealth. As a teacher, he is enthusiastic and instructive, winning the attention and love of all who come under his care. His labors as a Christian layman are numerous and successful, being specially interested in efforts to develop a higher education, sanctified by divine truth. As a writer, he is vigorous and instructive, being thoroughly familiar with the many and varied questions that touch upon science and religion. He is a frequent contributor to the press, both secular and religious. His varied stores of information make him a most interesting conversationalist, and his genial social qualities render him a most companionable co-laborer in the different fields of Christian, literary, and scientific activity in which he is so usefully enlisted. Columbian University conferred the honorary degree of A.M. on Dr. Vaughan in 1881.

Vawter, Rev. Jesse, was born in Culpeper Co., Va., Dec. 1, 1755. He was converted in 1774, and joined the Rapidan Baptist church. In 1781 he was drafted as a soldier for a few months. In 1790 he removed to Kentucky, and in 1806 to Indiana. He was ordained in 1800. Among other utterances on "a call to the ministry" we record this, written by his own pen: "But I do believe the best evidence a man can have that it is his duty to preach is the voice of his brethren, for no man is a proper judge of himself; he will judge too high or too low of his own performances." He helped to constitute twelve churches and three Associations. He was regarded as a father in all Southern Indiana; from his judgment in matters of doctrine or polity there was no disposition to dissent. His four sons—John, William, Achilles, and James—were all prominent men in the church. They were all Baptists. He died March 20, 1838.

Vawter, Rev. John, oldest son of Jesse and Elizabeth Vawter, was born Jan. 8, 1782, in Madison Co., Va. His father removed to Kentucky in 1790. Ten years afterwards his son made a public profession of faith in Christ, and joined a Baptist church near Frankfort. In 1807 he removed across the Ohio into Indiana, and built a house in the forest, where North Madison now stands. He here joined the Mount Pleasant church. He was the first magistrate of Madison. He was appointed sheriff of Jefferson and Clarke Counties. President Madison appointed him U. S. marshal for Indiana. In 1815 he removed farther north, and began the building of a town, which he called Vernon. In 1816 he and seven others formed the Vernon Baptist church. In May, 1821, he was ordained to the ministry. In 1831 he was elected to a seat in the lower house of the State Legislature, and in 1836

was sent to the State senate. He was colonel of militia from 1817 to 1821. He was also a vice-president of the convention that nominated President Taylor. He was an acknowledged leader among the Baptists of his State, having been fore-



REV. JOHN VAWTER.

most in the organization of many churches and Associations. His heart swelled with the desire of liberty for mankind. He never concealed his sympathy for the enslaved race. In 1848 he removed to Morgantown, where he formed a church, and labored till his death. He was straightforward and positive. He had a kind heart, and was very thoughtful of the happiness of others. He never concealed his hatred of tobacco. He died at his home in Morgantown, Aug. 17, 1872.

Veazy, Deacon John, the contemporary and fellow-laborer of Jesse Mercer, was born in North Carolina, March 29, 1769. He came to Georgia in his youth, in company with his parents, and, not long afterwards, was baptized by Silas Mercer, and received into the Powelton church, Hancock Co., of which church he remained a member until his death. He developed into a Christian of rare excellence and usefulness.

He entered into the missionary enterprise with all his heart, and stood side by side with those who formed the first missionary society in the State. The fast friend of all the benevolent operations of his day, he was particularly zealous in the distribution of tracts throughout his neighborhood. While taking a deep interest in the cause of Christ generally, the welfare of the old Powelton church

lay especially near his heart, and, during the period of its greatest prosperity, he took the lead in every good word and work. He died Nov. 8, 1847, in the seventy-ninth year of his age. His name is yet a household word in Hancock County.

Venable, Rev. R. A., pastor at Helena, Ark., was born in Georgia, but reared in Arkansas. He was educated at Mississippi College, where he graduated with the first honors of his class in 1876. After his graduation he took charge of the high school at Eldorado, Ark., for two years. He was then called to Okalona, Miss., where he remained two years. He entered his present important field in the beginning of the present year (1880). Mr. Venable is a fine scholar, an eloquent preacher, and a sound theologian, and is fast taking a prominent position among the rising young men in the South.

Vermont Baptists.—In 1768 the first Baptist church in what is now the State of Vermont was formed in the town of Shaftsbury. It arose out of the New-Light movement, and in 1788 it had become the mother of three other churches in the same town. The second church in Vermont was organized in the town of Pownal in 1773. These two towns were the seats (*cathedræ*) of Baptist influence and missionary effort for a considerable period in Vermont. Towards the close of the Revolutionary war the county of Windsor increased rapidly in population, and with the new residents several Baptist ministers found their way to that section of Vermont. A church was formed in Woodstock in 1780, of which Rev. Elisha Ransom became pastor. Between 1780 and 1790 there were thirty-two churches established in Vermont, making with the five previously formed thirty-seven churches; in which there were 28 ordained ministers and 1600 communicants. This was a time of great zeal, prayer, and effort, and the blessing of God descended in great power upon the struggling Baptist communities of the Green Mountain State.

The Baptists suffered severely from the tyranny of the "standing order" at this period in Vermont, and it was only after years of persistent labor that the disabilities under which they groaned were removed, and the complete separation of Church and State was accomplished.

The Shaftsbury, the first Baptist Association, was established in 1780; of the five churches composing it, two belonged to Vermont and three to New York and Massachusetts. The Woodstock Association was organized in 1783 from churches located in Vermont and in New Hampshire. The church of Canaan, of which Dr. Thomas Baldwin, subsequently of Boston, was pastor, was one of the constituent members of this Association. The celebrated Aaron Leland, lieutenant-governor of Vermont, was one of the early ministers of the Woodstock Association. The Vermont Association

was formed in 1785 of five churches. There are seven Associations in the State, the largest of which is the Lamoyille, and the smallest the Vermont Central. In these seven Associations there are 114 churches, 79 pastors, and 9870 members. There are 101 Baptist Sunday-schools in the State, with 1162 officers and teachers, and 9291 scholars. During the year \$6563.73 were given for benevolent objects. While many of the churches are weak, owing to removals to the West, others are enjoying encouraging prosperity.

The Baptist Convention was organized in 1825, and has rendered blessed service in spreading the gospel in Vermont. Its officers in 1880 were, President, Rev. D. Spencer; Vice-Presidents, Rev. M. A. Wilcox, Col. J. J. Estey; Secretary, Rev. W. H. Rugg; Treasurer, Gen. George F. Davis. Vermont has also a Baptist Historical Society and a Baptist Sabbath-School Convention.

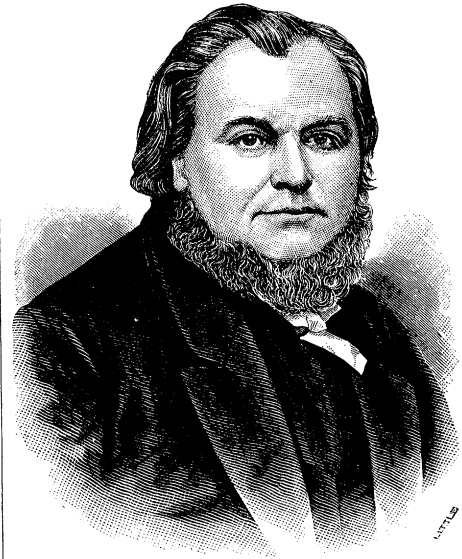
Vermont Baptists have been the warm friends of education; they aided Hamilton, and they have sustained academies among themselves with great liberality. They have placed a number of distinguished men in the governor's chair and in other secular positions, as well as in the ministry; and they have given to sister States some of our finest scholars, most distinguished educators, and ablest preachers.

Very, Rev. Edward D., A.M., was born in Salem, Mass.; graduated from Dartmouth College; ordained pastor at Calais, Me.; became pastor at Portland and at St. John, New Brunswick, December, 1846; he was the founder of the *Christian Visitor*, commenced in 1847, and continued its editor until his death, June 7, 1852, which occurred in returning from a geological expedition to Cape Blomedon. Mr. Very, Prof. Chipman, and four students of Acadia College were drowned in the Basin of Mines. The Portland church and the denomination were sadly bereaved. Mr. Very was a sound theologian, an able preacher, a good counselor, and an excellent writer.

Videto, Rev. Nathaniel, was born in Annapolis Co., Nova Scotia; was converted and baptized in 1828; was ordained successor to the Rev. Thomas Ainslie in the pastorate of the Baptist church, Wilmot, Nova Scotia, May 10, 1832, and continued in that office for forty years, during which time large additions were made to the membership of the church. Mr. Videto is a powerful advocate of temperance and prohibition.

Vince, Rev. Charles, was born in the small town of Farnham, in Surrey, England, in 1823. In his youth he diligently improved his mind by study and extensive reading. Reared among the Congregationalists, he became convinced of the Scriptural authority of believers' immersion, and was baptized. When he began to preach in the neighbor-

ing villages he leaped at once into popularity. In 1848, at the age of twenty-five, he entered Stepney College, and at the end of his course accepted a call to the pastorate of the Graham Street church, Birmingham. The church met in a large building known as Mount Zion chapel. The congregation



REV. CHARLES VINCE.

was small, and the debt on the building was a heavy burden. But the young pastor showed that he was equal to the situation. The spacious chapel soon became filled with hearers, and every good work was vigorously prosecuted by his people, led and animated by their large-hearted and sagacious pastor. His sterling common sense and practical wisdom were as conspicuous as his oratorical powers, whilst his simple piety and brotherly affection won the hearts of all who came into personal contact with him. In all the midland district of England he was by common consent looked up to as the bishop of the Baptists. His course was one of unbroken harmony with his people, and it was brilliantly successful. He was greatly sought after for extraordinary services, and, so far as he was able, he held himself ready to serve every good cause. The London May meetings' programme was scarcely ever published during the last ten or twelve years of his life without his name in the list for a sermon or a speech. As a preacher, Mr. Vince early attained a standard nearly approaching the general ideal of perfection. The common people heard him gladly, while the cultured and refined always found interest and instruction. His illustrations were generally Biblical, and he was re-

markably fond of Bunyan's vivid imagery and quaint humor. For several years the great city of Birmingham regarded Charles Vince as one of her chief champions of civil and religious liberty, and an able leader and counselor in all philanthropic enterprises. On the school board and on the board of guardians of the poor, in the great gatherings of citizens in the town-hall, Mr. Vince was always to be depended on for wisdom not less than eloquence. He was, indeed, a public man of the noblest mould. How well he served the community in the esteem of his fellow-citizens was testified at his funeral by the representatives of all classes and parties and sects. The chief magistrate of Birmingham, and deputations from all the public bodies, the ministers of the various Nonconformist churches, several of the Established clergy, the Jewish rabbi, and one of the dignitaries of the Roman Catholic Church, assembled around the grave to express not only their personal respect, but the universal sense of an irreparable loss. Baptists from all parts of the country were likewise present to mourn with their bereaved brethren of the neighborhood. In the very prime of his powers and reputation, only fifty-one years of age, he died Oct. 22, 1874. His end was peace. The doctrine of the Cross, which had ever been prominent in his preaching, was dear to him in death. Among his last articulate utterances was heard the words,—

"Rock of ages, cleft for me,
Let me hide myself in thee."

Virginia, The Baptist General Association of.—The first General Assemblies of Baptists in this State were called Yearly Meetings. These were mass-meetings for worship and conference, usually held in May and October, and began as early as 1750. When, from denominational growth, they became inconvenient, District Associations were formed composed of delegates from churches. The first District Association composed wholly of Virginia Baptist churches was the Ketchikan, organized Aug. 19, 1766. It comprised four churches, three of which had been dismissed from the Philadelphia Association in 1765 for this purpose. May 11, 1771, at Craig's meeting-house, in Orange County, twelve churches formed the General Association of Separate Baptists in Virginia, called also Rapidan Association. At its meeting in 1775 it included sixty churches.

Severe persecutions caused vigorous efforts to secure religious liberty. A general combination of Baptists became necessary, and they organized, Oct. 9, 1784, a General Committee composed of delegates from District Associations. This continued until May, 1800, when the General Meeting of Correspondence was formed, with composition and objects similar to those of the General Committee.

When security of conscience, worship, and privileges had become assured by law, the churches turned to missions and other general work. The conception of a General Association for missionary, educational, Bible, Sunday-school, and other enterprises originated in a conversation between the Rev. James Fife and the Rev. Edward Baptist, and on June 7, 1823, the Baptist General Association of Virginia was formed at a meeting held in the Second Baptist church in Richmond, Va. Fifteen delegates and a few visitors were present, none of whom survive. Robert B. Semple was the first moderator. Wm. Todd was clerk. Robert B. Semple preached the introductory sermon. There were then in the State 20 District Associations with about 40,000 members, white and colored. The first missionaries of the General Association were Daniel Witt and Jeremiah Bell Jeter. The General Association gradually secured the co-operation of all the Baptists in the State except a small number opposed to "modern societies," and calling themselves "Old-School Baptists." The growth of the General Association has been regular and rapid; its sessions have been always well attended and harmonious, its supporters zealous and liberal, and its work greatly blessed. At the semi-centennial meeting held with the Second Baptist church in Richmond, Va., it had 137 life-members, of whom 62 were present. There were present over 1000 delegates, and 100 visitors from other States or general organizations.

The General Association is composed of life-members, made such on payment of \$200 to its objects, and annual members contributing \$25 yearly, or delegates from contributing churches, societies, etc. Each member must be "an orderly member of some regular Baptist church." It has a president, four vice-presidents, a treasurer, a secretary and assistants, a statistical secretary, and five boards, which administer its plans and work, and which report annually. Its boards are State, foreign and home missions, education and Sunday-school and Bible. It has a Ministers' Relief and an Historical Society. All business is transacted in Associational sessions and not by the separate "Society" system. The annual receipts have risen to the aggregate of over \$24,000, which includes only what passes through its own treasury. It employs 44 State missionaries. Since 1863 the colored Baptists have formed and maintained separate organizations in Virginia. The General Association includes 22 District Associations, comprising 677 churches, 379 ministers, and 66,715 members. In the whole State there are 32 Associations, 1346 churches, 718 ministers, and 207,559 members. In 1832 the Education Society founded the Virginia Baptist Seminary, which became, in 1843, Richmond College. It has educated for the ministry

about 300 young men. A very large part of the Baptist churches in Virginia, and most of those in West Virginia, were organized through the labors of the missionaries of the General Association, the efficient secretary of its State Mission Board, the Hon. Henry K. Ellyson, having for many years zealously performed his labors without pecuniary reward.

Among the officers and members of the General Association have been some of the most pious, prominent, and honored Baptists in the land. The organization has secured unity of energies and given a great impulse to the enterprise of Virginia Baptists. Its meetings are largely attended, devotional, and spirited. Its policy has ever been expansive, aggressive, and prudent. Many thrilling events mark its history. It has occupied destitute sections, aided feeble churches, established Sunday-schools, built "church houses," and participated in all good work for gospel growth. Virginia Baptists love and sustain it, and, best of all, God blesses it.

Virginia, Baptists of.—The earliest account of any Baptists in Virginia is the statement of Rev. Morgan Edwards, that, in 1695, there were some Baptists in North Carolina who had gone over from Virginia to escape the intolerance of the laws of the latter colony. The first organized church of which we find mention is that at Burley, Isle of Wight Co., to which, in 1714, the Rev. Robert Nordin came from England as pastor. From labors in this vicinity several churches were formed, which in part composed the Kehukee Association, organized in 1765. In 1743 some Baptists from Chestnut Ridge, Md., removed to Opeckon Creek, now Occoquan, in Prince William County, and constituted the Occoquan church in 1743, with the Rev. Henry Loveall as pastor. The church was afterwards called Mill Creek. Other churches were organized, and some joined the Philadelphia Association, from which they were regularly dismissed to form, with another church, the Ketcokton Association, in Loudon County. This was the first District Association wholly composed of Virginia Baptist churches. Many churches along the southern border of the State belonged to the Sandy Creek Association, mainly in North Carolina, and formed in January, 1758. All the associated Baptist churches of the State belonged to one of these three Associations. The Sandy Creek churches were called "Separate Baptists"; the Kehukee churches, "General Baptists"; and the Ketcokton churches, "Strait," or "Calvinistic," or "Regular Baptists." These all coalesced, adopting the doctrinal formulary of the "Regular" Baptists as their "Basis of Union" in 1787. The "Separate Baptist Association," or "General Association of Separate Baptists," or "Rapidan Association," was organized May 11, 1771.

Some of the early laws against "Dissenters" in Virginia bore heavily against Baptists, and they were severely persecuted. The first imprisonment of preachers was that of John Waller, Lewis Craig, James Childs, and others, June 4, 1768, in Spottsylvania County. Many other cases followed elsewhere, accompanied often with fines, whipping, and other penalties. These trials awakened a sturdy determination to sweep away all civil obstacles to religious liberty. To combine efforts, a "General Committee" was formed; Oct. 9, 1784, of two delegates from each Association, the "General Association" having been dissolved in 1783. Four Associations were represented. Instead of this "General Committee," which had nobly and effectively served its purposes, the "General Meeting of Correspondence" was formed of delegates from Associations in May, 1800. This continued as the State board of Baptist co-operation until June 9, 1823, when the present "Baptist General Association of Virginia" was organized for missionary, Sunday-school, and other work. What is now West Virginia was part of the field cultivated by the General Association.

Baptists more than any others, and sometimes against a combined opposition, secured complete religious freedom for Virginia. Many were whipped, imprisoned, fined, or mobbed, and remarkable cases of steadfastness, heroism, and sacrifice are recorded in Virginia Baptist history. They have grown in numbers, intelligence, influence, and enterprise, and now outnumber any other, indeed, almost all other religious denominations in the State. They have one college at Richmond, and many academies for males and females, under Baptist auspices. Since 1863 the colored churches have constituted themselves separately, and have their own Associations.

Virginia Baptists point to their history with gratitude to God and to the memory of their pioneers in the faith. Their ministry is the peer of any other in piety, intelligence, power, and enterprise. Their churches number 1346; ordained ministers, 718; members, 207,559; Associations, 32.

The Baptists of Virginia, in patriotism, in heroic sufferings for Christ, in zeal to spread the gospel in their own and in other States, and in success, have made for themselves a glorious record; Virginia Baptists have given to several other States their divine principles, and preachers who constructed a multitude of Baptist churches.

Vogell, Henry C., D.D., was born in New York, June 1, 1806; graduated at Hamilton in 1827; ordained at Vernon, N. Y., in 1831; pastor in Groton, Seneca Falls, Elmira, and Rome, N. Y.; received the degree of Doctor of Divinity from Union College, Schenectady. Dr. Vogell has intellectual powers of a high order, and has rendered important services to the Saviour's cause in New York.

W.

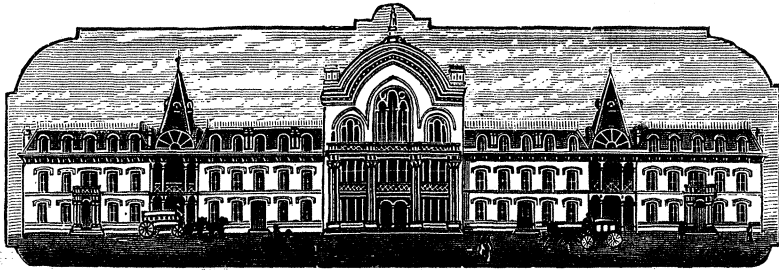
Waco University, Waco, Texas.—In 1845, when there were only 1200 Baptists in the State, they founded Baylor University. But Baylor University was located in Southern Texas. At that time the bloody Comanche and wild Waco Indians covered all the great wheat region of Central and Northern Texas. And it became evident in 1855 that Baylor University could not meet the growing wants of the whole State. Hence the Baptists of Central Texas originated Waco University for "the great wheat and stock region" of a State seven times larger than New York.

The president and professors who had conducted Baylor University for ten years with so much *éclat*, impressed with the great advantages of Waco as the seat of a Baptist university, resigned their po-

affection and confidence of the thousands whom they have educated in Texas during the last thirty years, and of many others.

Dr. R. C. Burleson is the honored president of this eminently useful institution.

Wade, Jonathan, D.D., was born in Otsego, N. Y., Dec. 10, 1798. "He was the first Hamilton student." He graduated in 1822. He sailed for Burmah from Boston in June, 1823. His literary activity is remarkable; he has prepared a Karen dictionary; he has aided in the translation of the Scriptures into the language of the Karens; he has published several books and tracts in the tongues of the Burmese and the Karens. He thinks with clearness, he lives near to God, and he preaches with power. He has been a missionary fifty-seven



WACO UNIVERSITY.

sitions in Baylor, and accepted similar offices in Waco University.

Waco University became a success at once, and for the last eighteen years it has matriculated more students than any university west of the Mississippi River.

The city of Waco has over 10,000 inhabitants, who for morality, refinement, and intelligence will compare favorably with any city in America. Waco is justly called "the Athens of Texas," and next to Richmond, Va., has the largest percentage of Baptists of any city in the world. It was the first leading institution that adopted the co-education of the sexes.

The property of Waco University is estimated at \$53,000 in library, apparatus, telescope, buildings, lands, pledges, and notes. Four brick buildings two stories high have been erected and finished; and a strong effort will be made to erect this year the grand central three-story building, and add \$50,000 to the endowment fund.

The president and professors of Waco live in the

years. He is held in honor by every Christian in Burmah, and by all the friends of missions in America.

Waffle, Prof. Albert E., A.M., was born in Steuben Co., N. Y., Nov. 14, 1846. He graduated at Madison University in 1872, having taken several honors, among them the Senior prize for oratory. After pursuing theological studies in the seminary he was called to Remsen Avenue Baptist church in New Brunswick, N. J., in April, 1873. He was ordained as the first pastor of that church on May 29, and the new church edifice was dedicated on the same day. On the 19th of the following June, Mr. Waffle married Miss Mary R. Harvey, daughter of the Rev. Dr. Harvey, of the Hamilton Theological Seminary. During the next seven years he labored efficiently in New Brunswick, baptizing 271 converts, building up the church in the city, and greatly developing its spirituality and benevolence. A close and tender attachment was created between pastor and people, which was widely shared by all who knew of the pastor's devotion, especially his

fellow-ministers, by whom his character and talents were warmly appreciated. In August, 1880, Mr. Waffle was invited to the Crozer professorship of Rhetoric in the university at Lewisburg, and at the same time to the pastorate of the Baptist church of that place. Both positions were accepted, and in both he continues (1881) to render able and valued services. Prof. Waffle is a man of high ideals, especially in all that pertains to spirituality of life and character, a good scholar, a sound theologian, a clear, forcible, and impressive preacher, and a thorough and inspiring teacher. His mind is characterized by clearness and range of intuition, rather than by dialectic subtilty, or by strong and spontaneous feeling. His style is correspondingly lucid and informing, rather than severely argumentative or brilliantly imaginative. He has thus far published nothing but newspaper articles, occasional sermons, and a single tract. The quality of these reveals powers of composition which may yet do great service to literature.

Waggener, Leslie, LL.D., president of Bethel College, Russellville, Ky., was born in Todd Co., Ky., Sept. 11, 1841. He united with a Baptist church in his youth, and has since remained an earnest, active Christian. He graduated at Bethel College in 1860, and the same year entered the Senior class at Harvard University, graduating next year. On his return from college he entered the Southern army as a private; was shot through the lungs at the battle of Shiloh; recovered, and continued in military service until the close of the war, having been promoted to the rank of lieutenant. On his return home he became a teacher in the preparatory department of Bethel College, and, after three years, was elected Professor of English. In 1873 was made chairman of the faculty, and in 1877 he was chosen president of the college.

Wait, Samuel, D.D.—One of the most judicious ministers of the State is accustomed to say that Dr. Wait did more for the development of North Carolina than any man who ever lived in the State. Whether this be true or not, it is certain that his influence upon the Baptists was very great and very good; and as the man to whom more than to any other they are indebted for their State Convention as the first agent of that body, and especially, as the founder of Wake Forest College, he has laid his people under the most sacred obligations ever to cherish his memory with grateful affection.

Dr. Wait was born in Washington Co., N. Y., Dec. 19, 1789; was baptized in Vermont, March 12, 1809; ordained at Sharon, Norfolk Co., Mass., June 3, 1818. Feeling the need of a better education, he went to Columbian College, Washington, D. C. It seems that his diploma bears the seal of

Waterville College, Me., though his course of study was pursued at Columbian College, probably because the latter was not then empowered to confer degrees. He was for a time tutor in Columbian College, and first came to North Carolina in February, 1827, with Dr. Staughton, on a collecting tour for the college. Passing through Newbern, Dr. Wait made a favorable impression on the Baptists of the place, and he settled as their pastor in November, 1827. It would seem that in passing through North Carolina his mind was looking to the development of the North Carolina Baptists, for his journal shows that, soon after, in Charleston, S. C., he asked Dr. Manly if he did not think a State Convention might be organized in North Carolina. Dr. Manly feared that the time for such a movement had not yet come, but we no sooner find Dr. Wait settled at Newbern than we see him laboring for the accomplishment of two things,—the organization of a Convention and the establishment of a Baptist organ. The Convention he was permitted to see formed, in March, 1830, in Greenville, Pitt Co., and he was not only present at its organization but became its first corresponding secretary. For four years he traveled over the State, preaching the gospel, enlightening the people as to the cause of missions, removing prejudices, and uniting the disintegrated Baptists into one body. So fully satisfied was he at this time of the necessity of a periodical that, though no one knew who would publish such a paper, or when or where it would be issued, he began to take the names of subscribers at once, and thus prepared the way for the establishment of the *Recorder*, which began a few years later. In August, 1832, the Convention, sitting at Reeves' chapel, Chatham Co., resolved to establish a manual labor school at Wake Forest, and a committee was appointed to secure a man from the North to take charge of it. In December following the board of the Convention met in Raleigh, and the former committee having failed to secure a master for their school, a new committee, consisting of Wm. Hooper, Thos. Meredith, John Armstrong, and Samuel Wait, was appointed, and three of this committee recommended Samuel Wait for this position. Dr. Wait accepted the appointment, but was advised to continue his agency "for the Convention, as the school was not yet ready to go into operation." The year 1833 was spent in circulating information about the school, in securing students, and furniture for the new establishment. From this time till June, 1846, a period of fourteen years, Dr. Wait was the president of this institution. In 1851 he became president of a female school in Oxford, having spent the intervening years as pastor of Yanceyville and Trinity churches, in Caswell County. After five years' service in this

position, he retired to the home of his only child, Mrs. J. B. Brewer, at Wake Forest College, and spent the evening of his days amid the scenes of his usefulness, surrounded by loving kindred, and honored and respected by all. He died July 28, 1867. The State Convention, which met in Goldsborough the next autumn, expressed the desire that, as his history would be largely the history of the denomination in North Carolina, a memoir of him should be prepared by some suitable person. It was understood that Judge John Kerr was selected by his family to perform this service, and he expressed his willingness to undertake the grateful task, but for some cause it was never done.

Wake Forest College.—About 1832 much interest was taken in many parts of the United States in manual labor schools. In 1832 the Baptist State Convention, then less than two years old,

of the Legislature by a considerable majority, but was a tie in the senate, and was saved by the casting vote of Mr. Mosely, the president. In 1839 the college building was finished. It was of brick, 132 feet long, 60 feet wide, and four stories high, and cost something over \$14,000.

Dr. Wait was president till 1846, when Dr. Wm. Hooper was called to that position. Discouraged by the heavy debts of the college, he retired after two years' service, when Rev. J. B. White, a graduate of Brown University, and a native of New Hampshire, became president. In 1853 he removed to Illinois, and Prof. W. H. Owen was chairman of the faculty until June, 1854, when Dr. W. M. Wingate, who had been laboring for two years to endow the college, became president, and continued to hold the position till his death, in February, 1879,—a period of twenty-five years.



WAKE FOREST COLLEGE.

bought a farm of 615 acres, lying in Wake County, sixteen miles north of Raleigh, for \$2000, and began a manual labor school, under the name of Wake Forest Institute.

In 1833 the Baptist State Convention, which held a session of six days at Carledge's Creek, in Richmond County, appointed a board of forty trustees, all of whom are now dead except the Rev. Thomas Stradley, of Asheville, and Hon. George W. Thompson, of Wake County.

In December, 1833, Dr. Samuel Wait was chosen as principal of the school, and Rev. John Armstrong, one of the teachers, was put into the field to raise money to equip the school properly. There were no adequate buildings on the place, and but little furniture on hand when the school began operations in February, 1834, with twenty-five pupils. By August there were seventy pupils, and within a little more than a year from its origin the institution was blessed with three gracious revivals, a token of the spiritual tone and power which have marked the whole history of the institution.

In 1839 the manual labor system was abandoned, and a college charter was procured with some difficulty. The bill passed the lower branch

In July, 1879, Rev. Thomas H. Pritchard, D.D., was chosen president, and is working earnestly to build up the college.

At the opening of the war the college had an invested endowment of about \$85,000, with bonds worth \$30,000; at its close, all was gone except about \$14,000 of railroad stock. It now has an invested endowment of \$48,000. Three good buildings, one of which, the one mentioned above, is devoted to dormitories; the second, to chapels and lecture-rooms; the third, to society-halls, library, and reading-room. The last-mentioned building was a present three years ago, from Messrs. J. M. Heck and John G. Williams, of Raleigh, and cost, with furniture, about \$14,000. The second building was erected in 1879, and cost about \$12,000, and is called Wingate Memorial Hall, in honor of the late president. The library contains about 8000 volumes, and is handsomely fitted up.

The college had last year 181 students in attendance, and its income was about \$9000. Thirty-two young ministers attended, who paid no tuition fees. The whole college expenses for a year are a little less than \$200. The faculty of the college consists of eight members: T. H. Pritchard, D.D., president,

and Professor of Moral Philosophy; W. G. Simmons, Professor of Natural Science; W. Royall, D.D., Professor of Modern Languages; W. B. Royall, Professor of Greek; L. R. Mills, Professor of Mathematics; C. E. Taylor, Professor of Latin; W. L. Poteat, Assistant Professor of Natural Science; and C. W. Scarboro, Tutor of Mathematics. The college is nearly out of debt, and the last year (1880) has been the most prosperous of its history.

Besides Wake Forest, the Baptists of North Carolina have excellent female schools in the Chowan Institute; Wilson Seminary, of which Mr. John B. Brewer, a grandson of Dr. Wait, and a graduate of Wake Forest College, is president and proprietor; Thomasville Female College, presided over by Mr. H. W. Rinehart, who is also the proprietor; Oxford Female College, of which Prof. F. P. Hobgood is principal. In Hendersonville there is a mixed school, known as Judson College, and, in addition, there are male academies, such as Reynoldson Institute, in Gates County; Cedar Creek and Carolina Academies, in Anson County; Salem Academy, in Sampson County; Warsaw High School, in Duplin County; Yadkin Institute; Lillington Academy, in Harnett, and others.

Wakeman, Rev. Levi H., of Connecticut origin; studied in New Haven; ordained pastor of the Third Baptist church in Middletown, Conn., in 1843; subsequent settlements, First Baptist church in Woodstock, in Stepney, and in Willington, Conn., Three Rivers and East Longmeadow, Mass.; now residing in Stamford, Conn.

Waldenses, The, are the most interesting people in Europe. Their history reaches back to the period when popes gathered armies without difficulty to desolate prosperous Albigensian regions of what is now the French republic, when the Bible was almost an unknown book, and when the intellect and liberties of Europe were in shackles, except in the case of heretical heroes, who were treated as outlaws by the banded priests and tyrants of the Old World. We speak of this people with reverence, and think of their long records of fidelity and suffering with tender affection.

There is nothing reliable about the Waldenses before the time of Peter Waldo, of Lyons. It is likely that in their celebrated valleys a people who hated Romish errors, and loved the atoning Saviour, lived from the time of Claude, bishop of Turin, in the ninth century. It is possible that such a community may have served God in these secluded retreats from a much earlier period. But we have no clear testimony on this question.

Peter Waldo, a wealthy citizen of Lyons, was converted about 1160, by a sudden death which occurred at a public meeting which he attended. He had an extraordinary desire to see the Word

of God in a good translation, and for this purpose he employed Stephen de Ansa and Bernard Ydros to prepare him such a work in the Romance language. He first procured the gospels, and then by degrees the entire Bible. He also had a collection of choice sayings prepared from the early fathers, on faith and practice. Filled with the hope of heaven, he distributed his property among the poor and scattered copies of his Bible around, and converts rewarded his zeal and rejoiced the angels. The archbishop of Lyons denounced Waldo and his efforts, but the seal of Christ was upon the enterprise, and the gospel leaven worked mightily. He was compelled to leave Lyons, and many of his adherents followed him. He entered Dauphiny, where his labors resulted in a great harvest of converts; by persecution he was driven into Picardy, where the gospel as the saving power of God produced the same heart-changing fruits; from France his disciples pressed into Italy, and the Piedmontese mountains, where the Protestant bishop of Turin three centuries before had sowed the seed of the blessed gospel, gave them a comparatively secure refuge from armed superstition; from France the reformer of Lyons proceeded to Germany, where his usual reception awaited him from the common people, and from the priests and rulers. Some fifty years after the death of Waldo there were multitudes of heretics in the districts of the Rhine and elsewhere in the fatherland of Luther. At Triers "there were," says Neander, "three schools of the heretics; there seem to have been various sects, it is true; but the spread of German versions of the Bible, and the doctrine of the universal priesthood (of Christians), are certainly marks which indicate the Waldenses." Waldo finally retired to Bohemia, where he led throngs of men to Jesus, who continued to uphold the banner of the Cross for generations. Altogether the Waldensian movement was a manifest work of God, and its triumphant progress gave the papacy the heaviest blows and the greatest fears.

The Waldenses were not Albigenses, Kathari, or Paterines. They lived frequently in the same regions, and held many things in common with them, but they had a different origin and birthplace, and came into existence hundreds of years later.

The Waldenses were persecuted with atrocious cruelty, and hosts of them were wickedly put to death.

They have no writings older than the end of the twelfth century. "The Treatise on Antichrist" and "The Noble Lesson" are supposed to have been published at the close of the twelfth century.

Their theology in most features is like the Protestant system of the present day, and it is a perfect contrast to the scheme of Rome.

On baptism the Waldenses were divided. There

is reason to believe that some of them practised infant baptism. It is not unlikely that some of them were Quakers about baptism and the Lord's Supper. The inquisitor, Reinerius Saccho, is the chief authority about the Waldenses, to whom he did not belong, and the Albigenses, with whom he was a member for seventeen years; he states about the Waldenses that "they say a man is then first baptized when he is received into their sect. *Some of them hold that baptism is of no use to little children, because they are not yet actually able to believe*" (*Quidam eorum baptismum parvulus non valere tradunt, eo quod nondum actualiter credere possunt*). (Allix's "Churches of Piedmont," p. 206. Oxford, 1821.) The celebrated Du Pin gives Reinerius the weight of his great learning and truthfulness as he quotes his statement, "And first about baptism they say, that the preliminary admonition is worth nothing; *that the washing of infants is of no avail to them; that the sureties do not understand what they answer to the priest.*" (II. 482. Dublin.) There is no reasonable ground for doubting that for a long period the Baptists were respectably represented among the "Poor of Lyons," the "Lennonists," the "Waldenses."

The Waldenses loved the Scriptures, could repeat entire books with ease, sometimes the whole New Testament, and were extremely anxious to circulate Bibles, and to read them to men. Reinerius, the apostate and papal inquisitor, gives the well-known representation of the Waldensian peddler, who, after selling articles to ladies in splendid homes, tells them about a richer jewel, which, if the situation is favorable, he presents; and they see and speedily hear the Scriptures read and expounded. The business of the traveling merchant is undertaken only to make known the teachings of the Bible. According to the testimony of their greatest enemies they were humble, truthful, self-sacrificing Bible Christians.

In 1530, according to Du Pin, the Waldenses united with the Reformers, and were persuaded to renounce certain peculiarities which heretofore they held, and to receive doctrines which till then had been foreign to their creed. This new arrangement harmonized the reformations of the twelfth and sixteenth centuries, and probably removed Baptist doctrines from the valleys of Piedmont. This ancient community is now Presbyterian, and had its delegate in the recent Pan-Presbyterian Council in Philadelphia.

Walker, Deacon Austin Martin, M.D., was born in Putnam Co., Ga., on the 5th of August, 1808. His early education was received from William H. Seward, who at that time taught school in Putnam County. Mr. Walker graduated at the State University, and, whilst residing in Athens, connected himself with the Baptist church of that

city when he was seventeen years of age. On leaving college he took a course of medical lectures in Philadelphia, and afterwards practised medicine there for four years. After his return to Georgia he married and settled in Columbus, where he assisted in organizing the first Baptist church in that city. He was a planter. When on his death-bed, in 1846, Deacon James Boykin sent for Dr. Walker, blessed him, prayed that his own mantle might fall on him, and requested that he should be made a deacon by the church. This was done; and Dr. Walker continued an active, zealous, pious, and faithful deacon the rest of his life. He was a wealthy man, and gave freely to the cause of Christ. He was a thoroughly conscientious man, and a strict Bible Baptist. He believed strongly in the maintenance of church discipline, and in orderly Christian conduct. He was a close and earnest student of the Bible, and to his death, at the age of seventy, he was either a superintendent or teacher in the Sunday-school. He regularly employed ministers to preach to the servants on his plantations, and when possible attending the meetings himself. So great was the devotion of his servants to him that, even when emancipated, they desired to sign a paper, contracting to preserve the relation of master and slave for life. Of course this was not done, but it showed how great was their love for him, and their confidence in him. The last years of Dr. Walker's life were spent in Macon, Ga., where he was a deacon, his membership being transferred from Columbus. He died peacefully on the 3d of June, 1878, highly respected by all who knew him.

Walker, Hon. Charles, was one of those earliest and most influentially identified with the growth of Chicago and the West. Born at Plainfield, Otsego Co., N. Y., in 1802, early a Christian, and always a Baptist, he had identified himself with the business and religious interests of Chicago some years before he became a resident there, in 1847. In that year he united with the First Baptist church, and until his death, in June, 1868, he was one of its most active, liberal, and influential members. He was identified from time to time with some of the most important secular enterprises upon a large scale centring at Chicago. "The first shipment of any kind made from that port is believed to have been made by him. The first shipment of wheat certainly was. The first of the railroads running out of the city—the Galena and Chicago—owed its early vigor largely to his enterprise, courage, and faith, while his far-seeing views contributed much to inspire those other great undertakings which made Chicago at length, what he always believed it would become, the commercial centre and metropolis of the West." Mr. Walker, withal, was a devout Christian and an

earnest Baptist. He was one of the founders of the University of Chicago, and until his death served upon its board of trustees, while all the various missionary enterprises of the denomination shared in his sympathy, his counsels, and his gifts.

Walker, Rev. C. W., was born in Holden, Worcester Co., Mass., Feb. 13, 1814; attended the Worcester Manual Labor High School, under the principalship of Dr. Silas Bailey, where he was converted; studied at Waterville College, Me. After being principal of several high schools and academies, and rendering eminent service to the cause of education, he was ordained to the ministry Aug. 16, 1860, as pastor of the church of Essex, N. Y. In 1862 he became pastor of the First Baptist church of North Stratford, N. H. In 1864 he was appointed chaplain of the 1st N. H. Heavy Artillery. In 1878 he took charge of the churches in Little Blue Valley and Joy Creek, Kansas. In 1880 he began to preach at Nollenburg. Mr. Walker is possessed of scholarly attainments, and as a teacher and preacher has accomplished much good.

Walker, Rev. Jacob Garrett, A.M., was born at Falls of Schuylkill, Philadelphia, Pa., Dec. 28,



REV. JACOB GARRETT WALKER, A.M.

1840; baptized March 21, 1858, by Rev. N. Judson Clark; graduated from Philadelphia Central High School in 1858, and from the university at Lewisburg, Pa., in 1862, subsequently receiving the degree of A.M. from both institutions. In January, 1863, became principal of public schools at Phoenixville, Pa., and continued in that position three years and a half; during part of this time sup-

plied the neighboring church at Pughtown, Pa., and subsequently became pastor there until May 31, 1868, having been ordained Dec. 5, 1865. In October, 1868, took charge of the church at Ballogomingo, Pa., where he remained until November, 1872, when he became pastor of the Mantua church, Philadelphia, Pa., where he still remains.

Mr. Walker, while a most diligent and successful pastor, is also deeply interested in the general work of the denomination. He has done efficient service as president and secretary of the Philadelphia Ministers' Conference. In 1877 he was made moderator of the Philadelphia Baptist Association, and since that time has been its clerk and the secretary of its board of trustees. He is also a member of various boards, and a curator of the university at Lewisburg. He has written considerably for the press, has been twice poet at Lewisburg commencements, and was the poet of the Valley Forge Centenary in 1878. Since 1871 has been editor of the "Baptist Year-Book." He is very popular both as pastor and preacher, has a clear incisive mind, is a thorough-going Baptist, has maintained an unblemished character, and is universally regarded as one of the wisest and best of the Philadelphia Baptist ministers.

Walker, Hon. James Otis, was born in Whiting, Vt., Aug. 6, 1778. His native place was a new settlement, and had a sparse population. Such, however, was his thirst for knowledge that it is said "he used to lie in the corner in the evenings and read, having only pine-knots for a light, occasionally going to school for a few weeks." He held the office of civil magistrate for thirty years. It is referred to "as a proof of the high estimation in which he was held that, while he was a member of the Masonic fraternity, and Whiting was a strongly anti-Masonic town, he held his office through the entire struggle in respect to Masonry, and such was the confidence reposed in his integrity that none of his most bitter opponents questioned the propriety of his retaining his office." For several years he represented the town in the State Legislature. No man was more public-spirited than he. Calls were constantly made upon him for aid to build churches, pay ministers' salaries, support benevolent and educational causes, and the appeals were not made in vain. "His pen was often employed by public request in the preparation of temperance addresses, in which reform he took a deep interest." In his old age he was paralyzed, but amid all the decays of nature he kept a genial spirit, and was busy and active in his habits to the last. He early connected himself with the Baptist Church, and lived and died in its fellowship. His death occurred Nov. 27, 1857.

Walker, Rev. Jeremiah, was born in Bute Co., N. C., about 1747. In early life he was called

into the peace of Christ and baptized. He possessed extraordinary talents as a thinker and as a speaker, and he soon became a great preacher. In 1769 he took charge of the Nottoway church, Va., and in a few years, assisted by brethren called to the Saviour and introduced into the ministry through his instrumentality, he established between twenty and thirty churches south of the James River. He was a natural orator, an exemplary Christian, and a magnet to attract the love of men. He was a burning and a shining light. He was incarcerated in Chesterfield jail for preaching without lawful authority, and released with additional popularity. His ministry had enjoyed the divine favor in a remarkable measure, and its fruits were conspicuous all over Virginia. He was tempted and fell into immorality, and after some years of Christian conduct he lapsed from purity again. On repenting of his evil ways he embraced Arminian doctrines, and advocated them even to the extent of schism among his brethren. He was a great, and for many years a good, man, and then a wreck in morals and in doctrines. He died Nov. 20, 1792, a forgiven sinner.

Walker, Col. John B., is a deacon of the Baptist church at Madison, Ga., and a man whose intelligence, liberality, piety, and public spirit made him widely known and highly respected. He was born in Burke County in 1804 or 1805. He had the best academical advantages. He studied law, but never engaged in the practice, his large property demanding all of his time and attention. He has given his thousands to the cause of religion and education. Joining the church at thirty, he has for nearly half a century been a useful church member and Sunday-school worker. He was a member of the first board of trustees of Mercer University, as he was also of Mercer Institute. Mercer University, the Georgia Female College, the Madison Baptist church, and many other good causes have largely enjoyed the benefit of his liberality. During the war his large mansion in Madison was a hospital, opened freely for the benefit of all, and the entire means at his disposal were subject to the demands of charity. In the Madison church he has long been a pillar, and in the community where he has dwelt for seventy years no man stands higher in public estimation.

Walker, Rev. Joseph. was born in Delaware Co., Pa., Feb. 14, 1787. He was baptized into the fellowship of the First Baptist church of Wilmington, Del., in 1806. He was ordained pastor of the church of Marcus Hook in 1824, and for twenty-four years he preached the gospel in that place. In 1848 he became pastor of the Brandywine church, Pa., where he served the Lord with great fidelity and success for twenty years. He then resigned, and went to Pittsburgh, where he rested

from his labors in the house of his son-in-law, Dr. Trevor, Feb. 28, 1870. Mr. Walker was beloved by the whole Philadelphia Association, of which, for some years before his death, he was the oldest ministerial member. He was full of brotherly affection and of the grace of God. His Christian life was a precious gospel sermon, and his death was a heavy blow to a multitude of the friends of Jesus. In his two fields of labor he was regarded by Christians and unconverted persons as a tender father, an Israelite indeed.

Walker, Rev. Levi, M.D., was born in 1784 in Massachusetts; removed to Maine; converted in 1804; for a time a Methodist circuit preacher; became a Baptist, and united with the First Baptist church in Fall River, Mass.; still preached; studied medicine and was a physician; became pastor of the Baptist church in Warwick, R. I., in 1816; settled with the Baptist church in Preston, Conn., in 1819; in 1823 removed to a farm in North Stonington, Conn.; preached with success in various places; organized the first Sunday-school in the town; was the first minister of the Third Baptist church in North Stonington; accomplished much in his two professions; a man of talents and toil; his wife, Phebe, a superior woman, died in Andover, Conn., Feb. 11, 1880, aged ninety-two years; had three sons who became Baptist ministers,—Rev. Levi, Rev. William C., and Rev. Orin T.,—last two now living. He died Dec. 12, 1869, aged eighty-five years.

Walker, Rev. Levi, Jr., son of Rev. Levi and Phebe Walker, was born March 22, 1811; converted in 1829; licensed to preach by the Third Baptist church in North Stonington; ordained and settled as pastor in Tolland, Conn.; served churches in Massachusetts and New Hampshire; stricken by disease, died in Griswold, Conn., Feb. 2, 1839, in his twenty-eighth year.

Walker, Rev. O. T., A.M., was born in Preston, Conn., Feb. 1, 1822. He is a son of Rev. Levi Walker, M.D. He studied at Hamilton, N. Y., and at Washington College, Hartford, Conn. He entered the ministry when twenty-four, and was ordained at Orleans, Mass. He was six years pastor of the Second church of New London, Conn., where he baptized about 200. He was six years pastor of the First church of Trenton, N. J., where during his oversight a large and splendid church edifice was built, about 300 persons were baptized, and the church was greatly strengthened. He was six years pastor of Bowdoin Square church, Boston, during which time he baptized nearly 300. The church was almost ready to disband when Mr. Walker began his labors, but the blessing of God attended the efforts of the new pastor, and the faith and hopes of the church were soon wonderfully enlarged.

Mr. Walker has served as pastor in Chicago, Ill., Meriden, Conn., Providence, R. I., and in Orleans, Mass. His present charge is the Harvard Street church, Boston, where he has labored five years. When Mr. Walker entered upon his second pastorate in Boston the meeting-house had been closed for a time, and the congregation was scattered; but under God the church has been blessed with numerous and valuable additions, and a good Sunday-school and an overflowing prayer-meeting have been gathered.

Mr. Walker is an indefatigable worker, ready for any errand of mercy. Very popular among the sick, the mourners weeping for their loved dead, and the happy candidates for the nuptial blessing.

He is one of the most useful ministers in and around Boston, whose labors have been greatly blessed out of it as well as in it.

Walker, Rev. Sanders, was for many years one of the most useful pioneer ministers of Georgia. Born March 17, 1740, in Prince William Co., Va., he was a singular instance of the transforming power of God's grace. Of an unmanageable temper before conversion, his heart and nature were so changed by the Holy Spirit that he was ever afterwards distinguished for the meekness and gravity of his deportment. Among all who knew him the *meek Sanders Walker* was a proverbial expression. He began to preach in North Carolina in 1767, and, about four years afterwards, moved to a place in Bute Co., N. C., notorious for wickedness and ignorance of religion; but his Master was with him, and in a short time a considerable church arose under his ministry. He removed to Georgia in 1772, and joined the Kiokee church, being still unordained; but he must have been ordained prior to May 20, 1775, as his name appears on the Presbytery which ordained Abraham Marshall at that time. In Georgia he labored mostly in Wilkes County, where he resided, and he is thought to have been mainly instrumental in the constitution of Fishing Creek church, the fifth formed in the State. He finished his course with joy, in the sixty-fifth year of his age, in 1805.

Walker, Rev. William Carey, son of Rev. Levi and Phebe (Burroughs) Walker, was born in Warwick, R. I., Dec. 24, 1818; became a teacher; converted at the age of fourteen; united with First Baptist church in Westerly, R. I., in 1837; removed to North Stonington, Conn., in 1838, and to Hartford in 1839; studied for the ministry from 1841 to 1845, preaching two years for South Windsor church; settled with First Baptist church in Groton, Conn., and was ordained in June, 1845; remained five years; settled with the church in Willington in 1850; continued six and a half years; settled in Putnam six and a half years; entered the Union army as chaplain of the 18th

Conn. Vol. Regiment of Infantry, serving one year and a half, till close of war; settled with New Britain church, Conn., for about six years; everywhere favored with success and revivals; since 1871 has been a missionary and Sunday-school worker for the Connecticut Baptist State Convention, four of the years with the Sunday-schools; always an evangelist in spirit; earnest and wise worker; active for education, temperance, and anti-slavery; advocate of missions; served on school committees; wrote largely for the *Christian Secretary*, in the interests of the churches and schools; wrote the history of the 18th Conn. Vol. Regiment of Infantry; for last two years has been a representative from Andover, Conn., to the State Legislature; still serving the State as a missionary. Mr. Walker is one of the noble-hearted, laborious, honored, and successful ministers of Connecticut.

Walker, Rev. William P., was born in Jackson Co., W. Va., May 14, 1834. In 1855 he married Miss McClung, in Nicholas County, and soon after united with the Mount Pleasant church, and became at once an active worker. In a short time he was licensed to preach, and entered Alleghany College, where he remained until 1861. He was ordained, and preached in Nicholas and Fayette Counties until 1865, when he became pastor of Williamstown and Pleasant Valley churches, in Wood County. He remained in this locality about twelve years. About 1877 he removed to Huntington, and became pastor of a church of not a score of members, but which, under his faithful labors, has grown to 116. The church has bought a parsonage worth \$1000, and is now nearly self-supporting.

Mr. Walker has for many years been president of the General Association of the State, also agent for Shelton College; is one of the very best preachers and pastors in the State, and has always given entire satisfaction to his brethren in every position.

Wallace, Lady Craigie.—Chambers, in his "Domestic Annals of Scotland" (ii. 213), says, "Where there had formerly been no avowed Anabaptists there were now many, so that thrice in the week, namely, on Monday, Wednesday, and Friday, there were some dipped at Bonnington Mill, between Leith and Edinburgh, both men and women of good rank. Some days there would be sundry hundred persons attending that action, and fifteen persons baptized in one day by the Anabaptists. Among the converts was the Lady Craigie Wallace, a lady in the west country. In autumn, at Cupar, Mr. Brown, preacher to Fairfax's regiment, rebaptized several of the soldiers in the Eden, near to Airdrie's lodging, by dipping them over head and ears, many of the inhabitants looking on." This was in 1652. The doctrines of the Baptists

were carried to Scotland by the English army, and their form of baptism seemed attractive to the cautious people of that country.

Wallace, Rev. Isaiah, son of Rev. James Wallace, was born in Hillsborough, New Brunswick, Jan. 17, 1826. He was converted early, and baptized by Rev. Samuel Elder in 1848. He graduated from Acadia College in 1855, and was ordained April 3, 1856. He became pastor at Miramichi in 1858, at Carleton, St. John, in 1860. From 1861, Mr. Wallace held successively the pastoral office in Nova Scotia in Lower Granville, Milton, Yarmouth County, and Berwick, and has been agent for the Home Mission Board. As pastor and evangelist, his labors have been very successful in New Brunswick and Nova Scotia.

Wallace, Rev. James, was born Jan. 17, 1797, at Hopewell, New Brunswick. He was converted under the ministry of Rev. Joseph Crandall, and baptized by him in 1826. Mr. Wallace's pastoral and missionary labors in Albert, Westmoreland, and Kings Counties, New Brunswick, proved a great blessing to the churches and people there. He preached successfully, and baptized many converts in these counties. He died March 7, 1871.

Wallace, Hon. Thomas, was born in Petersburg, Va., Sept. 7, 1812; was educated at William and Mary College and at the University of Virginia. He practised law, and was a member of the State Legislature during the sessions of 1850-51. It was mainly through his instrumentality that the elegant house of worship erected by the Baptists of Petersburg was completed. He was a member of the First church of that city for a long time, and one of its deacons, and the efficient superintendent of its Sunday-school. Mr. Wallace was a man of wealth and influence, and he used his influence and money for the cause of Christ. He died May 14, 1868.

Waller, Rev. Edmond, son of Rev. William Edmond Waller, and brother of the distinguished Rev. George Waller, was born in Spottsylvania Co., Va., Jan. 11, 1775. He removed with his parents to Kentucky about 1781, and settled in Fayette County. He united with the Baptist church at Bryant's Station in 1798, and in 1801 he removed to Anderson County, and was ordained to the ministry at Salt River church. He traveled and preached in the new settlements for some years. In 1808 he was called to Hillsborough church in Woodford, and the next year to Mount Pleasant in Jessamine County. With these and some other churches in that region he labored during the remainder of his life. He was one of the most popular and useful ministers of his generation in that part of Kentucky. He died in 1842.

Waller, Rev. George, son of Rev. William Edmond Waller, a well-known Baptist minister in

Virginia and Kentucky, and a nephew of the distinguished Rev. John Waller, of Virginia, was born in Spottsylvania Co., Va., in 1777. He removed with his father to Kentucky about 1781, locating for a short time in Lincoln, and then settling in Fayette County. In 1798 he removed to Shelby County, and was baptized by his father into the fellowship of Buck Creek Baptist church, in that county, in 1801. He was ordained in 1802, and succeeded his father (who had returned to Virginia) in the pastorate of Buck Creek church, a position he occupied fifty years. He was pastor of Burk's Branch church about forty years, and of Bethel church a shorter period, and he was a missionary to Louisville before there was a church in that city. He traveled over the State, preaching in the interest of missions. He was editor of a weekly Baptist paper published at Bloomfield, Ky., about 1827, and was moderator of Long Run Association twenty-five years in succession, preaching the introductory sermon before that body seven times. He was a strong, logical preacher, and few men were more widely known, or exercised a greater influence in his State, during his long ministry. He died in July, 1860.

Waller, Rev. John, was born in Spottsylvania Co., Va., on the 23d of December, 1741, and was a descendant of the honorable family of Wallers, in England. His profanity acquired for him the name of "swearing Jack Waller," and his general wickedness that of "the devil's adjutant." He was especially bitter against the Baptists, and was one of the grand jury that persecuted Rev. Lewis Craig for preaching. Mr. Craig's meek address to the jury arrested his attention and touched his heart. For seven or eight months his agony and remorse were intense. At length, having found peace in believing in Jesus, immediately he conferred not with flesh and blood, but began to preach the faith which he had destroyed, serving the Lord with greater zeal, if that was possible, than he had served Satan. Traveling through many counties, he everywhere attracted crowds of hearers and made many converts.

He was soon made to feel the resentment of his former companions in sin. In a letter dated "Urbanna Prison, Middlesex County, Aug. 12, 1771," he gives an account of the arrest and imprisonment of himself and many others, and the cruel scourging of several by "the magistrate and the parson of the parish." "I have also to inform you that six of our brethren are confined in Caroline jail, viz.: Brethren Lewis Craig, John Burrus, John Young, Edward Herndon, James Goodrick, and Bartholomew Cheming." Those days did indeed try men's souls.

In 1775 or 1776 he adopted the Arminian doctrine, declared himself an independent Baptist, and

withdrew from his brethren. But in 1787 he returned to his first love. The same year a very great revival began under his preaching, and continued for several years, spreading far and wide.

In 1793 he removed to Abbeville, S. C. Here his success, though considerable, was not equal to that in his native State. His last sermon, at the funeral of a young man, was from Zech. ii. 4: "Run, speak to that young man." He addressed the young in feeble, touching strains, saying that it was his last sermon. He spoke until his strength quite failed, and then tottered to a bed, from which he was carried home, and died July 4, 1802, in his sixty-second year.

He preached thirty-five years, baptized more than 2000 persons, assisted in ordaining twenty-seven ministers, and in constituting eighteen churches, and lay one hundred and thirteen days in four different jails, and he was repeatedly scourged in Virginia. He now rests from his labors, and his works followed him.

Waller, Rev. John Lightfoot, LL.D., an eminent preacher and journalist, was born in Woodford Co., Ky., Nov. 23, 1809. He was educated under private teachers, and became one of the best scholars in the State. At eighteen he wrote "A Church without a Creed," which evinced remarkable genius. After teaching some years in Jessamine County, he became editor of the *Baptist Banner* about 1835. Subsequently he edited the *Baptist Banner and Western Pioneer*, a weekly religious paper published at Louisville, Ky. In this position he speedily established the reputation of being one of the ablest editors of his day. In 1840 he was ordained to the ministry, and the next year was appointed general agent of the General Association of Baptists in Kentucky. In 1843 he succeeded his father as pastor of Glen's Creek church, in Woodford County. In 1845 he commenced the publication of the *Western Baptist Review*, a monthly which took rank with the ablest periodicals of the kind in the country. The title was afterwards changed to the *Christian Repository*. He continued its publication until his death. In 1849 he was elected to a seat in the convention that formed the present constitution of the State of Kentucky, and was said to have been the most talented debater in that very able body. This was the only civil office he ever sought. In 1850 he resumed the editorship of the *Baptist Banner and Western Pioneer*. He was the most prominent mover in originating the Bible Revision Association. In 1842 he held his celebrated debate on baptism with Rev. Nathan L. Rice. He died at his home in Louisville, Ky., Oct. 10, 1854.

Waller, Rev. Jonathan Cox, son of Rev. George Waller, was born in Shelby Co., Ky., March 24, 1812. He united with Buck Creek

church, of which his father was pastor, in 1834. He is a powerful writer, and has prepared much for the religious press. In 1863 he published a book on the "Speedy Coming and Personal Reign of Christ," which ran through four editions. For several years he edited the *Western Recorder*. He was ordained to the ministry in 1879, but has not yet taken charge of any church. He resides at Pleasure Ridge Park, Ky.

Waller, Rev. Napoleon Bonaparte, brother of Rev. John Lightfoot Waller, a very brilliant and greatly lamented young minister, was born March 24, 1826. He professed religion at an early age, and united with the Baptist church of which his father was pastor. He graduated at Georgetown College, after which he was ordained to the ministry. On his way to Owensborough, Ky., for the purpose of taking charge of the church at that village, he stopped at Nicholasville, where he died of cholera, Aug. 1, 1855.

Waller, Rev. William Edmond, son of A. D. Waller, and grandson of Rev. George Waller, a young preacher of extraordinary gifts and of distinguished piety and conversation, was born in Shelby Co., Ky., Nov. 17, 1845. He was educated in the city schools of Louisville. He united with Long Run Baptist church in Jefferson Co., Ky., in 1866, and was licensed to preach the same year. In 1868 he was ordained, and soon after he was called to the care of the church at Jeffersonton, in Jefferson County, and afterwards to Harrod's Creek church, in Oldham County, to both of which he preached until his death. He performed much valuable missionary labor, and for several years was clerk of Long Run Association. He died Nov. 10, 1878.

Wallin, Rev. Benjamin, was born in London, England, in 1711. He heard the word of life from his godly father, the Rev. Edward Wallin, from childhood, and in his young manhood he gave himself to the Saviour, and was immersed by his father, and received into the church of which he was pastor.

On Thursday, Oct. 15, 1741, he was ordained pastor of the Maze Pond church, London. Dr. Gill preached the sermon. Six ministers took part in the service, and it lasted from 10.30 a.m. to 2.45 p.m.—that is, four hours and fifteen minutes. The ministry with which Mr. Wallin was invested he honored for more than forty-one years, and during that lengthened service the Saviour gave him signal marks of his gracious favor. He died Feb. 19, 1782.

He was a man of sagacity, piety, Bible knowledge, and of zeal that burned like a fire. He was a poet, a Scripture expositor, and a great worker.

His writings were numerous and valuable. He was the author of forty-one works, one of which

was "Evangelical Hymns on Various Views of the Christian Life." He was a valued correspondent of President Manning, of Brown University, and left it a bequest in his will.

Walsh, Alexander S., D.D., was born in the city of New York, Dec. 14, 1841. His father was for a time an officer in the English army. Coming to America, he was employed by the great merchant A. T. Stewart, for whom Dr. Walsh was named. His father removed to Michigan and engaged in farming. In 1854, under the patronage of an uncle, he entered the Polytechnic Institute of Brooklyn. He soon returned to Michigan, and while a mere lad commenced speaking publicly on the great issues of the day, especially slavery. In 1860 he commenced study at Oberlin College. In 1862 he enlisted in the army, and towards the close of the war was honorably discharged. He returned to Oberlin, and was graduated in 1866. He united with a Congregational church, and commenced preaching in Norwalk, O., organized a church, and was ordained its pastor. In 1868 he settled with a church in Kokomo, Ind. In 1869 he accepted a position in Emerson College, Ala., which he left for a tour in Europe. On his return, in 1870, he joined the Baptists. He settled in Jamaica, L. I., preaching, lecturing, and editing the *Long Island Farmer*. While in the West he edited the *Oberlin Court Record*, the *Student*, and was a contributor to several Western papers. In 1872 he accepted the pastorate of the Gethsemane (now Willowby Avenue) church, Brooklyn, where he met with great success. In 1877 he was called to the South church, New York, where he was equally prosperous. He has baptized since joining the Baptists 500 converts. The degree of D.D. was conferred on him by Hillsdale College, Mich., in 1877.

Walter, Thomas U., LL.D., son of Joseph S. and Deborah Walter, was born in Philadelphia, Pa., Sept. 4, 1804. He was given the name of a former pastor of his parents,—Thomas Ustick.

His taste for architecture and mathematics was very early developed, and gave promise of future distinction.

His education was liberal. After spending some time in the office of William Strickland, Esq., he pursued an elaborate course of mathematics and the study of the physical sciences, and also gave special attention to the art of landscape-painting and the different branches of mechanical construction. He re-entered Mr. Strickland's office in 1828, and devoted two years to the specific study of architecture, the practice of which he began in 1830.

His first important public work was the Philadelphia County prison (Moyamensing). His designs were approved, and he was appointed architect of the work in 1831.

His design for the Girard College for Orphans was adopted by the select and common councils of Philadelphia in 1833; and the corner-stone of



THOMAS U. WALTER, LL.D.

that magnificent building was laid with appropriate ceremonies on the 4th day of July of that year.

This imposing structure constitutes an enduring monument to the liberality of Stephen Girard, as well as to the skill and genius of Mr. Walter, who planned it throughout and carried it on to completion. It was finished in 1847, having been fourteen years in building.

During the progress of this work Mr. Walter spent several months in Great Britain and on the continent of Europe, visiting public institutions and gratifying his taste on classic ground.

Subsequently he submitted to the board of directors an elaborate report, which became their guide in finishing and fitting up the college which now so admirably provides for the comfort, health, and instruction of nearly 1000 boys.

In 1851 the designs of Mr. Walter for the extension of the U. S. Capitol were approved, and he was appointed architect of the work by the President of the United States (Millard Fillmore).

This appointment he held fourteen years, during which time, in addition to his specific work, he planned and executed the iron dome which now crowns the Capitol, the east and west wings of the Patent Office, and the extension of the General Post-office. He also designed the new treasury building, the marine barracks at Brooklyn and Pensacola, and the government hospital for the insane.

As evidencing the estimation in which he is held, because of his literary and scientific attainments, it may be stated that he received the honorary degree of Master of Arts, in 1849, from Madison University, N. Y. In 1855, that of Doctor of Philosophy from the university at Lewisburg, Pa. And in 1857, from Harvard University, that of Doctor of Laws.

Dr. Walter delivered a course of lectures on architecture before the students of Columbian College, Washington, D. C., in 1860. He also delivered many other popular lectures in Philadelphia and vicinity, at one time holding a professorship of Architecture in the Franklin Institute, and lecturing on his art for two successive seasons.

He has been a member of the American Philosophical Society for nearly forty years, and of the Franklin Institute fifty years. He was also one of the original members of the American Institute of Architects, and is now (1879) its honored president.

He made a public profession of religion in 1829, having been baptized July 12 of that year in the river Schuylkill, at Spruce Street, by the Rev. John C. Murphy. On the same day he was publicly received into the membership of the Spruce Street Baptist church, then worshipping temporarily in the court-house at the corner of Sixth and Chestnut Streets, their meeting-house on Spruce Street not being completed. He was many years clerk of this church, and also superintendent of the Sunday-school.

When he removed to Washington, D. C., to take charge of the Capitol extension, he also removed his letter to the E Street Baptist church. His connection there was rich in fruits of well-directed effort, and will long be remembered by many, especially by a Bible-class of more than fifty young men, upon whom he left the impress of his own Bible-loving spirit.

Upon returning to Philadelphia, he became one of the constituent members of the Second Baptist church of Germantown, in which he filled the office of deacon.

More recently he removed to another part of the city, transferring his membership to the Memorial Baptist church. Here again he was called to the deaconship, and among his loved associates he yet lives, enjoying the privileges and activities of a Christian life.

Walters, W. T., D.D., a conspicuous man in his day in the management of Baptist affairs in North Carolina, was born in Pittsylvania Co., Va., in 1825. He was baptized by Rev. J. L. Prichard, and by him influenced to become a student in Wake Forest College, where he graduated in 1848. He soon after became tutor, and in a year or two was made Professor of Mathematics in his *alma mater*.

He remained in this position till the exercises of the college were suspended by the war. He was a trustee, and for the last two years of his life treasurer, of the college, but was not again connected with it as instructor. In 1867, Dr. Walters became corresponding secretary of the Baptist State Convention, and did good service for three years in organizing the mission work of the State.

He was three times identified with the press. In 1867 he purchased, in connection with Mr. J. H. Mills, the *Biblical Recorder*, his interest in which he transferred to his partner in a few months. He edited the *Farmer's Journal*, under the management of Gen. Johnston Jones, and for several years he was the valuable agricultural editor of the *Biblical Recorder*. He was one of the best farmers in the State, and was a preacher of much vigor. The churches of Littleton and Wilson owe their existence to him. He died Dec. 31, 1877.

Walton, Rev. W. A., was born the slave of Col. James Mann, March 17, 1836, in Morgan Co., Ga. He was converted in 1856, and was baptized into the fellowship of Antioch church, Morgan Co., Ga., by Rev. J. Stillwell. Having removed to Texas, he became a member of the Washington church, composed both of white and colored persons, under the ministry of Rev. Michael Ross. Under the preaching of Mr. Ross he stored his memory with passages of Scriptures in a wonderful degree, imitative of the mental habit of the preacher, who had been reared in England in the state church. Under the pastorate of Rev. James E. Paxton he was in 1866 licensed to preach the gospel, giving promise of great usefulness. He first went to school one month to Mr. Watt Bonner; second, two weeks to Samuel Carroll; third, to J. H. Washington, two days; fourth, to Dr. W. C. Crane, at Baylor University, Independence, two months. He has had the pastoral care of five churches, and has the pastoral care of four at this time,—Anderson, Grimes Co., with a membership of 275; Navisota, same county, membership, 445; Washington, Washington Co., membership, 363; Hempstead, Waller Co., membership, 385; total membership, 1368. He has baptized 863 persons since he has been ordained to the gospel ministry. No colored minister in Texas draws larger congregations at all times to hear him, and no one exerts a better general influence over his race for time and eternity than W. A. Walton. He bids fair for a long life of usefulness.

Ward, John, LL.D., was born in London, England, in 1679. His father was a Baptist minister, and he belonged to the congregation of Dr. J. Stennett, of his native city. He possessed learning of the highest order, and loved the acquisition of knowledge with an intense affection.

In 1720 he was elected Professor of Rhetoric in

Gresham College, London; some time after, a member of the Royal Society; and in 1752 one of its vice-presidents. The University of Edinburgh conferred on him the degree of LL.D.

He was the author of "The Lives of the Gresham Professors," of "The Westminster Greek Grammar," and of other works. He aided Horsley in his "Britannia Romana," and Ainsworth in his "Dictionary." His information embraced almost every subject, and his character for piety, modesty, and usefulness made him an honor to our denomination.

In 1754, Dr. Ward put £1200 of bank stock in trust for the education of two or more young men for the ministry in a Scotch university, or elsewhere. In 1876 there were four brethren aided by this fund. Some of our most distinguished English ministers have received assistance from "Dr. Ward's Trust." The founder of it died in 1758.

Ward, Prof. Milan L., was born in Meredith, N. Y., in 1829. He graduated at Madison Uni-



PROF. MILAN L. WARD.

versity, after which he taught in Norwich Academy, then in Southampton Co., Va. In 1860 he was called to the chair of Natural Sciences in the Delaware Literary Institute. In 1862 he became principal of Norwich Academy, which position he held until 1869, when he resigned. Under his administration the academy rose from a very low position to one of the highest rank, standing fifth among the two hundred academies in the State of New York. From 1869 to 1873, Prof. Ward had charge of the educational department of Ottawa

University, Kansas. In 1873 he was elected Professor of Mathematics and English in the Kansas State Agricultural College, which position he still holds. He is also loan commissioner, librarian, and, in the absence of the president, acting president of the college.

From the commencement of his religious life the predominant desire in Prof. Ward's heart has been to be useful while he lived. To this end he *worked his way* through college. He took a theological course, and was ordained to labor as a missionary preacher among the destitute churches in Southampton Co., Va. But he soon became convinced that teaching, rather than preaching, should be his life-work. His highest ambition is to be recognized as a Christian educator.

Prof. Ward takes an active interest in church and denominational work, and has held for three years the office of secretary of the Kansas Baptist Convention.

Ward, Gov. Samuel, was born in Newport, R. I., May 27, 1725. He was the second son of Gov. Richard Ward, and a lineal descendant of Roger Williams. He removed in early manhood to Westerly, R. I., and met with great pecuniary success in the agricultural and mercantile pursuits in which he engaged. He represented his adopted home for several years in the General Assembly of Rhode Island, and took a prominent part in its deliberations. In 1761 he was appointed chief justice of the colony, and in May, 1762, was chosen its governor. He took a great interest in the founding of Rhode Island College, and was one of its trustees from 1764 to 1776. In 1765 he was re-elected governor. When the Stamp Act, so infamous in the eyes of the colonists, was passed, and the governors of the colonies took an oath to sustain and enforce it, Gov. Ward alone persisted in his refusal to yield compliance. Once more he was chosen governor of the colony. At the end of his third term he retired to comparatively private life, but was a thoughtful observer of what was transpiring in the country, and took a decided stand from the outset against the oppressive acts of the British crown. He, with Stephen Hopkins, represented the State of Rhode Island in the Continental Congress of 1774, and advocated the most vigorous measures against the encroachments of Parliament. When affairs reached a crisis, in consequence of the blood shed at Concord and Lexington, Gov. Ward's counsel and advice in Congress were received with great deference. He was always called to the chair when Congress went into a committee of the whole. He was chairman of several important committees, and among them that which was appointed to nominate a general for the American army, and he reported the name of Col. George Washington. His son, Capt. Sam-

uel Ward, occupied a prominent position in the Revolutionary forces, and enjoyed the intimate friendship of the commander-in-chief. The whole course of Gov. Ward through the early stages of the Revolution showed him to be a true patriot, ready to make any and every sacrifice for his country's welfare. Had his life and health been spared, he would have continued to devote himself to the cause in which he had embarked "his life, his fortune, and his sacred honor." In the midst of arduous duties, which must have taxed his energies to their utmost, he was attacked with the smallpox, and died March 26, 1776. In communicating the sad intelligence to the secretary of the State of Rhode Island, his colleague, Stephen Hopkins, says, among other things, "He will be carried into the great Presbyterian meeting-house in Arch Street, where a funeral discourse will be delivered by the Rev. Samuel Stillman. The corpse will from thence be carried to the Baptist burying-ground in this city, and there interred." John Adams also writes, "Gov. Ward was an amiable and a sensible man, a steadfast friend to his country, upon very pure principles. His funeral was attended with the same solemnities as Mr. Randolph's. Mr. Stillman being the Anabaptist here, of which persuasion was the governor, was desired by Congress to preach a sermon, which he did with great applause."

The body of Gov. Ward was interred in the grounds of the First Baptist church, in Philadelphia, and a monument erected over his remains by order of the Rhode Island General Assembly. In 1860 the body was removed to the cemetery of Newport, R. I.

Ward, Thomas, was the eldest son of John Ward, who had been an officer in one of Cromwell's cavalry regiments, and, emigrating to America from Gloucester, England, after the accession of King Charles II., he settled in Newport, R. I., where he died in April, 1698. His son Thomas preceded his father in taking up his residence in Newport, arriving there not far from 1660. For his second wife he married Amy Smith, granddaughter of Roger Williams. Backus says of him, "That he was a Baptist before he came out of Cromwell's army, and a very useful man in the colony of Rhode Island." For one year—1677-78—he was general treasurer of the colony under the royal charter of Charles II. His descendants were among the most distinguished citizens of Rhode Island. His son Richard was governor of the colony, 1741-43, having previously been secretary of state for nineteen years, 1714-33. His grandson Samuel filled the highest posts of honor which his fellow-citizens could confer on him. A son of Samuel was secretary of state for thirty-seven years. The widow of Thomas Ward, already re-

ferred to as the granddaughter of Roger Williams, married Arnold Collins, and their son, Henry Collins, who was an extensive merchant in Newport, R. I., became so good a patron of letters that he was called by Dr. Benjamin Waterhouse "the Lorenzo de' Medici of Rhode Island."

Ward, Rev. William, the third of the famous Serampore triumvirate, was born at Derby, England, on Oct. 20, 1769. He served an apprenticeship to a printer in his native town, and for a time edited with ability the *Derby Mercury*. He subsequently edited newspapers at Stafford and Hull. In August, 1796, he was converted, and joined the Baptist church in Hull. His great talents could not be hid, and, at the instance of a benevolent friend, who undertook to pay all his expenses, he renounced journalism, and placed himself under the tuition of the Rev. Dr. Fawcett, at Ewood Hall, Yorkshire. Hearing some months afterwards that the Missionary Society wanted a printer to print the Bengalee translations of the Scriptures, he offered himself, and was gladly accepted. In 1811, Mr. Ward published the first edition of his popular and most valuable work on the Hindoos. Experience has fully corroborated his statements, and it remains one of the standard books on the subject. Mr. Ward visited England in 1819, and was incessantly occupied with public engagements. He was the first missionary who had ever returned from the East. His warm and animated addresses were well adapted to move popular assemblies. He also visited Holland, and then proceeded to this country, where he spent three months, and raised \$10,000 for Serampore College. He was everywhere greeted with the warmest welcome. Whether in the pulpit or on the platform, he was immensely popular. He returned to India in 1821, and, after a brief illness, died on March 7, 1823, aged fifty-three.

Warder, Joseph W., D.D., was born in Logan Co., Ky., Oct. 13, 1825. He united with the Baptist church at Georgetown, and was licensed to preach while attending college at that place, where he graduated in 1845. He taught one year in the primary department of that institution, and was elected to the chair of Mathematics, but declined the position and entered Newton Theological Seminary, where he graduated in 1849, having meanwhile spent some time at Princeton Theological Seminary. He was ordained to the ministry, and was a short time pastor of the Baptist church at Frankfort, Ky. From 1851 to 1856 he was pastor of the church at Maysville, Ky. He then removed West, and at different periods was pastor at Lexington, Mo., Atchison, Kansas, Kansas City and Clinton, Mo., and Lawrence, Kansas. While at Clinton he was for a time financial agent of William Jewell College. In 1875 he returned to Kentucky and accepted the pastorate of Walnut Street Baptist

church, in Louisville. He is now one of the leading ministers of the South, and is distinguished for his learning, piety, and pulpit ability.

Warder, Rev. Walter, son of Joseph Warder, a noted pioneer of Kentucky, was born in Fauquier Co., Va., in 1787. He removed with his father to Barren Co., Ky., about 1807, and the same year united with Dripping Spring Baptist church. He came up out of the baptismal water exhorting sinners to repent, and from that time until his death was one of the most zealous, laborious, and efficient ministers in Kentucky. He was ordained as pastor of Dover church, in Barren County, about 1811. In 1814 he accepted the pastorate of Mayslick church, in Mason Co., Ky., which position he filled until he finished his course. He preached extensively throughout the territory of Bracken Association and the adjacent parts of the State of Ohio. During a pastorate of twenty-two years there were received into Mayslick church 1015 members. In the year 1828 he baptized into that church 485, and in the bounds of Bracken Association more than 1000. He died in Missouri in 1836.

Warder, Rev. William, brother of Walter Warder, and equally brilliant and useful in the gospel ministry, was born in Fauquier Co., Va., Jan. 8, 1786. At the age of nineteen he went with his brother, the late Rev. John Warder, of Missouri, to Barren Co., Ky. He was baptized at the same time and place with his brother Walter, and like him began to preach almost immediately after his baptism. He was licensed in 1809 and was ordained in 1811. For about eight years he gave himself to traveling and preaching over the central part of Kentucky, from the Tennessee line to the border of Ohio, with great success in winning souls to Christ. In 1820 he accepted a call to the church at Russellville, and soon afterwards to the churches of Glasgow and Bowling Green. In 1821 he married Miss Margaret, sister of the late Gov. Charles S. Morehead, of Kentucky, and settled near Russellville, where he spent the remainder of his earthly pilgrimage, except one year passed in Nashville, Tenn. He possessed superior gifts as a preacher, and was a man of enlarged views and active enterprise. He organized an "Educating Society" at Russellville, and thus laid the foundation of Bethel College. He was largely instrumental in organizing Bethel Association, in 1824, out of a small missionary element in old Red River Association, which at its thirtieth anniversary contained an aggregate membership of 7000, and had erected two prosperous colleges. He died Aug. 9, 1836.

Ware, Rev. James Agnew, M.D., an eminent physician and preacher in Pontotoc Co., Miss., was born in South Carolina in 1804. After studying

medicine and obtaining his degree he became impressed with the duty of preaching, and during his long life, while actively engaged in the practice of medicine, he was assiduous also in his ministerial labors. He was ordained in 1834. He removed to Pontotoc Co., Miss., in 1836. At this time there were few ministers and churches in North Mississippi. In his own neighborhood there was but one preaching-place,—the Presbyterian mission station among the Indians. Among the foremost and most active of the few ministers then on the ground, he gathered, in 1837, a church called Tokshish, near Red Land, of which he became the first pastor, and almost the only pastor during his life. From this mother-church sprang a number of others, and many ministers went out from it under the fostering care of Dr. Ware. He died in 1865.

Warfield, Rev. William C., a learned and brilliant preacher of Kentucky, was born in Lexington, of that State, in 1796. After a preparatory course he entered Transylvania University, remaining six years. About the end of the term he had an unfortunate altercation, which resulted in the serious injury of a comrade. In the confusion that ensued young Warfield fled from home and went to Bardstown, Ky., where he commenced reading law under the distinguished Judge John Rowan. Soon after this he was converted to Christ, returned to Lexington, and united with the Baptist church, where he was licensed to preach. He then spent two years in Princeton Theological Seminary. Returning home, he was ordained, and, after spending a brief period in preaching around Lexington, he settled within the bounds of Bethel Association, where he spent the remainder of his life. His labors were blessed to the instruction of the young churches, and he was greatly beloved and honored among them. He died Nov. 3, 1835.

Warne, J. A., D.D., was born in the city of London, England, in the year 1795, and at an early age united with the Little Wild Street Baptist church of that great city. After receiving a thorough education at Stepney College, he offered himself as a foreign missionary, but was compelled to relinquish his purpose in that direction owing to feeble health. Determined to do the next best thing, he came with his wife to this country, and settled in North Carolina. While in the South he was pastor at Newbern and principal of Imwan Academy. Compelled again by ill health to make a change, he came North, and was stated supply or pastor of the First church, Providence, R. I., South Reading and Brookline, Mass., and Sanson Street, of Philadelphia. About the year 1845 he went out of the pastorate, and has since lived in retirement. He was not idle, however, in religious things. It was he who edited the Baptist edition of the "Comprehensive Commentary." In his own neighbor-

hood, far out in the suburbs, he has always been engaged in Christian work.

The peculiar feature about his life, and that which gives it special nobility, was his consecration to the cause of foreign missions. Unable to go himself, he was deeply interested in sustaining those who could go. When Dr. Price's children came to this country, and their own relatives refused to receive them because their mother was a Burmese woman, he took them under his roof and gave them an education. Since his retirement from the pastorate he has occupied himself in making and saving money for foreign missions. His little farm becoming valuable on account of the growth of the city, he sold out parts of it to advantage, and re-invested the money in houses. Some time before his death, which occurred early in 1881, feeling that his life was near its close, and wishing to save the expense of an executor and the State tax on willed property, he made over his entire estate to the Missionary Union, accepting in return only a small annuity for himself and wife. The estate will probably amount to \$40,000.

All this shows the power of a consecrated purpose. Dr. Warren would have been glad to be a missionary; but when that was denied him, he did not forget that he had given himself to the missionary cause, and determined to do his best to provide the means of sending others. In order to carry out this purpose as fully as possible he subjected himself to the closest economy.

Warren, Gen. Eli, a lawyer of eminence, residing at Perry, Houston Co., Ga., still engaged (1880) in practice, although nearly eighty years of age, was born in Burke County, Feb. 27, 1801. His father was Josiah Warren, whose descendants occupy honorable and useful positions in Georgia. Early left an orphan, Eli Warren was placed under the care of his eldest sister and her husband, Rev. Charles Culpepper, a Baptist minister, who instilled correct principles into his mind, which preserved him from the vices of that age. They gave him the best educational advantages of the day. Choosing the law for his profession, he was admitted to the bar in 1823, and has continued in its successful practice ever since.

Gen. Warren was frequently sent to the State Legislature by his fellow-citizens in his younger days, and was elected brigadier-general of militia in 1828, a position at that time of some prominence. Though urged to do so he has declined all other offices, devoting himself to his profession. In the winter of 1839-40 he settled in Perry, Houston Co., and at present no man in his section stands higher in public estimation. He has long been distinguished for his legal ability; has always been considered a most amiable man, noted for his benevolence and hospitality; and his life has ever

been pure, sober, and honorable; he has endeavored invariably to do good to every one, and especially to young men, hundreds of whom he has aided by material assistance and advice, and by impressing on them the importance of honesty, temperance, and truthfulness.

Gen. Warren has always acted on the principle that it is better to give to an unworthy object than fail to help a good one. He has always been a decided Baptist in principle, but never united with the church until October, 1869, since which time he has been a pious, active, and liberal church member. His hospitality knows no bounds.

Warren, E. W., D.D., was born in Conecuh Co., Ala., March 16, 1820. Under the careful in-



E. W. WARREN, D.D.

struction of his father, the Rev. Kittrell Warren, a man of strong natural ability and unusual oratorical powers, he acquired an ordinary English education, while at the same time spending the most of his time in assisting in the cultivation of the farm. For three or four years, and until he was twenty-three, he applied himself with great diligence to study, and then entered on the practice of law, having formed a copartnership with his uncle, the Hon. Lott Warren, a distinguished jurist of Georgia, and at one time a member of Congress. In the prosecution of his profession he met with gratifying success, and continued it for five or six years. In September, 1845, he united with the Baptist church at Starkville, Ga., taking an active part in all the services, and supplying in a measure, during his absence, the place of his pastor, the

Rev. Dr. Winkler. Although quite successful in his occasional preaching, he felt a strong disinclination to give himself wholly to ministerial work, and the afflictive providences of God, only, brought him to complete submission to his will in this matter. He was licensed in 1849; and giving up the practice of his profession he took charge of a school, and for two years, during which time he occasionally preached, he made preparation for his future ministerial work. Having soon become pastor of a country church, his voice failed, and for a short time he edited the *Christian Index*, published at Macon, Ga.

On the removal of the Rev. Dr. Landrum from the church in Macon to Savannah, Dr. Warren became pastor of the church in Macon, and continued in that relation for twelve years. From Macon he removed, in 1871, to Atlanta, Ga., and served the First Baptist church in that place with much success until, in 1876, he accepted the call to the pastorate of the First Baptist church in Richmond, Va., succeeding the Rev. Dr. Burrows. Dr. Warren has always been interested in the educational enterprises of the denomination. For more than twenty years he was an active member of the board of trustees of Mercer University, Ga., and did much for the advancement of liberal education in that State. In 1875 Mercer University conferred on him the degree of D.D. While in Richmond, Dr. Warren preached to one of the largest and most energetic Baptist congregations in the South, and he was highly esteemed by all who knew him. In the fall of 1879 he returned to the First church of Macon, where his labors are highly appreciated.

Warren, Hon. Henry, was born in Nova Scotia in 1817; removed to the United States in 1830, and to Oregon in 1847. He was baptized in 1853; is a member and clerk of the church at McMinnville; has been a trustee of McMinnville College since its organization, in 1857, and is secretary of the college board; was sheriff of Yamhill County seven years; a member of the Oregon Legislature; receiver of U. S. land-office nine years; is now a prosperous business man at McMinnville, a thoroughly active and liberal Baptist of wide influence in Oregon, and one of the strong supporters of the Baptist college in that State.

Warren, Jonah G., D.D., was born in Ward, Mass., Sept. 11, 1812, and graduated at Brown University in 1835. He took the theological course at Newton, graduating in the class of 1838. He was ordained at North Oxford, Mass., in September, 1838, and accepted a call to the church at Chicopee, Mass., where he remained until 1849, when he became pastor of the church at North Troy, N. Y. His relation with this church continued until 1855, when he was elected secretary of the American Baptist

Missionary Union, holding the office for seventeen years. He resigned his position in 1872. During this long term of service Dr. Warren rendered most efficient aid in advancing the cause of evangelization among the heathen, and saw the society in whose behalf he labored so zealously take a high position among the missionary organizations of the world.

Dr. Warren received the degree of Doctor of Divinity from the Rochester University in 1856, and was a trustee of Brown University from 1858 to 1873, when he resigned his office on account of ill health.

Warren, Rev. Kittrell, was a son of Josiah Warren, and an elder brother of Hon. Lott Warren and Gen. Eli Warren. His ancestors came from England and settled in Virginia, from which Josiah Warren removed to North Carolina during the Revolutionary war, and from it to Burke Co., Ga., where Kittrell was born Oct. 17, 1786. The family removed to Laurens County in 1804, and settled four miles below Dublin, where Josiah Warren and his wife both died in 1809. Kittrell Warren married Mrs. Floyd, of Jefferson County, a woman of ardent and consistent piety, who afterwards professed conversion and was baptized.

In 1817, Kittrell Warren moved to Alabama and united with a Baptist church in that State, and was ordained about 1827. Returning to Georgia in 1831, he settled in Houston County.

He was a man of a devout spirit and of great benevolence, and to the day of his death diligently preached the gospel. He died in the year 1837.

Warren, Judge Lott, rose to high distinction, and exercised an extended and salutary influence as a member of Congress, as a lawyer, and as a judge of the Superior Court. His ancestors came from England. Lott was born Oct. 30, 1797, in Burke Co., Ga. He was admitted to the bar in 1821. In the year previous he had served as second lieutenant in Capt. Dean's company, under Col. Wright, in the State militia, during the Seminole war, Gen. Gaines being in command of the State troops; and he was present at the burning of the Indian town of Chehaw, in what is now Lee County. He began to practise law in Dublin, but afterwards removed to Marion, Twiggs Co., and from it to Americus in 1836. Half a dozen years later he removed to Albany, where he resided the remainder of his life. He was called by his fellow-citizens to many important positions. For a time he was a member of the State senate. He was, also, solicitor-general and judge of the Southern circuit. Subsequently he was elected twice to serve his State in Congress, and afterwards was elected twice to serve on the bench of the South-western circuit. In these various offices he discharged his duties to the entire satisfaction of the

people, by whom he was most highly respected. He died on the 17th of June, 1861, but he had not been called away unprepared. For nearly twenty years he had been a decided Christian and a firm Baptist. He had even been set apart to the work of the gospel ministry, but only occasionally officiated in the pulpit. He was a man of earnest piety, decided opinions, and great moral firmness. He was a friend of the poor, a bold and able champion in the cause of temperance, and an unwearied supporter of the Sunday-school cause, laboring for many years with indefatigable zeal as a teacher. He was a lover of gospel truth, and of the gates of Zion. It deserves to be placed on record that the representative, lawyer, statesman, and judge was, on days of public worship, to friends and strangers, rich and poor, the watchful, affectionate, gentlemanly doorkeeper of the sanctuary in providing comfortable seats for those who attended worship.

Warren, R. I., Baptist Church.—In the year 1663, Rev. John Miles came to this country from Wales, and settled in the town of Rehoboth, then in the colony of Plymouth. The town covered a large territory, out of which several others have been formed. Mr. Miles being a heretic of the Roger Williams order was not allowed to remain in Rehoboth. He removed with his church to a grant of land called Wannamoisset, which he had obtained from the Plymouth Colony, and commenced a settlement, to which he gave the name of his home far across the waters, Swanzey. This territory embraced what are now the towns of Somerset, Barrington, Warren, and Swanzey. Until 1746 it was in Massachusetts. In that year a part of the territory was brought within the limits of Rhode Island. On the 15th of November, 1764, twenty brethren and thirty-eight sisters, the majority of the whole number being members of the Swanzey church, were constituted a Baptist church in the village of Warren. The formation of the church at this time was probably hastened by the following circumstance. The Rev. James Manning, of New Jersey, was sent to Rhode Island to found an institution in the "colony of Rhode Island, under the chief direction of the Baptists, in which education might be promoted, and superior learning obtained." Several towns urged their claims to be the home of the new college. It was decided after much discussion to locate it in Warren.

In deciding to lay the foundations of the college in Warren, it was understood that the members of the Swanzey church residing there would carry out a purpose already formed, to withdraw, and with other Baptists form a new church, to the pastorate of which the new president should be called, and thus a salary raised sufficient to meet his pecuniary wants. The call to Mr. Manning is dated Feb. 17, 1764, but the church was not formed, as

we have seen, until the following November. The declaration from the religious society which called him to be their minister is worthy of permanent record: "As we are of opinion that they who preach the gospel should live of the gospel, we do here declare our intention to render your life as happy as possible, by our brotherly conduct towards you, and communicating our temporal things to your necessities, so long as God in his providence shall continue us together." A house of worship was built soon after Dr. Manning took up his residence in Warren. Some of the bills which were contracted are a curiosity in their way. The pulpit cost about thirty dollars. The price of meals in those days of rare economy was six cents each. We might suppose that the one-half day's labor of a horse, which was set down at £9, and the one day's work of "Negro Sharpe," which is placed at £4, were indications that very large wages were paid in those primitive times, until we learn that their "pounds" were worth not far from ten cents each. The parsonage erected for the use of the reverend gentleman, who combined in his one person the two offices of president of an infant college and pastor of an infant church, cost \$316.

The ministry of Dr. Manning was followed with a rich blessing from the great head of the church. While performing the duties of his presidential office, he watched over the spiritual interests of the people committed to his charge. In 1766, under date of August 28, "it was moved that an association be entered into with sundry churches of the same faith and order, as it was judged a likely method to promote the peace of the churches." Out of that vote sprang the Warren Baptist Association, the venerable mother of all the Associations in New England. Dr. Manning, with all his respect for the rights of conscience, was a man of "law and order." When Brother Samuel Hicks felt moved to preach, whether by a good or a bad spirit we do not venture to say, without a regular license from the church, it was voted "that he is hereby forbidden, as a member of this body, from any further attempts until he is properly called by the church, and that the church see no reason to give him such a call, nor encourage him as a preacher." Brother Hicks, however, was not to be restrained from doing what doubtless he thought was his duty, whereupon it was voted that he be "cut off from the church as a disorderly member, one that causes divisions, contrary to the doctrines of Christ, and must be noted for avoidance."

At length the question of a change of location of the college was decided, and Providence was selected as its future home. The struggle through which Dr. Manning passed in deciding to continue his connection with it and break the tie which bound him to his church was very great, and Mr.

Spalding tells us that "at one time he was about to resign the presidency rather than the pastorate." In light of subsequent events no one can doubt the wisdom of the decision which he finally reached.

The successor of Dr. Manning was Rev. Charles Thompson, of whom there is a sketch in this volume. He was ordained July 3, 1771, and remained as pastor of the church until he was forced to leave in consequence of the destruction by fire of the meeting-house and parsonage, by British and Hessian troops in 1778. The Baptists of Warren worshipped with the old Swanzey church after the loss of their meeting-house, where for seven years they sat under the ministry of Mr. Thompson, who had been called to be the pastor of the mother-church.

In 1784 a new church edifice was erected. The next pastor of the church was Rev. John Pitman, who entered upon his ministry Oct. 26, 1786. His ministry continued three years and a half. The fourth pastor was Rev. Luther Baker, during whose pastorate there were several most fruitful revivals, and large additions were made to the church. The next three pastors were Rev. Messrs. Silas Hall, Daniel Cheesman, and Flavel Shurtleff, whose pastorates were comparatively short. The Rev. John C. Welsh, the next minister, commenced his pastorate June 11, 1823, and continued in his office seventeen years. His ministry was blessed with several revivals. The ninth pastor of the church was Rev. Josiah Phillips Justin, during whose ministry the present elegant and commodious stone edifice was built, and dedicated on the 8th of May, 1845. He resigned Oct. 23, 1849. Rev. Dr. Robert A. Fyfe, Rev. Messrs. Myron Munson Dean, George S. Chase, A. F. Spalding, and S. R. Dexter have ministered to this ancient church during the period which has elapsed between 1849 and the time of writing this sketch.

The Warren church is among the oldest of the New England churches; it gave its name to the first Baptist Association in New England, and it has had in its ministry men of God, "good and true," whose labors have been signally blessed by him whose they were and whom they tried to serve.

Warren, Rev. W. H., was born in Prince Edward Island in 1845, and was converted and baptized in his native place in 1865. He graduated from Acadia College in June, 1871, and was ordained at Cavendish, Prince Edward Island, Feb. 28, 1872. He became pastor in 1874 of the Temple church, Yarmouth, Nova Scotia, leaving there in August, 1878, to take charge of the Baptist church at Bridgetown, Nova Scotia. Mr. Warren also occupied the position of corresponding secretary to the Home Missionary Board at Yarmouth.

Washburn, Hon. Henry Stevenson, was born in Providence, R. I., in 1813. Both of his parents were of Puritan ancestry. At the early age of

thirteen he was placed in a store in Boston. His plans for life being changed, he pursued a course of study at the Worcester Academy, and entered Brown University in 1836, where he remained nearly a year, and then was compelled, on account of ill health, to abandon his purpose of obtaining a collegiate education. Soon after leaving college he was appointed depositarian of the New England Sunday-School Union, and held this office seven years. Subsequently he became a manufacturer in Worcester and Boston, and afterwards was appointed president of the Union Mutual Life Insurance Company. He spent three years abroad in behalf of the company. Mr. Washburn has occupied many positions of honor and responsibility. For four years he was president of the Worcester County Manufacturers' and Mechanics' Association, and for nine years was a member of the Boston School Board. He was a representative from Boston two years in the Massachusetts Legislature, and for one year he was in the State senate, where he was chairman of the Committee on Education. He has carefully cultivated his literary tastes, and has published many hymns, lyrics, etc. He originated the *Young Reaper*, of which he was the editor seven years. He has also written and published much on life insurance, as the result of his personal observations in Great Britain, France, and Germany. His present residence is in Boston.

Washington, Mrs. Elizabeth Cobb.—Among those of our Baptist Zion who have adorned the gospel by their works of faith and labors of love the name of this sainted woman merits honorable mention. Her maiden name was Cobb, and she was born in Lenoir Co., N. C., April 27, 1780. In 1800 she married Mr. John Washington, of Kinston, related to Gen. Geo. Washington, and removed to Newbern in 1831.

She was christened in infancy, her family being Episcopalians, but having made a profession of faith in Christ after marriage, she was baptized into the fellowship of Southwest Baptist church, Lenoir Co., where her membership remained as long as she lived. After the death of her husband, in 1837, she made her home with her daughter, Mrs. Gov. W. A. Graham, a Baptist, eminent for her faith and usefulness.

Mrs. Washington's benefactions were many, considering her income, were large, and extended through the whole course of her life. She gave \$1000 for the erection of a church at Newbern, \$100 each to the churches of Raleigh and Chapel Hill, and \$2000 to build the church at Hillsborough. She was an ardent friend of ministerial education, and not only contributed to the Southern Baptist Theological Seminary, but in addition to other gifts to Wake Forest College, bought a scholarship, worth \$500, in 1855. She also aided

several of our most useful ministers with the means to prosecute their studies at college. She died in Hillsborough, at the house of Gov. Graham, March 8, 1858, and was buried by the side of her husband in Newbern.

Washington Territory is the extreme north-western portion of the United States possessions, except Alaska. It has splendid harbors, is rich in forests and agricultural resources, and is fast becoming peopled with enterprising men. Colfax, Olympia, Seattle, and Walla Walla are rapidly-growing cities. The Baptists in this State are beginning to show much strength, and are laying foundations for a vigorous future. Several churches have been organized, by its pioneer preachers and others, who have come to their aid, such as Revs. R. Weston, P. H. Harper, W. E. M. James, J. P. Ludlow, Hon. and Rev. Judge Roger S. Greene, and J. L. Blitch, D.D. Two Associations and a Convention are organized, and the foundation-work for a Baptist school of learning has been laid. The Colfax Academy and Business Institute, with Miss L. L. West as principal, gives promise of good service for the denomination in Washington Territory.

Watchman, The, a weekly religious paper, published in Boston, was started, in 1819, by True & Weston, Mr. Weston being its first editor. The original name of the paper was *The Christian Watchman*, and it was intended to be an organ of the Baptist denomination, setting forth and vindicating, in a kind, Christian spirit, the peculiar tenets and practices of the Baptist churches in this country. Messrs. True & Weston did not long retain their connection with the paper, but passed it into the hands of William Nichols, Deacon James Loring acting as its editor. Here it remained for fifteen years, and, as an exponent of Baptist principles and practices, it performed excellent service for the denomination. On the retirement of Deacon Loring from the editorial chair, Rev. B. F. Farnsworth took charge of the paper for a few months, when he was succeeded by Rev. Ebenezer Thresher, who was its editor for three years. During the next ten years—from 1838 to 1848—*The Christian Watchman* was under the editorial management of Rev. William Crowell, whose ability as a writer was everywhere acknowledged. Under his supervision the paper took a high position among the religious periodicals of the day. In consequence of what by many were regarded as too conservative views on the exciting topics which were agitating the community during this period, Mr. Crowell's position was condemned; and there seeming to be a call for the establishment of another paper, the *Christian Reflector* was started in Worcester, Mass., with Cyrus Grosvenor as editor, and W. S. Dannell as publisher. In 1844 the new

paper was removed to Boston, and, under the editorial management of Rev. H. A. Graves, it was not long before its circulation exceeded that of *The Christian Watchman*. The health of Mr. Graves led to his resignation, and the paper passed into the hands of Rev. J. W. Olmstead. The two papers were united in 1848, under the editorial management of Messrs. Olmstead and Hague. Mr. D. S. Ford, one of the publishers, soon came upon the editorial staff, his specialty being the arrangement of the outside of the paper, which, by his enterprise and rare tact, was made as attractive as the inside. The general tone and circulation of the paper continued to improve from year to year until 1867, when it was enlarged to an eight-paged sheet, furnishing to its patrons nearly double the amount of reading matter, with but a small increase in its price. Mr. Ford retired from the *Watchman and Reflector* at the close of the year 1867, and the proprietorship and editorial management were in the hands of Dr. Olmstead. The *Christian Era*, which commenced its existence in Lowell, Mass., in 1852, to meet the demand for a more thoroughly outspoken anti-slavery paper, after passing through a successful career, chiefly under the management of its editor, Rev. Dr. Webster, was merged into what, under the present arrangement, is called *The Watchman*, at the close of 1875. The editors of *The Watchman* were Drs. Olmstead, Lorimer, and Johnson during the year 1876. Rev. L. E. Smith, D.D., for a long time connected with the *Examiner*, of New York, took the editorial chair at the beginning of 1877. The circulation of the paper in 1878 was a little under 20,000, and was constantly increasing. Its growth has been extraordinary. *The Christian Watchman*, insignificant in size, has expanded to a sheet 49 inches by 33, nearly eight times as large as at its birth. The expense of a single paper for original matter has been often larger than the former outlay for an entire year. It cannot be doubted that a prosperous future is before it.

Waterhouse, Rev. Charles W., was born in Ridgefield, Conn., Sept. 16, 1811; was graduated at Madison University in 1839, and from the seminary at Hamilton in 1841. In 1852 he was engaged in building up an interest of the city mission in Newark. He has been pastor of several churches, and has taught much, especially the classics. Though in feeble health, he preaches occasionally, and is a prominent member in the church at Lakewood, N. J., where he resides. He has been a close student of the original languages of the Bible; was engaged in translation service for the Bible Union, and has been for years at work upon a critical revision of the New Testament, accompanied with philological notes. He is particularly methodical in his studies, remarkably

correct in his translations, an excellent Bible-class teacher, and a frequent contributor to the religious press.

Waters, Rev. James, pastor of the Edgefield Baptist church since June, 1879, was born at Waterstown, Wilson Co., Tenn.,—a son of W. T. Waters, a leading citizen of that part of the State. He was educated at Union University, Murfreesborough, Tenn., where he graduated with the highest honors in 1858. The year previous he united with the Baptist church at Murfreesborough, and at once began the study of theology. After graduating he took charge of the church in his native place, and preached there and in adjacent communities until 1862, when he removed to Pennsylvania, where he spent three years as teacher, principally in Meadville and in the Lewisburg University. In 1866 he resumed the work of the ministry, serving churches in Philadelphia, Pa., Mount Holly, N. J., and Wilmington, Del., until 1873, when he was chosen by the American Baptist Publication Society as district secretary in New York City and vicinity. This position he held successfully until the fall of 1876, when he retired to devote a season to the study of law, in New York City, to which he had given some attention during his secretaryship. He graduated at Columbia College in the law department. Meantime he served the church at Passaic, N. J., as pastor until the spring of 1879, when he settled at Edgefield, Tenn. The average increase in churches he has served has been about twenty-five per annum, and these are distributed over the year. He prepares his sermons with care, and speaks with or without notes with equal ease. He has written considerably for the *Religious Herald* over the *nom de plume* of "Tyro," for the *National Baptist* as "Sajem," and has published occasional sermons. He is a son-in-law of Dr. J. M. Pendleton.

Watkinson, Rev. William E., was born at Pemberton, N. J., June 30, 1821; was baptized by Rev. George B. Ide, and joined the First Baptist church, Philadelphia, in 1841. He was licensed to preach, in 1852, by the First Baptist church of Chicago, Ill., entering the ministry directly from mercantile life. He was ordained at Manayunk, Philadelphia, March 24, 1854; has been pastor at Manayunk, West Chester, Nicetown, Pa., Hamilton Square and Kingwood, N. J. The present pastorate at Kingwood began April 1, 1876. He has baptized a large number, several of whom have entered the ministry, and he has taught a Bible-class for more than thirty-seven years. He is a brother of the Rev. M. R. Watkinson, a minister of unusual talents, who was greatly blessed in his labors both in the North and in the South, who died a few years ago lamented by large numbers who knew his great worth and deep piety.

Watson, James Madison, a deacon of the Central Baptist church, Elizabeth, N. J., was born in Central New York, and is a well-known author and teacher. His series of works on elocution has been widely circulated, and his improved reading books are much used. Mr. Watson is a ready worker in the church as well as in the cause of secular education.

Watson, Rev. Jonathan, was born at Montrose, Scotland, in 1794. He studied medicine and practised his profession in his native place. He began his ministry in early life, his first pastoral charge being at Dundee, whence he removed after a brief residence to Cupar, Fife. In both places he continued the practice of his profession. During his residence at Cupar he was greatly blessed in his ministry, the Baptist church there having been founded by him in 1816. In 1842 he removed to Edinburgh to become the colleague of Dr. Innes, minister of the Elder Street Baptist church. After Dr. Innes's death Mr. Watson became sole pastor. A new edifice was erected in 1858. In 1868 the church associated with him the Rev. Samuel Newman as co-pastor, a relationship which continued until his death, Oct. 19, 1878, at the ripe age of eighty-four. Mr. Watson filled for many years a leading position in evangelical circles in Edinburgh, and associated his name with many important public questions. He was one of the founders of the Medical Missionary Society. In his old age he published a volume entitled "Preparing for Home," which had a wide circulation, and went through several editions. At the time of his death he was supposed to be the oldest of Scottish ministers, having been in the ministry for the long period of sixty-four years. He took a warm interest in the work of the Baptist Missionary Society, and was chosen one of the honorary members of the committee when age disabled him from active service.

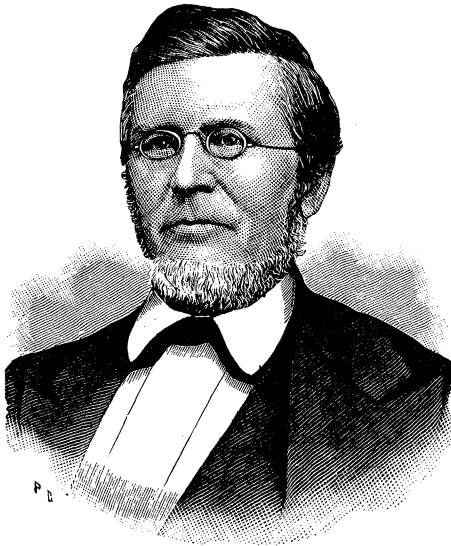
Watson, Deacon W. W., who died at Springfield, Ill., in November, 1874, in the eighty-first year of his age, was born at Moorestown, N. J., April 1, 1794. In 1815 he removed to Lexington, Ky., in 1817 to Nashville, Tenn., and in 1836 to Illinois. He was closely identified with denominational movements in the State, especially as connected with missions; having been one of those by whom the General Association was organized.

Watts, Rev. James Molison, was born in Guilford Co., N. C., March 22, 1817. In his early childhood his parents removed to Georgia, and in August, 1834, he professed faith in Christ, and united with the First Baptist church in Columbus. He took an active part in all Christian work, and was clerk of his Association. Subsequently he removed to Alabama, where he was ordained May 26, 1843. During the years 1854 and 1855 he was

associated with Dr. Samuel Henderson in the editorship of the *Southwestern Baptist*, at Tuskegee, Ala., in which position he won considerable reputation as a clear and forcible writer. Afterwards he returned to Georgia, and resided in Columbus, where he died of consumption Feb. 2, 1866. His last words were, "All is well."

Watts, Rev. John, was born Nov. 3, 1661, at Lydd, County of Kent, England, and came to America about 1686. He was baptized at Lower Dublin, Nov. 21, 1687, and he succeeded Elias Keach as pastor of the Lower Dublin church in 1691. He held this office until Aug. 27, 1702, when he died of smallpox. Mr. Watts was well acquainted with divinity, and his general learning was respectable; he was also an author of no mean ability.

Watts, Gov. Thomas Hill, was born in Butler Co., Ala., Jan. 3, 1819. Graduated from the Uni-



GOV. THOMAS HILL WATTS.

versity of Virginia in 1840. In 1841 began the practice of law at Greenville in his native county, and soon acquired a profitable business. In 1842 he was elected to the Legislature; was returned in 1844 and in 1845. In 1847 he removed to the city of Montgomery, and has resided there ever since, pursuing mainly the practice of law. In 1849 he was elected to the Legislature from Montgomery County; in 1853 to the State senate. In 1861, with the Hon. William L. Yancey, he represented Montgomery County in the secession convention. The same year, as colonel of the 17th Alabama Regiment, he went to the seat of war, where he re-

mained until April 9, 1862, when he was chosen by President Davis to the position of attorney-general in his cabinet; remained there until elected governor of Alabama, in 1863, a position which he held until the fortunes of war destroyed the Confederate cause. Since that time he has practised law in Montgomery, standing among the most eminent in that profession in Alabama.

In 1846, in Greenville, he was baptized by Rev. David Lee. Since his removal to Montgomery he has occupied a most prominent position in the membership of the First Baptist church. Has often given liberally to the enterprises of the denomination at large as well as in his own city. He is a strict temperance man. Before the war Gov. Watts had acquired a large fortune, but that unhappy struggle stripped him of all. He often expresses it as his chief regret that his changed circumstances deprive him of the ability to give as he once could to religion, education, and the general public weal. With cheerful heart, pleasant face, and kind words he prosecutes the arduous duties of his profession, maintaining his house on a liberal basis, and giving generously to objects of benevolence. Alabama has not a more distinguished citizen.

Waugh, Rev. C. V., is a native of Virginia, and was born at Manchester, in that State, in 1849. His grandfather came from Ireland. His parents are yet living, but advanced in years. They set their hearts upon educating him for a physician, but the late war frustrated their plans, and this was providential, for God designed him for another work.

He was converted in 1865, and was baptized by Dr. W. E. Hatcher at Manchester, in February, 1866. He came up from his baptismal grave asking, "Lord, what wilt thou have me to do?" and was at once impressed that it was his duty to preach, and this conviction grew upon him until he yielded to God's call.

The church at Manchester decided that he should go to Richmond College. He entered it and graduated. During his course he was awarded a gold medal for being the best speaker in his society,—Philologist.

Leaving college with health impaired, he went to Hillsborough, Albemarle Co., taught school, and preached successfully. At this place, March 9, 1873, he was ordained by J. E. Massie, S. P. Huff, P. Cleaveland, and J. C. Long. He resigned his church in 1874, and in October of that year entered the theological seminary, desiring to take a full course, but on account of declining health pursued the pastor's course only, and in 1875 entered the pastorate at Modest Town, Va., to which he had been invited before entering the seminary.

Here he labored until he was providentially directed to Gainesville, Fla., from which a call was

extended to him, and at the same time he was advised by his physician to go South. He accepted the invitation to become the pastor of Gainesville church, and came to the State in 1876. During his pastorate the church has been much strengthened, the house of worship enlarged, a baptistery put in, and other improvements have been made. Besides his work in Gainesville, he has visited other important points and assisted successfully in protracted meetings.

Mr. Waugh is industrious and enthusiastic in his undertakings. He is a vigorous thinker and a good sermonizer. He has been clerk of his Association and of the State Convention, and he has been president of the Alachua County Bible Society.

Waukesha, Wis., in its early history was simply Prairieville, a neat rural village, set in the midst of a beautiful farming country. But Prairieville was exchanged for the Indian name which it now bears. It is worthy to be noticed in Baptist history, because here the second Baptist church organized in the State was founded, and here Dr. Robert Boyd, of sainted memory, had his home for many years; here he prepared on his couch of suffering the books which have comforted so many believers and led so many sinners to Christ. Here, too, for more than a quarter of a century has been the home of Dr. A. Kendrick, father of President Kendrick, of Shurtleff College. In recent years it has become famous through its Bethesda Springs as a summer resort, and the place overflows in the summer season with visitors.

Waul, Gen. Thomas N., stands in the front rank among the leading men of Texas, and without a superior as a lawyer at the Galveston bar. He was born in Sumter District, S. C., Jan. 8, 1815. His education was received in South Carolina, from whose State institution, South Carolina College, he graduated. He studied law in Vicksburg, Miss., with Hon. Sergeant S. Prentiss, the distinguished political orator and lawyer. He commenced the practice of law in July, 1835, when twenty years of age. He early distinguished himself in Mississippi, and when chosen judge of the Circuit Court exhibited signal ability. He was a prominent member of the first Confederate Congress from the State of Texas. He was a general in the Confederate army, having raised the command well known as "Waul's Legion." His career as a soldier was marked by eminent skill and gallantry. He received a severe wound in a Louisiana engagement. He professed religion at Grenada, Miss., in 1846, and was baptized by Rev. E. C. Eager. He identified himself with the cause of Christ, taking a deep interest in the promotion of measures for advancing education and home and foreign missions. He served most acceptably as moderator of the

Yalobusha Association, Miss., and from May, 1855, to November, 1859, was elected president annually of the Mississippi Baptist State Convention, and served with rare parliamentary tact. The Mississippi Convention then embraced important places in Louisiana, especially New Orleans. He is now a member of the First Baptist church in Galveston, under the care of Rev. Wm. Howard, D.D., and besides discharging his church duties and attending to a large legal practice, gives much attention to the cause of public education.

Wayland Academy.—Early educational movements in Wisconsin resulted in the establishment of Wayland Academy, at Beaver Dam, for young men, and the Baptist Female College, at Fox Lake, for young women; the former in 1854 and the latter in 1855. At Beaver Dam a college building was erected at a cost of \$20,000, the corner-stone of which was laid July 4, 1855. At Fox Lake a college building was reared at a cost of \$10,000. The preparatory department of the college at Beaver Dam was opened Sept. 19, 1855, with Benjamin Newall, A.B., as principal, and Rev. H. I. Parker, who had recently entered the State from New England, as financial agent. Forty students were entered the first term. The Female College at Fox Lake was opened the second Wednesday in October, and continued through the year with Miss Scriburt as principal, Mrs. Phebe Thompson, associate principal, and fifty-eight students in attendance. In 1858, three years after the opening, the board of instruction at Wayland was Allen S. Hutchens, chairman of the faculty, and Professor of the Greek and Latin Languages; Benjamin Newall, Professor of Mathematics; Charles Hutchens, Tutor; and H. B. Moore, Principal of the Academic Department. Eighty-five students were enrolled. The teachers at the Female College at Fox Lake were the same as at the opening, and 115 pupils were in attendance. About \$30,000 had been expended in buildings and college appointments. It is doubtful whether the Baptist denomination in any State ever laid better foundations for Christian education at greater sacrifices than the Baptists of Wisconsin in the founding and establishment of these Christian institutions of learning. Of subsequent sad trials and crushing disappointments it is not necessary here to speak. They were organized and conducted through their early triumphs and defeats by as devoted and self-denying a company of men as ever toiled and prayed in the ranks of the Baptist ministry in America, and carried on through their trials and embarrassments by as brave a band of teachers as ever gathered and taught classes. Many of these noble men are still doing service on earth, but some are now in glory. Fish, De Laney, Underwood, Hutchens, and Newall among the living, and Bright and Whitman among the dead, have

left, in the founding of these institutions, their noblest work.

Wayland Academy, in its present position, is doing, and is destined to perform, a splendid work for the Baptists of Wisconsin. It is moving to the front rank of well-endowed academies, where the best preparation is given for the college and the university and all the needs of practical life. It has an able and thoroughly qualified corps of instructors, and generous hearts have made ample provision by will for its future, and though struggling for want of present resources, its prospects are full of promise and hope. The institution has now (1880) a faculty of six instructors:

Rev. N. E. Wood, M.A., Principal; John Sutherland, B.A., Professor of Latin; Mrs. Alice Boise Wood, M.A., Professor of Greek and Modern Languages; Miss M. A. Cuckow, Mathematics; Miss Linnie Aiken, Drawing and Painting; Miss Elizabeth J. Laning, Vocal and Instrumental Music.

It has property valued at \$30,000. It has a paying endowment of \$12,000. It has no debts. It has a library of 1800 volumes. It never had more intelligent friends. Although it has hitherto confined itself to simple academic work, it is contemplated in the near future to vindicate the purposes and hopes of its founders by taking the position for which it was chartered, and introduce the full college course.

Wayland, Rev. Francis, was born in Frome, Somersetshire, England, in 1772. In 1793 he sailed for New York, where he landed September 30. He immediately established himself in business in New York City, where both he and Mrs. Wayland became members of the Oliver Street Baptist church, then known as Fayette Street, afterwards under the ministry of Rev. John Williams.

By this church Mr. Wayland was licensed to preach the gospel in 1805, and in 1807 he was ordained as pastor of the church in Poughkeepsie. He afterwards was settled at Albany and Troy, N. Y., and in 1819 he became pastor in Saratoga Springs. The church met in a small building, nearly two miles from the village, at what is now known as Geyserville, with occasional services in a school-house in the village. Mr. Wayland soon secured funds for a new church in the village, which was erected in 1821 on the site now occupied by a larger edifice. In 1823, Mr. Wayland resigned, and though afterwards repeatedly invited to other pastorates, he declined any settlement. He continued to reside at Saratoga Springs; was much called upon in councils, where his judgment was highly valued, and to supply feeble and destitute churches, which he did gratuitously and cheerfully. The sick and the sorrowful of all creeds were his charge. He is still held in honored memory. He was early convinced of the dangers of

the drinking usages which prevailed, and he was among the first promoters of the temperance movement. He maintained that the church of Christ was the great temperance society, and that all efforts could be permanently successful only as the reform is based on Christian principle. He was a man of strong sense, practical wisdom, unflinching rectitude, and positive ideas. His religious character was consistent and equable. He was pre-eminently a man of prayer and faith. Truth and godly sincerity characterized his intercourse with men. He was English in character and manners, but an honest lover of republican institutions. In social life he was genial and courteous. As a preacher, he was earnest and practical. Having a deep personal experience of divine things, he spoke to the heart and conscience. He died at Saratoga Springs, April 9, 1849, after a short illness. Up to his last sickness he was full of activity, abating nothing of his interest in religious or social duties. It was a wish often expressed by him that he might not "rust out," and the Lord was mindful of this desire of his servant.

Wayland, President Francis, was born in New York City, March 11, 1796. His parents (who



PRESIDENT FRANCIS WAYLAND.

were natives of England) were characterized by great integrity, industry, robust sense, earnest moral convictions, and an almost passionate love of civil and religious liberty. The father, Francis Wayland, Sr., at the age of thirty-five, gave up the business of a carrier and devoted himself to the gospel ministry, laboring as pastor of the Bap-

tist churches in Poughkeepsie, Troy, Albany, and Saratoga Springs.

The son, while showing no marks of precocity, was manly, faithful, and industrious. The schools of that day seem to have been nearly worthless. The memory alone was exercised, and the only motive employed was fear of punishment. Of one of his early schools he wrote, late in life, "The only pleasure I have in remembering this school is derived from the belief that boys of the present day are not exposed to such miserable instruction." He adds, "Perhaps my experience was not altogether lost; it has at least served to impress me with the importance of doing everything in my power to bring whatever I attempted to teach within the understanding of the learner." When he was eleven years old he came under the instruction of Mr. Daniel H. Barnes, and for the first time he found himself in the presence of a real teacher.

At the age of seventeen he graduated at Union College, then under the presidency of Dr. Nott, and at once began the study of medicine, which he completed three years later. During the last year of his medical studies he became a Christian and united with the Baptist Church. Feeling that he was called to the ministry, he entered, in the fall of 1816, the Andover Theological Seminary. Here he was chiefly under the instruction of Prof. Moses Stuart, for whom he always cherished a grateful and reverent affection. At the end of a year he left the seminary to become a tutor in Union College. It is probable that nothing could have been a better preparation for the life which Providence had assigned him than this position. The four years which he spent in teaching the various college studies and in learning sermon-making from the wise and eloquent Dr. Nott, he always regarded as of inestimable value.

In 1821 he was called to be the pastor of the First Baptist church in Boston. Here, notwithstanding the drawbacks of a weak church and an unattractive delivery, he became recognized as a man of great moral force, of almost unerring sagacity, of progressive spirit, as a master of thought and expression, and a leader in action. His sermon on "The Moral Dignity of the Missionary Enterprise," in 1823, and that on "The Duties of an American Citizen," in 1825, were but the expression of powers matured by silent study.

In 1826 he accepted a professorship in Union College, though he did not intend permanently to leave the pastorate. A few months later he was called to the presidency of Brown University, and in February, 1827, he entered upon what was to be the great work of his life.

The college was at a very low ebb in funds, in discipline and scholarship, in library, apparatus,

and in all of the appliances of education. The new president entered on his work with a high ideal and with a resolute determination to make the college the best possible. The lecture-room became a place of eager inquiry and discussion. He aimed not alone to explain and establish his views of the truth, but above all to lead his pupils to exercise their own powers. An eminent graduate once said, "Six words that he said to the class were worth more to me than all the words I ever heard beside,— 'Young gentlemen, cherish your own conceptions.'"

The late Hon. B. F. Thomas, LL.D., one of the judges of the Supreme Court of Massachusetts, expressed the sentiment of many pupils when he said, in 1855, "A quarter of a century has passed since I left these walls with your blessing. I have seen something of men and of the world since. I esteem it to-day the happiest event of my life that brought me here, the best gift of an ever-kind Providence to me that I was permitted for three years to sit at the feet of your instruction." Feeling dissatisfied with the old text-books, he prepared lectures on all the subjects which he taught. It became remarked at the bar and in the pulpit that a graduate of Brown University might be known by his closeness of reasoning and his power of analysis. The enthusiasm created within the college spread through the community, and led to the enlargement of all the means of instruction.

But the impression deepened in the mind of the president that the college was fulfilling but a part of its mission. It was giving a disproportionate amount of attention to the classics and to mathematics; it was confining its blessings almost exclusively to candidates for the professions; it was ignoring the progress of human thought and knowledge and the demands of the productive professions, as well as the boundless diversity of character and aim on the part of students. These views, slowly maturing, led to a reorganization of the university in 1850. Place was given to the more modern studies, larger liberty of election was allowed, and the wants of the industrial and productive classes were especially regarded. The results within the university attested the wisdom of the changes, and the progress made in college education in America during the past thirty years has all been along the path in which he led the way. During all these years the moral and religious good of the students was the object of his untiring solicitude. He preached in the chapel weekly sermons prepared expressly for the students. He often attended the students' prayer-meetings; he counseled and prayed with them in private; he especially welcomed and nourished every revival influence. Not a few of his pupils, rescued from worldliness and unbelief, were led to lives of high devotion and benevolence.

In 1855, after more than twenty-eight years of untiring labor in the presidency, he resigned, feeling imperatively the need of rest, and unwilling to hold a position of which he was not in the fullest sense discharging the duties. A year later, under the most profound sense of duty, he served as pastor of the First Baptist church in Providence, and continued for a year and a half labors which were more taxing to him than his labors in the presidency had been.

The remainder of his life was devoted to such religious and humane labor as his strength permitted. He bestowed much time and care upon the inmates of the State Prison and the Reform School. His only recreation was the care of his garden. Preserving the clearness of his mind, and his sympathy for his fellow-men, he continued until Sept. 30, 1865, when he died from an attack of paralysis.

His labors in authorship were abundant; he published eighteen volumes, among which were the "Moral Science," "Political Economy," "Intellectual Philosophy," two volumes of sermons, "Life of Judson," "Domestic Slavery considered as a Scriptural Institution," etc. He also published about fifty sermons, addresses, etc. The "Moral Science" has had a circulation of 150,000, and has been reprinted in England and Scotland, and translated into Armenian, Modern Greek, Hawaiian, and Nestorian.

As a preacher, he was in his earlier years somewhat elaborate, highly wrought, and rhetorical. With the advance of time, his style became exceedingly simple and direct, sacrificing everything to clearness, pungency, and force. His conception for the moment of religious realities was intense beyond expression. His most marked intellectual characteristics were his love of truth and his clearness of conception and expression. His love of liberty for himself and for others was broad and eager. His hopes for human advancement were unrelaxing. His own words, once uttered in private conversation, "I go for the human race," expressed the spirit of his life. The trait which towered above all else was his profound and unwavering devotion to duty. In the just and striking words of his pupil and successor, President E. G. Robinson, "To him, *ought* and *ought not* were the most potent words that could be spoken."

He held intelligently, firmly, and conscientiously the doctrines of evangelical Christianity and the distinguishing principles of the Baptist denomination. But he rejoiced to labor, wherever it was possible, with his brethren of other Christian bodies, in promotion of the interests of religion and humanity. Dr. Wayland was one of the greatest men to whom our country has given birth.

He was twice married; his second wife survived him seven years. Three sons survived him, one

of whom has since died. A memoir of his "Life and Labors" (2 vols.) was prepared by his sons, Francis and H. L. Wayland.

Wayland, Francis, LL.D., son of Francis and Lucy Wayland, was born in Boston, Aug. 23, 1826,



FRANCIS WAYLAND, LL.D.

and graduated at Brown University in 1846. After studying at the Harvard Law-School and in the office of Ashmun & Chapman (Springfield, Mass.), he commenced the practice of law in Worcester, Mass., in 1850. In 1858 he removed to New Haven, Conn., where he now resides. In 1864 he was elected judge of probate for the district of New Haven, and served in that office for two years. In 1869 he was elected lieutenant-governor of Connecticut. In 1872 he was appointed professor in the law-school of Yale College, and in 1873 he was made dean of the law-school. He has written several articles in the *Atlantic Monthly*, and has also prepared papers for the American Social Science Association, especially on "Tramps" and on "Outdoor Relief." He was (with his brother) joint author of "The Life and Labors of Francis Wayland." He was president of the Baptist Educational Convention in Philadelphia, in 1872, and of the Convention of Baptist Social Unions in Brooklyn, in 1874, and for several years he was president of the Connecticut Social Union. He is president of the board of directors of the Connecticut State Prison, of the Connecticut Prison Association, of the board of Organized Charities of the City of New Haven, and of the board of directors of the Connecticut General Hospital at New Haven. In

1874 he was president of the Board of Visitors to the U. S. Military Academy at West Point, and in 1880 vice-president of the Board of Visitors to the U. S. Naval Academy at Annapolis. He has been for several years chairman of the Jurisprudence Department of the American Social Science Association, and in 1880 was chosen president of the Association. In 1879 he received from the University of Rochester the degree of Doctor of Laws.

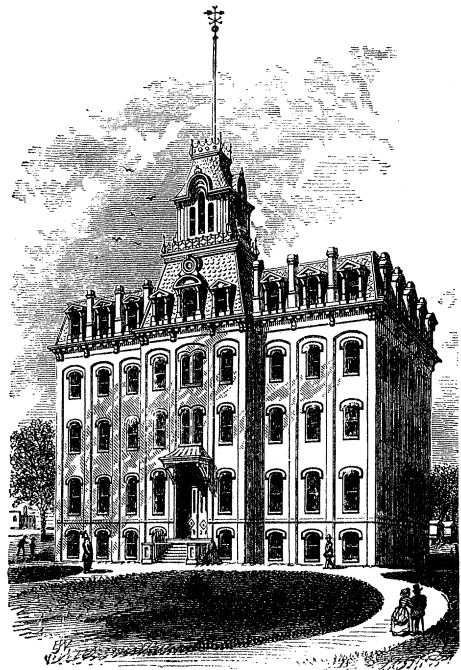
Wayland, H. L., D.D., son of Francis and Lucy Wayland, was born at Providence, R. I., April 23, 1830; graduated at Brown University in 1849; studied at Newton Theological Institution, 1849-50; taught the academy at Townshend, Vt., 1850-51; resident graduate at Brown University, 1851-52; tutor at University of Rochester, 1852-54; pastor of Third (now Main Street) church in Worcester, Mass., 1854-61; chaplain of 7th Conn. Volunteers, 1861-64; home missionary in Nashville, Tenn., 1864-65; Professor of Rhetoric and Logic in Kalamazoo College, Mich., 1865-70; president of Franklin College, Ind., 1870-72; editor of the *National Baptist*, Philadelphia, since 1872. He has published articles in the *New Englander* and the *Baptist Quarterly*; he has also written largely for the newspaper press, both at the East and at the West. He was editorially connected with the *Michigan Christian Herald*, the *Standard*, Chicago, and the *Michigan Teacher*. He has published several sermons, beside addresses on education and kindred topics. He was, with his brother, joint author of "The Life and Labors of Francis Wayland." Dr. Wayland possesses great ability, ardent piety, and unusual conscientiousness. In his hands the *National Baptist* has become a decided success. He enjoys the confidence and warm regards of all Pennsylvania Baptists and of a multitude besides.

Wayland Seminary, Washington, D. C.—The history of this institution dates back to 1864. Good and wise men saw the necessity of providing an educated leadership for a race just then emancipated. The leaven of a Christian education seemed to promise the chief safety from evils that threatened the interests of more than 4,000,000 of souls. How should the work commence? How could the material so long neglected be made useful? The most perplexing questions had to be solved; but faith, with its farsightedness, was competent to devise a plan for the introduction of Wayland Seminary.

Wayland Seminary comprises three departments,—a normal, an academic, and a theological. The Bible holds, of course, the first place in the school; but the students must be able to teach in the common schools, and must give attention to other branches of study along with Bible studies.

The school was planted and has been carefully

watched over by the American Baptist Home Mission Society. At first there was no building in which pupils could be gathered. To secure land and a building was a task that hung heavily on



WAYLAND SEMINARY.

weary hands, and severely taxed a faith not overstrong. But in God's plans the means are always equal to the demands, and so land was secured for the substantial and handsome building that now stands on Meridian Hill. The property is valued at more than \$50,000. The building has accommodations for 100 students; but a history of all the struggles to complete the building can never be written. Donations were always given in small amounts, and the contributions of very many hands were necessary to complete the work. Few gifts exceeded \$1000, and many of them were in themselves almost trifling, yet in the aggregate they secured success.

The aim of the school is to furnish an education at the smallest possible expense. To make this effectual, the students have the entire care of the seminary grounds and the building. Each student has his share of the responsibility of keeping the place a model of order and neatness. Thus students are aided in overcoming old objectionable habits, and forming those that will make their own homes models for their race. The seminary has not made the mistake of taking pupils with but little preparation through the higher studies of a

college curriculum, and therefore it has wasted but little labor upon poor materials. Nearly 100 students have been connected with the school annually. Of this number more than one-third have entered the seminary to prepare for the ministry. The expenses of the school have been about \$7000 annually, which sum is secured by contributions, since only a small endowment fund has been collected. The work of the school appears in the advance made by churches where its influence has extended. In Maryland and Virginia, as well as in the District of Columbia, a large proportion of the colored churches of the Baptist denomination that have made gratifying progress during the past twelve years have been under the care of graduates of this seminary. Mission churches have become self-sustaining, new churches have been planted, and a spirit of enterprise has shown itself in all the church work connected with these congregations. The marked success attending the labors of the graduates of the school has solved a number of the difficult problems that presented themselves at the beginning of the work. Many of the graduates have engaged in teaching, and are filling positions of honor and trust. Already students are coming to the school who have been fitted to enter its classes by those who have been educated there. The seminary constantly aims to supply such wants as appear necessary to the elevation of the colored race. Each year makes larger demands and brings additional proofs that the school is of God. From month to month contributions come to the school from those who love Christ and humanity, and the accomplished principal of the seminary, the Rev. G. M. P. King, with his devoted wife, labor on with the full assurance of faith. Prof. King is worthy of the warmest commendations of the friends of the freedmen, for to his persevering and energetic labors is mainly due the high degree of success which has marked the progress of the Wayland Seminary.

Weaver, Rev. Charles S., son of Silas G. and Dinah (Stone) Weaver, was born in Coventry, R. I., April 10, 1803; studied in common schools; became a teacher; converted in 1822; baptized in 1823; began preaching in 1828; licensed by Coventry and Warwick church; ordained at Arkwright village in 1829; settled with Baptist church in Plainfield, Conn.; in 1836, with church in Volun-town, and remained sixteen years; in 1852, with First Baptist church in Suffield; in 1855, with First Baptist church in Norwich; in 1860, with church in Noank, Groton; in 1870, returned to Volun-town; in 1875, with Second Baptist church in Richmond, R. I., where he is now laboring; has ever been an evangelist; baptized more than 1000 persons; was judge of probate and a member of the Connecticut Legislature; once president of

Connecticut Baptist Convention; been moderator of Associations; commissioner of schools among the Narragansett Indians; a man of energy, piety, tact, and power.

Weaver, Rev. Joseph Myrtle, D.D., was born in Shelby Co., Ky., Dec. 18, 1832. In early manhood he professed conversion and united with the Methodists by immersion, but in less than a year afterwards he became dissatisfied with their doctrine and polity and united with the Baptist church at Bloomfield, Ky., "on his Methodist baptism." By this church he was licensed to preach, June 12, 1852, and next year entered Georgetown College, where he finished his education. On leaving college he was ordained, and took charge of the Baptist church at Seymour, Ind. After a short pastorate here he was called to the church at Taylorsville, Ky., where he ministered with much popularity about eight years. In January, 1865, he was called to the Chestnut Street church in Louisville, where he still remains. He has during this pastorate been one of the popular and successful pastors of the city. He has written extensively for the periodical press, and is a clear, forcible, and logical writer. In the winter and spring of 1879 he had an extended discussion in the *Western Recorder* with the editor of that journal, on the subject of the validity of alien immersions. His articles were elegant specimens of composition and logic. But he failed to satisfy his own judgment and conscience, and he submitted to baptism by a qualified administrator, and on the 5th of July, 1879, was immersed by Dr. Boyce, of the Southern Baptist Theological Seminary. Dr. Weaver was for a time co-editor of the *Western Recorder*. He wrote and published "The Myrtle Series" of Sunday-school books, in five volumes, with a question-book added. As a preacher and a pastor he has few superiors in the country.

Webb, Greenleaf S., D.D., son of Moses Webb, who with his six brothers served in the Revolutionary war, was born in Columbia Co., N. Y., May 2, 1789. Most of his youth was spent in Stamford, Conn., his parents having joined the Baptist church there. When a young man he came to New York City, and in his own words, "I first began to hear the Word with interest in 1806, but not till November, 1807, did I see the way clear to unite with God's people." He was then baptized by Rev. William Parkinson, whose ministry he had attended, and united with the First church. He superintended a company in erecting breastworks on Fort Greene in 1812. His mind was drawn to the ministry while attending to his secular duties; receiving encouragement from spiritual advisers, he studied with Dr. Staughton, at Philadelphia, and Dr. Stanford, in New York. In June, 1816, he was ordained, and became co-pastor with Mr. Fer-

ris, at Stamford, and soon became sole pastor. He visited and preached before the Association at Piscataway about 1820. The church at New Brunswick called him, and he settled there in April, 1821. His preaching talent and executive ability soon bore fruit, and when he resigned the pastorate, at the end of more than twenty-two years, the flock that he found small and weak had become large and influential. He went at the call of God to the Third church in Philadelphia. During his pastorate in New Brunswick he had been surrendered by the church for eight months to plead the cause of foreign missions, and while in Philadelphia he was again pressed into that work for three years. Returning at last to his New Brunswick home, he has been very useful in the church there, and in supplying many important churches during vacancies in the pastorate. Tall, straight, healthy, of "sound mind and memory," he still preaches, counsels, and, with the weight of ninety-two years upon him, is venerated, loved, and trusted by his brethren. He is the only survivor of those who formed the State Convention. No man has been more prominent in guiding influence in all missionary directions. For many years he has been a member of the board of the Missionary Union. The university at Lewisburg gave him D.D. in 1856. He was a curator of that institution from 1846 to 1854. He remembers the birth of foreign missions in this country, and has a soul full of the commission which the Master gave to his disciples.

Webb, Jonathan N., D.D., was born in Brownville, N. Y., Jan. 14, 1811; baptized in February, 1825. Dr. Webb studied for some time at Madison University, but was obliged to leave before graduating on account of failing health. He was ordained as pastor of the Smithville and Munnsville Baptist churches at Smithville, N. Y., May, 1835. Here he remained five years. He afterwards was pastor of the following churches in the State of New York: the church at Carthage, six years; Gouverneur, two years; Ogdensburg, four years; Fort Covington, twelve years; Madrid, three years. He was three years with the Baptist church in Titusville, Pa. In 1870 a pressing call came from the Baptist Home Mission Society to superintend the work of that society in Nebraska and Dakota. For nine years he filled with marked fidelity and energy the position of district secretary, closing his labors with the society Feb. 1, 1879. These were years of wonderful toil, in cold and heat, amid difficulties that would have discouraged weaker hearts. His memory and name will be long remembered in the Baptist churches of Nebraska. Since he severed his connection with the Baptist Home Mission Society he has been laboring at his own charges for the interests of five churches in the State.

Webb, W. S., D.D., president of Mississippi College, Clinton, Miss., was born in the State of New York in 1825; prepared for college in Kingsville, O., Academy; presided over by Z. C. Graves, LL.D.; graduated at Madison University, N. Y., in 1849. After graduating he went to Middle Tennessee, and engaged in teaching and preaching near Smyrna, and as pastor at Enon, Rutherford Co.; six years president of Yalobusha Baptist Female Institute, at Grenada, Miss.; pastor six years at West Point, Miss., and fourteen years at Crawfordsville; in 1871 he became Professor of Theology in Mississippi College and pastor of the Clinton church; in 1873, upon the resignation of Dr. Hillman, he was elected president of Mississippi College, and under his administration the institution has greatly prospered.

Webber, Rev. William, was born in Virginia, Aug. 15, 1747. In the early part of 1770 he put his trust in Jesus for a full salvation, and he found it. He was baptized in June, and soon after ordained. He itinerated for several years after his ordination. In 1774 he became pastor of the Dover (Virginia) church, a relation which death only sundered. His labors were greatly favored of God, and churches in various places sprang up as harvests from the seed which he planted. He possessed extensive influence in the denomination, and commonly presided at the meetings of the General Association of Virginia and of the General Convention of Virginia Baptists.

He was several times in jail for preaching, and had much to endure from the "sons of Belial at different places;" but sustained by the love of Christ, nothing troubled him.

Mr. Webber had no one talent of superlative greatness, but he possessed such a combination of wisdom, love, Bible knowledge, grace, and persevering toil in the Master's service that he was a glorious husbandman for God. He was loved by true Christians, hated by the enemies of Jesus, and regarded by his own and subsequent generations as a father in the Baptist Israel of Virginia. He died Feb. 29, 1808, filled with rapturous joy.

Weeks, Hon. F. M., was born in Florida, a few miles south of Lake City, and died in 1879, in the meridian of life, in Alachua County, not very far from his birthplace. He was converted and baptized at Providence church, and at once became an active and useful member. He was universally respected and trusted.

He had acquired considerable reputation; served acceptably his county (Columbia) in the Legislature; was moderator of the Santa Fé River Association at his death, and had been licensed to preach.

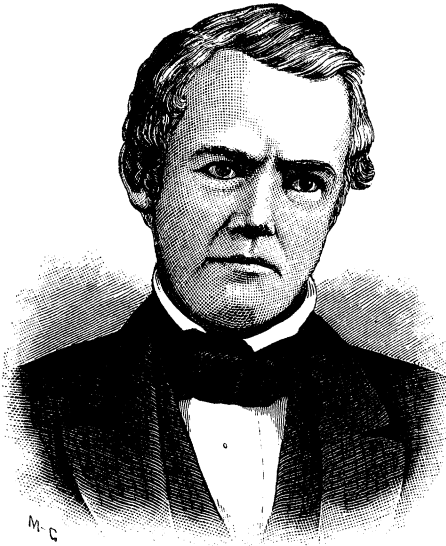
Mr. Weeks was a successful Sunday-school worker, and was much loved by the children. He frequently

expressed the wish that he might become so situated in life that he could devote himself to Sunday mission work.

Weeks, Rev. Silas.—This venerable and useful minister died at his home in Bradford Co., Fla., Jan. 20, 1880, at the age of sixty-eight. For thirty years he was an acceptable, devoted, and successful minister of the gospel in his denomination. He labored in the counties of Putnam, Nassau, Columbia, Alachua, and Bradford, and well has it been said of him, "Numerous, indeed, would be his spiritual family if all born of God under his ministry could be counted up." His life was without reproach, and his heart was in earnest. He was one of the few of whom it can be truly said, "I never heard anything against him."

Mr. Weeks was several years moderator of the New River Association, of which body he may be called the father.

Welch, Bartholomew T., D.D., was born in Boston, Mass., Sept. 24, 1794. His paternal grand-



BARTHOLOMEW T. WELCH, D.D.

father was a lieutenant on board the U. S. frigate "Alliance," of Revolutionary fame, and his father was a midshipman in the same vessel. His mother was the daughter of Capt. B. Trow, a leader in the "Tea Party" in Boston Harbor, and a brave soldier at Bunker Hill. He served as an officer throughout the Revolutionary war.

From nine to twelve Bartholomew had many convictions of guilt, and he frequently cried for mercy, but he did not yield to the Saviour until he reached his twenty-first year. Under the ministry

of Dr. Staughton, of Philadelphia, where he was then living, he was led to Christ. He united with the Sansom Street church in September, 1815. He soon felt that he must preach Jesus, and, after some missionary service, he became pastor of the Catskill, N. Y., Baptist church, in September, 1825. In 1827 he accepted the pastorate of the First Baptist church of Albany, N. Y.

Here his labors were so successful that in 1834 a new interest, known as the Pearl Street church, was established in a capacious edifice, which was speedily filled to overflowing by all classes of society. "The farmer, the mechanic, merchant, scholar, and the statesman were delighted with his instructive and thrilling discourses." When he entered upon his labors at Albany there was but one Baptist church, and when he left it there were four.

In December, 1848, to the regret of his church and the whole people of Albany, he accepted the call of the Pierpont Street Baptist church, Brooklyn, and entered upon pastoral duties among them. The severity of the climate and the feebleness of his health compelled the change. In Brooklyn his gospel and his eloquence produced the same results as in Albany. He was an eminent servant of the living God, whom his Redeemer greatly honored.

Welch, Rev. James Eley, was born Feb. 28, 1789, in Fayette Co., Ky. During the summer of 1810 he was converted, made a public profession of religion, and was baptized by Rev. Jeremiah Vardeman in October following into the fellowship of the church at Davis' Fork. After many struggles on the subject, he became convinced that God had called him to the great work of preaching the gospel, and in 1815 he was set apart to the ministry. The next year he spent with Rev. Dr. Wm. Staughton at Philadelphia, studying theology, and also acting as pastor of the church in Burlington, N. J., where he was eminently successful. Feeling impressed with the duty of mission work, he tendered his services to the Board of Missions at Philadelphia in May, 1817, and was accepted as a missionary to St. Louis, Mo. On Sunday, May 18, he was set apart to the work, Dr. Furman, Dr. Baldwin, Dr. Mercer, and Dr. Staughton participating in the exercises. He reached his destination after more than two months of travel. The mission work in St. Louis was very difficult. That city was then a small village, the Catholic influence strong, and the people more inclined to wickedness than religion. His diary of this time denotes very great discouragements, as well as a daily consecration of life and work to the Master. The first Baptist church in St. Louis was constituted by Mr. Welch and Dr. J. M. Peck, Feb. 8, 1818. Their first house of worship was opened for service in July, 1819. After three years of laborious struggles and varied

successes, the board discontinued the mission, and Mr. Welch returned to Burlington, N. J. For more than twenty years he was agent for the American Sunday-School Union, traveling in this capacity over all the States and Territories, forming Sabbath-schools and otherwise actively advancing this work. He removed from Burlington in September, 1848, to Warren Co., Mo. In this vicinity he labored constantly for the Master's cause, preaching and building churches until the year 1875, when he removed to Warrensburg, Mo. In the centennial year he revisited his old home in Burlington, N. J., and on the 18th of July of that year, while with an excursion party of Baptist brethren at the sea-shore, he was seized with apoplexy, and ended a long and useful life. He was a noble man, ever through life discharging faithfully the duties of a Christian gentleman and minister, thereby securing the affection and esteem of those with whom he was associated.

Welch, Rev. Oliver, was born in Madison Co., Va., April 27, 1791; was married to Miss Elizabeth Mallory the 18th of September, 1810; both of them united with the Baptist church at Crooked Run in 1815, and were baptized by the Rev. Daniel James. Not having a single Christian relative, this youthful couple in starting out in the Christian life had many trials to overcome. Mr. Welch began to preach in 1823, and in Virginia was pastor of Good Hope, Gourd Vine, and Cedar Run churches. He removed to Alabama in 1834, united with the Talladega Creek church (now Alpine), which he served as pastor until his death, which occurred at the house of his daughter, Mrs. Reynolds, the 23d of April, 1874, making a pastorate of forty years; he also served several other churches as pastor in Talladega Co. A large family connection came from Virginia to Alabama with Mr. Welch, and settled around him, and under his ministry were brought into his church. They and he, being people of wealth and fine social position, comprised one of the most attractive communities and one of the most influential churches in the State. He lived an unblemished life, and left to his posterity and to his church a precious memory. He had a most amiable, gentle spirit, and a dignified bearing. He was an instructive preacher, and among his large circle of friends—laymen and ministers—he was a safe and wise counselor.

Wellborn, Judge Marshall J., long known in Georgia as "Judge Wellborn," and in the latter years of his life a distinguished Baptist minister, was born in Putnam Co., Ga., May 29, 1808, and died at Columbus, Ga., Oct. 16, 1874. He was the son of Thomas Wellborn, of South Carolina. His mother was a Virginia lady, and both parents were of English extraction. M. J. Wellborn was endowed by nature with rare qualities of head and

heart; courage, energy, benevolence, and generosity were always prominent traits in his character. His mind was distinguished for quickness of perception and perseverance in investigation; and it was *the truth* above all things that he sought to learn. This intuitive tendency developed that anxious, humble, prayerful, and unceasing study of God's Word, and caused that prompt surrender of preconceived opinions to the dictates of reason and revelation, for which he was remarkable.

He passed through the Junior class of the State University, at Athens, studied law, and was, by a special act of the Legislature, admitted to the practice of law at nineteen. Early in 1828 he removed to Hamilton, in Harris County, and there the foundation of his fortune and success in after-life was laid. He was a powerful debater and a thrilling orator, and many of his extempore speeches, delivered at the bar, thirty-five or forty years ago, are still remembered as masterpieces of forensic eloquence.

After a few years he removed to the city of Columbus, where he rose rapidly to prominence in his profession, and, without a stain upon his character, accumulated an ample fortune. At twenty-one he was elected to the State Legislature, and in 1842, at thirty-four, he became judge of the Superior Court of the Chattahoochee circuit.

As a judicial officer, his career was eminently distinguished for professional learning, faithfulness, and uprightness. Subsequently, after a prolonged European tour, with characteristic ability and purity, he filled one term in the lower house of Congress. Declining a re-election, he returned to the practice of his profession, which he followed with leading success.

During the celebrated revival of 1858, in Columbus, he professed regeneration, joined the Baptist Church, and was baptized by Dr. J. H. De Votie. His conversion was almost Paul-like in its wonderful transformation; his conviction of sin was peculiarly pungent, and his evidences of regeneration and pardon were most remarkable. Divine grace has seldom made a more signal triumph than in his case, where the exceeding lustre of holy thought, feeling, speech, and conduct profoundly eclipsed the brightest light of human morality. From the moment that he accepted Jesus he became an enthusiastic advocate of the Saviour's cause.

After a long struggle to know his duty, he accepted a license to preach the gospel, and June 29, 1864, he was ordained at Columbus. He accepted the charge of the Hamilton Baptist church and of the Bethesda church, in Harris County, preaching twice a month at each place until his death, and declining to receive any compensation from either; a great mistake, as results show. Ardently desirous of doing all in his power for Jesus, and assured

that his period for ministerial service must be short, he abounded in the multitude of his labors. For ten years he preached in the pulpit, by the fireside, on the highways—everywhere, and to everybody, white and black—with a tenderness which nothing could inspire but an overflowing benevolence and a profound conviction of the truths of the gospel. He not only received no compensation for his ministerial services, but with open hands distributed his own private fortune to the poor, to the aid of the churches, to the support of other ministers, and to the various evangelical enterprises of the day.

His work was signally blessed. He baptized an uncommon number of converts under his own ministry. He was greatly beloved by the people among whom he moved, and in hundreds of homes in Western and Southwestern Georgia, and in the adjoining parts of Alabama, his name will abide till this generation is gone, a synonym of all that is good and noble. From youth he was the subject of constant and distressing ill health. The activity of his uncommonly busy life was astonishing. There were times when, sick almost unto death and scarcely able to move a limb, he would be aroused by some call for exertion, and he would go on the Master's business immediately.

As a preacher, he had superior ability, his sermons being well prepared, and delivered earnestly and eloquently. In doctrine he was incorrupt. As a pastor, he was untiringly devoted, and eminently successful in comforting believers and in winning souls to Jesus. He delighted to assist young men, whether it was to give them a start in business or in preparing for the ministry. He manifested great interest in plans for the education and spiritual advancement of our colored population, contributing largely to build houses of worship for them, and constantly preaching to those of them within the bounds of his charges. Worn out by incessant toil, he suddenly fell asleep in Jesus on Saturday, Oct. 16, 1874. By his death a whole community was stirred to its depths, and devout men carried him to his burial and made great lamentation over him.

Welling, James C., LL.D., was born July 1, 1825, at Trenton, N. J. After pursuing his preliminary studies at the Trenton Academy, he entered Princeton College, from which he graduated in 1844. From 1844 to 1846 he was a private tutor in the family of Henry T. Garnett, Esq., of Westmoreland, Va. He afterwards entered upon the study of the law with the Hon. Willoughby Newton, of Virginia, but at the expiration of a year he was recalled to New Jersey by the illness of his father. On the death of his father, in 1848, he became one of the principals of the New York Collegiate School, the oldest grammar-school in

that city. In 1853 he resigned this position to accept the associate editorship of *The National Intelligencer*, Washington, D. C., for which celebrated journal he had already, since 1850, written the "Notes on New Books," which were a characteristic feature of the paper. Dr. Welling, as editor of the *Intelligencer* during the trying period of the war, conducted it with signal ability. Being an eminently national journal, circulating extensively both in the North and the South, as well as being read by not a few in Europe, the views of *The National Intelligencer* on all national subjects, and especially at this period, when the contest between the U. S. government and the Confederate States was being so fiercely waged, were eagerly looked for and anxiously scanned. Its opinions were generously indorsed by the most patriotic and discriminating in all sections of the country, and they aided not a little in keeping the judgments of men clear as to the cardinal constitutional features of the contest. Before, during, and after the crisis Dr. Welling stood steadfastly by the Constitution and the Union, though not always approving the policies of the Administration. He resigned his position as editor of the *Intelligencer* Jan. 1, 1865, in consequence of failing health, the result of arduous labors in connection with that journal. In 1863 he was elected by the judges of the U. S. Court of Claims assistant clerk of that tribunal, the duties of which, being at that time very light, did not interfere with his editorial labors. During 1866 he spent six or seven months in Europe in quest of health, and visited England, Scotland, Switzerland, France, and Italy. In 1867 he was elected president of St. John's College, at Annapolis, Md., and during his administration the number of students was enlarged, the course of study made more comprehensive and thorough, and the discipline improved. In 1870 he was called to the chair of Belles-Lettres in Princeton College, which position he resigned in the following year to accept the presidency of the Columbian College (now the Columbian University), on the resignation of the Rev. Dr. Samson. Up to the present period in Dr. Welling's incumbency the course of study has been enlarged and the endowment greatly increased. Mainly through his instrumentality a valuable tract of land on the edge of Washington City was given by Mr. Corcoran for the founding of a scientific school, in addition to which \$100,000 were subscribed for the general endowment of the university. Dr. Welling has written a great deal, mainly, however, in the form of editorials and literary addresses, and of contributions to various journals, and to the *North American Review*. He is one of the most accomplished writers in the country. Being so widely and favorably known among journalists, literary and public men, he is fre-

quently called upon to occupy positions of honor and responsibility. He is a corresponding member of the New York Historical Society, of the Connecticut Historical Society; visitor of the Government Hospital for the Insane, Washington, D. C.; vice-president of the Washington Philosophical Society; member of the executive committee of the American Colonization Society; trustee of the Corcoran Art Gallery.

Dr. Welling is one of the most active laymen in the Baptist denomination. He was for many years the efficient superintendent of the Sunday-school of the E Street Baptist church, Washington; is at present a deacon of the North Baptist church, and moderator of the Columbia Baptist Association, comprising the churches of the District of Columbia. He is one of the most thorough of Biblical scholars, and his rich and varied stores of information make him exceedingly interesting in the social meetings of his church. He received the degree of A.M. from Princeton College in 1847, and the honorary degree of LL.D. from the Columbian College in 1868. Dr. Welling married, in 1850, Miss Genevieve H. Garnett, the accomplished daughter of Col. Henry I. Garnett, of Virginia, who, however, survived her marriage less than two years, and since that time he has remained unmarried. He is unwearied in planning and working for the prosperity of the university.

Welsh Baptists, The.—In no country have the principles of our faith as Baptists been more generally understood and more bravely defended than in the little principality of Wales. It is commonly believed that all through the dark reign of popery in the seclusions of her valleys and in the fastnesses of her mountains there were those who preserved the ancient purity of doctrine and worship. The general quickening of religious thought, which was one of the distinguishing features of the Reformation, was, however, the beneficent agency in facilitating their emergence into the clear light of historic recognition. The earnest study of the sacred oracles at this time caused numbers of the most learned and God-fearing of the sons of the Established Church to declare themselves converts to the Baptist faith. Such men as Penry, Wroth, Erbury, and Vavasor Powell became leaders of mighty influence. They suffered much for the principles which they professed and preached. Vavasor Powell was a preacher of extraordinary power. Fluent in both Welsh and English, and withal enriched with a cultivated mind, he reached all classes and commanded all hearts. He was immured in about thirteen prisons, in one of which he died on the 27th of September, 1670.

The ministry of these distinguished Reformers and others of the same type was abundantly fruitful, in spite of the most persistent opposition from

every form of worldly power. The seed sprinkled with tears and blood could not fail to grow and flourish. Churches sprang into existence in different parts of the land, and the waters of many a rural stream bore witness to the joyful obedience of hundreds who had been brought to the knowledge of the truth.

The first churches in Wales after the Reformation were missionary centres of wide-reaching activity. In addition to one or more pastors they frequently had numerous assistants. Although separated by immense distances, and that at a time when roads were frequently impassable, there was scarcely a village or neighborhood throughout the length and breadth of the land where the gospel of salvation was not occasionally preached. It is said that Christmas Evans traversed Wales forty times from north to south, preaching the gospel, in the course of his fruitful ministry. Every renowned preacher of the past century gave a large portion of his time to evangelistic work. The religious status of the Welsh people is largely attributable to this liberal diffusion of stimulating and enlightening thought. The rugged heroes of the past century, who with self-sacrificing devotion exposed themselves to every form of indignity and to all the rigors of a variable climate that they might make known the saving truths of the gospel, are worthy of being held in everlasting remembrance.

The influence which the Welsh Baptists have exerted upon the religious thought and life of this country demands special recognition. They have contributed more than any other people who have sought a home in this Western world to the spread of our principles, and to the integrity of our denominational life. Much of the formative work in Rhode Island, New Jersey, Virginia, New York, Delaware, and Pennsylvania was done by them. The first Baptist church in this country was established in Providence, R. I., by a Welshman. The first Baptist church in what is now the State of Massachusetts was founded by a Welshman. The first Baptist church now in Pennsylvania, the mother of the Philadelphia Association and of many churches in Pennsylvania and New Jersey, kept its records in the Welsh language for many years, and its first Bible, which is treasured by the American Baptist Historical Society, was in Welsh. The Welsh Tract church, which was the first holding our faith in Delaware, and for many years a most influential community, was formed in Wales, came out to this country as a body, and, after remaining a short time at Lower Dublin, settled permanently in Delaware. There is not a State in the Union where Welshmen have not had an honored part in furthering Baptist interests. In many instances they have given direction and energy to our denominational life when as yet it could hardly be said to have

an organized existence. In not a few neighborhoods, in addition to those already mentioned, where our name is now a power and blessing, they were the fearless pioneers. The superstructure of our Baptist faith owes much of its present strength and grandeur to the solid foundation-work in which they had so large a share.

Roger Williams, the fearless champion of civil and religious liberty, whose teaching and example did so much to introduce into the Constitution of this country its distinguishing excellence; John Miles, who exerted such a powerful influence upon Baptist progress in the early days of our history; Dr. Samuel Jones, of Lower Dublin, and the venerable Isaac Eaton, first master of Hopewell Academy; Abel Morgan and Morgan Edwards, distinguished as writers and preachers; David Thomas, the veteran preacher of Virginia and Kentucky; David Jones, Horatio Gates Jones, and John Williams, of New York, all men of might in their day, were Welshmen or the immediate descendants of Welshmen.

There are in Wales at the present time nearly 500 Baptist churches, with a membership aggregating between 60,000 and 70,000. The practice of restricted communion is universal save in a few English churches in the large centres of population.

Welsh, Rev. John C., was born in Boston, April 11, 1792. He became a hopeful Christian when he was twenty-four years of age, and two or three years later was baptized into the fellowship of the First Baptist church, Boston. Having decided to enter the ministry he studied theology for a time in Waterville, and was ordained pastor of the Baptist church in Warren, R. I., in June, 1823. He remained pastor of the Warren church for eighteen years. From 1840 to 1850 he was pastor of the church in Seekonk, Mass. Having resigned his office here he removed to Providence, where he spent the rest of his life. He was ready to act as a supply for destitute churches, and perform any ministerial service by which he could help on the cause of Christ. He died in Providence, Feb. 13, 1858.

Welsh Tract Church, Del.—Sixteen Baptists in Wales about to emigrate to America formed themselves into a Baptist church in 1701, with Rev. Thomas Griffith, one of their number, as pastor. They came to Pennepek, now in Philadelphia, Pa., where there was a Welsh Baptist church. Leaving in this place some of their number, and receiving accessions in return, they removed, in 1703, to Iron Hill, in the Welsh Tract, New Castle Co., Del. (at that time a part of Pennsylvania). A small meeting-house was then erected upon the site now occupied by the present edifice, built in 1746. Their principles soon spread in

Delaware and into Pennsylvania and Maryland, and to Pedee River, S. C. "The community at Welsh Tract in early times held a respectable stand among the American Baptists; it was one of the five churches which formed the Philadelphia Association; its ministers were among the most active in all Baptist operations, and the whole community was not behind any of the members of that quintuple alliance." (Benedict's Baptist History, p. 626.) In 1790, Morgan Edwards wrote: "The Delaware Baptists are Calvinistic in doctrine, and differ little or nothing in discipline from their brethren in neighboring States." (Materials towards a Baptist History, Delaware, p. 224.) This church was the mother of the London Tract, Pa., and Duck Creek, Del., churches, and in some degree of the Wilmington (First), Cowmarsh, and Mispillion churches, Del.; also of the Welsh Neck church, S. C. "The Welsh Tract church was the principal if not the sole means of introducing singing, imposition of hands, church covenants, etc., among the Baptist churches in the Middle States." (Edwards's Materials, p. 232.) Holding to the laying on of hands on baptized believers, they refused to commune for a while with the Philadelphia and Pennepek churches, but the difficulty was settled, in 1706, on the side of peace and unity. Their pastors have been Thomas Griffith, Elisha Thomas, Enoch Morgan, Owen Thomas, David Davis, John Sutton, John Boggs, Gideon Ferrell, S. W. Woolford, Samuel Trott, W. K. Roberson, Thomas Barton, G. W. Staton, and William Grafton. The membership in 1716 was 122; in 1817, 192; and now (1880), 64.

Welton, Rev. Daniel M., Ph.D., was born in Aylesford, Nova Scotia, in 1831; graduated from Acadia College in June, 1855; ordained pastor of the Baptist church, Windsor, Nova Scotia, Sept. 2, 1857; thence became Professor in Acadia College, in 1874; went, in 1876, to Germany, and studied Hebrew and Greek exegesis at Leipzig University for two years. Dr. Welton is now Professor of Hebrew and Systematic Theology in Acadia College.

Wenger, John, D.D., one of the most distinguished oriental scholars and translators of the age, was born in Switzerland, Aug. 31, 1811. Educated for the ministry of the national church, his conscientious convictions of the unscriptural character of infant baptism constrained him to abandon the course which his friends had planned for him. For some years he engaged in teaching in Greece. In 1838 he visited England, and was soon after baptized by Dr. Steane, and received into the church at Camberwell, London. Having offered himself for missionary work in India, he was sent to Calcutta by the Baptist Missionary Society, and joined Dr. Yates in translating the Scriptures. A

new Bengali version was then the great work in hand, the translators aiming "to produce an idiomatic version which should be as good Bengali as the English version is good English." Before the close of 1845, a few months after Dr. Yates's death, the entire Bible was printed. In 1852, Dr. Wenger issued from the mission press a revised version, which has continued to be the standard version, and has the support of missionaries of almost every denomination, and of the Christian communities of Bengal. A third edition was begun in 1855, and was finally completed in 1861. In 1862 the committee requested Dr. Wenger to prepare an annotated edition of the Bengali Scriptures. While this important work was in progress he issued several editions of the New Testament, and in 1867 the fourth edition of the entire Bible, printed in small type, and making a handy octavo volume, left the press. His next work was a still more thorough revision of the text of 1861. In some parts, especially in the Psalms and prophets of the Old Testament and the epistles of the New Testament, it may be said to be a new translation. Besides these labors in the Bengali, the language of forty millions of people, Dr. Wenger has devoted himself to the study of the Sanscrit, the ancient and sacred language of India. Dr. Carey and also Dr. Yates had translated the Bible into Sanscrit, but Dr. Wenger's work, consisting of four volumes, is much more valuable. It has received the highest approbation of the learned everywhere, and is much esteemed by those natives of India to whom Sanscrit is familiar. Besides these works, Dr. Wenger has edited a great number of Bengali publications issued by the Calcutta Tract Society. The principles on which he has carried forward these great works are well stated in Dr. Wenger's own words, which apply in America as well as in India: "In carrying on their Biblical translations, especially as regards the New Testament, Baptist missionaries have for nearly forty years past acted independently of the British and Foreign Bible Society and its local auxiliaries. Their severance from that great and noble society originated with an attempt to compel the translators either to leave the terms for baptism untranslated, or to translate them in a way which was contrary to their conscientious convictions. It has often been taken for granted that our differences with the Bible Society concern only this one topic of baptism. But, if I may be allowed to give expression to my own sentiments, I would say that this one point is only a sample of others, and that in all of them a great principle is at stake. The principle is this,—that a Biblical translator should not be compelled merely by a majority of votes given at a committee meeting to translate the Word of God in a way which is not in accordance with his conscientious conviction.

In endeavoring to ascertain the grammatical interpretation and the sense of the sacred texts, opinions must be weighed, not counted, and they must be weighed by the man who has to execute the translation. The rules for the guidance of translators which have been laid down by the Bible Society, and which are annually reprinted in the report of the local society, appear to me quite as impertinent as was its attempt to dictate to Baptist translators how they ought to render the terms descriptive of baptism. In short, it is the independence of translators which the Bible Society wants to tamper with, and which, as Baptists, we ought to consider ourselves bound to uphold." Dr. Wenger was once blamed by certain persons for issuing a translation of the third chapter of John's gospel which they said was not correct, simply because it did not teach the doctrine of baptismal regeneration. He replied with characteristic force, "My translation was not intended to teach any doctrine at all. I wish to give God's Word as I find it, and if it runs counter to the errors of any church in Christendom, so much the worse for that church that bases itself on an error which God's Word does not contain." Whilst so much occupied with his special work, Dr. Wenger has constantly engaged in the ministry, and has rendered great services to the cause of missions by his wise counsels, loving spirit, and ripe judgment. In his advanced age, though failing sight interferes with his activity, he is still devoted to his great work, and has a very efficient junior fellow-laborer in the Rev. G. H. Rouse, M.A., upon whom the chief charge of the translation work is now laid.

Wepf, Rev. Lewis, the pastor of the Ebenezer German Baptist church in Milwaukee, is a native of Mülheim, Canton of Thurgovie, Switzerland, where he was born July 11, 1822. He came to America when a young man; was converted and united with the Baptist church in Buffalo, N. Y., in 1848; ordained March 10, 1853, in Buffalo. He came to Wisconsin in 1872, and labored one year as missionary among the Germans in Watertown, one year as missionary among the Germans of Mayville, and for the last six years has been the pastor of the Ebenezer German Baptist church of Milwaukee. He is a man of fine culture, a clear and vigorous thinker, and an evangelical preacher of Christ's gospel. He published, in 1871, a work in the German language entitled "The Church and her Enemies," which had a large sale.

Wescott, Isaac, D.D., was born in Plymouth, Mass., April 10, 1804. In early life he manifested a great fondness for books. When fifteen years of age his father removed to Manchester, N. H., where, with his accustomed avidity, he prosecuted his studies in the common schools, the high school, and the academy. Here he was converted and

joined the church, and soon exhibited the same devotion to church work that marked his life while a student. The years 1826 and 1827 he occupied in the study of theology, under the guidance of his pastor, Rev. C. O. Kimball, and before their expiration he was called to preach to a new interest at Dunbarton. From this period until quite recently the ministerial career of Dr. Wescott has been that of a faithful, arduous pastor, whose life has been marked by evangelistic fervor. During his service at Dunbarton a substantial house of worship was erected. In 1831 he became pastor at Whitney, Conn., where he was ordained, and where in two years he baptized 100 converts. In 1833 he removed to Stillwater, N. Y. At this place he remained pastor eighteen years, and during this time the old meeting-house was rebuilt, and an influence created that not only benefited the church at Stillwater, but extended throughout the Saratoga Association. Dr. Wescott has served Laight Street, N. Y., 1851-56; Gloversville, 1856-59 (at this place a large house of worship was built); 1859-61, at Newburgh; 1861-67, at Bloomingdale, New York City; 1867-72, at Plymouth. On account of deafness he has retired as a pastor, but acts as a supply when he has an opportunity. As a preacher, Dr. Wescott is strongly doctrinal. Profound earnestness is probably the most striking characteristic of his sermons and his daily life. His sermons show great ability. Middlebury College, Vt., gave him the honorary degree of A.M. in 1833, and Rochester University, in 1864, made him a Doctor of Divinity.

West, Rev. Samuel, was born in Hopkinton, R. I., Oct. 6, 1766; was converted in 1787; was ordained in 1799; was settled for ten years in New London, Conn.; was a good, deserving, efficient minister; closed his honorable labors and life in North Madison, Conn., in the seventy-first year of his age and the thirty-eighth of his ministry.

West Virginia, Baptists of.—The history of the Baptists in West Virginia is closely related to that of the Baptists of Virginia, and especially to that of the General Association of Virginia. A large number of the churches have been organized by the missionaries of that body. The oldest church in the State is Simpson's Creek, in the Union Association, formed in 1774. The three next in order are Forks of Cheat, 1775; West Fork, 1780; and the Greenbrier, 1781. Rev. John Alderson was the first Baptist minister who visited the southern part of the State. Through his efforts the Greenbrier church was originated, as also the Greenbrier Association in 1800. The Hopewell and Raleigh Associations were formed from the Greenbrier in 1871. The Union Association was organized in 1804, the Teays' Valley in 1812, the Parkersburg in 1818, the Broad Run in 1835, and

about 1870-71 the Guyandotte and Kanawha Valley were taken from the Teays' Valley. Before the formation of the General Association of West Virginia there were two mission bodies in its bounds auxiliary to the General Association of Virginia,—the Western and the Northwestern Associations. The General Association was organized Nov. 15, 1865, by delegates from the Parkersburg, Judson, Mount Pisgah, Union, Teays' Valley, and Broad Run Associations. Besides those already named there are two other Associations in the State,—the Goshen and the Harmony,—making thirteen District Associations. In these there were, in 1880, 381 churches, 25,239 members, and 203 ordained ministers. The total reported amount of contributions for State, home, and foreign missions, Sunday-schools, and home expenses was, in 1879, \$24,228.63, and while this is the sum reported much more than this was contributed. The thirteen Associations are supporting fourteen native preachers in Burmah, and \$943.40 of the amount given to foreign missions passed through the hands of the American Baptist Missionary Union. The General Association had, in 1880, ten missionaries under appointment in the State, some of whom occupy positions of the first importance in towns on the railroads. The Baptists of West Virginia now hold a very favorable position as compared with that of the other denominations in the State. Their Sunday-school and educational work is in advance of all others. The Shelton and Broadus Colleges are now established, and with proper efforts a brighter day is before them.

Besides the white membership there is one Association of colored Baptists,—the Mount Olivet,—organized in 1874, and which now consists of 24 churches and 974 members. There are colored Baptist churches with 413 members which do not belong to this Association, but to similar bodies in adjacent States, the whole number being 1387, making an aggregate of Regular Baptists in the State of about 26,000. The colored churches have some very acceptable preachers, several of whom are well educated and doing a good work.

Westcott, Rev. Erastus, was born March 27, 1816, in Milford, Otsego Co., N. Y. His parents removed from Cheshire, Mass., where they had enjoyed the ministrations of the celebrated Rev. John Leland. The early years of young Westcott were occupied in farming. At sixteen he made a profession of religion, and united with the Baptist Church. The following year he entered the academic department of Madison University, where he pursued his studies to the close of the Sophomore year. He then pursued his studies privately, preaching when opportunity presented until April, 1837, when he engaged in pastoral labor. For more

than forty-three years he has been but one week without a pastorate. He was ordained in Richfield, Otsego Co., N. Y., in 1838, and for twenty-two years served churches in Otsego and Delaware Counties, N. Y. During this period he organized two churches, gathered the funds and superintended the erection of two meeting-houses. At the same time he zealously labored to promote the welfare of neighboring destitute churches. In August, 1857, he removed to Rochester, Minn., and at once organized a church of seventeen members. The same month he attended the first anniversary of the Southern Minnesota Association. In 1858 he gathered the funds for the first meeting-house in Rochester, dedicating it in the month of October. After serving the Rochester church three years he resigned, and located in Concord, Dodge Co., where he still resides. In his present field he has organized four churches, and assisted in forming two others. He has collected the funds on the fields where three meeting-houses have been erected and paid for. His salary has always been inadequate to his support, yet in the erection of these places of worship he gave more than \$1000 from his scanty means. He also gave \$500 to the Minnesota Academy at Owatonna. He has given liberally for home and foreign missions and other objects of benevolence. At one time he served four churches, and had a covenant meeting every Saturday P.M. in the year. From these meetings he was never absent unless prevented by a severe storm or funeral. He gave attention in part to business for his support, but never allowed worldly engagements to interfere with the duties of the ministry. For four years past he has been largely engaged in building and endowing the Minnesota Academy located at Owatonna. This work is a success.

Weston, Rev. Adolphus, is the pioneer Baptist preacher of Washington Territory. He was born in Willington, Conn., Jan. 29, 1811; converted and baptized in 1829; licensed in 1831; he studied at Madison University six years; was ordained as pastor at Burlington Flats, N. Y., in 1838, and in 1839 was appointed missionary to the Mississippi Valley; preached in many places, became pastor at Carthage, Ill., and had a great revival. He continued as pastor at Carthage twelve years. In 1852 he went overland to Oregon, where he was pastor of the West Union church, and missionary of the Willamette Association until 1863, when he removed to Washington Territory. He gathered the few Baptists who could be found in that wilderness, and preached to them. His labors were greatly blessed. He organized the church in Puyallus Valley in 1867. He was the only Baptist minister in all that region for many years. Nearly every month he had converts to baptize. The

churches increased in number until in 1871 the Puget Sound Association was organized with five churches and four ministers. His work has been that of a pioneer missionary without appointment from any society. The churches at Elma, Centreville, Olympia, Seattle, and other places all recognize in "Father Weston" one of the chief founders of the Baptist cause in Washington Territory.

Weston, David, D.D., an American clergyman of the Baptist denomination. He was born in North Middleborough, Mass., Jan. 24, 1836, and died Feb. 22, 1875. He graduated from Brown University and at Newton Theological Seminary. His first pastorate was at Worcester, Mass., but he soon left to take the chair of Ecclesiastical History in the theological seminary at Hamilton, N. Y. By reason of his scholarship and ability as a teacher the University of Rochester bestowed upon him, though a young man, the honorary degree of D.D. Few men had accumulated so much material for ecclesiastical history so early in life as Dr. Weston. The early death of this rising man was lamented by all who knew him. It was a great loss to the whole Baptist denomination.

Weston, Henry G., D.D., was born in Lynn, Mass., Sept. 11, 1820. His father was at that time one of the firm of True & Weston, publishers of the *Christian Watchman*, in Boston. He was baptized



HENRY G. WESTON, D.D.

in Lynn in 1834; graduated from Brown University in 1840, and in the fall of that year entered Newton Theological Institution; was ordained in Frankfort, Ky., in 1843, and immediately proceeded

to Illinois, where he preached as a missionary at his own charges for three years, in Tazewell, Woodford, and McLean Counties; settled as pastor of the church in Peoria, Ill., in 1846, and remained thirteen years; removed to Oliver Street church, New York City, where he remained until 1868, when he accepted a call to his present position as president of Crozer Theological Seminary. In connection with the labors incident to these varied and responsible positions, he has been prominently engaged in advancing the general interests of the denomination. He was editor of the *Baptist Quarterly* from the time of its establishment, and has also served as president of the American Baptist Missionary Union. He has published a valuable treatise on the four gospels, and with both pen and voice has rendered other useful and extended service. He received the degree of A.M. in 1846 from Shurtleff College, and that of D.D. in 1859 from the University of Rochester.

Dr. Weston is a man eminently fitted to be an educator of those who are preparing to instruct their fellow-men. As an expositor of the Scriptures, he is clear, thorough, and spiritual. His uninterrupted and zealous pursuit of the truth, his simplicity of speech, his living faith, his invincible courage, and his unbounded confidence in the reliable and unfailing authority of God's Word, render him peculiarly competent to guide the opinions and control the commotions of inquiring and agitated truth-seekers. His mind is richly stored with the results of long-continued Bible study; his heart is an overflowing fountain of manly tenderness, and all his varied and cultured attainments are sanctified by the experiences of successful pastoral ministrations. Knowing the wants of those to whom the gospel must be preached, as well as the necessities of those who are to preach the gospel, he possesses rare qualifications for the position he now holds. The influence of his native genius, sound scholarship, correct taste, and ripe Christian experience reaches far and wide through the able ministry of those who have sat under his instruction. He is one of the ablest men in his position in or out of this country.

Weston, Rev. John E., was born in Amherst, N. H., Oct. 13, 1796. On his mother's side he was of Huguenot descent, and had many of those qualities of character which we associate with those honored French refugees, who suffered so much for the sake of their religion. He established, in connection with Mr. Benjamin True, in 1818, the *Christian Watchman*, now *The Watchman*, of Boston, which has been in existence sixty-three years. His connection with the paper continued not far from three years. While thus engaged his religious impressions ripened into a full hope in

Christ, and he was baptized by Rev. James M. Winchell, Feb. 22, 1820, and connected himself with the church under the pastoral care of Rev. Dr. Sharp. Having given up his business as a printer, he now resolved to carry out his early purpose to secure a better intellectual training, with a view to entering the ministry. He repaired to the Andover Phillips' Academy, and subsequently put himself under the tuition of Rev. Dr. Bolles, of Salem, Mass.; then became a student of Columbian College, and completed his theological studies in part at Andover and in part as a member of the first graduating class at Newton. He was ordained at East Cambridge, Mass., Oct. 10, 1827, and was the pastor of the Baptist church in that place for four years. He resigned his charge May 27, 1831. An invitation had been extended to him to become the pastor of the Baptist church in Nashua, N. H., but his work was nearly done. On his way to Nashua to fulfill an engagement he drove into a pond—it being a warm summer's day—to refresh his horse. Unfortunately it was a dangerous place, and Mr. Weston leaped from the carriage, and, being unable to swim, was drowned. The sad event occurred July 2, 1831. Mr. Weston was father of the Rev. H. G. Weston, D.D., president of the Crozer Theological Institution.

Whale, Theophilus, was born in England of an opulent family about 1616; received a university education; served as an officer in Virginia; served through the Parliamentary wars; commanded guards at the execution of Charles I., in 1649; served under the Protectorate; on the restoration of monarchy, in 1660, fled to America; settled, and married Elizabeth Mills, in Virginia, but, being a Baptist, and disliking dominant Episcopacy, removed, and settled in South Kingston, R. I., about 1680; was a writer, teacher, and farmer; read Hebrew, Greek, and Latin; aided Baptist ministers in their education; was reticent, and hence suspected of being connected with the regicide judges; a pure, studious man; became the grandfather of Judge Samuel Hopkins; died about 1719, aged one hundred and three years; was buried with military honors on Hopkins Hill, West Greenwich, R. I.

Wharton, Rev. H. M., was born in Culpeper Co., Va., Sept. 11, 1848. After receiving a good common-school education he attended Roanoke College during the sessions of 1863 and 1864. The latter part of 1864 he entered the Confederate service, and was with the army at its surrender at Appomattox Court-House, in April, 1865. Soon after the war, in 1866, he went to Mexico with his brother, Dr. J. S. Wharton, and remained about twelve months. He then returned to his father's home in Virginia, at Amherst Court-House, to which the latter had removed during the

war. Here he soon became interested in religious matters, and united with the Episcopal Church in November, 1867. He was quite prominent in that church, and occasionally acted as lay reader. He chose the law as his profession, being admitted to the bar when only nineteen. He was engaged in the practice of law until 1873, and Judge Sheffey, the distinguished judge of that circuit, pronounced him the most promising young lawyer in the State. On a visit to his brother, Rev. M. B. Wharton, D.D., pastor of the Walnut Street Baptist church in Louisville, Ky., he changed his religious views, and was by him baptized into the fellowship of that church. After some exercise of his ministerial gifts, he attended one session at the Southern Baptist Theological Seminary, then located at Greenville, S. C. He selected the schools of Old and New Testament interpretation, systematic theology, and homiletics, and graduated in them all. Soon after leaving the seminary he accepted a call to the Luray and Front Royal Baptist churches, in the Valley of Virginia, where he remained six years, was eminently successful in advancing the cause, not only in those towns, but in all that region, and was everywhere recognized as a brilliant and eloquent preacher. He traveled much, and did the work of an evangelist, holding protracted meetings in the cities of Alexandria and Richmond, in several smaller places, and with numerous country churches, in all of which his labors were greatly blessed. In December, 1880, a unanimous call was extended to him to become pastor of the Lee Street Baptist church, Baltimore, Md., made vacant by the removal of Dr. John Pollard to Richmond, Va. He has but recently entered upon his work there, and has shown himself to be admirably adapted for the position he occupies in that important field. The church has 400 members, in the midst of a growing population, and presents a fine sphere of usefulness to one possessed of his talents. He is an able preacher. A distinguished lawyer of Richmond says he never heard more eloquent appeals from any public speaker than those that fell from his lips in the revival which he had in that city. As he is quite young, studious, and progressive, the denomination may look for a brilliant future for him.

Wharton, Morton Bryan, D.D., one of the most talented ministers of Georgia, is a Virginian by birth. He was born April 5, 1839, in Orange County. He is a man of varied powers, excelling as a preacher and pastor, and surpassing most men as an agent for the collection of funds for religious or benevolent purposes. A man of wonderful energy, unbounded resources, remarkable business capacity, and with a striking knowledge of men, he has succeeded in whatever he has undertaken.

At the age of eighteen he was converted in

Alexandria, Va., and united with the Baptist church of that city. His talents and inclinations soon led him towards the ministry, and in October, 1858, he entered Richmond College, where he



MORTON BRYAN WHARTON, D.D.

graduated in 1861. His first pastorate was at Bristol, Tenn., where he remained two years. He then went to Georgia in 1864, as the agent of the Virginia Army Colportage Board, to collect funds. During the latter part of the war he became the successful agent of "The Domestic and Indian Mission Board" of the Southern Baptist Convention. After the war he became successively the pastor of the Eufaula, Ala., Baptist church, where he was instrumental in erecting a splendid and costly house of worship; of the Walnut Street church in Louisville, Ky., where he was remarkably successful, and where he collected large amounts for benevolent purposes; and of the Greene Street church, Augusta, Ga., where, as in Louisville, he was instrumental in making great improvements in the house of worship, and in adding a large number to the membership of the church. These labors left him, in 1876, so completely broken down in health that he retired to his farm in Southwestern Georgia, where he remained in seclusion, until prevailed upon to accept an agency to collect Georgia's quota for the Southern Baptist Theological Seminary. In that work he has been very successful. At present he is the corresponding secretary of the seminary to raise the \$20,000 per annum necessary for the current expenses of the institution, and he is succeeding admirably.

During his pastorate at Augusta the degree of Doctor of Divinity was conferred on him by the Washington and Lee University, of Virginia.

He is a trustee of Mercer University, and of the Baptist Orphans' Home; and he is also a member of the board of trustees for the Southern Baptist Theological Seminary. As a preacher, he is possessed of much oratorical power, and he is highly gifted intellectually. His mental powers are analytical, and he is blessed with an extraordinary memory. He has proved himself equal to any position in which he has been placed, and has never failed, by his striking powers, to draw large congregations wherever he has preached, and to increase greatly the membership of those churches of which he has had charge.

Wheat, Judge Zachariah, was born in Bourbon Co., Ky., July 26, 1806. He chose the law for his profession, and was admitted to the bar at Columbia, Ky., in 1829. He soon established an excellent reputation both for ability and integrity. In 1832 he was appointed Commonwealth's attorney, and held the position, excepting a brief interval, until 1848, when he was appointed circuit judge by Gov. Crittenden. In 1856 he was elected one of the judges of the Court of Appeals, and at the close of his term he resumed the practice of law at Columbia. In 1861 he removed to Shelbyville, Ky., where he practised until his death. He was a man of gentle spirit and great generosity. He became a Baptist in early life, and was a devout Christian. Although never formally licensed to preach, he frequently filled the pulpit acceptably in the absence of his pastor.

Wheeler, Rev. Edwin S., son of Edwin B. and Mary A. Wheeler, was born in Groton, Conn., Aug. 4, 1836; studied at Hamilton Theological Seminary, N. Y.; pastor of Baptist churches at New London and Willimantic, Conn., Rahway, N. J., Valley Falls and East Greenwich, R. I.; now preaching in latter place; was chaplain of 80th U. S. Infantry during the civil war, at Port Hudson, serving two years; has traveled South and written in regard to Florida.

Wheeler, Prof. Nelson, was born in Royalston, Mass., in 1814. He was a graduate of Yale College in the class of 1836. After teaching for a time in Townshend, Vt., he was called to take charge of the Worcester County High School in 1840. Here he performed some of the best work of his life. "Several devoted missionaries now in India, and many persons well known among us for usefulness in professional and other callings, have often testified to his formative influence on their early habits and acquirements." His excessive labors as principal of the Worcester County High School undermined his health, and he resigned his position to take charge of the City Classical and

English School, where he remained until 1852, when he was elected Professor of Greek in Brown University. A comparatively brief period was spent in the new position for which he was so well fitted. He was compelled to give up all his professional work and yield to the attacks of the insidious disease which at last removed him from the scene of his earthly labors to his reward in heaven. He died at Royalston, Aug. 25, 1855.

Wheeler, Osgood C., D.D., LL.D., is the pioneer Baptist pastor of California. He was born at Butler, N. Y., March 13, 1816, converted at nine, baptized at fifteen, and worked on his father's farm till he was twenty; taught school two winters; studied at Middleburg Academy; graduated at Madison University in 1845; ordained at East Greenwich, R. I., in November; pastor there two years, and built a church edifice. In 1847 became pastor at Jersey City, and united three discordant bodies into the Union church. In 1848 the American Baptist Home Mission Society, after he had repeatedly refused, gained his consent to become its missionary to California. After a ninety days' voyage, he reached San Francisco Feb. 28, 1849, organized a Sunday-school and church of six members, and built the first Protestant church edifice in California that year. In January, 1852, he removed to Sacramento, as pastor of the first church there. In 1855 he was compelled by throat disease to desist from preaching. But partial recovery has enabled him to resume this work, and for many years he has preached in almost every part of the State, and as regular supply to many of the churches. He has edited and published the *Pacific Banner*, the first Baptist paper on the Pacific coast, and the daily *Times*, and several large volumes on agriculture. For thirty years he has written almost continuously for the press. In 1873, by appointment, he wrote and carried through the press a biographical work of 500 pages, "The First Steamship Pioneers." He was chief clerk of the California Legislative Assembly in 1864; also U. S. internal revenue collector; was secretary and manager of the U. S. Sanitary Commission in California, and general agent of the Freedmen's Commission. In 1871 he was appointed to take charge of a department in the Central Pacific Railroad, and still retains that position. In 1878 California College conferred upon him the degree of D.D., and in July, the same year, the degree of LL.D. was conferred upon him by the Southwest Baptist University of Jackson, Tenn. In the midst of his other important business cares he preaches nearly every Lord's day, is an honored counselor in all Baptist enterprises, and a steadfast laborer for the upbuilding of the Baptist churches in California.

Wheelock, Rev. Edward Willard, was born

in Boston, July 17, 1796. He became a member of the Second Baptist church in Boston when he was fifteen years of age. When eighteen he became a pupil of Rev. Mr. Chaplin, of Danvers, afterwards President Chaplin, of Waterville College. In April, 1817, he made application to the Baptist Board of Foreign Missions to be employed as their missionary. In this application he says, "I would rather be a missionary of the Cross than a king on a throne. To Burmah would I go; in Burmah would I live; in Burmah would I toil; in Burmah would I die; and in Burmah would I be buried." His request was granted, and in company with James Coleman he embarked in November, 1817, for Calcutta, and reached Rangoon in September, 1818, to join Mr. Judson in his missionary labors. He was not destined to see his long-cherished hopes gratified. The seeds of consumption which were in him ripened into a sudden harvest. He lingered for a brief period, oppressed with sadness that his plans were thus blighted. On a passage from Calcutta to Rangoon, which he had taken with the hope of being benefited by a change of air and scene, he passed into a state of delirium, during which he threw himself from his cabin-window into the sea and was drowned. It was a grievous loss to Dr. Judson, who, in a letter, says of him: "Brother Wheelock has a heavenly spirit; from my first acquaintance with him I had special hopes of his great usefulness among the natives. But the Lord has seen fit to disappoint our hopes."

Whidden, Hon. Charles, was born in St. George, New Brunswick, May 22, 1822. The family removed to Calais, Me., in 1831, where he lived until the close of life. He was a graduate of Waterville College in the class of 1843. He studied law, attending lectures at the Cambridge Law-School in 1847, and was admitted to the bar in 1848. He opened an office in Calais, where he continued to practise his profession till his death.

Mr. Whidden occupied a conspicuous place in the business and politics of Eastern Maine. In his own city he was mayor for two years, and in his county, Washington, was district attorney for twelve years. He represented Calais two years in the Maine Legislature. For four years he was collector of customs for Passamaquoddy district. He was also a member of the commission for defining the boundary-line between Maine and New Brunswick, under the Lord Ashburton treaty, and a member of the State commission for the equalization of municipal war debts. The state of his health obliged him to decline an appointment which was tendered to him by Gov. Chamberlain as associate justice of the Supreme Court. For seven years he was a member of the board of trustees of Colby University. His death occurred at Calais, Dec. 3, 1876.

"Mr. Whidden was a man of fine general appearance and bearing, a bold and indefatigable leader, and a warm and generous friend."

Whidden, Rev. John, after his conversion, was baptized and united with the Baptist church in Antigonish, Nova Scotia, where he was ordained Nov. 4, 1832. He labored in that town until his death, which occurred several years ago. His pastoral and missionary labors were of great service to the cause of Christ in the counties of Antigonish and Guysborough.

Whilden, Rev. B. W., was born in Charleston, S. C., on the 29th of May, 1819. He was baptized by the elder Dr. Manly in 1835, and licensed to preach by the First church in 1839, and ordained on his twenty-second birthday. He was pastor of the Baptist church in Camden, S. C., for four years.

In 1849 he was sent by the Southern Baptist Convention as a missionary to Canton, China. About a year after his arrival he lost his wife, and returned home with his children. Having acted for some time as agent for the Foreign Mission Board, he married Miss Mary H. Bonnette, of Orangeburg, S. C., and returned to China, where he remained two years, when Mrs. Whilden's failing sight caused him to return a second time to his native country.

Since that time he has preached and taught in various parts of his native State and Georgia. He was at one time Professor of Belles-Lettres and Adjunct Professor of Ancient Languages in Cherokee College, Ga.

He has been editorially connected with several newspapers, and is now associate editor of the *Illustrated Baptist*, and pastor of several churches in South Carolina. He has two daughters in China, Miss Lulu Whilden and Mrs. Williams.

White, Rev. Daniel, was born in Scotland; baptized by Rev. D. McArthur in 1800; came to North Carolina in 1807, and established the Spring Hill church in Richmond County; afterwards served the Welsh Neck church in South Carolina, but returned to Spring Hill, and spent most of his long and useful life in North Carolina. He preached both in Gaelic and English, and was greatly blessed in revivals and in baptizing men who became ministers of the gospel. Rev. Duncan McNeil has written a memoir of this devout Scotchman.

White, Prof. John B., well known in Illinois as an educator, was born at Bow, N. H., March 10, 1810. His mother was descended from the family of Carters, distinguished for patriotism in colonial and Revolutionary times. His father was an officer in the war of 1812, and rose to the rank of colonel. Mr. White's preparation for college was received at Pembroke Academy and New Hampton Institute, in New Hampshire. He graduated at Brown Uni-

versity in 1832, having won especial distinction as a scholar in mathematics. His first service as teacher was at New Hampton, where, in connection with other work of instruction, he organized and conducted a normal class, made up of persons preparing to teach; probably the first, or at least one of the first, examples of a method of instruction which has since been so widely adopted. Resuming the study of law, interrupted by these duties, Mr. White was admitted to the bar, and removed to Illinois in 1836, making his home at Greenville, in Bond County. Here he speedily achieved a distinction which caused his election as judge of probate in 1837.

Mr. White's evident sphere, however, was that of a teacher. Perhaps a consciousness of this fact led him, in 1838, to accept the chair of Mathematics and Natural Philosophy in Wake Forest College, N. C. In 1854, a visit to Greenville, Ill., his former place of residence, led to his return to that place, and to a successful effort, under his inspiration and guidance, to found there a college for young women, of which he was made president. The history of this enterprise is given in another place. (See ALMIRA COLLEGE.) Until a very recent date Mr. White has remained at the head of the college, carrying the institution forward successfully under circumstances of exceptional difficulty.

Mr. White became a Christian while a student of Pembroke Academy. It was while he was a professor in Wake Forest College that special circumstances seemed to lay upon him a ministerial service, resulting in his ordination. In the years 1859 and 1860 he served the church at Greenville as its pastor, and one year as chaplain of an Illinois regiment in the late war.

White, Rev. William, was born in New York, July 26, 1768. Soon after his birth his parents removed to Philadelphia, where, when young, he found the Saviour, and became a member of the First Baptist church. About 1790 he removed to Roxborough township, and by the Roxborough church was licensed to preach in 1793, and in it, the following year, he was ordained. He became pastor of the New Britain church in 1795, and remained with that church for eight years. On Jan. 23, 1804, he became pastor of the Second Baptist church of Philadelphia. The church was not quite a year in existence; their meeting-house had just been dedicated, and their first pastor felt the impulse of their bright hopes, and was encouraged by their zealous and united efforts to spread the gospel. Mr. White was an eloquent preacher, and a thinker of original powers. Except Dr. Staughton, there was no man in Philadelphia or in Pennsylvania the superior of the first pastor of the Second church. His success was almost unexampled in Philadelphia for those times. In thirteen years

he baptized over 500 persons, men and women of intelligence, who remained faithful witnesses for Jesus during many subsequent years. The results of Mr. White's labors are felt to this day in the existence and prosperity of some of the largest churches in Philadelphia. Mr. White removed from the Second church in 1817, and for some years gave up preaching. In 1822 he became pastor of the church at Lancaster, O.; subsequently he was pastor of the churches of Muddy Prairie and Chillicothe. He died Feb. 14, 1843, in his seventy-fifth year.

Mr. White was the author of a work on baptism called "Christian Baptism, exhibiting Various Proofs that the Immersion of Believers in Water is the Only Baptism." He had also gathered a large amount of matter for a history of the Baptists of the United States, which was destroyed by the fire which nearly burned down Chillicothe. The Hon. S. S. Cox, a member of Congress from New York City, is a grandson of Mr. White.

White, Rev. W. J. (colored), pastor of the Harmony Baptist church of Augusta, Ga., is one of the most intelligent, useful, and hard-working colored ministers of the State. He was baptized, and united with the Springfield Baptist church of Augusta, Oct. 7, 1855. He was licensed to preach in 1862, and was ordained to the ministry April 1, 1866. In 1859 he organized a Sunday-school, which he superintended until 1868, when, with a few others, he formed the Harmony church, to the pastorate of which he was called in July of that year. The Sunday-school he instituted belongs to the church of which he is pastor. He has taken an active part in the organization of the colored Baptists of Georgia since the war. He was elected treasurer of the State Convention when it was formed in 1870, a post to which he has been annually re-elected since. For years he has been treasurer of the Shiloh Association, and for a year and a half he was missionary agent of the State Convention, resigning on account of ill health. When the Colored Georgia Baptist Sunday-School Convention was established at Macon, in 1872, he was elected its president, and held the position for several years. At present he is the corresponding secretary of both the Missionary Baptist Convention and the State Sunday-School Convention of Georgia, and fills these positions with great ability and success.

Whiteside, James, as the son of one of the earliest settlers of Illinois, from whom the county of Whiteside receives its name, and himself one of the oldest citizens of Madison County, as well as for his personal worth, should have a brief memorial here. He was born near Troy, Ill., and died at that place Jan. 30, 1868, aged sixty-three. He was a useful and influential man.

Whitfield, Theo., D.D., was born in Missis-

issippi; graduated at Chapel Hill, N. C., in 1854; studied theology at Newton, Mass.; was at one time principal of a blind asylum in Mississippi; was Professor of Greek in the University of Missouri; editor of Baptist paper at Meridian, Miss.; came to Charlotte, N. C., as pastor in 1874, where he still remains; was made a D.D. by Wake Forest College in 1878.

Whiting, Charles, D.D., the present pastor of the Baptist church in Canton, Ill., one of the largest and most prosperous in the State, was born in Boston, Mass., Feb. 24, 1830. When he was seven years of age his father removed to Missouri, where he received his education through private tutors. He entered the Baptist ministry in 1860, when he was ordained as pastor of the Dover Baptist church. His subsequent pastorates have been at Boonville and Springfield, Mo., Fort Scott, Kansas, Quincy, Ill. (First church), and his present one at Canton. He has held strongly the regard of his people on these various fields, and has won distinction both as preacher and lecturer.

Whitman, Rev. S. S., a native of Shaftsbury, Vt., was converted and baptized at the age of twelve years. He was a graduate of Hamilton. He also studied theology at Andover, and graduated from Newton Theological Seminary in 1827. He was one of the three students that formed its first class. Dr. Barnas Sears, recently deceased, was another of the three. Immediately upon his graduation from Newton, Mr. Whitman was called to the chair of Biblical Interpretation in Hamilton Theological Institute. He held this position seven years with great ability. He was compelled to retire from this work on account of the almost entire failure of his health. In 1836 he accepted a call to the pastorate of the First Baptist church in Belvidere, Ill., an infant church of fourteen members, located in a field entirely new. Here he remained ten years, building up one of the largest and most efficient churches in the Northwest, a church remaining to this day of great power and usefulness. With health utterly broken down, he resigned the care of the church, and for several years retired from all active labor. In June, 1851, with health somewhat restored, he took charge of the Baptist church in Madison, Wis. His work here was of the briefest character, but awakened the highest hopes of the church and community. He died Jan. 2, 1852, having served the church about eight months.

He was a minister of the highest culture and of entire consecration to his work. His daily life exhibited the loveliest traits of the Christian character. He filled every position with honor. As a professor, he attained the highest rank; as a preacher, he attracted crowds to his faithful presentation of gospel truth, and built up from the

foundation a church of great strength. As a pastor, he was gentle, winning, and faithful, and success attended all his work. He has left a memory sacredly cherished by multitudes in Northern Illinois and Southern Wisconsin.

Whitsitt, Rev. James, was born in Amherst Co., Va., Jan. 31, 1771, and educated in the Episcopal Church, then the established church of Virginia.

In the year 1789 he made a profession of religion, and was baptized by Rev. Joseph Anthony, an earnest Baptist minister. He entered at once with great zeal into the revival then prevailing, not only praying and exhorting, but appointing and conducting meetings; and so acceptable were his efforts that, within a few weeks, the church gave him a formal license to preach the gospel.

In the year 1790 he removed to Davidson Co., Tenn., then almost a wilderness. The history of Mr. Whitsitt's labors would be substantially the history of the Baptists in the Cumberland Valley. His co-laborers were Dillahunt, McConico, and others,—all men of decided power, and eminently fitted to do good service as pioneers in the cause of Christ.

He took the pastoral charge of four churches,—Mill Creek, Concord, Rockspring, and Providence. He continued his labors with these churches from thirty to forty years, up to the time that the infirmities of age compelled him to circumscribe his efforts and remain mostly at home.

Mr. Whitsitt was present at the organization of the Mero District, the first Association formed in the Cumberland Valley. In this, and others of which he was subsequently a member, his influence was paramount. This Association originally included all the churches in Tennessee west of the mountains.

His connection with it continued until the formation of the Cumberland Association, to which his churches were transferred, and he, of course, went with them. Afterwards the Concord Association was formed, which included the churches of Mr. Whitsitt; with it he remained to the day of his death. He always attended the annual meetings of these Associations while his health would permit.

He resigned his charge at Mill Creek and, having obtained a letter of dismission, joined the First church in Nashville, with which he remained till the close of his life. Meanwhile he continued to preach in different churches, as his health would permit.

The summer and autumn previous to his decease he supplied the pulpit of the Second church in Nashville, in the absence of the pastor, most of the time; and, in addition to this, preached funeral sermons, and performed other occasional services

at the houses of friends in the neighborhood. He also wrote many articles for the religious press, some of which were decidedly among his best productions. On the second Lord's day in October, 1848, he was with his church in Nashville, at their communion. His address on that occasion was peculiarly affecting. "And now, brethren and sisters, farewell. We shall meet no more upon earth. This is our last interview. I am old and rapidly sinking. The winter is almost upon us, during which I cannot visit you, and before the spring comes I shall die. Farewell." This was, indeed, his last meeting with them. He died in perfect peace on the 12th of April, 1849, in the seventy-ninth year of his age.

As a minister of the gospel, he held a very high rank. His sermons were always able, and had the appearance of being elaborately prepared. Mr. Whitsitt's conceptions were clear and accurate. The reasoning faculty was of unusual strength, and no metaphysical subtleties ever confused him. In the latter part of his life his sermons became less argumentative and more practical. He was also occasionally intensely pathetic, and the effect of his utterances at such times was well-nigh overwhelming. He was the uniform and earnest friend of missions, and had a primary agency in originating and sustaining the missionary operations of our State.

Whitsitt, William Heth, D.D., Professor of Biblical Introduction and Ecclesiastical History in the Southern Baptist Theological Seminary, was born near Nashville, Tenn., Nov. 25, 1841. He entered Union University in 1857, from which he graduated in 1861. The same year he entered the Confederate army as a private, was soon afterwards promoted to the chaplaincy, and served in that capacity until the close of the war. He was twice captured, and was confined in different military prisons about twelve months. In 1866 he entered the University of Virginia, and in 1867 the Southern Baptist Theological Seminary, remaining at the latter two years. In 1869 he went to Europe, where he spent over two years in study at Leipsic and Berlin. On his return to America, he accepted the pastorate of the Baptist church in Albany, Ga., in February, 1872. In September of the same year he entered upon the duties of his present position, when he delivered his inaugural address, entitled "The Relation of Baptists to Culture," which was published in the *Baptist Quarterly*. In 1878 he published a pamphlet on the "History of the Rise of Infant Baptism," and another, on "The History of Communion among Baptists," in 1880.

Wiberg, Rev. Andreas, was born in 1816, near Hudiksvall, in the northeastern part of Sweden. When he was fourteen years of age, his mind was

deeply impressed in consequence of his escape from death by drowning, and he felt the importance of being prepared to die. This impression was followed by a desire to do something to prove



REV. ANDREAS WIBERG.

the sincerity of his gratitude to God for his deliverance. He entered the University of Upsala in 1835, and studied four years. Although for a time under the influence of skeptical opinions, he at last emerged from his spiritual darkness, and became a hopeful Christian. He was set apart as a priest in the state church in 1843. Having doubts about the propriety of admitting unconverted persons to the Lord's table, he left his work as a priest for a season, and was occupied for two years in translating and publishing some of Luther's works, and in the editorial charge of a paper called *The Evangelist*. During this time he was brought into connection with some Christians in the north of Sweden who held views similar to his own, and the sympathy which he expressed for these brethren led to his being the subject of persecution.

Mr. Wiberg visited Hamburg in the spring of 1851, and made the acquaintance of Mr. Oncken, and saw the workings of the Baptist church under his pastoral charge. It was not long before his views on the subject and mode of baptism underwent a change, and he was baptized at the island of Amager, near Copenhagen, July 23, 1852, by Rev. Mr. Nilson. He was then on his way to New York. Arriving in this country, he was brought into connection with the Baptists of that city, and for a time labored as colporteur of the American Baptist Publication

Society among seamen. Before leaving Sweden Mr. Wiberg had written a book on baptism. This book had been published and circulated in Sweden, and scores and hundreds of persons were beginning to be shaken in their views of the subject. Those who embraced Baptist sentiments were at once subjected to severe persecutions, but the work went on, and multitudes were brought to accept the "faith once delivered to the saints." The Publication Society decided to establish a system of colportage in Sweden, and to place Mr. Wiberg at its head. Mr. Wiberg sailed from this country the 8th of September, 1855, and on reaching Sweden at once commenced his labors. How earnest and how successful these labors have been may be seen in the history of the mission to Sweden. Twenty-six years have passed since Mr. Wiberg landed at Stockholm. During that time, with the blessing of God on his work, and that of the hundreds of earnest disciples of Christ who have been associated with him, what was the "little one" has literally become "a thousand." The Baptists in Sweden number about 20,000, and still the work goes steadily and hopefully on. To have been a co-worker with God in bringing about such results might well gratify the desires of any large-hearted Christian.

Wier, Deacon Stephen M., was born in Glastonbury, Conn., March 25, 1814; trained on a farm and in rural schools; converted under the preaching of Rev. Rolin H. Neale, D.D., and baptized by him in 1836; always been an active Baptist; at the age of forty became a manufacturer; successful amid all changes and losses; served as one of the selectmen of the town; two years on the board of education; four years a member of the common council; one year as alderman; twice chosen deacon; a number of years superintendent of the Sunday-school; a strong, steady worker.

Wightman, Edward, of Burton-upon-Trent, England, was accused before the bishop of Lichfield and Coventry, and on the 14th of December, 1611, was condemned of numerous heresies. The only charges of supposed false doctrine against Mr. Wightman, about the truth of which there was no doubt, were that he believed "the baptism of infants to be an abominable custom; that the Lord's Supper and baptism should not be celebrated as they are now practised in the Church of England; and that Christianity is not wholly professed and preached in the Church of England, but only in part."

For these shocking doctrines the gentle Richard, Episcopal shepherd of Lichfield and Coventry, delivered Mr. Wightman to the secular power, according to the custom of the Inquisition, to be burned alive. And James I., who could not bear the sight of a naked sword, and who had just

issued the present version of the Scriptures, ordered our noble Baptist brother to be committed to the flames. His body was reduced to ashes on the 11th of April, 1612, at Lichfield. And he died so cheerfully that he gathered a harvest of glory from the blazing fagots that consumed his body, and from the same fierce flames James reaped a harvest of infamy, which stopped all future fiery sacrifices during his reign.

Wightman, Rev. Frederick, son of John and Sarah (Greene) Wightman, was born in Warwick, R. I., April 11, 1779; baptized into the fellowship of the Coventry Baptist church by Rev. Charles Stone in May, 1801; had deep experiences; began preaching in 1802-3; settled in Ashford, Conn.; ordained in September, 1807, and labored with large success for eleven years; removed in 1817 to Middletown (now Cromwell), Conn., and preached fifteen years; in 1832 settled with the First Baptist church in East Lyme, Conn., and was eminently successful; returned to Cromwell church for two years; then three years with the church in Haddam; then in Wethersfield; then three years with Second church in East Lyme; everywhere prospered; preached forty years; delivered over 7000 sermons; greatly interested in missions; sound in doctrine; fervent in spirit; foremost among his brethren; died in Cromwell, Conn., Oct. 5, 1856, aged seventy-seven.

Wightman, Rev. John Gano, youngest son of Rev. Timothy and Mary (Stoddard) Wightman, was born in Groton, Conn., Aug. 16, 1766. He was baptized into the First Baptist church in his native town in 1797, and succeeded his father in the pastorate of the church, receiving ordination Aug. 13, 1800. Like his grandfather, Valentine, and his father, Timothy, he was distinguished for solid and practical, rather than glittering, qualities; hence the abiding results of his ministry. Of a susceptible and ingenuous nature, of fervent and consistent piety, of goodly personal appearance and bearing, he won a high rank in the councils and associations of the Baptist denomination. In executive positions he was composed, ready, impartial, dignified. To an attack made on his church by the Rogerine Quakers, in a pamphlet entitled "The Battle-Axe," he simply replied, "The axe will cut farther backward than forward," which proved to be true. His surviving writings are found in "Circular Letters," prepared for the Stonington Union Association, and a sermon on the death of Adams and Jefferson. Like his predecessors, he was a staunch advocate of religious liberty. His influence was felt in securing a change in the constitution of the State indorsing the principles of liberty first introduced into the colony by his grandfather. Not less than ten seasons of revival were experienced under his minis-

try, some of them powerful and wide-spread, and the parent church sent out its branch—the Third Baptist church in Groton—in 1831. He died July 13, 1841, in the seventy-fifth year of his age, and after a ministry to the church which his father served of forty-one years. His body was laid in the church-yard by the side of his father.

Wightman, Rev. Joseph Colver, was born in Groton, Conn., Jan. 3, 1828. He pursued his preparatory studies at the Suffield Literary Institute, and graduated at Brown University in the class of 1852. He was at Newton three years. His ordination took place April 15, 1857, and he was pastor of the South Abington, Mass., church one year, and of the church in Middleton, Conn., four years. For one year he was chaplain in a regiment of U. S. Volunteers, then pastor of the Baptist church in New London, Conn., where he remained three years. From New London he went to Cambridge, Mass., where he remained two years. He acted as district secretary of the American Bible Union for one year, and then returned to the pastorate, accepting a call to the church in Taunton, Mass., in 1873, where he now continues to preach.

Wightman, Stillman K., A.M., only child of Rev. Frederick Wightman, was born in Rhode Island in 1803; much of his life spent in Middletown, Conn.; graduated from Yale College in 1825; member of the State Legislature from 1835 to 1842, and for three years Speaker of the house; baptized in 1852 by Rev. Spencer H. Cone, D.D., and united with the First Baptist church in New York City, where he yet remains; has attained eminence in the legal profession; has occupied prominent positions upon the board of the American Baptist Home Mission Society; his judgment and counsel are sought and prized; a man wearing and deserving honors.

Wightman, Rev. Timothy, son of Rev. Valentine and Susanna (Holmes) Wightman, was born in Groton, Conn., Nov. 20, 1719. In 1754 he succeeded his father in the pastoral care of the First Baptist church of Groton, though he modestly refused ordination until May 20, 1756. The early part of his ministry was made laborious by the upheaval of affairs in the State by the Separatists from the standing order; but he was equal to the emergency. The Separate movement was especially strong in Eastern Connecticut, and in the whole State about forty Separate churches were formed. Most of these Separatists finally became Baptists. Mr. Wightman was also tried by the erratic ideas and practices of a band of Rogerine Quakers that aimed at times to disturb his meetings; but his serenity and good judgment foiled their designs. His ministry also extended through the stormy period of the Revolution, in which he nobly acted the part of a patriot. He was a plain,

fearless, discreet, faithful preacher, and a thoroughly good man, like his honored father before him.

Mr. Wightman's ministry was marked by revivals; in 1764 more than thirty were added to the church, and in the following year was formed the second Baptist church in the town; in 1775 nearly forty were added, and a church was formed in North Groton; in 1784 eighty-four were added; another revival occurred in 1786-87. Like a Jewish priestly family, the Wightmans, in every generation, have had their distinguished preachers. Timothy died Nov. 14, 1796, in his seventy-eighth year, and after a ministry of forty-two years, the exact period of his father's pastorate. He was buried in the church-yard by the side of his father. His epitaph might read, *Modest, solid worth*. Rev. Reuben Palmer preached his funeral discourse.

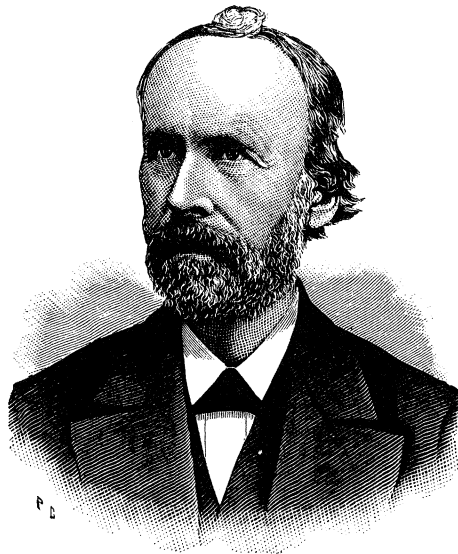
Wightman, Rev. Valentine, the first Baptist minister in Connecticut, was born in North Kingston, R. I., in 1681. He was a descendant of Edward Wightman, the Baptist, who was burned for heresy at Lichfield, England, in 1612. His father was one of five brothers who came to this country, all of whom were Baptists,—two were preachers, two deacons, and one a private member. Valentine was ordained in Rhode Island; removed to Groton, Conn., in 1705, and planted the First Baptist church,—the first in the town and the first in the State; he afterwards assisted Rev. Nicholas Eyres, from 1712 to 1714, in planting the first Baptist church in the city and State of New York; was a well-educated and scholarly man; was a missionary throughout Eastern Connecticut; aided in planting churches in Stonington, Waterford, and Lyme; wrote a tract in defense of orderly and trained singing; had the famous debate, June 7, 1727, at Lyme, with Rev. John Bulkley, of Colchester, the champion of the standing order, in which it is conceded that Mr. Wightman was the victor; both parties afterwards published their debates in volumes; the heads of discussion were (1) The Subjects of Baptism, (2) The Mode of Baptizing, (3) The Maintenance of Gospel Ministers. Mr. Wightman's writings show that he was a student of the Scriptures and of the patristic writings, with a well-balanced mind, of calm but decided spirit, of sound judgment, clear convictions, warm heart, plain and transparent speech, a wise man in laying foundations. He was married to Susanna Holmes Feb. 10, 1703, and left descendants, who have been honored in the ministry to this day. After the scenes and labors of the Great Awakening, in which he labored and rejoiced, he died June 9, 1747, at the age of sixty-six, and after a ministry of forty-two years. His name will endure on the roll of the fathers that opened the wilderness and, in the name of the Lord, laid the goodly

foundations upon which succeeding generations have joyfully built. His grave is in Groton, Conn.

Wilcox, Rev. Asa, of Westerly, R. I., successor of Rev. Isaiah Wilcox, was ordained Feb. 18, 1802; a man of culture in his day, and ready with his pen; labored as an evangelist; removed to Connecticut; successful and honored; died in Colchester, Conn., in 1832; his remains removed to Essex, Conn., one of his fields of labor, and laid by the side of the Baptist church.

Wilcox, Rev. Isaiah, of Westerly, R. I., was baptized in February, 1766; ordained Feb. 14, 1771; was the first pastor of the church organized in 1765, and known as the Wilcox church, a fruit of the Great Awakening; large man, with splendid voice; an able preacher in his day; under his ministry a revival, beginning in 1785, continuing through nearly three years, added more than 200 to the church. He died March 3, 1795, at the age of fifty-five.

Wilder, Rev. William, was born in Buckland, Franklin Co., Mass., March 31, 1819. In his sev-



REV. WILLIAM WILDER.

enteenth year he was converted, and united with the Presbyterian Church, in the faith of which he had been educated by his parents. Three years later his attention was called to the subject of baptism. After an earnest and patient examination, he was surprised to learn that sprinkling was never alluded to as baptism in the Word of God, and that infants were not mentioned as subjects of baptism, but that believers only received the ordinance from apostolic hands. He united with the Baptist

Church in September, 1841, and the same year entered the academic department of Madison University, N. Y. He graduated in 1846, and studied a year in the theological seminary. In 1847 he settled as pastor in Baltimore, Md. In 1850 removed to New Britain, Pa., where he remained as pastor until 1854, when he became pastor of the Upland church, and continued with it about eleven years. In 1865 he settled with the Olivet church, Philadelphia, and in 1869 with the First church, Bridgeton, N. J. In 1871 he removed to Minneapolis, Minn., having accepted the pastorate of the First Avenue Baptist church. In 1874 became pastor of the First church at Cedar Rapids, Iowa. In the midst of a prosperous pastorate he was enfeebled by a severe and protracted sickness, and resigned. He was for a year financial secretary of the Iowa Baptist State Convention. In 1877 he became pastor of the church at Hampton, Iowa, where he now resides. He has shared largely in the general work of the denomination. For twelve years he was on the board of the American Baptist Publication Society, and during this entire time was one of the committee on publications. Mr. Wilder possesses scholarly culture, deep piety, great modesty, and every fitness for usefulness.

Wildman, Rev. Daniel, son of Capt. Daniel Wildman, was born in Danbury, Conn., Dec. 10, 1764; subject of convictions when young; deeply wrought upon and converted when about twenty-two years of age; for a time a school-teacher; licensed to preach by the Baptist church in Danbury, in 1791, at the age of twenty-seven; commenced his ministerial labors at Plymouth, Conn., where he continued until 1796, when he removed to Wolcott, where he was ordained, and remained two years; in 1798 removed to Bristol, where his toils resulted in the erection of a meeting-house and in greatly enlarging the church; in 1804 he settled in Middletown, and was favored with a revival; in 1805 gave a part of his time to Suffield (First church), as he was now in the zenith of his strength; in 1806 returned to Bristol, and labored about twelve years; thence to Stratfield, and toiled about three years; thence to Bristol again, and yet again to Stratfield at times; in 1820 preached half the time in Carmel, N. Y., and baptized about 300 persons; spent a few years in Licking Co., O.; in 1826 returned to Connecticut; settled with the church in New London for three years; in one year received seventy members; afterwards served churches in Russell, Mass., Meriden, Conn., First church in Norwich, and church in Andover; died in Lebanon, Conn., Feb. 21, 1849, aged eighty-five; devout, able, beloved man.

Wildman, Rev. Nathan, son of Rev. Daniel Wildman, was born in Bristol, Conn., Feb. 22, 1796; converted at the age of eighteen; commenced

his ministry at the age of twenty-five; pastor at Weston, Suffield, New London, Waterford, Lebanon, Plainville, and in other fields; an earnest and impressive preacher; tender and melting in his appeals; often called to labor in revivals; peculiarly gifted in prayer; skilled in pastoral visiting; during his ministry baptized more than 800 persons; married a daughter of Rev. Mr. Darrow, of Waterford; his only daughter is wife of Rev. Jacob Gardner; died at Plainfield, Conn., Feb. 16, 1859, beloved by all who knew him.

Wilhoit, Rev. Fielding, was born April 14, 1799, in Kentucky; removed with his father to Missouri in 1818. He was converted and commenced preaching in 1826. He labored in eleven counties in Central Missouri, and over 4000 were converted under his ministry, most of whom were baptized by himself, and among them S. H. Ford, LL.D., the late T. C. Harris, and Robert, who is still a standard-bearer in the ministry of Missouri. He aided in organizing the General Association, and was several years the moderator. He was the co-laborer of Doyle, Flood, Fristoe, and Thomas. To A. P. Williams he was the Apollos in revival meetings. He died in November, 1872.

Wilhoit, Stephen, was born in Mercer Co., Ky. He removed to Missouri in 1819, and settled in Boone County. He was a successful farmer of energy, integrity, and public spirit. He contributed to the State University and to William Jewell College. He stood high as a citizen, and as a member of his church. He was treasurer of the General Association of Missouri in 1844. He often went on missionary tours with his brother, Fielding Wilhoit. He had an ardent love for the spread of the gospel; was moderator of the Mount Pleasant Association for years, after the death of Rowland Hughes. His son, James M. Wilhoit, of St. Louis, is a valuable and liberal member of the Fourth Baptist church of St. Louis. The subject of this sketch died Oct. 4, 1867.

Wilkes, Rev. Washington, was born in Marlborough District, S. C., March 26, 1822. His parents settled in Barbour Co., Ala., when he was twelve years of age, where he was baptized, in 1845, by the Rev. Peter Eldridge; ordained in 1847; entered Howard College in 1848, where he graduated in 1851. For seventeen years after leaving college his field of ministerial labor was in Autauga County, where he was mainly instrumental in the formation and growth of the Unity Association and its strongest churches. Since that time for more than ten years he has resided in Talladega County, where he has been pastor of several of the best churches. Mr. Wilkes is a preacher of more than average ability, and holds a place in the front ranks of the Alabama pulpit. He is pleasantly located with the church at Sylacauga.

Wilkes, Rev. William Clay, president of the Georgia Baptist Seminary, at Gainesville, a distinguished educator, was born in Spartanburg Co., S. C., Sept. 9, 1819. His father, Deacon Joseph Wilkes, and his mother, Delphia W. Clay, were natives of Virginia. In December, 1829, the family removed from South Carolina to Georgia, and settled in Putnam County. Mr. Wilkes joined the church at Eatonton in 1837, though he had been converted while a school-boy. Having had excellent academical advantages, he entered the Freshman class of Mercer University in 1839, and, while in college, the Penfield church licensed him to preach in 1841. In July, 1843, he graduated with the highest honors of his class; returned home and entered immediately, as an educator, upon that useful and honorable course which he has continued to the present time (1880). Called to become its pastor by the Milledgeville church, he was ordained in Eatonton in 1849, and since that period has preached constantly, serving in the mean while many churches. For sixteen years he taught at Forsythe College; he founded and built up Monroe Female College. He is the father of Spalding Seminary, a flourishing chartered school in Macon County. He organized and built up Crawford High School, at Dalton, which at one time threatened to outstrip Mercer University. He also built and established the Georgia Baptist Seminary, at Gainesville, a flourishing institution under the auspices of the Georgia Baptist Convention. A man of fine intellectual powers, a popular preacher, and at times useful as an editor, Mr. Wilkes has made his life a great success, if success is to be measured by useful results. He has, in a greater or less degree, educated nearly 3000 boys and girls, and he has baptized 1000 persons. Though past his threescore years, he is still a strong and healthy man.

Wilkinson, Wm. Cleaver, D.D., Professor of Homiletics and Pastoral Theology in Rochester Seminary, was born in Westford, Vt., Oct. 19, 1833; graduated at Rochester University in 1857, and the Theological Seminary in 1859. He immediately made a pedestrian tour through Great Britain. Upon his return to America he took pastoral care of the Wooster Place Baptist church, New Haven, Conn., in November, 1859. He resigned because of ill health in 1861, and made a tour of Europe. He returned, in 1863, to become tutor in the University of Rochester. Soon after he became pastor of Mount Auburn church, Cincinnati, O. This charge he resigned in 1866, and opened a private school in Tarrytown, N. Y. In 1872 he was elected to the position he still holds in Rochester Theological Seminary.

Prof. Wilkinson is one of the ablest writers of America, and contributes to the leading newspapers, secular and religious. His chief publica-

tions are "The Dance of Modern Society," 1869; "A Free Lance in the Field of Letters," 1874; "Foreshadowing" and "Enticed," poems of much real merit.

Willard, Rev. Benjamin, was born in Lancaster, Mass., in 1783, and joined the Baptist church in Harvard in 1800, by which he was licensed to preach the gospel in 1818. His labors were greatly blessed to the conversion of souls in Littleton, and were attended with much fruit in his missionary tours in Northern New England and Canada, under the direction of the Massachusetts Baptist Missionary Society. He spent the winter of 1822-23 in Northampton, Mass., and under his ministry a church was gathered in that beautiful village, made so memorable as having been the home of the celebrated Jonathan Edwards. Mr. Willard was ordained Nov. 12, 1823. It was not until July 20, 1826, that the church to which he ministered was publicly recognized. By his own personal application, in a large degree, the means for the erection of a meeting-house were procured, and the edifice was dedicated July 8, 1829. He continued to act as pastor of the church until 1838, when he resigned. For several years he labored as an evangelist in Vermont, among the feeble churches of that State. He died at Holyoke, Mass., Dec. 2, 1862.

Willard, Rev. Chas. M., was born at Saxton's River, Vt., Aug. 27, 1815; baptized at Grafton, 1834; ordained, in 1841, at Drewsville, N. H. His preparatory studies at Hamilton Institution, now Madison University, were interrupted by ill health, but he had been a pupil of his brother, Rev. Erastus Willard, and studied theology with Rev. Isaac M. Willmarth, at New Ipswich, N. H. He was an earnest, useful, and successful pastor at Drewsville, N. H., Ogdensburg, N. Y., Fitzwilliam, N. H., Still River, Mass., Eastport, Me., Littleton, Mass., and First Suffield, Conn. He died in 1877.

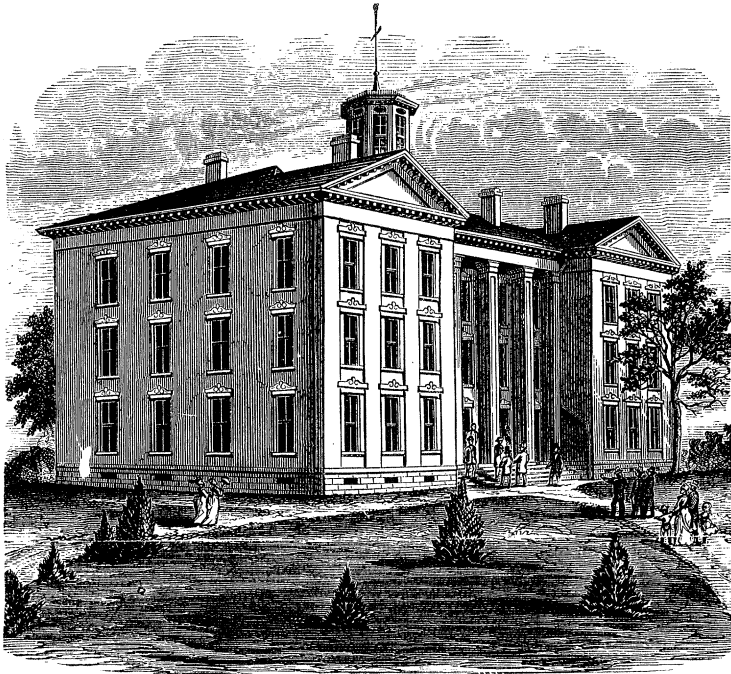
Willard, Rev. Erastus, of Baptist ancestry, was born in Lancaster, Mass., July 4, 1800; went in boyhood with his parents to Vermont; baptized in 1820, at Saxton's River, by Rev. Joseph Elliott, with whom he fitted for college; was graduated at Waterville College (now Colby University) in 1829; studied at Newton Theological Institution; ordained pastor at Grafton, Vt., Oct. 30, 1833; appointed to the French mission in 1835, where he continued till 1856 (see article MISSION TO FRANCE); served American Baptist Missionary Union as missionary to the Ottawas, in Kansas, 1857-60; after two brief pastorates he settled, in March, 1865, with the First Salem (Shushan) church, N. Y., where he did a good work until his health utterly failed, in 1871. He died December 29, at Newport, R. I.

His great work was in France, as superintendent of the mission and theological instructor. In these he showed much practical wisdom, patience, and energy. His long residence abroad and his retiring disposition prevented him from being widely known; but his influence over his students and others was that of a master-mind, and those who knew him well counted him among our very foremost men. Of commanding ability as a thinker, a linguist, and a theologian, acute, original, self-reliant, he was an indefatigable student of the Word of God in the original languages. Holding tenaciously the faith once delivered, including strict Baptist principles, in interpreting Scripture he called no man master, but he bowed reverently to the supreme authority of inspiration. He was an excellent preacher, delighting especially in Biblical exposition, and an interested student of physical science. A decided and positive man, he was endowed with genial wit and poetic fancy. His religious character was pure, firm, and uniform. He wrote much and carefully, in a style of great force and beauty. It is greatly to be regretted that he published nothing.

Willet, Prof. Joseph Edgerton, of Mercer University, Ga., was born in Macon, Ga., Nov. 17, 1826. His early education was obtained in the schools of Macon and Marshallville, Ga. He entered the Junior class of Mercer University in 1844, and graduated in 1846. In 1847 he was elected Adjunct Professor of Natural Philosophy and Chemistry, and entered at once upon his duties, but soon found it necessary that he should obtain a more thorough preparation elsewhere. He accordingly entered the analytical laboratory of Yale College, and engaged in daily work in analytical chemistry. He returned in 1849, and immediately resumed the care of his classes, and for fifteen or twenty years afterwards was probably the only teacher in Georgia who could perform a chemical analysis. Since that time he has been faithfully and exclusively engaged in teaching natural science in Mercer University, occupying an enviable position among the educators of the whole country in the department of natural science. He was made full Professor of Natural Science in 1848, a position he still holds. Prof. Willet is amiable and benevolent, with a devout spirit. His fine analytical mind has made him unsurpassed as a professor of chemistry and the natural sciences. He possesses generous culture and refined tastes outside of his profession. In 1869 the American Baptist Publication Society offered a prize of \$500 for the best small book on science for Sunday-school libraries, and he bore off the prize with a capital little volume entitled "The Wonders of Insect Life." He has also published in the *American Journal of Science* and

other papers valuable scientific articles, and when the subject of the "unification of the Georgia colleges" was mooted in the State, some years ago, he published a couple of articles which gave the whole subject a permanent *quietus*. His acquaintance with agricultural science led to his delivery of lectures before the State Agricultural and Horticultural Societies at Macon, Gainesville, and Jonesborough, besides which he, in 1879, delivered a course of six lectures on "Science and Religion" before the Wesleyan Female College, at Macon, Ga. During the war he was employed by the Confederate government to superintend the manu-

verted in New Bedford, Mass., and was baptized by Rev. Asa Bronson; united with the Baptist Church; in June, 1838, was licensed by the South Baptist church in Hartford, Conn.; in same year, November 21, was ordained pastor of the Baptist church in Tariffville; after-settlements, in Southwick, Mass.; in 1845 in Central Baptist church, Thompson, Conn.; in 1849 in First Baptist church, New London; in 1854 in Putnam; in 1857, in La Crosse, Wis.; in 1863 in Union church, Minneapolis, Minn.; in 1864 returned to Putnam, Conn.; in 1873 preached in Danielsonville, and organized the Baptist church; in 1875 in First Baptist church



WILLIAM JEWELL COLLEGE.

facture of all kinds of ammunition, as superintendent of the laboratory at Atlanta, and since the war he has for three or four years, during vacation, served on the United States Commission to investigate the habits, nature, and ravages of the cotton caterpillar, so injurious to the great Southern staple.

As a professor, he is greatly beloved by the students, over whom he maintains a firm sway as a disciplinarian.

Willett, Rev. Charles, was born in Hanson (then West Pembroke), Mass., Oct. 21, 1809; favored with pious parents (Congregationalists), who sprinkled him in his infancy; was a student throughout life; fell into Universalism; was con-

in Suffield; served as pastor thirty-nine out of forty-one years; preached above 5000 sermons; baptized about 500 persons; solid preacher and wise counselor.

William Jewell College was projected in 1836, and founded in 1849, when a handsome endowment was subscribed, a liberal charter obtained, and the college located at Liberty, Clay Co., Mo. It was named in honor of its principal benefactor, Dr. William Jewell. It was opened in 1852, and took possession of its new building in 1854.

In 1868, through the agency of Thos. Ram-baut, LL.D., \$40,000 were raised to establish the Jeremiah Vardeman School of Theology. The grounds and buildings of the college are valued at

\$75,000, and the endowment at \$100,000. L. B. Ely, the financial agent, has freed the college from debt, and aims to secure \$250,000 of an endowment. One hundred and fifty young men, on an average, attended the college during the past ten years, and the School of Theology in the same time matriculated two hundred. The college contemplates seven endowed professorships, besides the School of Theology and any professional schools which may hereafter be added.

Instruction is now given by five professors and three tutors. There is a complete chemical and philosophical apparatus, and 4000 volumes as the beginning of a library. The presidents have been E. S. Dulin, D.D., Rev. R. S. Thomas, A.M., W. Thompson, D.D., Rev. Thomas Rambaut, LL.D., and since 1874, W. R. Rothwell, D.D. The members of the faculty are W. R. Rothwell, D.D., Prof. J. R. Eaton, Ph.D., J. G. Clark, R. B. Semple; A. J. Semple is principal of the preparatory department.

The college is near Kansas City; it is the oldest west of the Mississippi, and its prospects are brighter than ever.

Williams, Rev. Alvin P., D.D., was born in St. Louis Co., Mo., March 13, 1813. His father was a Baptist minister. He was converted at sixteen, and at seventeen was ordained, his father assisting in the service. He gained a knowledge of the languages, and studied the Bible in its original tongues. He labored with great zeal as an evangelist. He was pastor at Lexington, Richmond, St. Joseph, Miami, Bethel, Rehoboth, Good Hope, and Glasgow. He died Nov. 9, 1868, at Glasgow. He had great natural gifts and unusual attainments. As a preacher and expounder of the gospel he occupied a prominent position. His knowledge of the Scriptures was astonishing, and his logic was masterly and convincing. His sermons, expositions, and essays before the Association, and on various occasions, for twenty-five years, mark him as a man of extraordinary ability, a second Andrew Fuller. Dr. Williams was wholly given to study, to preaching, and to pastoral work, and it is estimated that over 3000 persons were converted under his ministry. He possessed a remarkable memory. It has been said that if the New Testament had been blotted out he could have reproduced it. He was unostentatious, cheerful, and kind-hearted. He could express his convictions with boldness. He was a man of faith and sincere piety. His death moved every Baptist heart in Missouri. They mourned the loss of an author whose review of Campbellism is unanswerable, and whose printed works on communion and baptism are clear, instructive, and scholarly. They felt that a father and leader in our Zion had fallen,—a prince in Israel. Though dead, he still lives in the memory

of all who knew him, and his name will be honored by coming generations.

Williams, Rev. Granville S., was born Sept. 30, 1847, in Decatur Co., Tenn. He received his academic education in Decaturville, Lexington, and Mifflin. He pursued his collegiate course at Bethel College, Ky., and at Union University, Tenn. He graduated in June, 1873, professed conversion at Lexington, Tenn., in 1866, and was baptized by Rev. D. B. Ray, then the pastor at Lexington. He was licensed to preach by the Hickory Grove church in May, 1867. He was ordained by the church in Murfreesborough, Tenn., in October, 1871, the Presbytery consisting of Rev. Charles Manly, D.D., Rev. Wm. Shelton, D.D., and Rev. T. T. Eaton. He was first called to preside over the Court Street Baptist church, Bowling Green, Ky., in September, 1873, and was there nearly five years. Then he accepted a call to the Central Baptist church, Nashville, Tenn., July 1, 1878, where he is still laboring. Though young, he is greatly beloved by his charge. His talents are of a high order. Mr. Williams is active in all our ecclesiastical gatherings, and a warm supporter of the Tennessee Baptist Convention.

Williams, Rev. John, was born in Hanover Co., Va., in the year 1747. From his parents he received a liberal education. In 1769 he was sheriff of Lunenburg County. At this period the Lord was pleased to call him into the kingdom of his grace. Six months after his conversion he was baptized, and immediately after he began to tell the story of the Cross to the perishing. In 1771 the converts given to him by the Lord were sufficient to form a church in Lunenburg County, called the Meherrin church. This community in a few years grew into six or seven churches. In 1785 he became pastor of Sandy Creek church, Charlotte Co. He never sundered this tie.

Mr. Williams was a great friend of religious liberty and of education. He was much interested in the history of the Virginia Baptists; he had an extensive acquaintance with Christian literature; his manners were polished, and his spirit fraternal; his talents were of a high order. He was very successful in building up the churches, as well as in winning souls to Jesus.

Williams, Rev. John, was born in Wales, March 8, 1767, and died in New York, May 25, 1825. His father's name was William Roberts, this son, according to Welsh custom, taking the first name of his father as his surname. He was educated by his parents for the ministry of the Established Church, but he preferred some other profession, and went to Carnarven to learn a trade. While there, under the preaching of a Calvinistic Methodist he was converted, and joined the Independent church. He then resolved to devote him-

self to the ministry, and commenced to address Christian assemblies in various places. At that time he entered upon a prayerful investigation of the subject of baptism, and soon after united with the Horeb Baptist church of Garn, and in a little time became its pastor. He formed the acquaintance of Christmas Evans, and traveled and preached with him in many places throughout the principality. In 1795 he came to America, intending to labor among his countrymen, and he preached to them in Rev. John Stanford's church, in Fair (now Fulton) Street, also in the Baptist church in Fayette (now Oliver) Street, New York. He soon mastered the English language, and was settled as pastor of the Oliver Street church. It had but forty members when he took charge of it, and its place of worship was but thirty feet square. The young Welsh preacher soon filled it. It was enlarged, and was still too strait for the crowds who desired to attend. Then a capacious and attractive stone edifice was built, and the successful career of that historic church was commenced. In 1823 his health failed, and Rev. Spencer H. Cone was chosen associate pastor. A son of his, William R. Williams, D.D., the distinguished scholar and author, is pastor of Amity Street church in New York.

Williams, Rev. John G., was born in Colleton Co., S. C., and graduated at Furman University. He was ordained as pastor of Black Swamp church, in Beaufort, now Hampton, County. His early ministry was distinguished by careful preparation and earnest delivery. He was never "a good hater," but a warmer friend never lived. His friendship produces a reciprocity in those on whom it is bestowed. His mere presence brings cheerfulness.

His ministry has been wholly with country and village churches, and when a friend lately proposed to try to get a city church to call him, he positively declined to allow his name to be used.

Mr. Williams is one of the ablest, most popular, and successful preachers in the State. He has for many years preached to the Springtown and Blackville churches. He found the latter quite dilapidated, but under his ministry its growth has fully equaled that of the very flourishing village in which it is situated. He is also preaching at a new church, George's Creek. All three are in Barnwell County. Not one of them would exchange him for Spurgeon.

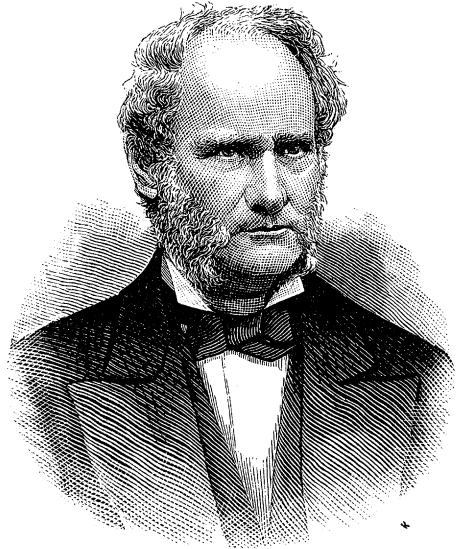
Williams, Rev. J. P., was born in Virginia, March 19, 1826, and removed to Hannibal, Mo., in 1836, and was there converted and baptized when a youth. He graduated from Georgetown College, Ky., in 1853, and taught in Maysville Seminary one year, and in the Baptist college at Palmyra, Mo., was Professor of Natural Science for a year. In 1858 he conducted the Louisiana Seminary in

Louisiana, and was pastor of the church there three years. In 1861 he was president of the Female Seminary in Columbia, and was pastor of the church in that place for three years.

After the war he returned to Louisiana and took charge of the seminary and church there until 1879.

He has been one of the trustees of the Southern Baptist Theological Seminary and of William Jewell College, and for years clerk of the General Association of Missouri. Mr. Williams is a man of ability and attainments, and a zealous Christian worker. He is highly esteemed in the State of Missouri. He is now connected with the *Central Baptist*, of St. Louis.

Williams, J. W. M., D.D., was born in Portsmouth, Va., April 7, 1820, and resided there until



J. W. M. WILLIAMS, D.D.

1838, when, at the age of eighteen, he entered the Virginia Baptist Seminary. In 1840 he joined an advanced class in the Columbian College, Washington, D. C., and graduated in 1843. He at once entered Newton Theological Seminary, Mass., and completed his course in 1845. For several years he was engaged in preaching in the towns of Smithfield and Jerusalem, and also in Lynchburg, Va. In 1850, Dr. Williams was called to the pastorate of the First Baptist church in Baltimore. He preached his first sermon in his new field Jan. 1, 1850, and still remains the useful and honored pastor of the church, which has so remarkable a history. It was founded in 1785; was rebuilt in 1817, and again in 1877, and during the century

of its existence has had but five pastors: the Rev. Lewis Richards, from 1785 to 1818; the Rev. Edmund J. Reese, from 1815 to 1818 as associate pastor, and pastor from 1818 to 1821; the Rev. John Finlay, from 1821 to 1834; the Rev. Stephen P. Hill, D.D., from 1834 to 1850; and the Rev. Dr. Williams, from 1850 to the present time. Among its members have been the Wilsons, Spencer H. Cone, Bartholomew T. Welsh, Prof. Hackett, Dr. F. Wilson, Dr. B. Griffith, and numerous others well known to the denomination. Dr. Williams is a popular pastor and a fresh and vigorous preacher. For fifteen years after he became pastor of the First church he was the superintendent of its Sunday-school, and still gives it his valuable counsel and frequent presence. Dr. Williams is also president of the Maryland Tract Society, having succeeded Dr. Johns, a few years since, in that office. He is also an overseer of the Columbian University, from which, in 1866, he received the honorary degree of D.D. Dr. Williams's incessant pastoral labors have prevented him from adding much to the literature of the denomination, but several of his sermons have been published, and he is an occasional contributor to the religious papers.

Williams, Rev. Lewis, was born, in May, 1784, in North Carolina. In 1795 his father came to Missouri. Mr. Williams was converted in 1810, and in two years he became a preacher. His son, Dr. A. P. Williams, said that he knew Fuller's works by heart. Hundreds were brought to Christ through his instrumentality. Men in St. Louis, Franklin, and adjoining counties came twenty miles to hear him preach. Daniel Boone loved to listen to his sermons. He spent many days and nights with him, and baptized some of his family. His son, A. P., was converted under his preaching, and he assisted at his ordination. He formed the Franklin Association, and nearly all its members were baptized by him.

In 1832 the Home Mission Society employed him. In 1837 he removed to Gasconade County, when Home Mission aid failed him. He died in St. Louis, and his body rests in the burial-ground of the old church he first joined, at Fee Fee Creek. A monument marks the spot.

Williams, Rev. Moses C., was for many years identified with Grand Cane Association, La., as one of its most prominent and devoted ministers; born in Georgia; came to Louisiana, and settled near Mansfield, De Soto Parish, about 1852. His influence will long be felt in the part of the State where he labored. He died in 1863.

Williams, Nathaniel M., D.D., was born in Salem, Mass., Nov. 13, 1813. He pursued his college studies partly at Waterville and partly at Washington, D. C. He was a graduate of Colum-

bian College in the class of 1837, and took a two years' course of theological study at Newton. He was ordained Jan. 29, 1840, and was pastor of the church in New Sharon, Me., 1840-42. The next four years of his ministry were spent in Farmington, Me. From this place he removed to Saco, where he remained six years, when he resigned, and became pastor of the church in Somerville, Mass., holding the office nine years. His next pastorate of four years was at Ellsworth, Me., followed by two settlements of three years each in Peabody and Methuen, Mass. In 1871 he accepted a call to Wickford, R. I., which position he held until recently, when he resigned and removed to Lowell, Mass., where at present he resides.

The degree of Doctor of Divinity was conferred on Mr. Williams by the University of Chicago in 1871.

Williams, Rev. Nathaniel W., was born in Salem, Mass., Aug. 24, 1784. His early associations were with the Unitarians. He entered the counting-room of an uncle, and by him was sent to India as a supercargo of one of his ships trading with Calcutta. He made the acquaintance in Calcutta of the eminent English missionaries Carey, Ward, and Marshman. His religious convictions extended on through many years. At last he was brought to submit to an atoning Saviour, and renounced what he ever afterwards regarded as the erroneous system in which, in his early days, he had been educated. He was baptized by Rev. Lucius Bolles, and received as a member of the First Baptist church in Salem, June 5, 1808, of which church he was not long afterwards appointed a deacon. He was licensed to preach July 31, 1812. Abandoning a lucrative business that he might give himself wholly to the work of the ministry, he was ordained at Beverly, Aug. 14, 1816. There he remained nearly nine years. His next pastorate, which was a brief one, was in Windsor, Vt., succeeded by a five years' ministry in Concord, N. H., from which place he removed to Newburyport, Mass., where he spent five years, and then, in 1836, he returned to his former charge in Beverly. His last pastorates, which were only a year or two in each place, were in Malden, Mass., and Augusta, Me. He retired from pastoral work in 1846, and made a home with his son, Rev. N. M. Williams, of Saco, Me. In 1852 he went to Boston, and, with his wife, joined the Rowe Street church, under the ministry of Rev. Dr. Stow. While living in Boston he preached nearly every Sabbath, and to the last continued his habits of study and the preparation of new sermons. He was a diligent student, and such was his reputation in this respect that Brown University conferred on him the degree of Master of Arts in 1824. In 1820 he

was a member of the convention chosen to revise the constitution of the State of Massachusetts, "where," says Dr. Stow, "he distinguished himself, and won general favor by his calmness, intelligence, and dignity in debate. It has been conceded that he and Dr. Baldwin contributed largely to those modifications which secured equal rights of conscience in religious matters to all the citizens of this Commonwealth."

Mr. Williams died in Boston, May 27, 1853.

Williams, Rev. O. A., was born in the parish of Dolbenmaen, Carnarvonshire, Wales, March 25, 1837; baptized Nov. 20, 1850; emigrated to America, May 7, 1857; licensed to preach by the Stanton Street Baptist church, New York, Sept. 30, 1859; graduated at Madison University in 1863, and from the Hamilton Theological Seminary in 1865; ordained as the pastor of the Baptist church of Mount Vernon, N. Y., in October, 1865. Failing health compelled him to resign the charge of the church in Mount Vernon, June 1, 1874. Since May 1, 1865, he has been pastor of the First Baptist church in Nebraska City, Neb., and he is deeply interested in the work of laying the proper foundations of the Baptist denomination throughout the State.

Williams, Roger, the founder of Rhode Island, and the great apostle of civil and religious freedom, was born of Welsh parentage in the year 1599. Concerning the place of his birth history is silent. Recent investigations lead to the conclusion that it was in the county of Cornwall, England, where the Cornish tongue, a Celtic dialect now extinct, was then prevalent. It is certain from the records that "Roger Williams," a son of "William Williams, gentleman," was "baptized on the 24th of July, 1600," in the parish church of Guinear. No direct allusion to the parents of Roger has thus far been found in any of his published writings; a brief statement respecting his early years has, however, been placed on record. In the last of his works, "George Fox digg'd out of his Burrowes," dated in the "epistle dedicatory," March 10, 1673, he says, "From my childhood, now about threescore years, the Father of lights and mercies touched my soul with a love to himself, to his only begotten, the true Lord Jesus, and to his holy Scriptures." In a letter to Winthrop, written in 1632, he further states that he had been "persecuted in and out of his father's house these twenty years." His early conversion, his belief in the divinity of Christ, and his attachment to the Word as a sufficient rule and guide in all religious matters, are here clearly and distinctly outlined. His connection with the Puritans accounts for the opposition of his father, and perhaps for his removal to London, where his promising talents, and especially his remarkable skill as

a reporter, gained him the favorable notice of Sir Edward Coke, the first lawyer of his age. He, according to the statement of Mrs. Sadleir, his daughter, sent him to Sutton's Hospital, a magnificent school of learning now called the Charter House. It was a propitious circumstance that thus made the author of the "Bill of Rights" and the great "Defender of the Commons" a benefactor of the youth destined to become the advocate of free principles in the New World. Upon the completion of his preparatory studies, young Williams was admitted to Cambridge University, where Coke himself had been educated, and where liberal and Puritan sentiments have always found a more congenial home than at Oxford. He was matriculated a pensioner of Pembroke College, July 7, 1625, and in January, 1627, he took the degree of Bachelor of Arts. The evidence of this, as stated by Arnold, in his elaborate "History of Rhode Island," may be seen in the original records, which the writer has recently been permitted to examine, through the kindness of Mr. Bradshaw, librarian of the university. Under the guidance of his illustrious patron Mr. Williams now commenced the study of law. The providence of God may here be seen, in thus leading his mind to an acquaintance with those principles which were to be so useful to him in after-life as the legislator of an infant colony. He soon, however, relinquished this pursuit and entered upon the study of theology, a study which, to a mind and heart like his, possessed superior attractions. He was admitted to orders in the Established Church, and assumed, it is said, the charge of a parish, probably in the diocese of the excellent Bishop Williams, who, it is well known, winked at the Nonconformists, and spoke with keenness against some of the ceremonies inaugurated by King James and his advisers. It was during this period that the young clergyman became acquainted with many of the leading emigrants to America, including his famous opponent in after-years, John Cotton. He appears, even then, to have been very decided in his opposition to the liturgy and hierarchy of the church, as expounded and enforced by Laud, to escape from whose tyranny he finally fled to the new country. He embarked at Bristol, in the ship "Lyon," and, after a tempestuous passage of nearly ten weeks, arrived off Nantasket, with his wife, Mary, to whom he had been but recently married, on the 5th of February, 1631. He was now in the thirty-second year of his age, and in the full maturity of his mental and physical powers; a devout and zealous Christian, a ripe scholar, and an accomplished linguist,—one who was accustomed to read the Scriptures in their original tongues.

The arrival of this "godly minister" is duly re-

corded by Winthrop, and in a few weeks he was cordially invited to settle in Boston as a teacher. This flattering invitation he declined, because, as he afterwards wrote to Cotton, he "durst not officiate to an unseparated people." So impure did he regard the Established Church that he would not join with a congregation which, although driven into the wilderness by its persecuting spirit, refused to regard its hierarchy and worldly ceremonies as portions of the abominations of anti-Christ. Not only was he in theory and practice a rigid "Separatist," but he had already become an advocate of the great Baptist doctrine of religious freedom in matters of conscience, as set forth in the "Confession of Faith," published in London in 1611: "The magistrate is not to meddle with religion or matters of conscience, nor compel men to this or that form of religion, because Christ is King and Lawgiver of church and conscience."

"The magistrate," he taught, "might not punish the breach of the Sabbath, nor any other offence, as it was a breach of the first table." Well might the infant "Plantation," which in a single year from the time when its first session for business was held, Aug. 23, 1630, had passed sentences of exclusion from its territory upon fourteen persons of too free carriage and speech, look askance upon one whose opinions were so singularly at variance with their own. Mr. Williams accordingly removed to Salem, and shortly afterwards entered upon his duties as teacher in place of the learned and catholic Higginson, who was in feeble health. The church with which he thus became connected was the oldest in the "Company of the Massachusetts Bay," having been organized on the 6th of August, 1629, "on principles," says its historian, Upham, "of perfect and entire independence of every other ecclesiastical body." It was, for this reason, eminently congenial to the independent and fearless nature of Williams. At once the civil authority interfered to prevent his settlement, on the principle afterwards established, that "if any church, one or more, shall grow schismatical, rending itself from the communion of other churches, or shall walk incorrigibly and obstinately in any corrupt way of their own, contrary to the rule of the Word; in such case the magistrate is to put forth his coercive power, as the matter shall require." The church at Salem notwithstanding, maintained its independence, and on the 12th of April, 1631, received Mr. Williams as its minister. His settlement, however, was of short continuance. Disregarding the wishes and advice of the magistrates in calling him, the church had incurred their disapprobation and raised a storm of persecution, so that, for the sake of peace, Williams withdrew before the close of summer and sought a residence at Plymouth, beyond the jurisdiction of Massachu-

setts Bay. Here, says Gov. Bradford, he was cordially received and hospitably entertained, having the free exercise of his gifts and the fellowship of the church as a member. He labored in the ministry of the Word faithfully both among the whites and the Indians, the latter of whom he visited in their wigwams, learning their language, and becoming intimate with their chiefs,—Massasoit and Canonicus. In the autumn of 1633 he returned to Salem. Already the principles of separation and religious freedom, which he everywhere proclaimed, had made him an object of jealousy, even among the liberal-minded Pilgrims of the "Mayflower." On requesting a letter of dismissal from the church, we find the elder, Mr. Brewster, persuading his people to relinquish communion with him, lest he should "run the same course of rigid separation and anabaptistry which Mr. John Smith, the Separatist at Amsterdam, had done."

Mr. Williams resumed his ministerial duties as an assistant to Mr. Skelton, whose declining health unfitted him for his work. Upon the death of Mr. Skelton, in August, 1634, he was regularly ordained as his successor, notwithstanding the opposition of the magistrates. He was highly popular as a preacher, and the people became strongly attached to him and to his ministry. Among his hearers were not a few of the members of the church at Plymouth, who, after ineffectual attempts to detain him there, had transferred their residence to Salem. A part of the house which he owned and occupied as a dwelling during the years 1635–36 is still standing on the western corner of North and Essex Streets. The original frame-work of the quaint structure in which he preached is carefully preserved as an object of interest to the historian and the antiquary. From the period of his final settlement at Salem may be dated the beginning of the controversy with the clergy and court of Massachusetts Bay, which at length terminated in his banishment from the colony. "He was faithfully and resolutely protected," says Upham, "by the people of Salem, through years of persecution from without, and it was only by the persevering and combined efforts of all the other towns and churches that his separation and banishment were finally effected." . . . "They adhered to him long and faithfully, and sheltered him from all assaults. And when at last he was sentenced by the General Court to banishment from the colony on account of his principles, we cannot but admire the fidelity of that friendship which prompted many of the members of his congregation to accompany him in his exile, and partake of his fortunes, when an outcast upon the earth." Upon the causes of his banishment we cannot here enlarge. It is contended, on the one hand, that it "was a mere question of policy, and not at all of religious liberty;" that his

opinions tended to disorder and dissension in a government that was theocratic, and that his offenses were, therefore, purely political in their character. Williams, on the contrary, in his famous controversy with Cotton, contends that he was banished for cause of conscience; in other words, that he was persecuted for his religious opinions. And in this view we fully and heartily concur. He was regarded, indeed, as a disturber of the peace. And so have Baptists in all ages been regarded by the advocates of a state or national church. He was repeatedly summoned to appear before the General Court in Boston to answer for his opinions. These were, in brief, as they were summed up by the presiding magistrate, Gov. Haynes, at his final trial: "First, that we have not our land by patent from the king, but that the natives are the true owners of it, and that we ought to repent of such a receiving of it by patent; secondly, that it is not lawful to call a wicked person to swear, or to pray, as being actions of God's worship; thirdly, that it is not lawful to hear any of the parish assemblies in England; fourthly, that the civil magistrate's power extends only to the bodies and goods and outward state of man," etc. "I acknowledge," says Williams, in his controversy, "the particulars were rightly summed up, and I also hope, as I then maintained the rocky strength of them to my own and other consciences' satisfaction, I shall be ready for the same grounds, not only to be bound and banished, but to die also in New England, as for most holy truths of God in Christ Jesus." The act of banishment, as it stands upon the colonial records, is in these words: "Whereas, Mr. Roger Williams, one of the elders of the church of Salem, hath broached and divulged new and dangerous opinions against the authority of magistrates, as also writ letters of defamation, both of the magistrates and churches here, and that before any conviction, and yet maintaineth the same without any retraction, it is therefore ordered that the said Mr. Williams shall depart out of this jurisdiction within six weeks now next ensuing, which, if he neglect to perform, it shall be lawful for the governor and two of the magistrates to send him to some place out of this jurisdiction, not to return any more without license from the court." This remarkable sentence was passed on the 9th of October, 1635. Three months later the magistrates determined to arrest and send him to England; but when Capt. Underhill, who was commissioned for this purpose, arrived at Salem with his sloop, the illustrious exile had fled.

It was in the middle of January, the coldest month of a New England winter, that Williams, bidding adieu to wife and loved ones at home, betook himself to the wilderness. "For fourteen weeks," as he wrote thirty-five years afterwards to

his friend, Maj. Mason, he "was sorely tossed," "not knowing what bread or bed did mean." The effects of this exposure to the severity of the weather he continued to feel to his latest days. The late Hon. Job Durfee, in his "What Cheer?" has, with a poet's license, graphically described some of the scenes relating to this historic event. He first settled at Seekonk, but in the latter part of June, as well as can now be ascertained, he with five companions embarked in a canoe, and after landing on "What Cheer Rock," rowed around India Point and up the Mooshausick River, landing at the foot of a hill, where they commenced a settlement, which, in gratitude to his Supreme deliverer, he gave the name of Providence. Other settlers from Massachusetts joined them, and at an early period they entered into an agreement or compact "only in civil things," and thus became a "town fellowship." Subsequently they became a colony, under the name of "Rhode Island and Providence Plantations," with a liberal charter granted by King Charles II. In their address to the throne, they declared their purpose "to hold forth a lively experiment, that a most flourishing civil state may stand and best be maintained with full liberty in religious concerns." "Thus was founded," says Gervinus, the celebrated German professor, "a small, new society in Rhode Island, upon the principles of entire liberty of conscience, and the uncontrolled power of the majority in secular concerns." . . . "These institutions have not only maintained themselves here, but have spread over the whole Union. They have superseded the aristocratic commencements of Carolina and of New York, the high-church party in Virginia, the theocracy in Massachusetts, and the monarely throughout America; they have given laws to one quarter of the globe, and, dreaded for their moral influence, they stand in the background of every democratic struggle in Europe."

In the month of March, 1639, Mr. Williams, whose tendency to Baptist views had long been apparent, was publicly immersed. His mode of planting the church, now known as the First Baptist church in Providence, was this. Mr. Ezekiel Holliman, a gifted and pious layman, first baptized Mr. Williams, who in turn baptized Holliman "and some ten more." The names of these twelve original members are given by Benedict in his "History of the Baptists." Thus was founded what is commonly regarded as the oldest Baptist church in America; a church which, for nearly two and a half centuries, has firmly held to the great doctrines of regeneration, believer's baptism, and religious liberty; and which, to-day, is looked upon with veneration and filial pride by the large and flourishing denomination it so worthily represents.

Mr. Williams for some cause did not long retain

his connection with the church, having doubts, it appears, in regard to the validity of this proceeding, in consequence of the absence of a "visible succession" of authorized administrators of the rite of baptism. "In a few months," says Scott, writing thirty-eight years afterwards, "he broke from the society and declared at large the grounds and reason of it,—that their baptism could not be right because it was not administered by an apostle." Perhaps the "society" were lacking in efficiency and zeal. It is certain that for more than sixty years they lived without a meeting-house, worshiping in groves and private dwellings; that they discarded singing and music in public worship; insisted on the imposition of hands, and, until President Manning's time, were content with an untrained, unpaid ministry. Mr. Williams became what in the early history of New England is denominated a *Seeler*; a term, says Gammell, not inaply applied to those who, in any age of the church, are dissatisfied with its prevailing creeds and institutions, and seek for more congenial views of truth, or a faith better adapted to their spiritual wants. Although he soon terminated his ecclesiastical relations, it must not be inferred that there was ill feeling engendered in consequence, or that he ceased to preach the gospel. He continued on the terms of the closest intimacy and friendship with his successor in the ministry, Chad Brown, and in one of his latest letters, written to Gov. Bradstreet, he expressed a desire to have some of his sermons printed. That he did not undervalue the benefits of Christian fellowship is evident from his writings. In his reply to Geo. Fox, written in 1676, he says, "After all my search, and examinations, and considerations, I said, I do profess to believe that some come nearer to the first primitive churches, and the institutions and appointments of Christ Jesus, than others; as in many respects, so in that gallant, and heavenly, and fundamental principle of the true matter of a Christian congregation, flock, or society, viz., ACTUAL BELIEVERS, TRUE DISCIPLES AND CONVERTS, LIVING STONES, such as can give some account how the grace of God hath appeared unto them." In regard to what is known as the distinguishing sentiments of Baptists at the present day, viz., baptism by immersion, Mr. Williams did not, it appears, change his views. In a letter to Winthrop, dated Sept. 10, 1649, more than ten years after the founding of the church at Providence, he says, "At Seekonk a great many have lately concurred with Mr. John Clarke and our Providence men about the point of a new baptism, and the manner by dipping, and Mr. Clarke hath been there lately, and Mr. Luear, and hath dipped them. I BELIEVE THEIR PRACTICE COMES NEARER THE FIRST PRACTICE OF OUR GREAT FOUNDER, CHRIST JESUS, THAN OTHER PRACTICES OF RELIGION DO."

The limits of a brief sketch like the present compel us to pass rapidly in review the leading events in the further career of this distinguished man, referring our readers to the full and authentic history of Rhode Island by the late Samuel G. Arnold, and to his memoirs by Knowles, Gammell, Underhill, and Elton. His works, in seven large quarto volumes, with a biographical introduction by Guild, recently published under the auspices of the "Narragansett Club," form his most complete and "enduring monument." In 1643 he sailed for England, where, through the influence of his personal friend, Sir Henry Vane, he succeeded in procuring a charter for Rhode Island, bearing date March 14, 1644. In 1645 he was instrumental in making peace between the Narragansetts and the Mohegans, thus preserving the settlements of New England a second time from a general war. In 1651, in company with his "loving friend," Rev. John Clarke, of Newport, he embarked a second time for England to procure from Charles II. a confirmation of the first charter. Returning in the summer of 1654, he succeeded in reorganizing the government upon a permanent basis, and in September following he was chosen president or governor. This position he occupied until May, 1658, when he retired from the office. Concerning the closing years of his life we know but little. He outlived most of his contemporaries, dying at the advanced age of eighty-four, in the full vigor of his mental faculties. He was buried under arms, "with all the solemnity," says Callender, "the colony was able to show."

The name of Roger Williams has been handed down to us by Puritan writers loaded with reproach. He is described by Neal as a rigid Brownist, precise and uncharitable, and of the most turbulent and boisterous passions. But his writings refute the first charge, and his conduct, under circumstances likely to arouse the gentlest spirit, contradicts the second. Gov. Winthrop, in a letter to him, says, "Sir, we have often tried your patience, but could never conquer it." He suffered more than most men from the slanders of those who should have been his friends. Coddington accused him "as a hireling, who, for the sake of money, went to England for the charter." Harris, in the long and angry controversy between them, left no means untried to undermine his influence with those for whom he had supplied a home, when the gates of Massachusetts were closed against them. Palfrey, in his elaborate "History of New England," states that his life, as a whole, "cannot be called, in any common use of the terms, a successful one," while "his official life was mostly passed in a furious turmoil." And even the genial Dexter, in his recently-published monograph, "As to Roger Williams," justifies his banishment from

Massachusetts, and accuses the Baptist denomination of canonizing him without a due regard to facts. His offense, says Marsden, was this,—“He enunciated and lived to carry out the great principle of perfect toleration amongst contending parties by whom it was equally abhorred.” But posterity has rendered him justice, and the defender of Baptist principles, as well as the founder of Rhode Island, will be held in grateful and everlasting remembrance. The historian Bancroft pays him a glowing tribute in his immortal work. After seven pages of what Dexter is pleased to term “graceful rhetoric, in which he adroitly manages to evade most of the main points at issue,” he closes with these memorable words: “If Copernicus is held in perpetual reverence, because on his death-bed he published to the world that the sun is the centre of our system; if the name of Kepler is preserved in the annals of human excellence for his sagacity in detecting the laws of planetary motion; if the genius of Newton has been almost adored for dissecting a ray of light, and weighing the heavenly bodies in a balance,—let there be for the name of Roger Williams at least some humble place among those who have advanced moral science and made themselves the benefactors of mankind.” And Prof. Tyler, in his recent “History of American Literature,” gives a masterly analysis of the publications of the “Narragansett Club,” to which we have already referred. Williams, he says, in the outset, “never in anything addicted to concealments, has put himself without reserve into his writings. There he still remains. There, if anywhere, we may get well acquainted with him. Searching for him along the two thousand printed pages upon which he has stamped his own portrait, we seem to see a very human and fallible man, with a large head, a warm heart, a healthy body, an eloquent and imprudent tongue; not a symmetrical person, poised, cool, accurate, circumspect; a man very anxious to be genuine and to get at the truth, but impatient of slow methods, trusting gallantly to his own intuitions, easily deluded by his own hopes; an imaginative, sympathetic, affluent, impulsive man; an optimist; his master-passion, benevolence; . . . lovely in his carriage; . . . of a hearty and sociable turn; . . . in truth, a clubbable person; a man whose dignity would not have petrified us, nor his saintliness have given us a chill; . . . in New England, a mighty and benignant form, always pleading for some magnanimous idea, some tender charity, the rectification of some wrong, the exercise of some sort of forbearance towards men’s bodies or souls.”

Williams, Rev. Samuel, was born in Connellsville, Fayette Co., Pa., on the 5th of August, 1802. At the age of twenty, while a student at Zanesville, O., he embraced Christ by faith. Along with light

upon his heart came the love of souls, and in two years from his conversion he was ordained in Somerset Co., Pa. In May, 1827, he became pastor of the First Baptist church in Pittsburgh, Pa. This relation continued twenty-eight years, during which period six other churches were organized. Leaving Pittsburgh, he settled in Akron, O. Here he remained eight years, and then became pastor in Springfield. At both these places he, in connection with his wife, conducted a female seminary. Two subsequent years were spent as pastor in New Castle, Pa., and five years more were employed among churches in the vicinity of Pittsburgh. His present residence is Brooklyn, N. Y. Mr. Williams engaged in numerous controversies, both orally and in writing, in defense of Baptist doctrine and practice.

Williams, Rev. William, was born in Hilltown, Pa., in the year 1752. He was fitted for college in the school of Rev. Isaac Eaton, in Hopewell, N. J., and graduated from Brown University, with the first class, in 1769. He was baptized by Rev. Charles Thompson, Sept. 29, 1771, and became a member of the Warren church, then the home of the college. This church gave him a license to preach the gospel, which bears the date of April 18, 1773. Having preached for two years in Wrentham, Mass., the church extended to him a call to become their pastor, and he was ordained July 3, 1776. Soon after removing to Wrentham he opened a school, which became celebrated in all the section of the country in which he lived. As near as can be ascertained he had not far from 200 youths under his charge, 80 of whom were fitted by him to enter Brown University. In after-life not a few of these did honor to him as their early preceptor, in the different professions and callings in which they spent their days. He was about seventy-one years of age when he died. The event occurred Sept. 22, 1823. Dr. Abial Fisher says of him, “His talents and acquirements were highly respectable. His services as a teacher commanded great respect not only in but out of his denomination.” Among his pupils were the late Hon. David R. Williams, governor of South Carolina, and the Hon. Tristram Burgess, LL.D., late Professor of Oratory and Belles-Lettres in Brown University.

Williams, William, D.D., LL.D., Professor of Ecclesiastical History, Church Government, and Pastoral Duties in the Southern Baptist Theological Seminary, was born at Eatonton, Putnam Co., Ga., March 15, 1821. He was converted and united with a Baptist church in 1837, and graduated at the University of Georgia in 1840. His attention was first directed to the legal profession, as a preparation for which he attended the law-school of Harvard University, where he graduated in 1847. He entered the ministry in 1851, his first pastoral

charge being at Auburn, Ala. In 1856 he became Professor of Theology in Mercer University, then at Penfield, Ga. In 1859 he was elected Professor of Ecclesiastical History, Church Government, and Pastoral Duties in the Southern Baptist Theological Seminary. At various times during the enforced absence of the Professor of Systematic Theology the duties of that chair were filled by Dr. Williams, and in May, 1872, he was formally transferred to that professorship, in which he continued until his death. Dr. Williams was on several occasions elected one of the vice-presidents of the Southern Baptist Convention, and was the appointed preacher of its twenty-fifth annual sermon at St. Louis, Mo., in May, 1871. He received the degree of D.D. from Mercer University in 1859, and of LL.D. from Richmond College in 1876.

He died at Aiken, S. C., Feb. 20, 1877, and was buried at Greenville, S. C., where his former students have erected a monument to his memory.

Williams, William R., D.D., LL.D., was born in New York, Oct. 14, 1804. His father, Rev. John Williams, was pastor of the Oliver Street church twenty-seven years. He was graduated at Columbia College with distinguished honor in 1823, and commenced the study of the law, intending to make that his profession. He was baptized by Dr. S. H. Cone into the fellowship of the Oliver Street



WILLIAM R. WILLIAMS, D.D., LL.D.

church, and took an active part in church work. By his labor a mission Sunday-school was organized in the thirteenth ward, which grew into the East Broome Street Baptist church. Its name was

changed to the Cannon Street church, and it is now known as the East Baptist church.

He was then identified with another new interest, and, having been licensed to preach, when the Amity Street church was constituted he was at the same time ordained as its pastor. Dec. 17, 1832.

While in the practice of the law his literary career commenced. He wrote first a biographical notice of his father, and an elaborate address entitled "Conservative Principles in our Literature." His "Miscellanies" and his "Lectures on the Lord's Prayer," with other sermons and addresses, raised him to the first rank among religious authors. The purity of his rhetoric, the clearness of his reasoning, and the brilliance of his style have led literary men to pronounce him the Robert Hall of America. Dr. Williams produces his great works from a well-trained and well-stored mind furnished by the great libraries of New York and his own choice collection of more than 10,000 volumes.

At this present writing Dr. Williams occupies the same pulpit in which he was ordained nearly fifty years ago. He has been invited to chairs in colleges and seminaries, but such is his love for his church and his study that he has declined all such tempting proposals. He is never heard in public debate, nor does he engage in newspaper discussion on any subject.

His late lectures in New York on "Baptist History" and "Bunyan and the Pilgrim's Progress" called out a good attendance of clergymen of all denominations and of literary men, who were delighted by his eloquence and learning.

Dr. Williams is one of the most elegant writers that ever used the English language, and one of the greatest men that ever occupied an American pulpit.

Willis, Rev. C. C., one of the most pious, useful, and laborious of the ministers in the Columbus Association, Ga., was born March 24, 1809, in Baldwin County, and removed to Talbot County at maturity, where, for half a century, he has been faithfully working for Jesus. He has made a most salutary impression on the entire community in his section; has built up and trained to a high degree of excellence several churches; and has exerted a noble influence in behalf of missions and Sunday-schools. He has often been Moderator of the Columbus Association, and is one of the best pastors and revival preachers in the State.

Willis, Rev. Edward J., was born in Culpeper Co., Va., Dec. 19, 1820; was educated in Virginia and in Massachusetts; studied law at the University of Virginia, and graduated in July, 1842. He began the practice of law at once, his home being in Charlottesville. He was baptized in his eighteenth year.

In 1849 he went to California, walking from In

dependence, Mo., a distance of 2200 miles. He began the practice of the law in Sacramento; in April, 1850, he was elected judge. In 1854 he was licensed to preach; resigned his judgeship, and in October of the same year was ordained a minister of the gospel. The Oakland and Sacramento churches were both organized at his residence. His first pastorate was with the Oakland church, which continued till 1854. He then returned to Virginia, and from 1854 to 1860 was pastor of the Leigh Street church in Richmond.

He was first chaplain, and then captain, of the 15th Virginia Regiment of infantry in the Confederate army, and commanded the regiment in several of the battles of the war.

For two years, 1865-67, he was pastor at Gordonsville and Orange Court-House. From 1867 to 1869 he was pastor of the church in Alexandria; thence he went as missionary pastor to Winchester, and in 1872 took charge of the Winchester Female Institute, now Broadus Female College, which was removed to Clarksburg, W. Va., in 1876.

Willis, Rev. Joseph, the apostle of the Attakapas (Louisiana), was a mulatto. He first appears in Southwest Mississippi as a licensed preacher in 1798. He was born in 1762. Upon the acquisition of Louisiana he boldly crossed the Mississippi River, and in 1804 preached at Vermilion and at Plaquemine Brulé. For eight years, amid trials and persecutions, he preached the gospel in the Opelousas country, alone and unremunerated, expending a little fortune in the effort, planting the seeds of many churches that afterwards sprang up. In 1812, with the assistance of visiting ministers from Mississippi, he organized a church at Bayou Chicot, the first west of the Mississippi. Father Willis, as he was affectionately called, extended his labors and constituted other churches. Being joined by O'Quin and Nettles in 1816, the churches increased, and in 1818 the Louisiana Association was organized, of which he was moderator many years. He lived to see abundant fruits of his labors. He died in 1854.

Willmarth, Rev. Isaac M., was born at Deerfield, N. Y., Oct. 27, 1804, and was baptized there in 1830; graduated from Hamilton College in 1825, and Newton Theological Institution in 1833; ordained at New York, April 30, 1834, and proceeded to France, where he labored as a missionary until 1837. (See MISSION TO FRANCE.) Compelled by ill health to return to America, his life has been spent in preaching and teaching. He has been pastor at Peterborough, New Ipswich, and Drewsville, N. H., Grafton and Pondville, Vt., and Rowe, Mass. He has been principal of several academies. Is living (1881), and able to preach occasionally. Mr. Willmarth is a devout man, whose life has been full of usefulness.

Willmarth, Rev. James W., was born in Paris, France, of American parents, in 1835. He was baptized in Grafton, Vt., in 1848. His early studies were greatly impeded by an affection of the eyes, but his thirst for knowledge could not be held in check by any difficulty not insurmountable; he gave time and toil to the ancient languages, and his heart to theological acquisitions, and at an early period in life he was a scholarly preacher, well skilled in divinity. His first public service for Christ was performed when he was a missionary colporteur of the American Baptist Publication Society in Chicago. He was ordained, in 1860, in Aurora, Ill. He has been pastor in Metamora, Ill., Amenia, N. Y., Wakefield, Mass., Pemberton, N. J., and he is now the pastor of Roxborough church, Philadelphia. He is a writer of great power, and he uses a prolific pen. His articles on "The Future Life" and "Baptism and Remission," in the *Baptist Quarterly*, showed much originality, and produced a profound impression upon cultured men of God.

No one stands higher in the estimation of his friends, and all that know him may be reckoned among the number. His position on any subject is very decided; he knows nothing of half-heartedness; his thoughts are as transparent as a sunbeam. He shuns no responsibility in defending any truth; he avoids no sacrifice in assisting a friend. He is an able preacher, with a noble intellect, ardent piety, and a bright earthly future, if his slender frame will permit him to stay on earth for a few years.

Wilson, Adam, D.D., was born in Topsham, Me., Feb. 10, 1794. He fitted for college at the Hebron Academy, and entered Bowdoin College, in Brunswick, Me., in 1815. At the close of his Freshman year he was baptized. He graduated in 1819 and studied theology with Rev. Dr. Staughton, then of Philadelphia. In the early part of 1822 he commenced his ministry in Wiscasset, Me., having been previously ordained, Dec. 13, 1820. He remained in Wiscasset two years. For nearly four years he served as pastor of two churches, one in New Gloucester and the other in Turner. While thus engaged, he was invited to take charge of a new paper which was about to be started in Maine, as the organ of the Baptist denomination in that State; the first number of which, *The Zion's Advocate*, appeared Nov. 11, 1828, with the imprint of Adam Wilson as its editor and proprietor. He continued to perform his editorial duties for ten years, when he received and accepted a call to become the pastor of the First Baptist church in Bangor, securing the services of another to take his place as editor of the *Advocate*, although he remained its proprietor. He was pastor of the Bangor church three years and a half, and of the

church in Turner, with which he had formerly been connected, two years, at the end of which time, 1843, he resumed the editorial management of his paper. For five years he continued in this



ADAM WILSON, D.D.

position, and then acted as pastor, first of the church in Hebron, and then of the church in Paris, covering a period of nearly ten years. In 1858 he removed to Waterville, which was his home the remainder of his life. He was constantly engaged in supplying the weak churches in the section where he lived, and his usefulness was not abated down to the close of life. He was an able theologian, and worthily won the degree of D.D., conferred on him by Waterville College in 1851. The amount of literary work which he accomplished as the editor of *Zion's Advocate* for sixteen years it is not easy to estimate. He published but little apart from what he prepared for his paper. For more than forty years he was a trustee of Waterville College, now Colby University. "The college records show," says President Champlin, "that his hand framed the greater part of the important reports and resolutions presented during that long period. In all the discussions and difficult questions arising at the sessions of the trustees, Dr. Wilson's uniformly conciliatory spirit had rendered inestimable service." A busy and most useful life terminated Jan. 16, 1871. It is safe to say that probably to no one man is the present prosperity of the Baptist denomination in the State of Maine more due than to the subject of this sketch. The last words which fell from his lips, a

few hours before he died, were, "One Lord, one faith, one baptism, one religion, one hope, one Saviour, one heaven, one eternity. Amen, and amen! Amen, and amen!"

Wilson, Daniel M., was born at Morristown, N. J., in 1803. His mother was an excellent Christian woman of marked character. In early life he obtained a hope in Christ, but did not make a profession until mature years. He united with the First Baptist church, Newark. He was at the head of a strong commercial firm, had already acquired a financial competence, and he brought his eminent business capabilities, with a true Christian devotedness, into action for church prosperity. He exerted a powerful influence over the principal commercial corporations with which he was connected; served faithfully as collector of internal revenue for the large eastern district of New Jersey, and filled other public offices involving important trusts. In endeavoring to build up the churches in Newark he was indefatigable. The success of the city mission was largely due to his counsels and efforts. For eighteen successive years he was president of the New Jersey Baptist State Convention, occupying that office at his death in 1873. For most of that time he was treasurer of the Education Society. As president of the New Jersey Classical and Scientific Institute, at Hightstown, he devoted much time and energy to the erection of the fine building and the prosperity of the institution. He was for a time president of the American and Foreign Bible Society, and being a generous contributor to all the societies for the extension of the Saviour's kingdom, his counsels were much prized. When at the age of three-score and ten he departed from earth, his death was regarded as a public loss.

Wilson, Franklin, D.D., was born in Baltimore, Md., Dec. 8, 1822. His father, Thomas Wilson, was a member of the eminent firm of William Wilson & Sons. Franklin's mother died when he was fifteen months old, but her place was largely supplied by the devotion of his father's cousin, Miss P. Stansbury, a very pious and active member of the First Baptist church, who trained the motherless children in "the nurture and admonition of the Lord." He began the study of Latin when only seven years old; at the age of ten was sent to Mount Hope College, near Baltimore, and before he was thirteen he entered the Freshman class. One of his teachers there was the Rev. H. B. Hackett, D.D., who became a Baptist while in Baltimore. Soon after, Dr. Hackett accepted a professorship in Brown University, R. I., and in 1836 Franklin was sent to that college, at first under the special guardianship of Prof. Hackett. At the close of his Junior year, he was obliged to suspend his studies from weakness of the eyes, and

he graduated with the succeeding class in 1841, delivering the classical oration at the commencement. He was fortunate in having as classmates or friends while in college such men as Samson, Malcom,



FRANKLIN WILSON, D.D.

Dodge, Lincoln, Brooks, Brantly, Weston, and others since eminent in the denomination. During the revival which followed the day of prayer for colleges, in 1838, he professed conversion, and was baptized in Baltimore, April 22, 1838, by the Rev. Stephen P. Hill, D.D. In 1842 he entered the Newton Theological Institution, but left in 1844, before completing the course, to attend his father in his fatal illness. While at home he began laboring at a mission chapel, erected by his uncle, James Wilson, at Huntington (since Waverly), and finally accepted the pastorate of the church formed there under his ministry. In 1845 he took a trip to Europe, visiting England, Ireland, Scotland, and France. He was ordained in Baltimore, Jan. 18, 1846, at the First Baptist church, where he preached his first sermon in 1842, being then but nineteen years of age, on a theme which always deeply interested him,—“Prayer for Colleges.” In 1857 a council of city churches urged him to become the pastor of the High Street church, Baltimore, which was overwhelmed by financial difficulties and about to be sold. He accepted, and held the position till 1850, thus, by his gratuitous services, saving the house of worship, encouraging the church, and adding to its membership eighty-four by baptism. A disease of the vocal organs compelled him at this

time to suspend his public labors; but he continued his pastorate until 1852, when he reluctantly resigned. After six years of partial rest his vocal organs were strengthened, and since that he has preached hundreds of sermons.

Dr. Wilson has added much to the literature of the denomination. Early in 1851 he became editor of *The True Union*, a Baptist weekly, then published in Baltimore, which position he held until 1857. He edited it again in 1861, and during these years he not only gave his time and labor gratuitously to the work, but expended, in addition, not less than \$200 a year for the privilege of keeping up the paper.

In 1857–58 he edited *The Christian Review* (quarterly), in conjunction with Rev. G. B. Taylor, now missionary in Rome, Italy. In 1865 he edited for one year *The Maryland Baptist*, a monthly paper. In 1853 he gained a prize of \$100 for the best essay on “The Duties of Churches to their Pastors.” He also published tracts and essays on “Keep the Church Pure,” “The Comparative Influence of Baptist and Pedobaptist Principles in the Christian Nurture of Children,” “How Far may a Christian indulge in Popular Amusements?” “What Must I Do to be Saved?” (a tract which has proved a blessing to many an inquiring mind) and a very valuable treatise on “Wealth, its Acquisition, Investment, and Use,” which has received the warmest commendations of the press.

One of the most important posts he has occupied is that of secretary of the Executive Board of the Maryland Baptist Union Association. Elected in 1847, he has held that office for more than thirty years. The Association was formed in 1836, with only 6 churches and 478 members. In 1877 it numbered 60 churches and 10,716 members, and its annual contributions had increased more than tenfold. In 1854 he was largely instrumental, with Rev. Dr. Williams, in forming the Baltimore Baptist Church Extension Society; was its first secretary for a number of years and a large contributor to its funds. Under its auspices were erected the Lee Street, the Franklin Square, the Leadenhall Street, and the Madison Square meeting-houses. The last was built entirely at the expense of Dr. Wilson, as was also the Rockdale chapel, near Baltimore. He has also given liberally to the erection of nearly every other Baptist meeting-house in Maryland. In 1854 he became one of the constituent members of the Franklin Square church, where he has remained ever since, having been frequently called to act as temporary pastor during the changes in the pastoral relation which the church has experienced. He has preached in that church more than 250 times, and baptized fifty persons. As early as 1860 he became deeply interested in Italy; wrote and published many articles on it as a missionary

field for Baptists; and in 1864 induced the Rev. John Berg to write an article for the *London Freeman*, which gave rise to the Italian Mission from the English Baptists. In 1870, Dr. Wilson, by request, delivered an address in Philadelphia, at the anniversary of the American Baptist Publication Society, urging it to engage in distributing religious publications in Italy and Spain; and the Rev. James B. Taylor was confirmed by it in the desire to establish a mission in Italy. Shortly after, the Rev. Dr. Cote was introduced by Dr. Wilson to the Southern Board, and became the first American Baptist missionary in Rome. Since 1847, Dr. Wilson has been one of the trustees of the Columbian College, Washington, D. C., and when the college, in 1872, became the Columbian University, he was made one of its overseers. This institution conferred on him the degree of D.D. in 1865.

Many of the benevolent organizations of Baltimore have his aid and counsel. He originated the Young Men's Christian Association of that city. He has done much towards improving and beautifying the suburbs, and has aided in the erection of more than forty buildings, besides churches. He has done much, also, towards preventing ravages by fire, and is now president of the Fire-Proof Building Company, the first great work of which was rendering fire-proof the noble buildings of the Peabody Institute and the Johns Hopkins Hospital.

Wilson, Rev. J. C., was born in Chatham Co., N. C., July 23, 1820; baptized by Rev. P. W. Doud in 1838; ordained in November, 1849, Revs. P. W. Doud and J. Olin forming the Presbytery; was educated at Wake Forest College, and has served with great acceptance a number of churches in Orange, Chatham, and Wake Counties. Mr. Wilson has been for many years the moderator of the Mount Zion Association.

Wilson, John Butler, M.D., the eldest son of Rev. Dr. A. Wilson, was born in Portland, Me., Feb. 24, 1834. He was a graduate of Waterville College in the class of 1854. For three years he was the principal of an academy in East Corinth and of the high school in Dexter, Me. He received the degree of M.D. at the Jefferson Medical College, in Philadelphia, in 1859, and commenced the practice of his profession at Exeter, Me. Upon the call for troops in the late civil war, Dr. Wilson was commissioned as captain of a company raised by himself, and in the fall of 1861 was stationed at Pensacola as provost-marshal for the District of West Florida and South Alabama. Subsequently he was appointed surgeon of the 7th Regiment, U. S. Infantry, and was medical director of all the forces in Texas. He received other professional appointments as proof of the confidence of the government in his capacity. The state of his health obliged him to resign, and he returned to

Maine in 1865. He resumed his profession in Dexter, Me., but did not long survive the hardships which had thoroughly undermined his constitution. He died at Dexter, March 15, 1866.

"Dr. Wilson was a man of fine talents and attainments, qualified for the first rank in his profession, in which he had already won distinction. His ardent love for the study of nature, which he had pursued from early youth, would have earned for him scientific reputation had his life been spared."

Wilson, Rev. John S., was born in Franklin Co., Ky., July 13, 1795. In his infancy his parents settled in Adair County. At the age of eighteen years he was baptized into the fellowship of Mount Gilead Baptist church. Five years afterwards he settled in Todd County. In 1822 he was licensed to preach, and after a few months was ordained and became pastor of Lebanon church. Soon afterwards he became pastoral supply of other churches in his neighborhood. Brilliant success attended his labors wherever he preached. From his ordination until his death he lived in an almost unbroken series of revivals. In 1833 he accepted the Kentucky agency of the American Bible Society, and during the same year was called to the pastorate of the First Baptist church in Louisville. He accepted, and the church prospered under his ministry, but he still continued the work of an evangelist, and multitudes were converted during revivals conducted by him in the counties around Louisville. In the spring of 1835 he preached fifteen days in Shelbyville, and 101 were baptized. The revival spread to the neighboring churches, and it was estimated that 1200 were added to the Lord during its continuance, upwards of 800 of whom were baptized into the churches of Long River Association. His last work was in a great revival at Elizabethtown in August of the same year. He died Aug. 28, 1835.

Wilson, Rev. Joseph Kennard, son of Rev. James E. and Esther B. Wilson, was born at Blackwoodtown, N. J., June 29, 1852; converted December, 1867, and baptized into Blockley Baptist church, Philadelphia, Pa., of which his father was the pastor; removed to Massachusetts in 1868; entered Brown University in 1870; graduated in 1873, and entered Crozer Theological Seminary, at Upland, Pa.; in the summer of 1874 supplied the Baptist church at Broadalbin, N. Y.; called to be pastor of the church, and was ordained Nov. 4, 1874; in the winter of 1875-76 preached at Florence, N. J., and about eighty were converted, and a church afterwards was formed; graduated from Crozer Theological Seminary in 1876; accepted a call from Nyack, N. Y.; in February, 1878, settled with Huntington Street Baptist church in New London, Conn., and is now (1881) laboring there.

Wilson, N. W., D.D., one of the most eloquent ministers in the South, who fell a victim to yellow fever in New Orleans in 1878, while heroically discharging his duties as pastor of Colosseum Place Baptist church, was born in Pendleton Co., Va., Oct. 20, 1834; was ordained in 1858; after filling several country pastorates in Virginia he was called to Chapel Hill, N. C., where his rare talents soon rendered him distinguished; thence to Farmdale, Va., where he labored for two years. But a wider field was awaiting him, and in 1870 he was called to Grace Street church, Richmond, Va., where he ministered with great success until he was called to New Orleans in 1875. In his new field he fully sustained his reputation, and fell a martyr to humanity.

Wilson, William Lyne, was born in Jefferson Co., Va., May 3, 1843. He pursued his early education at the Charlestown Academy, and entering the Columbian College, September, 1858, he graduated with honors in June of 1860. After receiving his degree of A.B. he entered the University of Virginia to prosecute some special studies, and remained there until the war broke out, at which time he left and entered the Confederate service, serving through the contest in the 12th Regular Virginia Cavalry. In 1865 he was elected Assistant Professor of Ancient Languages in the Columbian College, and in 1867 he was chosen Professor of the Latin Language and Literature. While holding this position, Mr. Wilson took the course of law in the Law-School of the Columbian College, and graduated LL.B. in 1867. He was baptized by the Rev. Dr. Cuthbert in November, 1870. In 1871 he resigned his professorship to practise law, which he is still doing, in Winchester, Va. He held for several years the office of county superintendent of schools. Mr. Wilson is greatly interested in educational movements, and on more than one occasion his admirable addresses at Associational meetings have stimulated his hearers to a greater zeal in their behalf.

Wilson, Rev. William V., was born Nov. 18, 1811, in Hunterdon Co., N. J. Early he developed a great inclination and aptitude for study; was converted when about eighteen, and joined the church at Sandy Ridge in 1831. He had a thorough education, covering a number of years, under such men as H. K. Green and Samuel Aaron; entered Princeton Theological Seminary in 1838, the certificate of Mr. Aaron being considered equivalent to a college diploma. After pursuing the full course he became a missionary of the New Jersey Baptist State Convention in Middlesex County. He was for a little time pastor at Keyport and at the Second Middletown Church. In 1854 he became pastor of the Port Monmouth Baptist church, where for more than a quarter of a cen-

tury he has edified the people of God. Mr. Wilson is treasurer of the Education Society. With preaching talents he combines an unusual aptitude for business, and he has freely and successfully used this for the cause of God. He succeeded in the almost impossible work of extricating Peddie Institute from its financial difficulties, and has frequently by his counsels and labors helped to raise money needed for the carrying on of benevolent operations. His published sermon on giving, and other discourses and writings, have stirred up the people to greater consecration of their means to God and larger efforts to spread the gospel.

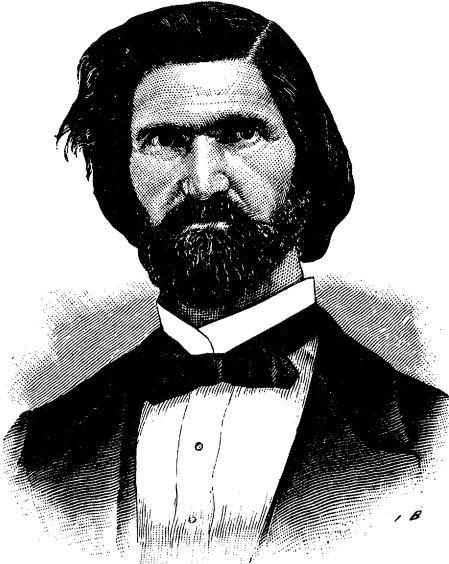
Winchell, Rev. James Manning, so well known, especially in New England, as the compiler of "Watts's Psalms and Hymns, with a Supplement," in general use in the Baptist churches before the introduction of the "Psalmist," was born at North East, Dutchess Co., N. Y., Sept. 8, 1791. He became a Christian in early life. For three years he was a student in Union College. The last year of his college course he spent in Providence, and graduated from Brown University in 1812. While pursuing his regular studies in college he turned his attention to theology, and on graduating was licensed to preach by the Baptist church in North East. He supplied the church in Bristol, R. I., for a year, when he was called to Boston to the First Baptist church, where he was installed March 30, 1814, and was its pastor for six years. Dr. Neale says of him, "The favorable impressions made at first were deepened by acquaintance. No remarkable events or stirring scenes occurred during his ministry, and he never sought to create an artificial excitement. No large additions were made at any one time. Neither was there a period of dearth, but a steady and continuous advance in religious knowledge and spiritual life." Mr. Winchell fell a victim to New England's fatal malady, consumption. His death took place Feb. 22, 1820. One who knew him well while he was the pastor of the First church in Boston says of him, "Young Winchell's manner in the pulpit approached more nearly to that of Summerfield, that youthful prodigy of loveliness, than any other that I have ever witnessed. There was the same winning simplicity and naturalness in the one as in the other." Dying at the early age of twenty-nine, he left behind him a memory full of the sweetest fragrance.

Winebrennarians.—See CHURCH OF GOD.

Wingate, W. M., D.D.—This best of men was born in Darlington, S. C., July 28, 1828; was baptized by Dr. J. O. B. Dargan; graduated at Wake Forest College in 1849; studied theology for two years at Furman Institute, S. C.; was agent of Wake Forest College from 1852 to 1854, when he was chosen president, which position he held till

his death, a period of twenty-five years. He received the honorary degree of D.D. from Columbian University, Washington, D. C., in 1867. He died of heart disease, Feb. 27, 1879.

He was an admirable college president, the



W. M. WINGATE, D.D.

ablest preacher the Baptists of North Carolina have yet had, and the sweetest saint the writer has ever known. The type of his piety was so exalted that it lifted him above the ordinary infirmities of even good men.

It was meet that such a life should be crowned by a beautiful and glorious death. His last day was the happiest of his life. All that day his face shone as did that of Moses when he came from the presence of God in the mount, and when the supreme hour came the glory of God overshadowed the chamber where the good man met his fate. Just before he breathed his last he seemed to be conversing with the Saviour as though he were personally present. "Oh, how delightful it is! I knew you would be with me when the time came, and I knew it would be sweet, but I did not know it would be so sweet as it is."

A fitting tribute was paid to his virtues in a splendid eulogy pronounced by the Rev. F. H. Ivey, one of his old pupils, at the commencement following his death, and his memory is still further honored in the Wingate Memorial Hall, a large and handsome chapel erected by his friends during the past year.

Winkler, Edwin Theodore, D.D., was born in Savannah, Ga., Nov. 13, 1823; prepared for college

in Chatham Academy of his own city; entered Brown University in 1839; graduated in 1843, and the same year entered Newton Theological Seminary; in 1845 was assistant editor of the *Christian Index*; supplied the pulpit of the church in Columbus, Ga., for six months; in 1846 became pastor at Albany, Ga., where he remained until called to Gallisonville, S. C.; in 1852 became corresponding secretary of the Southern Baptist Publication Society, in Charleston, and editor of the *Southern Baptist*; in 1854 called to the First Baptist church in Charleston, and, except during a somewhat lengthy chaplaincy in the Confederate army, he remained pastor in that city until called to Alabama, closing his pastorate there with the Citadel Square church, when he became, in 1872, pastor in the city of Marion. In 1874, when the Baptists of his newly-adopted State inaugurated the *Alabama Baptist*, he became editor-in-chief, a position which he still holds. He has been connected at times with other papers, North and South, as corresponding editor. With a national reputation, he has been frequently invited North and South to deliver sermons and addresses on important occasions. Several of these addresses were called for, and published in permanent form. Of these, we may mention his Centennial address, in 1876, be-



EDWIN THEODORE WINKLER, D.D.

fore the Newton Theological Seminary, and his sermon before the American Baptist Home Mission Society, on the education of the colored ministry, in 1871. He is the author of a catechism for the oral instruction of the colored people, which has

been extensively used; of an essay on "The Spirit of Missions, the Spirit of Christ;" of an essay on "The Sphere of the Ministry;" of a preface to the "Sacred Lute," a hymn-book, at the request of the Southern Baptist Publication Society. The degree of Doctor of Divinity was conferred on him in 1858 by Furman University. He twice declined calls to a professorship in the Southern Baptist Theological Seminary.

Dr. Winkler is distinguished for scholarly accuracy, broad culture, clear and forcible style, courtly and dignified personal bearing, and the most elegant language and the finest literary allusions. He is *always ready*; this makes him one of the best and safest speakers in the whole country. His grandfather was a distinguished officer under Gen. Marion in the Revolutionary war.

Winks, Joseph F., was born at Gainsborough, Lincolnshire, England, on Dec. 12, 1792. He was converted in his youth. In his family Bible he made the following record: "Begotten again unto a lively hope through the resurrection of Jesus Christ from the dead about 1812, but not baptized until Sept. 29, 1823." He gave himself with great ardor to the establishment of Sunday-schools in the neighborhood, and was called to the pastorate of the small General Baptist church at Killingholme. Subsequently he labored at Melbourne, Derbyshire, at Loughborough, and finally at Leicester, where he spent the remainder of his life. The establishment and promotion of denominational periodicals and of cheap evangelical literature engrossed his energies for nearly forty years. For several years he edited five monthly magazines, the *Baptist Reporter*, the *Children's Magazine*, the *Christian Pioneer*, the *Baptist Youths' Magazine*, and the *Picture Magazine*. He compiled a number of Sunday-school books, and published many pamphlets and tracts on baptism, which had a wide circulation and a great influence. He was a fearless and unswerving friend of civil and religious freedom, and stood in the front of every local conflict for the cause. His life was full of work. Whilst an attached member of the New Connection of General Baptists, his enthusiastic and enterprising advocacy of Scripture baptism won for him the esteem of all earnest Baptists.

He was ever active and untiring in evangelistic labors of all kinds; he was emphatically "ready to every good work." He died May 28, 1866, aged seventy-three.

Winston, Prof. Charles H., was born in Richmond, Va. His father was Peter Winston, a deacon in the First Baptist church. In 1855 he graduated at Hampden Sidney College, and was at once appointed tutor and assistant professor. In 1858 he took the degree of Master of Arts at the University of Virginia, and was immediately elected Professor

of Ancient Languages in Transylvania University. In 1859 he was elected a professor in Richmond Female Institute, and the next year was made president, which position he held until 1873, when he was elected Professor of Physics in Richmond College.

During the war, the exercises in the institute being temporarily suspended, Prof. Winston was in the service of the nitre bureau of the Confederate States, at Charlotte, N. C., making sulphuric acid. By his energy, skill, and fertility of resource he won the approbation of the bureau and of the government.

The war ending, he resumed his life-work, for which he is pre-eminently fitted. As a teacher, he is patient and enthusiastic, with marvelous capacity for simplifying and making clear to the dull or mediocre intellect. Like Procter, Huxley, and other scientists, he has delivered public lectures, illustrated by diagrams and experiments, popularizing abstruse subjects, and awakening much interest and enthusiasm. He has a quick, fertile, and suggestive mind, never satisfied with superficial or first views, but going to the "bottom of things." As a counselor or committee-man, Prof. Winston is invaluable, as preventing hasty and inconsiderate action, and compelling a consideration of the "other side" of a proposition.

Having been president of the City Sunday-School Association, he takes deep interest in the Sunday-school work, and his power to interest and instruct children is often called into requisition. As Professor of Physics, he has given his department prominence and popularity in the college and with the public, and at the South is regarded as one of the leading scientists.

Winston, Rev. Meriwether, was born in Richmond, Va., in 1828; educated at Madison University; ordained pastor of the church in Charlottesville, Va.; subsequently was pastor in New York City, in Norfolk, Va., in Savannah, Ga., and in Philadelphia, Pa. He returned to the South on the breaking out of the war, and entered the heavenly rest in 1866. He was a genial, brotherly minister, an eloquent preacher, and a Christian whose graces secured the love of all that knew him.

Winter, John, M.D., was born in Wellington, England, in July, 1794. After graduating in theology from Bradford Seminary, he emigrated to America in 1822, and settled in Pittsburgh, Pa. Here for some time he taught a school, and served as pastor of the First Baptist church. During sixty years of a very active and successful ministry his labors were chiefly in the western part of the State. For a few years he preached in Illinois, where two sons survive him. He died Nov. 5, 1878, in his eighty-fifth year, after an illness of only three days, in Sharon, Mercer Co., Pa.

His energy was more than ordinary, and his character was of a most positive type, blended with childlike simplicity and tenderness of heart. His clearness of thought was remarkable. These traits made him just the man needed for his day. Hence, in his struggles with the errors of Alexander Campbell, he performed pre-eminent service, and checked materially the spread of error, saving many churches from being overwhelmed and destroyed. His crowning glory was his great success in winning souls to Christ. To the last of an honored and useful life he would not allow his mind to remain inactive, but kept himself well informed in general and theological learning. Hence he was always listened to with marked interest, and continued fresh and green until he closed his earthly labors.

Dr. Winter was twice married. His second wife survives him, and is the mother of two prominent Baptist ministers,—Rev. J. D. Herr, D.D., of New York, and Rev. A. J. Bonsall, of Rochester, Pa. A daughter is also married to Rev. David Williams, of Lewisburg, Pa., while a daughter of Dr. Winter is united in marriage to Judge Justin Miller, of the Supreme Court of the United States.

Winter, Thomas, D.D., son of William and Sarah D. Winter, was born in the ancient borough of Tewkesbury, Gloucestershire, England, Feb. 26, 1798. After attending the best schools which the place afforded, he was put to the business of his father; was baptized May 7, 1815, by Rev. Daniel Trotman; was soon after engaged in labor at the village stations of the church until the summer of 1819, when, with a small company of friends, he came to the United States, landing in New York, October 19. He proceeded at once to Philadelphia, and united with the Sansom Street (Fifth) church. He established a school for young ladies at Burlington, N. J., while Rev. J. H. Kennard was pastor there; was invited to settle with the church at Lyon's Farms, N. J., and was there ordained, Revs. Thomas Brown, of Scotch Plains, and David Jones, then of Newark, and others officiating. In the summer of 1826 he accepted a call to the church at North East, N. Y., where he remained until August, 1839. He then received a call to the neighboring church at Amenia, but declined in favor of a call from the Roxborough church, Philadelphia, where he labored until October, 1863. He then yielded to the earnest request of his former charge, and returned to North East, N. Y., but was unable to remain on account of the climate. He returned to Philadelphia, and in 1865 removed his residence and membership to Roxborough, where he still lives, full of years and honors, amid the homes and hearts of those who cherish his former ministrations in grateful remembrance. He received the degree of D.D. in 1860 from the university at Lewisburg, Pa. He was for many years the secre-

tary of the Board of Trustees of the Philadelphia Baptist Association; was moderator in 1862, and in that year preached the doctrinal sermon on "The Government of God." He is a staunch Baptist, and an able expounder of Bible doctrines. He is quick to detect what he deems heresy, and is vigorous and pungent in his defense of the truth. The years of his life have been many, his labors have been abundant; he has kept the faith, the crown is waiting.

Winters, A. C., A.M., son of Daniel and Mary Winters, was born in Barrington, N. Y., Sept. 20, 1835. He graduated from Rochester University in 1865. The same year was married to Miss Hattie M. Payne, of Hamilton, N. Y. They both obtained positions in the public schools in Nashville, Tenn. Here they remained two years, when they went to Europe, and spent two years attending lectures, and studying language and history in various universities. In 1870 he was elected superintendent of the public schools in Wellsborough, Pa. On the opening of Cook Academy, at Havana, N. Y., in 1873, he became Professor of Mathematics, and in 1875 the principal of the institution, a position which he still holds. Mrs. Winters is teacher of German and French in the academy.

Wisconsin Baptist State Convention was organized at Delavan in July, 1844. Its object was to preach the gospel and plant churches in all the Territory of Wisconsin. The ministers present at the organization were Rev. Henry Topping, Rev. Peter Conrad, Rev. A. B. Winchell, Rev. Benjamin Pierce, Rev. E. M. Underwood, and several others. Peter Conrad and A. B. Winchell were its first itinerant missionaries. For some time previous to this the American Baptist Home Mission Society had sustained missionaries in the Territory and aided the feeble churches. Rev. A. Miner was at this time the general missionary of the American Baptist Home Mission Society. At this early day there seemed to be wide differences among these missionary pioneers in regard to the subject of slavery and missionary societies. The American Baptist Home Mission Society and the American Baptist Missionary Union were supposed to be in affiliation with slavery. Unfortunately, these differences were made prominent at the very first meeting of this body. As the result, it perished in the midst of unhappy strife at its second anniversary.

On the 9th of July, 1846, at East Troy, a new organization was effected. Among the brethren known to be present at this meeting were James Delaney, Lewis Raymond, A. Miner, J. W. Fish, P. Conrad, Silas Tucker, H. W. Reed, N. Clinton, Deacon Wm. H. Byron, and Hon. Charles Burchard. The meeting at which the organization was effected was held in a grove of oaks in the outskirts of the village under the open sky. Deacon William H.

Byron in fervent prayer committed the object of the meeting to the God of missions. Rev. Lewis Raymond was elected moderator, and Rev. Peter Conrad clerk. Wm. H. Byron was chosen president, and H. W. Reed, of Whitewater, secretary. The body thus organized was called "The Wisconsin Baptist General Association," and was auxiliary to the American Baptist Home Mission Society.

The work of the Convention has been to foster the feeble churches of the State, and plant churches in the destitute portions. Its relations with the American Baptist Home Mission Society have been of the most fraternal character, and for many years the two organizations co-operated in the missionary work of the State. The Convention has made in the efforts of thirty-four years, either alone or in co-operation with the American Baptist Home Mission Society, 600 missionary appointments, and through the general and local missionaries has organized more than 100 churches, and extended aid to almost every Baptist church in the State. In this work it has expended about \$200,000. Its missionaries have baptized more than 2000 converts. It has fostered the work of the American Baptist Missionary Union and that of the American Baptist Publication Society, and given sympathy to the educational work of the State; and now has its outposts along the lines of new railroads and far out in the newer portions of the State. The Convention is now (1880) better prepared for efficient work than ever before. Rev. D. E. Halteman is the president, M. G. Hodge, D.D., president of the board, and Rev. A. R. Medbury the efficient superintendent and corresponding secretary.

Wisconsin, Baptists of.—The first Baptist minister who preached the gospel in Wisconsin was Rev. James Griffin, who died in Pewaukee in 1876. He organized the first Baptist church in the Territory in Milwaukee in 1837. The city now numbering 150,000 inhabitants was then a small village. Mr. Griffin was its first pastor. Rev. Peter Conrad, then just graduated from Hamilton Theological Institution, was settled as pastor in 1841. Rev. Lewis Raymond was settled in 1843. The church, after passing through some vicissitudes, is now thoroughly established, with Dr. M. G. Hodge as pastor. There are two other American Baptist churches in the city,—the Spring Street and the South,—also two German churches.

The second church in the Territory was organized by Rev. Benjamin Pierce, in 1837, at Rochester, Racine Co., the organization dating a few months later than that of Milwaukee. Rev. Isaac T. Hinton, the first Baptist missionary sent by the American Baptist Home Mission Society to Chicago, was present and assisted in the organization. The church was disbanded several years ago.

The third church organized in the Territory was

the church in Delavan. The place was settled by two brothers,—Baptists,—Henry and Samuel Phoenix, of Perry, N. Y. The first sermon preached in the place was by Benjamin Pierce to an audience of eleven persons, in the autumn of 1836. The Baptist church was organized in the autumn of 1839, with seventeen members. Rev. Henry Topping was the first pastor. During his pastorate of five years the church grew from 17 to 139 members. The first meeting-house erected in the Territory was built by this church in 1840.

The fourth church organized was that of Prairieville (now Waukesha), in the autumn of 1839, a little later than that of Delavan. It was gathered and organized by the Rev. Richard Griffin, who was its first pastor. Five years after its organization it reported 158 members. Churches were soon after organized at Southport, Sheboygan, and Lisbon.

The first Association in the Territory was formed at Prairieville in October, 1839, and consisted of seven churches,—Rochester, Southport, Milwaukee, Delavan, Lisbon, Sheboygan, and Jefferson. The name given to the Association was the Wisconsin Central. The number of members is not stated in the minutes. Rev. Benjamin Pierce was moderator, and P. M. Hollister clerk. The only minister present at this meeting besides the moderator was Rev. Richard Griffin. The next session of the Association was held the following year at Southport. At the third meeting of this body, held at Delavan in 1841, and in the first Baptist meeting-house erected in the Territory, thirteen churches were reported and eight ministers. In 1843 the churches had increased to twenty, and there were fourteen ordained ministers, several licentiates, and a membership of between 600 and 700. Among the ministers present were Griffin, Topping, Lake, Conrad, Miner, Carr, and Winchell. So rapid was the growth of this body that at its seventh anniversary it reported more than thirty churches with settled pastors, and 1500 communicants.

Milwaukee Association.—Out of this mother of Associations the Milwaukee Association was organized, Sept. 9, 1846, at Sun Prairie. Rev. T. L. Pillsbury preached the opening sermon. Rev. Peter Conrad was the moderator, and Rev. H. W. Read the clerk. Sixteen churches were represented, of which twelve reported settled pastors, with the regular preaching of the gospel. The total membership of the churches was 620.

Walworth Association.—June 24, 1846, the Walworth Association was organized at Whitewater. Rev. P. W. Lake was the moderator, and Rev. Spencer Carr clerk. Rev. J. H. Dudley preached the opening sermon. Fourteen churches composed the organization. There were ten pastors and a total membership of 889.

Racine Association.—Sept. 24, 1846, the Racine Association was organized at Racine. Rev. Silas Tucker was the moderator, and Charles S. Wright clerk. Eight churches, with eight ministers, entered the Association. A total membership of 414 was reported.

The above Associations having been formed from the churches of the Wisconsin Association, and occupying the field of the mother Association, that body held its last meeting with the Baptist church at Delavan, June 24, 1845. Roswell Cheeny preached the introductory sermon. Lewis Raymond was the moderator, and Henry Topping the clerk.

Thus it appears that in eight years after the organization of the first Baptist church in the Territory there were thirty-six churches organized, with a membership of nearly 2000, and thirty pastors.

Early Educational Movements.—The first meeting for educational purposes in the State was held at Beloit, Nov. 5 and 6, 1851. Of this meeting Nathaniel Crosby, of Janesville, was chairman, and J. W. Fish, of Geneva, was clerk. Among those present were Ichabod Clark, of Rockford, Ill.; Charles Hill Roe, D.D., then just arrived from England, and afterwards the widely-known pastor of the First Baptist church of Belvidere, Ill.; James Schofield, the father of Gen. Schofield, of the U. S. army, and Dr. James V. Schofield, of St. Louis, who was then pastor of the Baptist church in Freeport, Ill.; Lewis Raymond, A. J. Joslyn, Prof. S. S. Whitman, and James Delaney. Profs. Stone and Graves, of Kalamazoo Literary and Theological Institute, Mich., were present, and proposed to these brethren in Wisconsin and Northern Illinois co-operation with the brethren in Michigan in the educational work of the State, by sending students to their school at Kalamazoo, and furnishing their quota of means for its support. The plan of co-operation, after long and mature consideration, was not agreed to. The institution at Kalamazoo was, however, commended to the churches of the State and to young men seeking theological instruction.

The following resolutions were adopted:

I. That this Convention proceed to form an education society, which shall embrace the Baptists of the Northwest, and secure, as far as practicable, the co-operation of brethren in Northern Illinois, Wisconsin, Iowa, and Minnesota.

II. That a committee be appointed to fix upon the location for a literary and theological institution; that that committee be authorized to receive propositions from such places as may desire the institution, and from a survey of the comparative advantages decide, reporting their decision to a future meeting of the Education Society, which shall confirm or annul it.

Articles of constitution were adopted, and offi-

cers and a board of directors elected. Elisha Tucker, D.D., was elected president, and Rev. Jirah D. Cole, D.D., corresponding secretary. Among the names of members of the board the following appeared: Rev. L. W. Lawrence, Rev. O. J. Dearborn, George Haskell, D.D., and Rev. H. G. Weston, then pastor of the First Baptist church in Peoria, Ill.

The board at once issued an address to the churches of the Northwest. In giving their reasons for the establishment of a theological seminary in the Northwest, they named among others (1) the great and rapid growth of the Northwest, (2) the hundreds of churches destitute of pastors, (3) the retention, in the East, of the best Western men educated in Eastern colleges and seminaries, (4) the importance of having the pastors of Western churches educated in Western institutions, (5) and the reflex influence upon the churches themselves. It is believed that this was the first Educational Convention of any considerable importance held in the Northwest. The design was to establish a theological school, centrally located, for the States of Illinois, Wisconsin, and Iowa. It originated with Wisconsin Baptists, and Beloit was expected to be the site of the institution; and, although these hopes were not fully realized, the movement inaugurated at this Convention had an important bearing in educating public sentiment and preparing the way for the establishment of the theological seminary at Chicago fifteen years later.

Statistics.—There are in the State 11 English-speaking Associations, containing 165 churches, with a total membership of 10,206. Of this number, 1806 are non-resident members. There are in the State 24 foreign-speaking churches, with a membership of 1200, and adding the membership of unassociated churches, the grand total of Baptists in Wisconsin is 12,000. But 91 of the 165 churches have pastors, and of these 91 some have the pastor but a part of the time. Many of the churches are small and the membership much scattered. In 1875, according to the State census, the population of the State was 1,236,000, giving 23 inhabitants to the square mile. This population is very unequally distributed over the 54,000 square miles of territory. The two northern Associations—the Central and the St. Croix—extend over more than half the area, and yet contain less than one-seventh of the population of the State, they having less than 6 inhabitants to the square mile, while the rest of the State has an average of 44 to the square mile,—the densest population being in the Lake Shore Association, which has 85 inhabitants to the square mile. These two Associations—the Central and the St. Croix—contain respectively 14,000 and 16,000 square miles, while the Walworth Association contains only 700 square miles.

In population the Lake Shore Association, with 330,000 inhabitants, is the largest, and Walworth, with 32,000, the smallest. The total number of members of our associated churches is a little less than one per cent. of the population, there being one Baptist to 108 inhabitants. The smallest proportion of Baptists is in the Dane Association (one to 250 persons), and the largest proportion is in the Walworth Association (one to 26), and in the Janesville Association (one to 43 persons). Next to the Dane the Lake Shore Association has the smallest proportion of Baptists (one to 160 persons). In the city of Milwaukee the Baptists are very few, being in proportion of one Baptist to 190 of population, but the fourteen other cities having a population of over 5000 each will average one Baptist to 64 inhabitants, showing that we are stronger in proportion in the cities than in the country. The churches average 63 members. But one church in the State reports a membership of over 400,—that of Delavan,—and but two churches report a membership of 300 and less than 400. The churches of Janesville and Racine, and the great majority of the 165 churches, have less than 100 members.

Sunday-schools.—There are in the State 149 Sunday-schools, with 1565 officers and teachers, and 10,540 scholars, and an average attendance last year of 8246. Thirty-two churches are without Sunday-schools. There are 22 mission Sunday-schools.

Mission Circles.—There are 61 foreign mission circles and 18 mission bands in the State. These circles raised last year \$1500. Of our 165 churches, 104 have no circles. The number of home mission circles cannot be ascertained, as the work of organizing them has but just commenced in the State.

Ministers and Pastors.—There are in the State 197 ordained ministers. Of these, 97 are pastors. One hundred of our ordained ministers are without fields of labor, although 68 of our churches are without pastors, and scores of cities, towns, and villages in the State are without Baptist churches.

Church Property.—The value of the church property is in the aggregate about \$500,000. On this property there is an indebtedness of \$30,000. The largest and finest Baptist meeting-house in the State is that of the church in Janesville, erected in 1868, at a cost of \$45,000. The First church in Milwaukee, First in Oshkosh, Racine, La Crosse, and Beloit have good houses of worship. The church at Delavan is engaged in building a fine house.

Church Expenses and Benevolence.—The churches of the State raised last year for local church expenses \$116,727.34, and for Christian benevolence \$12,378.67, a grand total of \$129,106.01, an average for each resident member of \$11.73 for local church

expenses and \$1.90 for Christian benevolence, a total average of \$13.63 per member.

Comparisons.—How Baptists stand in proportion to the population in other States may be ascertained by a glance at the following table, which was prepared by Maj. H. M. Robert, of the U. S. army, and published in the minutes of the Wisconsin State Convention for 1877-78, and I am indebted to his kindness for its use here :

	Population. 1877.	Baptists. 1877.	Population to 1 Baptist.
Wisconsin.....	1,276,000	12,600	101
Northern States.....	30,000,000	600,000	50
Southern States.....	16,700,000	1,400,000	12
United States.....	46,700,000	2,000,000	23

Foreign Population.—The proportion of foreigners to Americans is greater in Wisconsin than any other State. The proportion of foreigners in the Northern States and in the Southern is very disproportionate, it being nearly five times as great in the Northern States as in the Southern States. Of the Northern States, the greatest proportion of foreigners is in Wisconsin, where it is sixty-four per cent., or two-thirds of the entire population. The following table will give a clear view of the proportion of foreigners to the English-speaking population. For a population of 1,236,000 we should have the following figures :

Americans.....	446,000
Foreigners.....	{ English-speaking, 250,000 } { Foreign-speaking, 540,000 } 790,000
Germans.....	350,000
Norwegians.....	87,000
Bohemians.....	23,000
Hollanders.....	13,000
Swiss.....	13,000
Danes.....	11,000
	Belgians..... 10,000
	Austrians..... 10,000
	Swedes..... 6,000
	French..... 6,000
	All other foreigners..... 11,000

Wisconsin has three and one-quarter times as many foreigners, or five times as many foreign-speaking foreigners, as the average throughout the Northern States. Omitting the Border States of Maryland and Missouri, Wisconsin has forty times as many foreigners to one thousand Americans as the Southern States. If Wisconsin were to lose 550,000 of her foreign population, she would then have just her share of foreigners compared with the other Northern States.

These facts must be known in order to understand Wisconsin as a mission field. These hundreds of thousands of foreigners are here without evangelical religion, and even without evangelical belief. Every form of unbelief is industriously at work to mould and control these rising communities. Romanism, infidelity, and a subtle liberalism are uniting their forces in almost superhuman effort to shape the foundation of things. There is no more important mission field on the American continent than Wisconsin, and, unless Christians in the older States bestir themselves, these growing centres of population and all sorts of power will

crystallize into strongholds of Satan. These facts, too, will explain the feeble condition and slow growth of our churches during the last fifteen years. They are planted right in the centres of this infidelity, and surrounded by an almost impenetrable opposition.

Witt, Daniel, D.D., was born in Bedford Co., Va., Nov. 8, 1801. His parents were both exemplary Christians. His health was quite frail all through life, and very few of his friends supposed that he could live any great length of time. His quickening into a new life began in August, 1821, during what was at that time called a "Section meeting," held at Hatcher's meeting-house. Here began that attachment between himself and the Rev. Dr. Jeter which continued unbroken until Mr. Witt's death. For many weeks he continued in deep anguish of spirit; but on the 21st of October, 1821, he was enabled to rejoice in a good hope, through grace; and in December of the same year he was baptized. He immediately began to take part in the neighborhood prayer-meetings and in publicly addressing the impenitent. His first sermon was preached on Feb. 11, 1822, and he was licensed April 13 of the same year. He soon traveled through the counties of Henry, Patrick, Pittsylvania, and Campbell, preaching continually the gospel, and with marked success. In the winter of 1822-23 he visited Richmond, and preached to the congregations there with great acceptance; soon after he made another visit, and formed the acquaintance of some of the most prominent ministers of Lower Virginia, among them Rice, Semple, Broaddus, Baptist, and Kerr. On the formation of the General Association in 1823, Dr. Witt and his friend Dr. Jeter were appointed its first missionaries, and the field assigned them embraced the counties of Henry, Patrick, Montgomery, Grayson, Giles, Wythe, Monroe, Greenbrier, Pocahontas, Alleghany, Bath, Rockbridge, and Botetourt, throughout the whole extent of which there were but a few feeble Baptist churches, while at the same time there was great spiritual darkness, and a bitterly-developing anti-missionary spirit. They preached everywhere and continually, and were the instruments of doing much good. This being rather an exploring trip than a permanent missionary engagement, they passed into and through the southeastern portions of the State, and thence to King and Queen, where they were to make their report to the board of the General Association at its session in the fall. Mr. Witt remained with Dr. Semple for a few months after the meeting of the board, making some preparation with him for wider usefulness in his work. Still acting as missionary, he passed to Williamsburg, which he made his headquarters, and preached with great success both there and in the adjoining

counties. After the winter of 1823-24 he returned to his home in Bedford, and, still under the direction of the board, continued his labors in the Valley of Virginia.

Near the close of the year 1824 he removed to Charlotte, to assist the Rev. A. W. Clopton in his interesting field of labor there. The relation thus formed was of great benefit to Mr. Witt, as he enjoyed the instructions of one who had received a collegiate education, and who owned a larger library, perhaps, than any other Baptist minister in the State, and who at the same time was "a diligent student, a sound preacher, an indefatigable laborer, and one of the most devotedly pious men." His preaching here was very attractive, drawing large congregations, and, so far as can be learned, successful. Here also, in 1825, he had a severe attack of sickness, which brought him almost to the grave. After leaving Charlotte he went to Prince Edward County, and having organized the Sharon church at Sandy River, he became its pastor, and continued in that relation, highly honored and loved, for forty-five years, until his death. During this long period his church was blessed with frequent revivals; large numbers were added, not only to his own church, but also to others, and it is said that there were very few persons in the church at any particular time that were not converted. Dr. Witt, while pastor of the Sharon church, was also occasionally pastor of other churches, such as Jamestown, in Cumberland; Union, in Prince Edward; and Lebanon, in Nottoway. It is thought that he baptized during his long career as a minister at least 2500 persons. In all related duties outside the pulpit Dr. Witt was punctual and efficient. In Associational meetings he was genial in manner, dignified in bearing, weighty in counsel, and ready to perform any service assigned him. Sickness and death, at different times, in the household which he so much loved saddened the latter days of this good man's life, though no more submissive spirit ever manifested itself in like circumstances than that which characterized the subject of this sketch. He died Nov. 15, 1871, in his seventy-first year, full of honors, and greatly beloved by all who knew him.

As a man, his most intimate friend has said that he, "of all the active men whom he had known, was the most *faultless*." He was marked for his genuine humility. He was very disinterested. His piety was beautiful and attractive. As a preacher, he could have no higher encomium than this, "His sermons were full of Christ. He preached him first, him last, him all the time. With Witt the theme never grew old, never lost its interest or its power, and was never exhausted. To the last day of his life he could find something new to preach about Christ."

Witt, Jesse, was born in Virginia. After his conversion he preached with marked success in churches in the region between Petersburg and Lynchburg; removed to Texas about 1851; labored in Eastern Texas with great ability and signal success. In natural force he was in no respect inferior to his brother, Daniel Witt, the early companion and life-long friend of Jeremiah B. Jeter. He rarely failed to produce a profound impression by his perspicuous, earnest, and fervent preaching. He died when about fifty years of age, a short time before the civil war.

Wolfe, Hon. C. S., was born at Lewisburg, Pa., April 6, 1845. He graduated at the university at Lewisburg in 1866, and in Harvard Law-School in July, 1868. He was admitted to Union County bar at the September term of 1868. He was a member of the Lewisburg school board from 1871 to 1873. He has been a member of the Pennsylvania house of representatives since 1873.

Mr. Wolfe is one of the most talented young men in the State. He is a power in the Legislature. His integrity, his indignation against corruption, his fearless courage, his ready use of weighty arguments, have given him a remarkable prominence in a body where there are many men of ability and of mature years. His constituents admire him, and the enemies of corruption in State affairs applaud him. The people of his State regard him as one whose name and influence will not be long confined to Pennsylvania.

Mr. Wolfe is an honored member of the Baptist church of Lewisburg, and since 1875 a member of the board of trustees of the university at that place.

Wolverton, Rev. John, was born about 1775, of New Jersey parentage. But little is known of his earlier life. We find him as a licentiate in the Shamokin Baptist church, Pa., in 1807; he was ordained in 1811. He died May 20, 1822. He served the church with much acceptance and usefulness for fifteen years.

Womack, B. R., D.D., was born Dec. 23, 1846. His parents were Abner C. Womack and Isabella Blackburn Patton. His birthplace was near Bellefonte, Jackson Co., Ala. In early life he was a great reader of all sorts of books, and especially of the New Testament. The Saviour found him and revealed his love in his heart, after which he was baptized, in 1865, at Kyle's Spring, Jackson Co., Ala., where service was sustained by an "arm" of Friendship Baptist church. Soon after he began to pray and speak in public, when a revival descended from the throne of the heavenly grace and scores of his irreligious friends were converted to God, and a church was organized at Kyle's Springs, which he named Bethel.

Determined to secure an education, of which he

had a very exalted opinion, and to the acquisition of which he was greatly encouraged by the words in Webster's old spelling-book, "Assiduous study will accomplish anything within human power,"



B. R. WOMACK, D.D.

he entered Union University, Murfreesborough, Tenn., in 1868, where he remained four years, delivering the valedictory in 1872. He declined a professorship in Latin which was offered to him. He entered the Southern Baptist Theological Seminary the same year, and remained in it three sessions, and graduated in all the schools except one. He then entered the theological seminary at Chicago, and graduated as a post-graduate in 1875-76, giving his whole time to ecclesiastical history and philosophy. This last period of study he regarded as the most profitable of his life.

He accepted the pastorate of the Broad Street church of Augusta, Ga., where he labored eighteen months. In October, 1877, he took charge of the First Baptist church of Memphis, Tenn., but, through failing health, resigned in December, 1879, and became editor of the *Baptist Reflector*, of Nashville, Tenn., in connection with the Rev. J. B. Cheves. The paper at the time was in a very low condition, but it speedily received new life, and became a power in Tennessee.

Mr. Womack early in this year yielded to the urgent request of the Baptists of Arkansas to take charge of the *Arkansas Evangel*, with Rev. J. B. Searcy as associate editor, in Southeastern Arkansas. The paper is succeeding admirably. He has recently received the degree of Doctor of Divinity.

Dr. Womack is endowed with a fine intellect, superior attainments, great piety, and enduring perseverance. If his life is spared he will perform effective service for the Saviour and for the Baptist denomination which he instituted, and of which he was the head.

Woman's Baptist (Foreign) Missionary Society.—The formation of women into separate organizations for the promotion of the cause of foreign missions is a thing of comparatively recent date. The leading evangelical denominations in this country have such women's societies in connection with their general missionary societies. Many earnest workers among the women of the Baptist churches felt, as far back as 1869 and 1870, that the time had come for them to organize such societies. In January, 1871, there came from Mrs. Carpenter, of the Bassein Mission, a most touching appeal for the formation of women's societies, which should be auxiliary to the Missionary Union. The first movement towards an answer to this appeal was made in Newton Centre by the meeting together of eleven ladies, members of the church in that place, on the 28th of February, 1871, to consult together about what could be done more effectually to reach heathen women through schools and Christian training. At the meeting a beginning was made by choosing officers, drafting a constitution, and preparing a circular to be presented to the churches, to interest the female members in the work of missions. A meeting of about 200 ladies was held at the Clarendon Street church, Boston, on the 3d of April, 1871, and the Woman's Baptist Missionary Society was formally organized, the purpose being distinctly avowed that it was to be auxiliary to the Union. The compensation of the female missionaries appointed by the society and the distribution of funds raised are left with the parent society. The amount raised during the first seven years of the existence of the society has been \$193,448.92. The field of the home operations of the society is the New England and Middle States and the District of Columbia. The following missionaries have been appointed by the Union at the suggestion of the society, and their support has come from its treasury: Miss Kate F. Evans, Miss Cornelia H. Rand. The four following were already on the foreign field: Misses Haswell, Gage, Watson, and Adams. These ladies were the objects of the society's special care the first year of its existence. Miss Sarah B. Barrows was sent out the second year, and the support of Mrs. M. C. Douglass was assumed by the society. Two ladies were sent out the third year,—Miss Lawrence and Mrs. J. J. Longley. Misses Manning, Walling, and Stetson received appointments in the fourth year, and Miss Chace, Mrs. Estabrooks, Miss Sands, and Miss Kidder in the fifth year. Two appointments

were made the sixth year,—Miss Sheldon and Miss Payne; and Misses Bromley, McAllister, Rathbun, and Day the last year. Some other female missionaries in the foreign field have also received aid from this society. During the last year Misses Batson and Russell were sent out. It has been felt that it is the special work of the society to look after the education of females. It labors in entire harmony with the Missionary Union, and is its most valuable and reliable helper. The society was incorporated by the Legislature of Massachusetts in October, 1874. Its present officers are Mrs. Gardner Colby, President; Mrs. J. N. Murdoch, Vice-President; Miss S. C. Durfee, Clerk; Mrs. Alvah Hovey, Corresponding Secretary; Miss Mary E. Clarke, Treasurer and Assistant Corresponding Secretary. The receipts for 1880 were \$46,178.32.

Woman's Baptist Missionary Society of the West.—The idea of a Baptist woman's organization, to co-operate with the Missionary Union in carrying the gospel, especially to heathen women, seems to have first been discussed in the West, at a farewell service held in Chicago in August, 1870, on the occasion of the departure of one of the missionaries of the Union to the field of his labor in Assam. The idea ripened into the formation of "The Woman's Baptist Missionary Society of the West" on the 9th of May, 1871, with Mrs. Robert Harris as President; Mrs. C. N. Holden, Vice-President; Mrs. C. F. Tolman, Corresponding Secretary; Mrs. A. M. Bacon, Recording Secretary; Mrs. S. M. Osgood, Treasurer; and an executive board of ladies chosen from different churches. The two societies, the one in the East and the other in the West, were formed within a few weeks of each other. They both announced the same object to be accomplished, and both are auxiliary to the Missionary Union, making the eastern boundary of the Ohio the dividing line between the two. The first lady who volunteered to go out under the auspices of the new society was Miss A. L. Stevens, of Wisconsin, who sailed for Burmah in November, 1871, and in a few weeks she was followed by Miss L. Peabody, of Virden, Ill. The first year's report showed that the treasurer had received \$4244.69; that 131 auxiliary societies had been formed, and 30 life-members been made. The second year the income had increased to \$6390.88. There were 247 auxiliary societies, 81 life-members, 6 missionaries, and 4 Bible women. The work of the Western Woman's Missionary Society has been from the beginning fruitful in the best results. Auxiliary societies have been formed all over the West. The income for last year (1880) was \$19,386.11.

Women's Baptist Home Mission Society was organized at Chicago, Feb. 1, 1877, its object being the promotion of Christian evangelism in the

homes of the freed people, the Indians, and the foreign population. Its principal officers at the first organization were: President, Mrs. J. N. Crouse, Chicago; Vice-Presidents, Mrs. E. Bacon, Springfield, Ill., Mrs. C. B. Blackall, Chicago; Recording Secretary, Miss Lizzie Goodman, Chicago; Corresponding Secretary, Mrs. C. Swift, Chicago; Treasurer, Miss Olivia Bryant, Chicago; Editor, Mrs. J. A. Smith. The fields at present occupied by the society are New Orleans, La., Newbern, N. C., Beaufort, S. C., Columbia, S. C., Richmond, Va., Raleigh, N. C., Live Oak, Fla., Selma, Ala., the Choctaw, Chickasaw, and Seminole nations in Indian Territory, with missions among the Scandinavians in Illinois and Minnesota. The receipts in money during the first year amounted to \$4089.85; in goods, \$2618.81. During the year 1879-80 the amounts were, respectively, cash, \$9089.16; goods, \$2551.81. The present officers are: President, Mrs. Crouse, with eighteen Vice-Presidents, in as many different States: Recording Secretary, Mrs. Wm. Mathews, Chicago; Corresponding Secretary, Mrs. Swift; Treasurer, Mrs. R. R. Donnelly. There is, besides, an executive board of eight ladies residing in Chicago, Mrs. J. S. Dickerson being chairman.

Wood, Rev. Jesse M., was born in Elbert Co., Ga., Oct. 14, 1815. His parents are of English descent, and came to Georgia from Virginia. They removed to Monroe County in 1835, where Jesse M. Wood received in early life the best educational advantages the county afforded. He entered Mercer University at Penfield, where he stood at the head of his classes while in the institution. He did not graduate on account of ill health. He received, however, a certificate of scholarship and moral standing. The degree of A.M. was bestowed on him by the trustees in the year 1842. After leaving Penfield he began to teach at Knoxville, in the academy at that place, but at the end of two and a half years was compelled to cease by failing health.

In 1839 he was hopefully converted, joined the church at Forsyth, and was licensed to preach. In 1843 he was ordained at the same place, and in a short time was actively engaged in ministerial labor, serving various churches in Middle and Southwestern Georgia until 1849, when he took up his residence at Cedar Town, Polk Co., and, besides taking charge of the church there, opened a high school for young ladies. This school was very prosperous, and developed into the Woodland Female College, and was placed first under the care of the Coosa Association, which bought the buildings from Mr. Wood, and then under the care of the Cherokee Baptist Convention.

Under Mr. Wood's pastorate the Cedar Town church was wondrously prosperous, four other

churches being formed from it, and yet it still maintained a membership of several hundred.

Under such an accumulation of labors it is not wonderful that his health broke down completely, and that he was forced to suspend all labor and repair to the mountains of Virginia to recuperate in 1856. He continued with the Cedar Town church until 1860. In the mean time he had aided in the formation of the Cherokee Baptist Convention, and had assisted in establishing and building up the Cherokee Baptist College and the *Banner and Baptist*, of which, for several years, he was an editor.

The casualties of war left him with few or no resources when peace was restored, and he was compelled to rely for a support upon his ministerial labors. In 1870 he again entered upon an editorial life by taking an interest in the *Baptist Banner*, published at Cumming, Ga.

Rev. Jesse M. Wood is a man of strong character, with strong likes and dislikes. With great natural courage, he possesses a large amount of caution, which makes him reserved, and sometimes hesitating. He is a pious and faithful Christian; a man of strong convictions on all religious questions, and bold in their avowal. As a preacher, he is logical, eloquent, and effective, sometimes powerful. He has always been a strong advocate of missions and education, and at heart is a regular missionary Baptist, in full accord with the prevailing sentiments of the Georgia Baptists, but with views of his own on some points of mere management. His influence has been considerable in the denomination, and he has sought to use it, to the best of his judgment, for the advancement of Christ's cause.

Wood, Rev. Nathan, pastor of the Baptist church in Wyocena, Wis. A native of Rensselaer Co., N. Y., where he was born Aug. 6, 1807; passed his early childhood on his father's farm, in Augusta, Oneida Co., N. Y. He was converted in 1831, and baptized into the fellowship of the Baptist church in Augusta by Rev. P. P. Brown. Soon after his conversion he felt that God had called him to preach the gospel; but he resisted his convictions for several years, intending to give himself to business pursuits. In 1835 the question of his call to the ministry being so plain that he could not evade the duty without sinning against the clearest light, he entered Madison University, and graduated in 1839. In September of the same year he entered Hamilton Theological Seminary, and graduated in 1841. Before graduating from the seminary he received a call to the pastorate of the Baptist church in Georgetown, Madison Co., N. Y., which he accepted, and was ordained by this church Sept. 2, 1841. Here he remained five years. In 1846 he received and accepted a call to the Baptist church in Versailles, Cattaraugus Co., N. Y. In 1847 he

came to Wyocena, Wis., and preached the first sermon ever delivered in the town. In September, 1848, he received and accepted a call to the pastorate of the Baptist church in Forestville, N. Y., and continued in this relation five years. In the autumn of 1853 he returned to Wyocena, Wis., and took charge of the Baptist church which had been formed in his absence. Having received a call from the church in Baraboo, Wis., he removed to that field in 1857, returning to Wyocena three years afterwards to resume his pastorate with that church, which continues to this day.

Mr. Wood's ministry has been attended with powerful revivals of religion. During his pastorate of three years at Baraboo he added over 100 to the church by baptism. Similar results, in a greater or less degree, have attended all his settlements. His aid to pastors in seasons of special religious interest has been invaluable and widely sought. His son, Prof. N. E. Wood, is the able principal of Wayland Academy.

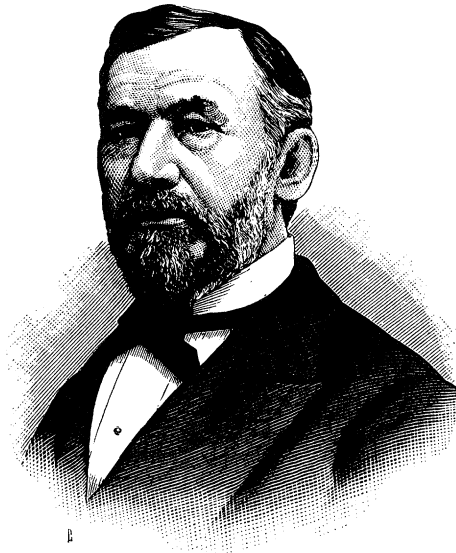
Wood, Nathaniel Milton, D.D., was born in Camden, Me., May 24, 1822. He prepared for college in his native town; entered Waterville College in 1840, and graduated in 1844. He spent a year as tutor in the family of Gen. Browning, of Columbus, Miss. He became a student in the Western Theological Institute, where he had as teachers Rev. Drs. Pattison and E. G. Robinson. He was ordained as pastor of the Baptist church in Skowhegan, Me., and remained there until Jan. 1, 1852, when he removed to Waterville, where he labored for eight years as pastor of the First Baptist church. For the next six years he was pastor at Lewiston, and then, for nearly two years, he was at Thomaston. From Maine he removed, in May, 1868, to Upper Alton, Ill., where he was pastor of the church until March, 1872, at which time he was elected Professor of Systematic Theology in Shurtleff College. He had, for two years, given instruction in this department. At length his health failed him. He resigned his position, returned East, lived for a time in South Boston, preaching as opportunity presented, but growing weaker all the time, until he was forced to lay aside all ministerial work. He went back to his early home, where he was confined but a few weeks, and died Aug. 2, 1876.

Dr. Wood was successful as a minister of the gospel. "He was a strong, clear, and logical thinker and writer, and as a preacher was earnest, pungent, and convincing. Few hearers, intellectually well endowed or trained, failed to appreciate him as a sermonizer of great power." His own college conferred on him the degree of Doctor of Divinity in 1867. He was a member of the board of trustees of Colby University from 1862 to 1869, and of Shurtleff College from 1868 to 1874.

Wood, Prof. N. E., M.A., the principal of Wayland Academy, was born in Forestville, N. Y. His father is Rev. Nathan Wood, pastor of the Baptist church in Wyocena, Wis., one of the early pioneer Baptist ministers of the State. When four years of age, his father removed from the State of New York to Wyocena, Wis., where he passed his boyhood. At an early period in life he obtained a hope in Christ and united with the Baptist church of which his father was pastor. He completed his preparatory course of study at Wayland Academy. He entered the University of Chicago in 1868, and graduated with honor in the class of 1872. He pursued his theological studies at the Baptist Union Theological Seminary of Chicago, completing the full course, and graduating in 1875. He was ordained to the work of the ministry in September of the same year. Having offers to settle in well-established and prominent churches, Mr. Wood declined them, and began his ministry with a small Baptist mission in Chicago which had been under the fostering care of the Second Baptist church. Out of this mission he organized the Centennial Baptist church. During his pastorate of two years he received 200 persons into membership in the church, and the Sunday-school grew to 400. He secured the erection of a house of worship for the church at a cost of \$13,000. On the foundation he thus laid in self-denial and prayer has grown one of the most prosperous churches in Chicago. In 1877, Mr. Wood resigned his highly-successful pastorate in Chicago to accept the position of principal of Wayland Academy, which had been tendered him by the board of trustees, and which he now holds. Mr. Wood had long cherished the desire to teach, believing that, next to the work of the ministry, Christian education was of the highest importance. June 27, 1873, Mr. Wood was married to Miss Alice Robinson Boise, daughter of Dr. J. R. Boise, the eminent Greek scholar, now a professor in the Chicago Theological Seminary, a lady of the highest culture, and an accomplished teacher of the Greek and modern languages. All her tastes and acquirements led her to the class-room and the profession of teaching. Doubtless his marriage with Miss Boise, combined with his own admirable qualifications for the work, led Mr. Wood to devote himself to the work of higher Christian education. Prof. Wood, while engaged in teaching, has not abandoned the ministry. He preaches frequently, with constantly-growing power. He is among the ablest preachers in the State, and as an educator has taken a high position. The institution over which he presides is pre-eminently Christian in its character, and the education imparted is most thorough.

Woodburn, B. F., D.D., was born March 23,

1832, in Crescent township, Alleghany Co., Pa. His grandparents emigrated from the north of Ireland, and his father settled fifteen miles below Pittsburgh about the time of Gen. Anthony Wayne's



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expedition. A block-house on the opposite bank was then occupied by sixteen men to guard the settlers from Indian incursions. The son having received an English education, became in early life captain of various steamers plying on the Ohio, Mississippi, Arkansas, and Cumberland Rivers. From his earliest recollections he had occasional serious thoughts. These became more constant in the year 1857, and eventually brought him to a saving knowledge of Christ. On Jan. 10, 1858, he united with the Presbyterian Church, under the shadow of which he had grown up, and which was the home of his kindred. After a mental struggle he determined to prepare for the ministry, and entered Jefferson College in the Freshman year. Among fifty graduates he was awarded the first honor, and delivered the valedictory. Soon after uniting with the Presbyterian Church he had his infant daughter baptized; but while in college, when, according to the rules of the church, duty required the presentation of his second child for baptism, his mind became exercised on this point, and after reading, reflecting, and praying, he was surprised to find that the Word of God shed no light on the relation of baptized infants to the church. His child was not baptized. By degrees the truth of our principles became clear to his mind, and two years before his graduation he was in heart a Baptist; but there

being no Baptist church in Canonsburg he did not unite with the Baptists until he was baptized by Rev. A. K. Bell, D.D., May 11, 1862, having then removed to Alleghany City.

After this important event he entered the Western Theological Seminary in Alleghany, receiving nothing but kindness from the Presbyterian professors, notwithstanding his known change of views. In 1865 he graduated, and in September was ordained pastor of the Mount Pleasant Baptist church. In this relation he continued four years, and then accepted the call of the Sandusky Street Baptist church, Alleghany City, made vacant by the resignation of Dr. Bell. This relation still continues, to the edification and comfort of the church and to its general prosperity. Lewisburg at its commencement in 1881 conferred the degree of Doctor of Divinity on Mr. Woodburn. Dr. Woodburn is among the strong men of the Baptists in Pennsylvania.

Woodfin, A. B., D.D., now pastor of the First church of Montgomery, Ala., is one of the most amiable and successful Baptist ministers in the South. He was born in Richmond, Va., and educated at Richmond College. He studied divinity at the Southern Baptist Theological Seminary. In October, 1862, he was ordained to the ministry, and took charge of Muddy Creek church, Powhatan Co., Va., one of the oldest and best country churches in the State. He resigned his charge in 1864, and became a chaplain in Gordon's Georgia Brigade. On the return of peace he settled in the valley of Virginia as pastor of two churches, to both of which large accessions were made during his ministry. In December, 1868, he took charge of the St. Francis Street church, Mobile, where he labored five and a half years, during which 225 were added to the church, and the house was enlarged and improved at a cost of more than \$30,000, by which it was rendered one of the most comfortable and beautiful church edifices in the South. Subsequently he was settled in Columbia, S. C., where his ministry was a great blessing. And in Montgomery, Ala., his present pastorate, he is justly esteemed as a man of fine endowments and abilities. He is a superior scholar, a diligent student, a good pastor, one of the best of preachers, and a devoted Christian. His people love him.

Woodland Female College.—This institution was opened as a high school by Rev. J. M. Wood, in 1851, at Cedar Town, Polk Co., Ga., under the name of the "Cedar Town Female High School," and was chartered in 1853, Rev. J. M. Wood being the first president. The property was bought by the Coosa Baptist Association, and afterwards placed under the auspices of the Cherokee Baptist Convention. As professors in the literary department it had J. D. Collins, Dr. W. B. Crawford,

and J. A. Arnold. Shortly before the war Rev. J. M. Wood was succeeded in the presidency by Dr. William B. Crawford, who resigned previous to the war. The calamities of war extinguished this institution, which for years was very successful, and educated a large number of young ladies. It maintained a regular corps of instructors, and was beautifully located.

Woodruff, Capt. A. B., was born in Spartanburg District, S. C., in 1825. He was baptized at an early age, and has been clerk, treasurer, and deacon of the only church of which he has ever been a member. He was chiefly instrumental in organizing the Spartanburg Association three or four years ago, and has been clerk ever since, as he long was of the old Tyger River. He has served two terms of two years each in the State Legislature. He is one of the most accurate of business men. He is a natural mechanic, and can make almost anything in wood, iron, silver, or gold. He has been and is a great blessing to his section, being one of the most liberal and progressive of citizens. His hand, voice, pen, and purse are always ready for the public service. As a speaker in political or Sunday-school work, in the latter of which he ever shows a special and practical interest, he is at once graceful and forcible.

Woods, Rev. Abel, was born in Princeton, Mass., Aug. 15, 1765, of parents who were worthy members of the Congregational church in that place. He became a subject of converting grace in 1783, and after prayerful deliberation concluded to enter the Christian ministry. His views having changed on the mode and subjects of Christian baptism, he was baptized and admitted into the Baptist church in Leicester, Mass. He supplied the pulpits of churches in his immediate neighborhood for a few years, and then was ordained pastor of the church in Shoreham, Vt., which had been formed from converts whom he led to the Saviour in that place. The ordination took place in February, 1795.

For fifteen years Mr. Woods remained pastor of the church in Shoreham, and had the satisfaction of witnessing three revivals during this period, and the church greatly strengthened under his ministry. After a year's service for the Vermont Missionary Society, he acted as the pastor of several churches in Vermont, his term of service not being very long with any one of them, but a special blessing following his labors wherever he preached. The home of his declining days was in Hamilton, N. Y., where he died Aug. 11, 1850. Mr. Woods was the father of Rev. Dr. Alva Woods, of Providence, and of the wife of Rev. Dr. R. E. Pattison. He was also the brother of Rev. Dr. Leonard Woods, of Andover.

Woods, Alva, D.D., was born at Shoreham,

Vt., Aug. 13, 1794, his father, Rev. Abel Woods, being the pastor of the Baptist church in that place. He was fitted for college at the Phillips Academy in Andover, and graduated at Harvard College in



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1817. He pursued his theological studies at the seminary in Andover, where he graduated in 1821. On leaving Andover he was chosen Professor of Mathematics and Natural Philosophy in Columbian College, Washington, D. C., and held the office three years, one of which was spent in Europe. In 1824 he was elected Professor of Mathematics and Natural Philosophy in Brown University. He held this chair until 1828, when he was elected president of Transylvania University, Lexington, Ky., and remained in office until 1831, when he removed to Tuscaloosa to take the presidential chair of the University of Alabama. He remained in this position until 1837. Since 1839 he has resided in Providence, R. I. As a trustee and Fellow of Brown University and of the Newton Theological Institution, Dr. Woods has shown his interest in the cause of education, to which he has devoted so many years of his life. Five scholarships in the former and a lectureship on elocution in the latter attest the sincerity of this interest. The honorary degree of Doctor of Divinity was conferred upon Dr. Woods by Brown University in 1828.

Woods, Rev. Byron R., was born in Jersey, Licking Co., O., April 4, 1851; graduated at Madison University, N. Y., in 1873; graduated at Hamilton Theological Seminary, N. Y., in 1875; ordained and settled as pastor of First Baptist church in

New London, Conn., July 1, 1875; has two brothers who are also ministers; he is an able minister of Christ.

Woods, Rev. E. A., A.M., was born in Homer, Licking Co., O. In early life he gave his heart and service to the Saviour, and entered at once upon a course of study preparatory to the Christian ministry.

After suitable academic training he entered Denison University in 1859, and after spending two years there entered the Junior class in Madison University, from which he graduated in 1863.

Eager for the work to which he had solemnly consecrated his life, and resolved to have the best possible mental and spiritual outfit for it, he entered at once upon a course of study in the Hamilton Theological Institution, from which he graduated in 1865.

He was ordained the same year at Little Falls, N. Y., but was soon after called to Flemington, N. J., where he had a prosperous pastorate of about five years. In the mean time a beautiful house of worship was built, and the church enlarged and strengthened. In 1871 he was called to the pastorate of the First Baptist church, Saratoga Springs, where he labored successfully for nearly five years.

In 1876 he received an urgent call to the Stewart Street church, Providence, R. I., where for four years he took rank with the ablest preachers of the city, and was very highly esteemed by a large circle of literary and Christian friends. His decision to leave Providence was received with wide-spread regret, but the order of a Higher Providence seemed imperative, and he must obey. In 1880 he became pastor of the First church, Paterson, N. J., where he now labors with large hopes of future usefulness.

Mr. Woods is a thorough scholar and a sound theologian. As a writer, he is luminous and vigorous; as a preacher, eminently Biblical and evangelical; as a pastor, judicious and sympathetic; as a friend, true-hearted and generous. He is strongly attached to the doctrines and polity of his own denomination, and labors earnestly to promote its interests, but cherishes the most kindly and fraternal feelings towards the followers of Christ of every name. Mr. Woods takes a deep interest in the great missionary and educational movements of the day, and the cause of humanity everywhere finds in him warm sympathy and generous support.

He has two brothers in the Baptist ministry, both of whom have already, though young, distinguished themselves as able ministers of the New Testament,—Rev. H. C. Woods, A.M., pastor of the First church, Minneapolis, Minn., and Rev. B. A. Woods, A.M., pastor of the First Baptist church, New London, Conn.

Woods, Rev. H. C., was born of Baptist parentage in Homer township, Licking Co., O., July 11, 1842; was converted to Christ when about fifteen years of age; was baptized by Rev. David Adams into the fellowship of the Baptist church of Jersey, O.

Very soon after his conversion the duty of preaching the gospel was deeply impressed upon his mind. After preparing for college, he spent the Freshman year at Denison University, Granville, O. The Sophomore year he entered Madison University, N. Y., graduating from college in 1865, and from the theological seminary in 1867.

He was ordained pastor of the Baptist church at Fayetteville, N. Y., Sept. 26, 1867. His labors in his first field were accompanied by the divine blessing in conversions, and in other ways strengthening the church. In consequence of failing health, he resigned the pastorate in the spring of 1872. He spent about one year regaining his health in Colorado. In March, 1873, he accepted the call of the Baptist church of Greeley, Col. He labored in this field one year and a half, and was greatly prospered in his work. In October, 1874, he accepted the call of the First Baptist church of Minneapolis, Minn., and entered upon his labors Nov. 1, 1874. His pastorate with this church still continues (1880), and his labors have been greatly blessed, the church having more than doubled its membership under his ministrations. His excellent wife died Feb. 28, 1876. His second marriage was to Miss Mary A. Eaton, the youngest daughter of the late G. W. Eaton, D.D., of Hamilton, N. Y. He was married July 11, 1878. As a preacher and pastor his position has been an honorable one with the churches he has served. In all the benevolent work of the denomination, at home and abroad, he has borne an active part.

Woodsmall, Rev. Harrison, president of the Alabama Baptist Normal and Theological School for colored people, at Selma, Ala., was born in Owen Co., Ind., June 9, 1841. His parents, Jefferson H. Woodsmall and Malvina Wilhite, were Virginians, and brought him up on a farm, sending him to country schools in the fall and winter months. At sixteen years of age he entered the State University, where he remained a student until the civil war broke out, when he enlisted, in June, 1861, in the 14th Indiana Regiment. He served in Virginia, and was wounded at the battle of Antietam. Afterwards he rose to be first a captain, and then a major, in the 115th Indiana Regiment.

He was converted and baptized in 1863, when at home on a furlough, after being wounded, and joined Little Mount Baptist church. While in the army he managed to study law, and at the return of peace he attended a law-school at Ann Arbor, Mich., afterwards practising the profession

in Indiana for about six years. During those years he took an active part in Sunday-school and temperance work, and also in politics. Convictions that it was his duty to enter the ministry were gradually ripening in his mind, and though he removed to St. Paul, Minn., and engaged in the practice of the law, he could not shake off these impressions. They deepened while he was attending the State Convention at Mankato, and, after a week's decisive struggle, on bended knee, with the Bible alone for the man of his counsel, he threw up the law and returned to Indiana, resolved to give himself to such work as the Lord might direct. After spending some months in voluntary labor among the colored people of Indiana, he determined to enter the Southern Baptist Theological Seminary for a course of preparatory study. He went to Greenville in 1872, and remained until the summer of 1873, when he began work among the colored people of Georgia, as an appointee of the Sunday-School Board of the Georgia Baptist Convention. While laboring in this field he was married to Miss Mary E. Howes, of Macon, Dec. 29, 1873. The following year he accepted an appointment under the American Baptist Publication Society, and labored among the colored people in Georgia for six months. He next employed himself as an evangelist for the Home Mission Society, holding ministers' institutes in Georgia, Alabama, Tennessee, and Kentucky until some time in 1877. In such work he is an adept, and fully comprehends the wants of the colored ministers, and knows how to meet those wants. His efforts were very successful while thus engaged.

In January, 1878, he took charge of the Alabama Baptist Normal and Theological School, under the management of the colored Baptists of Alabama. It was opened by Mr. and Mrs. Woodsmall in a Baptist church in Selma. Grounds (36 acres) and temporary buildings were contracted for. Mrs. Woodsmall at once turned to Indiana for a teacher and her support. Miss Emma E. Jordan, of Indianapolis, went as teacher, and the Baptist women of the State guaranteed her salary.

The work has gone on very auspiciously. During the year the colored Baptists of Alabama have raised \$9000 for the school. The property is now worth \$10,000. The school numbers over 300 pupils.

Mr. Woodsmall, though constitutionally frail of body, has vast energy, clear views, and great faith in God and Christianity. He gave himself and his whole property to the cause, and he is now seeing the fruits of his labor. The Home Mission Society has appropriated \$2000 per annum to the work since April 1, 1880.

Woodward, Rev. William, a native of South Carolina, came to Alabama early in his youth,

where he enjoyed a long and useful life. He was a citizen of extensive influence. Served several sessions in the senate of the State from West Alabama. But he found his highest honor and happiness in the Christian ministry. Few were better versed in the affairs of state; fewer still were as well acquainted with the Word of God, and he loved it and preached it with great power. He died Sept. 7, 1871, aged seventy-nine. His father was a Baptist minister. His brother, the Hon. J. A. Woodward, now of Talladega, was for many years a distinguished member of Congress from South Carolina.

Woolsey, Rev. J. J., was born in Austerlitz, N. Y., in 1805; converted when quite young; educated at Hamilton, from which he graduated in 1833. Among his classmates were Comstock, Dean, Howard, and Webb, who went as missionaries to the heathen. Before leaving Hamilton, Mr. Woolsey supplied the church at Cassville for about two years, where a goodly shower of converting grace descended and many souls were brought to Jesus. He declined a pressing call to settle in Cassville. In the spring of 1834 he accepted an invitation to become pastor of the church of Pike, in Western New York, where the spirit soon brought souls in numbers to the Saviour. In Pike he received ordination.

Through failing health Mr. Woolsey purposed to visit the South, and on his way he preached in the Central Baptist church of Philadelphia, by whose kind people he was persuaded to try the effect of their climate upon his enfeebled system, and to take charge of their church. He took the oversight of the Central church, and served it with great acceptance for three years. During this period he gained the confidence of the Baptists of Philadelphia and the reputation of a very able and scholarly preacher.

Mr. Woolsey accepted an invitation from the Blockley (Philadelphia) church on his retirement from the pastorate of the Central, and labored among them faithfully for two years, during which signal blessings rested upon his ministry. But his labors were too much for his feeble health, and in March, 1840, he accepted an invitation from the Baptist church of Norwalk, Conn., which he served for seven years, and then was constrained by his old trouble to retire from its pastorate. Afterwards he accepted an agency from the American and Foreign Bible Society, to whose service he gave five years of untiring and fruitful effort, when the Norwalk church gave him a unanimous call to return among them, which brought him back, to their great joy and profit. The Bible Society, highly appreciating his talents and his success, appointed him its financial secretary. In this office he rendered such service as few men had the ability to give.

Mr. Woolsey is the author of several publica-

tions, the most remarkable of which is "The Doctrine of Christian Baptism, Examined by the Acknowledged Principles of Biblical Interpretation." Of this work Benedict says, "The title of Mr. Woolsey's book is well sustained throughout his discussions." It is a work of very great merit, a republication of which would be of great service to the cause of truth.

Mr. Woolsey is a man of extensive learning, of decided ability, well versed in general literature, with the manners of one who was naturally fitted for "good society," and who had frequent opportunities for using his special gifts.

His churches and the communities surrounding them had the highest regard for Mr. Woolsey as a minister, a man of learning, and a public benefactor. Church resolutions, newspaper commendations, and the admiration of social circles gave Mr. Woolsey assurances of his great popularity, and of the warm regard which men of all opinions and positions cherished for him.

In a happy old age this blameless and distinguished servant of God, in Germantown, Philadelphia, is awaiting the Master's summons to enter upon his eternal reward.

Worcester Academy was originally chartered as the Worcester County Manual Labor High School. One of the purposes in view in laying the foundations of the institution was to establish a school "where every possible advantage should be afforded for productive manual labor, so that instruction, while it should be good, should not be expensive."

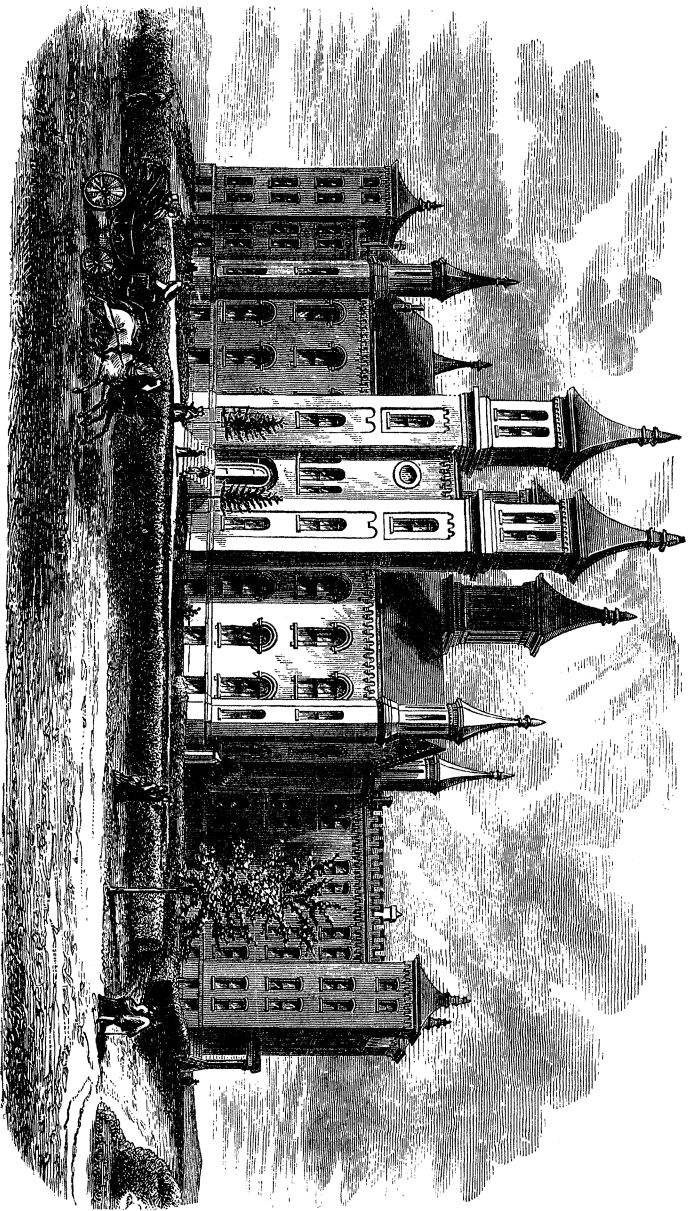
At the first meeting, held in March, 1832, of those who took a special interest in establishing such an institution as was contemplated by the charter, it was resolved to raise a fund of \$5000 as a partial endowment of the proposed school, and that it should be located at Worcester, Mass. Nearly all the subscribers to the fund were Baptists. Application was made to the Legislature of Massachusetts for an act of incorporation, which was granted and signed Feb. 28, 1834. Hon. Isaac Davis was chosen president of the board of trustees, and arrangements were made at once for the erection of a suitable building. Sixty acres of land were purchased in the southern part of the city for the purposes of the school.

The new building having been completed, was formally dedicated June 4, 1834, and the school was formally opened with about 30 pupils, under the charge of Silas Bailey, afterwards so well known in the West as Dr. Silas Bailey, who had recently graduated from Brown University. The students continued to increase until, in two years, there were 135. The second principal was Samuel S. Greene, now Prof. S. S. Greene, of Brown University, who remained in office two years, and was

succeeded by Mr. Nelson H. Wheeler, whose term of service was ten years. In the number of pupils, and in the value of the instruction imparted, the school was in a condition of decided prosperity. But it became involved in pecuniary embarrassments, which crippled its usefulness, and placed a heavy load of care and responsibility upon its trustees. Gradually, however, through the excellent management of Mr. Davis, the institution emerged from its difficulties, and in 1864 it was reported not only to be free from debt, but in the possession of property worth at least \$33,000. Various attempts were made from time to time to merge the institution into another in its immediate neighborhood, or to transfer its funds to the Newton Theological Seminary, to found a professorship for the instruction of students who were not sufficiently advanced to study Hebrew and Greek. All these attempts, although sometimes quite seriously entertained, proved abortive. The friends of the school, convinced that it was needed, rallied once more to its aid. An endowment was raised sufficiently large to settle the question that it was to remain in the city where it had originally been located, and that it should be an academy of a high order, and under the special control of Baptists. In the summer of 1869 the grounds once occupied by the "Ladies' Collegiate Institute," four acres in extent, a pleasant and commanding site within the city limits, were purchased, the buildings erected for the purposes of the institute put in thorough repair, and the Worcester Academy found its new home on one of the most attractive heights of the beautiful city of Worcester. The academy is out of debt, and has a property in real estate estimated to be worth \$100,000, and invested funds exceeding \$50,000, with pledges to a considerable additional amount. Under its present principal, Mr. N. Leavenworth, it is prospered, and as a feeder of Brown University it is doing a good work in fitting young men to enter our oldest seminary of learning.

The Worcester Academy owes a great debt of gratitude to Hon. Isaac Davis. He was the president of its board of trustees for forty years, and for most of this long period its treasurer. In the darkest days of its adversity he believed that a prosperous future was before it, and it is owing very largely to his wise and judicious management, under the divine blessing, that its present condition of prosperity has been reached. It has had other warm and devoted friends, who have stood by it in all its varying fortunes.

Worden, Rev. Horace, was born at West Stockbridge, Mass., Feb. 9, 1812. At the age of thirteen he was converted, uniting first with the Methodists, but subsequently becoming a Baptist, he was baptized in 1843, uniting with the First Baptist church of Quincy, Ill., to which place he



WORCESTER ACADEMY, WORCESTER, MASS.

had in the mean time removed. He had been a preacher while a Methodist, but was now licensed by the church in Quincy, and shortly after ordained as pastor of the church in Barry. In 1846, under appointment of the Home Mission Society, he became a missionary in Iowa, remaining about six years in that State. His health failing, he returned to Quincy, and has since been engaged in mission labor; a work involving much self-denial, but in which he enjoys many evidences of the divine blessing.

Worden, Rev. Jesse Babcock, the grandson of a brother of Rev. Peter Worden, was born in Washington Co., R. I., July 18, 1787. In 1812 he was drafted, and served his country in several military positions during the war with Great Britain. When hostilities ceased he devoted himself to business, for which he had many qualifications. He was converted and baptized in 1816 in North Woodstock, N. Y., and in 1818 he was ordained. After sixteen years' service elsewhere he became co-pastor with the Rev. Davis Dimock in Montrose, Pa., in 1835 for a short time, and sole pastor of the church from 1838 until 1844. He labored after 1844 in Susquehanna County, where he died Aug. 6, 1855. Mr. Worden was an instructive preacher and a very faithful pastor. He possessed elements of great efficiency as a minister, his labors were attended with more than ordinary success, and his precepts and example made an indelible impression upon many in Northern Pennsylvania.

Worden, Oliver N., was born in New Woodstock, N. Y., in 1817; acquired the art of printing in the office of the *Utica Baptist Register*, and, like many other masters of type-setting, he became a learned historian and a ready writer. For more than forty years he has contributed to various political, moral, religious, and historical periodicals. He has published newspapers in Montrose, Athens, Tunkhannock, and Lewisburg. He was twenty-seven years a member, and eleven years the scribe, of the board of curators of the university at Lewisburg. He was three years a clerk in the senate of Pennsylvania, and fifteen years clerk of the Northumberland Association. He has edited "The Life and Times of Sheardown," "Family Record," "Half-Century History of the Northumberland Association," and "Half-Century History of the Bridgewater Association."

Mr. Worden was an original thinker, a man of patient painstaking in collecting materials, of extreme conscientiousness, of great usefulness in the denomination, and a brother beloved as widely as he is known. He prepared a manuscript Baptist history, the publication of which would be of great advantage to the Baptists of Pennsylvania, and it is hoped that it will soon be given to the printer. He died near New Milford, Pa., April 28, 1881.

Worden, Rev. Peter, was born in 1729, converted among the New-Lights, and ordained at Warwick, R. I., in 1751. He removed to Berkshire Co., Mass., in 1769, and he died in 1805. John Leland, at his death, spoke of him as "the arduous Worden, who had been in the ministry longer than any Baptist preacher left behind in New England." In the minutes of the Shaftsbury Association for 1808 there is the following record about him: "For dignity of nature, soundness of judgment, meekness of temper, and unwearied labors in the ministry but few have equaled him in this age. He was the father, founder, and guardian angel of this Association until his age prevented. He followed the work of the ministry about sixty years."

Work, Rev. Perley, was born in Williamsburg, Vt., Sept. 11, 1813, and died at Oshkosh, Wis., Aug. 11, 1877. He was educated at Oneida Institute, in Whitesborough, N. Y. After his conversion and call to the ministry he pursued a course of theological study at Hamilton, N. Y., and graduated in 1841. He was sent to Wisconsin as a missionary by the American Baptist Home Mission Society in 1847, and began his labors at Sheboygan. Subsequently he served the churches at Omro, Ripon, Waukau, First church, Oshkosh, and Sheboygan Falls. He was a devoted minister of Christ, a faithful preacher, and very successful pastor. He is held in the highest esteem by his brethren in the ministry.

Worrall, A. S., D.D., was born in Georgia in 1831, and graduated from Mercer University with honor in 1855. He studied theology under Dr. J. L. Dagg and Dr. N. M. Crawford. He taught Latin and Greek in the Baptist College in Mississippi, and afterwards Greek and Hebrew in Union University, Tenn. After the war was president of Mount Lebanon University, La., and had unusual success. He was for a time editor of the *Western Recorder*, of Louisville, Ky. For health he removed to California, and there did much to endow the Baptist College. He is now president of Mount Pleasant College, Huntsville, Mo. The college is fortunate in obtaining such a president.

Worrall, Rev. Moses Hoagland, was born at Charlestown, Ind., Aug. 4, 1835. His father, Rev. Isaac Worrall, was an active and influential Baptist minister. The son was converted and baptized into the fellowship of the Charlestown church at the age of fourteen. Receiving his education chiefly at Cincinnati and Covington, his first public service was as principal of the Main School in the latter city. In compliance with the request of citizens, he opened an academy for the preparation of young men for college, and for advanced study in the classics and sciences. The large attendance made the erection of a building at once necessary, and the

school became well known as the Covington Classical and Scientific Academy, later as Worrall's Classical and Scientific Academy for Girls and Boys. Notwithstanding his eminent success in this line of work, Mr. Worrall continued to be pressed by convictions of duty as to the ministry. Yielding to these, he was licensed by the First church of Covington, March 31, 1868, and was called as pastor of the Columbia Baptist church, Cincinnati, in February of the following year, receiving ordination in April of the same year. His subsequent pastorates have been at Troy, O., and Springfield and Princeton, Ill., the scene of his present labors. He is an effective preacher and a hard-working pastor. As the result, his work on each of the fields named has been telling and fruitful.

Wright, Rev. David, son of David and Martha (Hubbard) Wright, was born in New London, Conn., July 30, 1788. His father, a graduate of Yale College and a lawyer, died in 1798. David from 1801 to 1810 worked in a printing-office in Boston; converted under Dr. Stillman, and united with First Baptist church in Boston, April 28, 1805; thought to become a missionary printer; studied in Boston, in Norwich, and in Wallingford, Conn., under Rev. Joshua Bradley; assisted Mr. Bradley in teaching, and supplied the pulpit of the North Haven Baptist church; ordained in South-ington, Conn., Aug. 9, 1815; in his very long ministry his settlements were at Westfield Farms, Cummington, Westminster, Westfield, and Conway, Mass.; Waterville and Romulus, N. Y.; North Colebrook, North Lyme, and Clinton, Conn.; served as State missionary in Massachusetts and Connecticut, and among Indians of Martha's Vineyard; agent of American and Foreign Bible Society for New Hampshire; member of the Massachusetts Legislature from Westfield Farms; was never physically strong, but strong in heart and intellect; logical and mighty in the Scriptures; an excellent Greek scholar; a wise and prized counselor; preached over 8000 sermons; constituted five churches; now lives in Essex, Conn., at the age of ninety-two; in his prime a preacher of power; wielded withal an efficient pen; honored and beloved by all.

Wright, Rev. J. C., was born in South Carolina, Dec. 10, 1830; came with his parents to Alabama in childhood; graduated in Howard College in 1856. His ministry for many years was with churches in West Alabama; was pastor in Clinton, Greensborough, and Gainesville,—some of the strongest churches in the State, among a wealthy and intelligent people. For some years since the late war he resided on his farm in Calhoun County, and preached in the region around him; now pastor of the Broad Street church in the

city of Mobile. Mr. Wright is an eloquent and scholarly preacher; his sermons always have an ornate finish, and are delivered in graceful style.

Wright, Lyman, D.D., son of Deacon Pomeroy and Abigail Wright, was born in Westford, Otsego



LYMAN WRIGHT, D.D.

Co., N. Y., Sept. 28, 1816. He was converted Jan. 5, 1830; baptized Sept. 3, 1831, and joined the Westford Baptist church. He was educated at Hamilton Literary and Theological Institution; ordained as an evangelist Feb. 11, 1838, and supplied the Westford church the succeeding year. He became pastor at Exeter, Otsego Co., N. Y., in 1839; succeeded Rev. A. P. Mason, at Clockville, Madison Co., in 1841; settled at Fayetteville, Onondaga Co., in 1845; served the American Baptist Missionary Union as collecting agent for one year; took charge of the church in Norwich, Chenango Co., in 1854; in Trenton, N. J., in 1858; in Norwich, a second term, in 1859; became financial secretary of the New York Baptist Education Society, and part of the time, in connection with it, agent for Madison University, in 1861. While thus employed he increased the endowment fund of the university \$72,000.

He returned to the pastorate after this work was done, settling with the Newburgh church in 1864, and with the Binghamton church in 1869, where he remained until his death, in 1878. He has with his personal supervision assisted the church in erecting a commodious edifice. His ministerial labors extend over a period of more than forty years. In all of his pastorates he has been faith-

ful, and successful in winning souls for the kingdom, having baptized more than 1100 converts into the fellowship of the churches he has served.

Wright, Judge Selden S., is one of the most honored judges in the State of California, and an exemplary member of the First Baptist church, San Francisco. Born March 7, 1822, in Essex Co., Va.; son of Thos. Wright, Jr., and Mary Daley Jones; graduated at William and Mary College in 1842; he removed to Lexington, Miss., in 1843; practised law, in partnership with Hon. Walter Brooke, until 1851, when he removed to Yazoo City, and was the same year elected vice-chancellor of the middle district of Mississippi, and re-elected in 1855. In 1855 he resigned and removed to Carrollton, Miss., and practised law with William B. Helm, as partner, until 1859, when he removed to the Pacific coast, arriving at San Francisco, Cal., Jan. 3, 1860. He practised law until 1868, when he was elected probate judge for the city and county of San Francisco. In 1874 he was appointed judge of the City and County Court, and in 1876 re-elected to the same office, which he held until the office expired, Jan. 1, 1880. He was baptized by Rev. Jas. K. Clinton, at Lexington, Miss., in 1843, where his brother, Rev. Thos. Wright, is an esteemed Baptist minister. While practising his profession he has always identified himself with his brethren in the churches where he has resided, and, on reaching San Francisco, united with the First Baptist church, in whose welfare he has been deeply interested during his twenty years' residence in California.

Wright, Rev. Stephen, was born March 22, 1813, in Cambridge, Washington Co., N. Y., of a New England ancestry, the seventh generation from Lieut. Abel Wright, of Springfield, Mass., in 1655. Converted at eighteen, he was baptized, with 111 other converts, by the venerable Daniel Tinkham, into the White Creek church, in the great revival of 1831. He prepared for college at Union Academy, Bennington, Vt. He was ordained at Stillwater, N. Y., Feb. 23, 1837, and, after preaching two and a half years, entered the seminary at Hamilton in December, 1839, where he spent three years, chiefly in theological study, graduating in 1842; served various churches, mostly in Eastern New York and Western Vermont. His longest pastorate was at old Ticonderoga, from 1854 to 1860, in which time he baptized, with other converts, the father of Rev. Joseph Cook, known as Deacon Wm. H. Cook, of the Baptist Church, a solid farmer. In 1853 he published, by request, "A History of the Old Shaftsbury Association from 1780 to 1853," in a 12mo volume of 464 pages, which interested 100 churches and 6 Associations that now occupy the territory of the original body. He has also pub-

lished several local church histories, and written for the periodical press, secular and religious. He is located at Glen's Falls, Warren Co., N. Y.

Wright, Rev. Thomas Goddard, son of Rev. David Wright, was born in Westfield, Mass., Jan. 18, 1820; converted and baptized at eleven in Cummington, Mass.; began holding meetings immediately, and soon rejoiced over nearly a score converted through his efforts; graduated at Waterville College (now Colby University), Me., at nineteen, and from Hamilton Theological Seminary, N. Y., at twenty-two; supplied one year at Avon Springs, N. Y., then settled in Lyons, N. Y., and was ordained Aug. 7, 1844. His subsequent ministry was in Claremont, N. H., Sandisfield, Mass., Newark, N. J., Westport and Wappinger's Falls, N. Y., Roadstown, N. J., with First Cohanssey church, Philadelphia, Pa., Westerly, R. I., Newfane and Watkins, N. Y., and Media, Pa. In Newark, N. J., he served as missionary, inaugurating its present city mission plan, and organizing the North church; also in Philadelphia, Pa., where, in connection with other labors, he organized the Mantua mission, and left it when ready to be recognized as the present Mantua church. He was always true to New Testament Baptist doctrine. He has been a successful harmonizer of church difficulties, careful in the reception of members into the church, and a promoter of missions and education. He has a son (Wm. R.) who is pastor at Cohoes, N. Y. He was one of the originators of South Jersey Institute, at Bridgeton, N. J., and its first secretary. While at Hamilton he compiled and arranged a music book called the "Chapel Choir," which was published by the institution, and used for many years in the chapel services. He is in good health at sixty, and bids fair to do service for the Master for several years to come.

Wyatt, Rev. Wm. H., a pioneer preacher in Southeastern Arkansas, was born in Alabama in 1805, and removed to Arkansas in 1848. He preached extensively in all the region between the Ouachita and Arkansas Rivers, and gathered many churches. He died in 1853 of malarial fever, contracted during a missionary tour in the Mississippi bottom.

Wyckoff, William H., LL.D., the youngest of the family of Rev. Cornelius P. and Elizabeth Richmond Wyckoff, was born in New York City, Sept. 10, 1807.

He finished his academic studies in Auburn, N. Y.; spent two years at Hamilton College, and was graduated at Union College in 1828.

Having then a high reputation for his wide range of information and accurate scholarship, he was appointed principal of a celebrated collegiate school in New York City.

He studied successively law and medicine; was

regarded as an authority in ancient and modern history; was well versed in general literature, and excelled in mathematics. The late Prof. Charles Anthon, LL.D., said of him, that he believed there was no one in this country superior to him in a knowledge of Greek and Latin. He had also made scholarly attainments in Hebrew and in some of the modern European languages. His study of the Bible was earnest and unremitting.

Having a retentive memory, extensive reading had given him a wealth of intellectual resources, which enhanced his fine conversational gifts, and furnished him with copious illustrations in his preaching.

The Laight Street Baptist church called him to the ministry in 1846. He was the founder and—from 1839 to 1846—the editor of *The Baptist Advocate* (now the *Examiner and Chronicle*).

As a manager of the Sunday-School Union, president of the Young Men's City Bible Society and of the Baptist Domestic Mission Society, and a worker in other benevolent enterprises in his native city, he was active and efficient.

He took part in organizing the American and Foreign Bible Society in 1835, and was its corresponding secretary from 1846 to 1850, when the American Bible Union was founded, of which he was secretary till his death.

To the work of the Bible Union, in its efforts to procure and circulate the most faithful versions of the Scriptures, he gave his best energies and his steadfast support. His voluminous correspondence in the interests of the society attests his devotion to the cause. In the excited controversy occasioned by the movement for the revision of the English Bible his part was prominent, but he was careful not to overstep the bounds of Christian courtesy. The degree of LL.D. was conferred on him by Madison University in 1858.

He was the author of various religious and educational books. His disposition was genial and sympathetic; his nature refined; his life pure and devout.

Of his seven children, five survive him. His sudden death on Nov. 2, 1877, was caused by a rupture of the heart, unaccountable to the eminent physicians who were present at the post-mortem examination. Dr. Wyckoff performed a mighty work for pure versions of the Word of God.

Wyer, Rev. Henry Hartstene, was born in South Carolina, July 26, 1829. He was prepared for college at a classical school in Savannah, Ga.; was graduated from the Columbian College, Washington, D. C., and received his theological education at the Princeton Seminary, N. J. In 1854 he became pastor of the Upperville and Ebenezer churches, Fauquier Co., Va. In 1856 he removed to Lynchburg, where he remained until 1859. From

1859 to 1866 he was pastor of the Oakland and Hopeful churches. From 1866 to 1871, Mr. Wyer was principal of the Fauquier Female Institute, an excellent school, and also pastor of the church in Warrenton, Va. At present he is the pastor of the Carter's Run and Broad Run churches, the former of which was organized by the Rev. John Pickett, who was imprisoned in the county jail for preaching the gospel. The latter was organized by the Rev. David Thomas in 1762, and has had among its pastors such well-known men as Wm. Fristoe, C. George, and John Ogilvie.

Wyer, Rev. Henry Otis, was born in Beverly, Mass., March 19, 1802; educated at Waterville College, Me., and at Columbian College, Washington, D. C. His piety, zeal, and talents attracted attention in Savannah, to which he came in 1824, and, notwithstanding his inexperience, he was elected pastor of the church there, and called to ordination, Dr. Wm. T. Brantly, Sr., then pastor at Augusta, and Rev. James Shannon officiating. He remained pastor of the church about ten years, when excessive labors broke his health down and he had to resign.

Among others whom he was instrumental in bringing to Jesus and baptizing were Dr. Richard Fuller, Dr. J. H. De Votie, and Rev. D. G. Daniel. As a preacher he had few equals, for he was especially fitted for the pulpit by his sonorous voice, comprehensive mind, cultivated intellect, and sanctified heart. His characteristics were clearness, unction, and force. Hundreds were converted under his ministry, the church at Savannah was revived and built up, and the Baptist cause in the city greatly advanced by his labors. He passed away May 8, 1857, at Alexandria, Va., in the fifty-sixth year of his age.

Wynn, Isaac Caldwell, D.D., was born in Cumberland Co., N. J., Feb. 22, 1835; was baptized in the West Branch of the Susquehanna by Rev. I. N. Hayhurst, in March, 1854; was graduated at the University of Lewisburg in 1858; was principal of the academic department of the university at Lewisburg from 1859 to 1864. From 1864 to 1867 he held the principalship of a classical academy at Danville, Pa. Became pastor of the Baptist church at Hatborough, Pa., in November, 1867, where he was ordained Feb. 13, 1868. July 1, 1870, he became pastor of the Tabernacle church of Camden, N. J.

During his pastorate the First and Tabernacle churches of Camden were united in 1872 under the corporate title of the Fourth Street Baptist church of Camden, of which he is still pastor. His spirit is so conciliatory, and his wisdom so practical, that he has been instrumental in bringing into complete harmony two communities formerly worshipping in separate buildings; and the blessing of God has

prospered the church in conversions, in the increased piety of the members, and in the favor of



ISAAC CALDWELL WYNN, D.D.

the people of Camden. In 1879 the university at Lewisburg gave him the degree of D.D.

Wyoming Institute of Delaware, The, with grounds and building, costing \$9000, was established in 1867 by a joint-stock company at Wyoming, Kent Co., Del. Rev. O. F. Flippo, then a missionary in Delaware of the American Baptist Home Mission Society, after consulting prominent Baptists, by assistance from individuals and a loan from the society under which he was acting, purchased it for the denomination for a school and place of worship. For two years he took its general oversight, visiting churches and collecting money to pay for it. In 1872, Rev. M. Heath, A.M., was elected principal, a position which he still holds (1880). He has furnished it with his own apparatus, employed teachers, and conducted its educational interests on his own responsibility. It was rechartered in 1875, providing for a large majority of Baptists in the board of trustees. The courses of study for both sexes require three years beyond common-school branches. Since 1874 there has been a graduating class each year except one. No debts have been incurred since 1873. About \$2000 have been paid on the original indebtedness, and \$1000 remain unpaid. The institution has usually from four to six teachers. The largest annual attendance was for the year ending June, 1879, when 101 were registered. This institution is of great advantage to that portion of the people of Delaware surrounding it, especially to the citizens of Wyoming.

Y.

Yates, Rev. Aaron, a leading Baptist minister, who resides at Arkadelphia, Ark., was born in Georgia in 1817; removed to Arkansas in 1850; began to preach in 1854. His labors have been chiefly devoted to churches in Dallas and the adjoining counties, and have been eminently successful.

Yates, M. T., D.D., was born in Wake Co., N. C., in 1819; was baptized into the fellowship of the Mount Pisgah church in October, 1836; went to school to George W. Thompson, near Wake Forest College, in 1838; became a beneficiary of the Convention, and was graduated from Wake Forest College in 1846; was ordained in October, 1846, during the session of the Convention in the city of Raleigh. Rev. Thomas Meredith preached the sermon, Rev. William Hill Jordan offered the prayer, Dr. James B. Taylor, of Richmond, delivered the charge, and the venerable Dr. Wait

presented the Bible. Immediately after his ordination he and his wife sailed for China, where they have been laboring for *thirty-five* years. Dr. Yates has visited the United States three times during this period, in search of health, and he is now publishing in the *Biblical Recorder* "Reminiscences of a Long Missionary Life," which will be issued in book form after the series has been completed.

Dr. Jeter, *clarum et venerabile nomen*, once said to the writer that "he regarded Dr. Yates as the ablest missionary whom he had ever known." I asked, "Did you know Judson?" "Yes," he replied. "I knew Judson; but Yates has more mind than Judson." During the war between the States, Dr. Yates was enabled, by a judicious investment of some money he had left on interest in New York, to sustain the missionaries of the Southern Baptist Convention in China, who were cut off

from all communication with the board that sent them out. Dr. Yates has rendered valuable service



M. T. YATES, D.D.

in the translation of the Scriptures, and in issuing evangelical tracts in Chinese. He was honored with the title of D.D. by Wake Forest College in 1872.

Yeaman, W. Pope, D.D., was born in Hardin Co., Ky., May 28, 1832. He was the third in a family of nine children, eight of whom were sons. His father was a man of culture, and eminent as a lawyer. His mother was Miss Lucretia Helm, sister of ex-Gov. Helm, of Kentucky, a lady of talent. Six of the brothers became lawyers. Dr. Pope Yeaman studied law with his uncle, Gov. John Z. Helm, and was admitted to the bar at the age of nineteen. For nine years Dr. Yeaman devoted himself to the practice of law. He was able as an advocate, and was retained in difficult cases. At the age of twenty-seven he entered the ministry and received ordination. His first pastorate was at Nicholasville, Ky., where he divided his time with East Hickman church, in Fayette County, succeeding Ryland T. Dillard, D.D., who had preached there thirty-seven years. In 1862 he became pastor of the First Baptist church in Covington, Ky. In December, 1867, he was called to the Central Baptist church of New York City. In March, 1870, he accepted a call to the Third Baptist church of St. Louis. In the same year William Jewell College conferred upon him the honorary degree of Doctor of Divinity. Dr. Yeaman has been active in all the denominational

interests of the State. He was for a time proprietor and editor of the *Central Baptist*, also chancellor of William Jewell College, and president of the Missouri General Association. He still holds this office, presiding with dignity and giving general satisfaction.

In 1876 he resigned the care of the Third church, and for two years was pastor of the Garrison Avenue church, a new interest. This charge he resigned, and he is now pastor at Glasgow, and secretary of the General Association. His natural eloquence and superior mental endowments give him great power over an audience. He is an independent thinker, bold in his utterances, with



W. POPE YEAMAN, D.D.

throng of warm friends. His influence and usefulness in Missouri are very great.

Yeiser, Rev. George O., was born in Lancaster, Grand Co., Ky., Dec. 4, 1825. He was brought up in the Presbyterian Church; graduated at Centre College in 1848; followed the profession of the law for eight years; was collector of U. S. internal revenue in the first collection district in Kentucky in 1864 and 1865. On June 5, 1868, he suffered an affliction that was blessed in bringing his soul to God. On searching the Scripture for authority for infant sprinkling he became convinced that immersion alone is baptism. He was baptized in September, 1868; ordained Aug. 5, 1875; became pastor of the Baptist church in Ashland, Neb., Aug. 15, 1875. Since 1878 he has been pastor of the Baptist churches at Red Cloud and Guide Rock, Neb.

Yerkes, David J., D.D., was born in Montgomery Co., Pa., Jan. 27, 1825; was graduated at Columbian College, D. C., in 1848; ordained at Hollidaysburg, Pa., 1849, and, after a pastorate of seven years at that place, took charge of the First church of Pittsburgh for four years, then the First church of Brooklyn, N. Y., for three years, from which he went to the First church of Plainfield, N. J., in the fall of 1863. The degree of D.D. was conferred upon him by Columbian College and the university at Lewisburg in 1870. Since the settlement of Dr. Yerkes in Plainfield a fine new church edifice has been built and paid for, several extensive revivals have been enjoyed, and the membership of the church has increased to 800.

Young, Aaron H., was born in 1780, in Fairfax Co., Va. He was brought to Kentucky by his parents when a child, and was converted at the age of twenty-one years, and baptized by Rev. Peter Dudley. He removed to Missouri in 1819, and lived at Marthaville, where he helped to organize the Friendship Baptist church. Afterwards he removed to St. Louis County and joined the Fee Fee church. His house was the home of Peck, Hurley, Music, and Williams, the pioneer preachers of Missouri. He loved knowledge, art, and the Saviour's gospel. Mr. Young was a useful layman, and a great helper to the church.

Young, Rev. C. B., an aged minister in Marshall Co., Miss., was born in North Carolina in 1815; began to preach in 1837; removed to Mississippi in 1840; ordained in 1845, and during the thirty-five years of his useful ministry he has supplied a number of churches in Marshall and the surrounding counties, where his labors have been greatly blessed. At the age of sixty-six he is waiting beside the river, with a long life of usefulness behind and the prospect of rest beyond.

Young, Hon. Edward, Ph.D., was born in Nova Scotia, Dec. 11, 1814, and was educated at Horton Academy, now Acadia College. He was engaged for a while in commercial pursuits, but, removing to Philadelphia, became a publisher of statistical works. On coming to Washington, he was chosen chief of the U. S. Bureau of Statistics, which position he held for more than eight years, with great honor to himself and usefulness to the commercial interests of the government. While chief of this important bureau, he was appointed by the President of the United States a delegate to the International Statistical Congress held in St. Petersburg, Russia, in 1872, and won for himself in that distinguished assembly a high reputation as a statistician. He served as one of the vice-presidents of that congress. The emperor of Russia was so favorably impressed with the ability of Dr. Young that he sent him a valuable diamond ring, which, by a special act of Congress, he was permitted to accept.

It is a fact well worthy of record that Dr. Young, who has always been a zealous advocate of temperance, and an opponent of theatrical representations, in consequence of their corrupting tendencies, while in Russia steadfastly declined to partake of wine, so abundantly furnished at the tables of the emperor and of other members of the royal family; and also to visit the theatre in Moscow, when all the other members of the congress made the visit at the invitation of the authorities of that city. While attending the congress, the fact was brought to Dr. Young's notice that the "Stundists," who are mainly Baptists, were imprisoned in Southern Russia, charged with disseminating heresy and drawing away from the orthodox (Russo-Greek) church some of its members; he used his influence, naturally great under the circumstances of his position, with the high officials of Russia to secure their liberation. In this merciful labor he was greatly aided by his friend, Baron de Rozen, grand master of the court and confidential friend of the emperor, who kindly undertook to interest in behalf of the imprisoned Baptists Prince Dondouroff-Korsakoff, governor-general of Kiev, in which place the "Stundists" were held for trial, the result of which was that a new trial before a higher court was granted, and the decision made that, although the prisoners were culpable, yet they were not guilty of disseminating heresy, and were consequently discharged, with the exception of two, who were sent to the authorities of another jurisdiction. Dr. Young stands deservedly high as a writer in his special field of studies and labors. He edited for many years a temperance paper in Nova Scotia, and subsequently industrial journals in New York and Philadelphia. In addition to numerous regular monthly, quarterly, and annual reports on the commerce and navigation of the United States, he prepared, in 1871, a special report on immigration, in which a vast amount of valuable information with regard to the advantages of the country was furnished for those looking towards a settlement here. Of this work 20,000 copies were published in English, 10,000 in German, and 10,000 in French, for which the author was awarded a medal and diploma by the International Geographical Congress at Paris in 1875. In 1872 he issued a special report on the "Customs-Tariff Legislation of the United States," which is a standard work in this and in other countries. His last work, on "Labor in Europe and America," has received the very highest commendations from economists and statesmen in this country and in Europe. He has also made frequent valuable contributions to the monthly, weekly, and daily journals, chiefly on economical subjects. He is an honorary member of the Statistical Society of London, and owing

to his reputation as a statistician the government of Canada has been desirous of securing his services. He is at the present time (1879) at Ottawa, engaged in special service.

Dr. Young has been for many years, and still is, a member of the First Baptist church, Washington; is a deacon of the church, and was for several years the superintendent of the Sunday-school. The Columbian College, in recognition of his valuable services to the government, conferred upon him, in 1867, the honorary degree of A.M. (as did also Acadia College), and in 1871 the degree of Doctor of Philosophy. Dr. Young is interested in the higher education of the youth of the country, and has given to the Columbian College a gold medal, "The Young prize for excellence in metaphysics," annually awarded to the best student in mental philosophy.

Young, Rev. George Whitefield, was born in Amherst Co., Va., Feb. 15, 1807. His father, John



REV. GEORGE WHITEFIELD YOUNG.

Young, was a Baptist minister of whom honorable mention is made in Rev. James B. Taylor's "History of Virginia Baptist Ministers" as "one of those who were imprisoned for Christ's sake."

Rev. George W. Young united with the Prospect Baptist church of Amherst Co., Va., in 1827; in April, 1845, he was ordained in Elim church, Haywood Co., Tenn., having left his native State in October, 1829; he continued serving the best interests of this church until his death, Dec. 3, 1874, in the sixty-eighth year of his age.

He was instrumental in the formation of Hermon

church, Lauderdale Co., and he was its pastor for several years. In 1852 he was called to the pastorate of Woodlawn church, and served it until declining health forced him to resign. In 1869 he accepted the pastoral care of Salem church, Lauderdale Co., and in 1873 commenced his labors with Bloomington (now Brighton) church, Tipton Co.

The Big Hatchie Association frequently selected Rev. G. W. Young as its moderator, and he was repeatedly elected president of the West Tennessee Baptist Convention. These offices of dignity and worth were conscientiously and satisfactorily filled. His great influence was always exerted for the good of humanity. His appearance was commanding, his manners were social and easy. He had a kind word for all who came in contact with him; his affection and gentleness won the sympathies of the young, and their welcome made his visits doubly enjoyable.

His piety was of the quiet, practical order, unobtrusive, but not to be mistaken.

A short time previous to his death he reviewed his past life and labors, and in commenting upon them to an intimate friend and associate he remarked that, "so far as the doctrines he had preached were concerned, he believed them all, and in his practice of them had nothing to regret; that with eternity in view, he was more than ever convinced that it was wrong to affiliate with the teachers of error." "I know whom I have believed," were the words uttered by him just before yielding up his spirit, showing that his faith did not forsake him in the hour of death.

He passed away from this life Dec. 3, 1874, but his memory still remains honored by the church and those who knew him.

Young, Rev. Jesse, one of a noble band of pioneers in South Mississippi, was born in South Carolina, and removed to Mississippi in 1811; ordained in 1827; was indefatigable in his labors to plant primitive Christianity in South Mississippi and Eastern Louisiana, and was blessed as the instrument in establishing many churches; died in 1847.

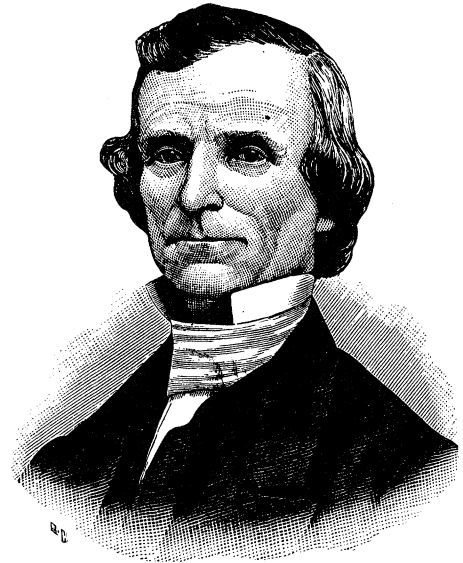
Young, Mrs. M. J., was born in Beaufort, N. C., about 1828. Her father, Nathan Fuller, is a descendant of Samuel Fuller, who came to America in the "Mayflower." His paternal grandmother was a daughter of Michael Pacquenett, a Huguenot, of Bordeaux, who emigrated to this country after the revocation of the Edict of Nantes, and married, in Virginia, a direct descendant of John Rolf and Rebecca, his wife, better known as Pocahontas. Her mother is the daughter of Dr. John Marshall, Essex, England, who was educated at Eton and Trinity College, Oxford. Mrs. Young was educated chiefly under Episcopal influence, at Greens-

borough, Ala., and never heard a Baptist sermon till sixteen years of age, when she first heard Rev. D. P. Bestor preach. Removing to Houston, Texas, in 1843, she continued to attend the Episcopal church, teach a Sunday-school, read her prayer-book, and felt hurt when it was said, "Oh, never mind, let her read her prayer-book, when she is converted she will join the Baptist Church." Through the influence of Rev. W. M. Tryon she was induced to examine the New Testament as to her duty about baptism, and in 1846 she was baptized by Mr. Tryon into the fellowship of the Houston Baptist church. The administrator, descended from the Welsh Baptists, told her that through him she had received apostolic baptism, through the succession of the ancient Christian church of Wales. In February, 1847, she was married to Dr. S. O. Young, of South Carolina, who died the same year. She has written short poems, stories, and letters of travel; is the author of "Cardena," a serial, showing that Judaism has no consistent, logical development except in Baptist faith, and a work on botany, published by A. S. Barnes & Co., New York, to which is added the most complete flora of Texas yet published. Her attainments as a botanist have been recognized by eminent scientists on both sides of the Atlantic, and she has distinguished correspondents, literary, scientific, historical, poetical, theological, and military. She has been Texas State botanist, and superintendent of public schools at Houston, Texas. She was the Texas member of the Woman's Centennial Committee, and was honored by His Grace the Duke of Richmond and Gordon, K.G. She is connected either actively or honorarily with numerous associations for pomological, horticultural, and scientific purposes in America. She is devoted to the interest of the Houston Baptist church, and all worthy Baptist enterprises. She has fascinating conversational powers, and writes in an attractive style, commanding the high regard of all who are numbered among her friends or acquaintances.

Young, Rev. Robert F., was born near Coatesville, Pa., Sept. 4, 1810. From the time of his great-grandfather, Ninian Young,—who in 1754 resided on and owned a tract of about two hundred acres in East Fallowfield, Chester Co.,—his family were farmers, and Robert himself, until near manhood, led the same hardy life.

Denominationally, the earlier generations of the family were almost exclusively Presbyterian; but, about the close of the year 1774, the grandfather of Mr. Young married Martha, sister of the late and still revered Deacon Thomas Shields, of the First Baptist church of Philadelphia, and to this graft from a more orthodox stock is probably due the large number of Baptists in the Young family. And no doubt, too, it was in part owing to the ex-

ample and influence of this lady, whom Mr. Young still remembers in her latter days as a constant Bible-reader and a firm Baptist, as well as to his own deep, youthful convictions, that he was led to



REV. ROBERT F. YOUNG.

be baptized in 1824, to unite with the Hephzibah church.

When only seventeen, Mr. Young, feeling called to preach the gospel, began the preparatory study of Latin and Greek at Moscow Academy, above Sadsburyville, Chester Co., Pa.

In 1831 he was licensed by the Bethesda Baptist church, Chester Co., and the same year entered the Literary and Theological Institution at Hamilton, N. Y.

After studying at Hamilton two years, early in the fall of 1833 Mr. Young left, and took charge of religious meetings at Milestown, near Philadelphia; out of which the Union Baptist church was constituted in November, 1833, of which he became the first pastor. He was ordained Feb. 19, 1835. During this year he commenced a course of study in Greek, theology, etc., under the late Rev. Dr. W. T. Brantly, Sr., of Philadelphia, which was perseveringly continued, with other duties, for several years.

In May, 1834, Mr. Young began preaching at Chestnut Hill as an out-station. There was no Baptist church nearer than Roxborough. Assisted by the pastor of that church,—the Rev. D. A. Nichols,—evening meetings were held during the month of August.

After ten evenings thus spent, eleven persons

related their "experience" and were baptized, Miss M. A. Gilbert, now Mrs. Young, her father, the late honored Deacon Israel Gilbert, her mother and brother, the late Dr. Jonathan Gilbert, being among the candidates.

From these meetings the Chestnut Hill Baptist church was summoned into life, and recognized Sept. 17, 1834, of which Mr. Young took charge Jan. 1, 1835. This pastorate was continued for fourteen years. Here he first developed to all that became acquainted with him his now well-known character,—that "of a man above reproach or doubt,"—of pure, humble, prayerful, consistent, and earnest life.

His labors during this period were abundant in his own parish and in several outlying stations. In 1835, by his exertions and by the liberality of his father-in-law, Deacon Gilbert, amid much opposition, the Baptist meeting-house of Chestnut Hill was built. For about eighteen months, while laboring in Chestnut Hill, Mr. Young preached for the church at Mount Pleasant, and during that time its membership was doubled. About this time also he held Sabbath afternoon and week-day evening services in the Mennonite chapel and elsewhere at Germantown, which resulted in the first baptism there, that of a Mrs. Fisher, of School Lane, who afterwards united with the church at "the Hill." For four years he alternated with the Rev. Horatio G. Jones, D.D., in supplying the church at Ballingomino on Sunday afternoons, and in administering the ordinances. Subsequently, Mr. Young began preaching on Lord's day afternoons, and occasionally during the week, in the "school-house" at Cold Point, in Plymouth, Montgomery Co. By subscriptions, which he obtained, he bought a lot, and built the first house of worship there, baptizing about forty converts, who retained their membership at Chestnut Hill until the Plymouth church was organized. In April, 1838, Mr. Young had the privilege of baptizing the first seven persons at the Falls of Schuylkill, the germ of the present church there. On the 20th of May, 1845, Mr. Young baptized Christopher Carr, aged one hundred and one years, a veteran of the Revolution, and, at the same time, his great-granddaughter, aged eleven years, while, on another occasion, he administered the rite to a household, consisting of Capt. John Hunston, his wife, and four daughters.

On the 1st of October, 1849, Mr. Young removed to the First Baptist church of Salem, N. J., where he had a successful pastorate of five years. The church was much strengthened, and 101 persons were added by baptism. Through his efforts most of the debt then remaining on the church edifice was paid, and by his suggestion an attempt was made, by the call of a convention, to establish a

school "of higher grade" within the jurisdiction and under the control of the West Jersey Baptist Association.

In April, 1852, an educational committee was appointed, the rear lecture-room of the Salem church was fitted up for school purposes, and, during the first year, sixty pupils were in attendance. Soon, however, this promising enterprise, so dear to the heart of its moving spirit, was for the time abandoned; but it was again renewed in 1865, and became the flourishing South Jersey Institute, located at Bridgeton.

Mr. Young remained at Salem until October, 1854, when he returned to Chestnut Hill, and rebuilt their present neat meeting-house, and gathered the scattered flock.

In March, 1859, at the request of the Baptist Committee on City Missions, he left "the Hill," and went to the nineteenth ward, Philadelphia, and the following May organized the present Frankford Avenue Baptist church, with twenty-six constituent members. Here he remained till December, 1861, when the church numbered 125.

On the 1st of January, 1862, he took charge of the church at Haddonfield, N. J. In this extensive field he has since labored with the most substantial success. The church property has been greatly improved, a debt resting upon it liquidated, and an elegant parsonage provided. To the single Lord's day school, held in the lecture-room of the church, five mission schools, at various points, have been added, and they are all flourishing, while more than 300 converts have been baptized.

Outside of the church, too, here, as in his other parishes, his influence for good has developed itself in various ways, but in none, perhaps, more prominently than as the ever outspoken and uncompromising foe of the demon of intemperance.

As a preacher, Mr. Young is one of a type too fast passing away. His sermons evince careful preparation, abound in Scriptural quotations, and, though intensely Baptist, are full of generous sentiments to men of different opinions from his own. His voice is pleasantly modulated, his enunciation clear, and his manner in the pulpit is solemn and impressive. He has now spent about forty-eight years in the pastoral office, baptizing more than twenty converts in each year of his ministry. "He is still," in the words of a brother clergyman, "vigilant and earnest in the Master's service, and with little apparent abatement of his early vigor for the work he so much loves."

Young, William McIntosh, D.D., was a native of Edinburgh, Scotland. At a very early age he was brought to this country by an uncle, who resided at Prince Edward Island, and with whom he remained but a short time, as he soon learned that it was the intention of his uncle to have him

trained for the Catholic priesthood. Filled with disgust, he left him to dwell among strangers. Finding his way to Providence, R. I., he was soon converted and baptized. He believed that he was called of God to preach Christ, and at the Academical School in Worcester, Mass., he prepared himself to enter Columbian College, from which he graduated with honor, and was chosen class orator. His first charge was near Norfolk, Va.

From this place he removed to Williamsburg, Va., and afterwards to Wilmington, N. C. Leaving the South, he came to Pittsburgh, Pa., where he remained several years. Spent one year in Oil City, Pa., two years in Woburn, Mass., and, after a pastorate of nearly four years in Meadville, Pa., he was called to Cheyenne, Wyoming, where, after organizing a church, he was suddenly called to his reward Feb. 20, 1879.

Z.

Zealy, J. T., D.D., late pastor at Jackson, Miss., was born in South Carolina in 1830; educated in the Military School of South Carolina; ordained at Beaufort in 1851; was some time pastor at Tallahassee, Fla.; Cheraw, S. C.: five years pastor at Columbia, S. C.; during the war was president of several female colleges; in 1868 became pastor at Houston, Texas, where he continued seven years; was then called to Jackson, Miss., where he continued until recently.

Zion's Advocate, a weekly religious paper, the organ of the Baptist denomination in the State of Maine. The first number of this paper was published Nov. 11, 1828, under the editorial management of Rev. Adam Wilson, who, with great courage and self-denial, conducted its affairs for ten years. It then came into the hands of Rev. Joseph Ricker, whose connection with it continued until Dec. 27, 1842, when Dr. Wilson resumed the editorial chair, having as assistant Rev. Lewis Colby, at the time pastor of the Free Street church in Portland. Mr. Colby held this relation a few months only, and until the paper was sold, in 1848, Dr. Wilson was sole editor. The *Advocate* having been purchased by Mr., now Prof., S. K. Smith, of Colby University, the first number under his management was issued Sept. 1, 1848, and the paper was enlarged to seven columns instead of six, and was called *Zion's Advocate and Eastern Watchman*, the name which it now bears. Mr. Smith held his office until his election to a professorship in Waterville College, when the paper came into the hands of Mr., now Prof., J. B. Foster, who

had charge of it for eight years, when *his* election to a professorship in Waterville College led to his resignation and the transfer by purchase to Rev. W. H. Shailer, D.D., then pastor of the First Baptist church in Portland. Mr. J. W. Colard was associate editor with Dr. Shailer during nearly the entire period of the latter gentleman's connection with the paper. The office of the *Advocate* was burned at the time of the great fire in Portland, July 4, 1866. Fortunately, the paper of that week had been sent out, and the next week a small sheet was issued. The paper resumed its old size the week following. Thus there has been no break in the weekly issue of the paper since its commencement in 1828. The present editor and proprietor, Rev. Henry S. Burrage, a graduate of Brown University of the class of 1861, purchased the paper from Rev. Dr. Shailer in September, 1873, and entered upon his editorial duties October 22 of that year. In April, 1877, the paper was enlarged to its present eight-column size, and it has entered upon the second half-century of its existence, taking a place among the best denominational papers in the country. It has had, and now has, a valuable class of contributors to its pages. The influence it has had in the enlargement and elevation of the Baptist churches in Maine has been very great. While kind and courteous in spirit, it has unflinchingly maintained what it has sincerely believed was "the faith once delivered to the saints." Conducted in the same spirit, for the future it will continue to be worthy of the best patronage the Baptists of Maine can give to it.

SUPPLEMENT.

A.

Alderson, Rev. John, was born in Yorkshire, England, in 1699. His father, Rev. John Alderson, was a minister of respectable standing in his denomination. His son, the subject of this notice, was a wayward youth, and, at the age of nineteen or twenty, came to America on board a British man-of-war. Locating in New Jersey, near the old Bethlehem church, he worked in the field for a respectable farmer by the name of Curtis, whose favor he secured, and whose daughter he married.

Having embraced the Saviour in the fullness of his heart, he was baptized, and received into the Bethlehem church. Possessing a clear intellect and a heart deeply imbued by divine grace, he was encouraged to give himself to the ministry of the Word. At length he was sent forth as a herald of the Cross by his church.

Thomas Hollis, of London, who was noted in his day for aiding Baptist ministers with good books, had presented Rev. John Alderson, of Yorkshire, with several volumes, among which were "Keach on the Parables," "Keach on Scripture Metaphors," large folio, and "Cottin's Concordance," quarto, London, 1635. The aged father sent these books to his son as an evidence of his inexpressible pleasure in learning that he had changed his manner of life and was now a preacher of the gospel. Mr. Alderson removed to Germantown, and here continued in the ministry until 1755, when he located in Rockingham Co., Va.

This frontier country had been previously visited by himself, Benjamin Griffith, Samuel Eaton, and John Gano. On the urgent solicitation of the few brethren there Mr. Alderson was induced to settle as their preacher, and on the 6th of August, 1756, he was instrumental in organizing them into a church, called Smith's and Linville Creek church.

A little Baptist church, which became extinct, existed in the Isle of Wight County in 1714. The Opeckon was constituted, in Berkeley County, in 1743, and this church, constituted by Mr. Alderson, was the third that had a name in the State of Virginia. Though twice dispersed by the inroads of the Indians, "after two or three years," says

Semple, the historian, "they rallied again, and put their church matters in regular order. On the 12th of October, 1762, Mr. Alderson attended the meeting of the Philadelphia Association, when his church was received as a member of that body." Subsequently, Mr. Alderson removed to Botetourt Co., Va. Like many of the early Baptist ministers of that State, he did not escape persecution. He was imprisoned in the jail at Fincastle. He died in 1781, in the eighty-third year of his age, and was buried in the grave-yard of his neighborhood, afterwards abandoned and overgrown with tall oaks, with neither hillock nor stone to mark his resting-place.

Alexander, Rev. John, was born Jan. 30, 1829, in the city of Quebec. His parents, who were



REV. JOHN ALEXANDER.

Scotch Presbyterians, died when he was yet an infant. Converted in 1845, he at once consecrated himself to God for the ministry, and in 1846 he en-

tered Knox College (Presbyterian), Toronto, where he completed the course of five years then prescribed, with a partial attendance at King's (now University) College. In 1851 he was ordained pastor of the Free Presbyterian church, Niagara, Ontario. From thence, in 1864, he removed to Brantford, where he formed what is now known as Zion Presbyterian church, and secured the erection of the fine edifice owned by that body. While in Brantford, in obedience to Christ and conscience, he left the Presbyterian communion, and was baptized, in December, 1860, by the late Dr. Fyfe, becoming a member and, in a few weeks, pastor of the First Baptist church. In 1863 he was called to the First church, Montreal, where he remained seven years, when he returned to Brantford, and aided in forming the Tabernacle Baptist church. Five years later he took charge of another new interest in the same city, now the East Ward church. He subsequently spent a short time in advocating the cause of the Grand Ligne Mission, three months with the church in Ottawa, Ill., and a year and a half as pastor in Simcoe, Ontario. He entered upon his present pastorate at Brockville, Ontario, in response to a twice-repeated call. Mr. Alexander is one of the most useful and honored men in the Baptist ministry in Canada. His work in Brantford and Montreal was specially fruitful, and laid the foundation of much of the present prosperity of the cause in those cities. For seven years he was secretary of the Eastern Home Missionary Convention and of the Sunday-School Union, and president of the Grande Ligne Mission, in which objects he took a very deep and practical interest.

Allison, Rev. J. V., of Pawnee Rock, Kansas, was born in 1815, in Western Pennsylvania; educated at Philadelphia, and ordained in 1840, and settled as pastor at Willistown. His next charge was that of Vincent Baptist church at Chester Springs, in the same county. From his pastorate at Vincent he was called by the board of the Pennsylvania Baptist Convention to serve as financial agent, and two years later was appointed by the board of trustees of the university at Lewisburg financial agent of that institution. After two years of service on behalf of the university he accepted a call from the Blockley Baptist church, Philadelphia, from which he removed to Mount Carroll, Ill., and labored in the northern part of the State as missionary and pastor for a period of twenty-four years, organizing three churches and building four meeting-houses. In 1874, entirely prostrated physically, and with but faint hope of ever being able to labor in the ministry again, he resigned his charge, and the following year removed to his present location in the Arkansas Valley, Kansas. But the change of climate wonderfully restored his health, and he is now (April, 1881) actively en-

gaged in the work of the ministry under the patronage of the American Baptist Home Mission Society, having four young churches—Raymond, Pawnee Rock, Larned, and Walnut—under his charge, three of which, and one other, having been organized under his labors.

Alward, Rev. Ephraim, was born in New Brunswick, June 2, 1830. His parents removed to Ohio in his infancy, and he was converted at fourteen. At the age of eighteen he removed to St. Joseph, Mo., where he was baptized in January, 1849. Soon after this he entered William Jewell College, Mo., from which he graduated in 1855. About the time of leaving college he was ordained. He removed to Kansas in January, 1858, and was the first Baptist minister that located in Northeast Kansas, and for four consecutive years was the itinerant missionary of the American Baptist Home Mission Society in that region. He has been pastor of the Baptist churches at Springfield, Mo., at Red Oak, Iowa, and in Kansas at Burlingame, Topeka, Hiawatha, and Wathena.

Arnold, Hon. Welcome, was born in Smithfield, R. I., Feb. 5, 1745. He took up his residence in Providence, where he commenced business as a commission merchant. His industry and ability arrested the attention of President Manning, of Brown University, in whose church—the First Baptist—he was a worshiper. As the war of the Revolution came on, Mr. Arnold being now alone in business, began to develop still more strikingly his talents as a merchant. He entered into navigation extensively, and was so largely interested in the ownership of vessels that it is said that, although he accumulated a handsome fortune as the result of his enterprise, thirty vessels were captured by the British or lost in some way during the period of the war of each of which he was a part owner. He represented the town several years in the General Assembly, and four times was elected Speaker of the house. Had he chosen he might, without doubt, have been elected governor of the State. For this position, however, he had no special ambition, his large business requiring so much attention that he could not command the time to attend to the duties of the office. Although not a member of the church, Mr. Arnold was a decided and pronounced Baptist, and liberally contributed, like his fellow-merchants of the Brown family, in sustaining public worship in the new sanctuary, in the erection of which he took a deep interest. He was a personal friend of both President Manning and President Maxey, and gave generously to the funds of Brown University, of which he was a trustee from 1783 to his death, which occurred Sept. 30, 1798. Among his descendants may be mentioned the name of his grandson, the late Hon. S. G. Arnold, a sketch of whose life may be found

in the "Encyclopædia." Among the Baptist laymen of Rhode Island he takes a worthy place, and his memory is respected in his adopted home.

Arthur, William, D.D., was born in County Antrim, of Scotch-Irish stock, a people whose descendants have given the United States several presidents, many valiant soldiers, and hosts of useful citizens. Mr. Arthur was a graduate of Belfast College. He came to the United States in his eighteenth year, and entered the Baptist ministry. From 1855 to 1863 he was pastor of the Calvary church in New York. He served the churches at Bennington, Hinesburg, Fairfield, and Willistown, Vt.; and at York, Perry, Greenwich, Schenectady, Lansingburg, Hoosic, West Troy, and Newtonville, N. Y., where he died in October, 1875. Dr. Arthur was an author of extensive learning, and a minister of great usefulness and piety. His distinguished son, Chester A. Arthur, is now President of the United States.

Asplund, Rev. John, was born in Sweden; came to England in 1775; was in the British navy for some time, from which he deserted, and settled in North Carolina. He joined the Baptist church at Ballard's Bridge, Chowan Co., in 1782; removed to Southampton, Va., and was ordained. In 1791-94 he published his first and second "Baptist Register." In these two productions he treasured up invaluable statistics of the Baptist denomination. Morgan Edwards, Isaac Backus, R. B. Semple, and John Asplund are the greatest literary benefactors of American Baptists. He says "he made a tour of the Baptist churches to obtain the necessary information (for his work). He traveled about 7000 miles in about eighteen months, chiefly on foot, and visited about 215 churches and fifteen Associations." (Introduction to his "Register" for 1791.) He was drowned in Fishing Creek, Va., in 1807, while attempting to cross it. The literary work of this Swedish-American is rare and costly.

B.

Balcom, Rev. George, was born at Oxford, Chenango Co., N. Y., and was a brother of the late Hon. Ransom Balcom, of Binghamton, and of Rev. B. F. Balcom, of Steuben Co., N. Y. Converted after he had reached the maturity of early manhood and assumed the responsibilities of life, he gave himself to the ministry with all the ardor of his large heart.

In his native State he labored with marked success, especially as an evangelist. Removing to Kansas in 1870, he devoted himself to the Master's work with his accustomed zeal, aiding pastors in special meetings and laboring with much self-denial among the feeble churches and in the destitute regions on the frontier. During his ministry of twenty-seven years he baptized more than 2000, and several converted under his labors are now preaching the gospel. He died in Cawker City, Kansas, Dec. 21, 1879, in his fifty-seventh year.

Berry, Rev. Philip, was born near Hackensack, N. J., Feb. 16, 1837. His parents were of Huguenot descent (Berri and Romeyn), and were strict members of the Reformed Dutch Church. He graduated at Rutgers College, N. J., in 1857, and at the Theological Seminary in that place in 1860. During his theological course he paid a visit to Germany, and on his return was shipwrecked by the burning of the steamer "Austria," of the Hamburg line, in which catastrophe 600 persons perished and but 88 were saved. The shock re-

ceived by this accident was so severe that he never recovered from it. His first settlement after graduation was at Grand Rapids, Mich. In 1863 he was commissioned by the American Board as a missionary to Syria. Here he labored for two years, greatly enjoying the work; besides acquiring the Arabic language, he laid in stores of knowledge of the greatest value in Scriptural interpretation. But owing to the enervating effect of the climate, both upon himself and upon Mrs. Berry, they returned to this country in the autumn of 1865. For six years after this he labored in preaching and teaching among the Pedobaptists. At length his views on baptism, which for twelve or fifteen years had caused him grave doubts and difficulties, were submitted to the test of Scripture alone, and he was baptized into the fellowship of the Second Baptist church, Worcester, Mass., in February, 1872. After laboring in Massachusetts for five years in preaching the gospel, he was chosen assistant editor of the *National Baptist* in the spring of 1878. His special work on the paper is the conducting of the Bible School and the Literary Department.

Mr. Berry is a man of devoted piety, and of great usefulness.

Beugless, Rev. J. D., was born in Delaware Co., Pa., Oct. 18, 1836. In his eighteenth year, his father having removed to Philadelphia, he became acquainted with the Baptists, and he was so

thoroughly convinced of the harmony of their principles with divine revelation that the following year, upon a profession of faith, he was baptized into the fellowship of the Eleventh Baptist church, Philadelphia. In 1856 he entered the university at Lewisburg, from which he graduated in 1860.

After leaving the university he was for a time an assistant to the editor of the *Christian Chronicle*, the Baptist paper of Pennsylvania. Subsequently he was ordained as pastor of the Pawtuxet church of Rhode Island. Then he served as chaplain of the 2d R. I. Infantry until wounded in the battle of the Wilderness. He was mustered out of the volunteer service with his regiment in June, 1864, and was commissioned by President Lincoln a chaplain in the navy July 2, 1864, which position he still holds. He has seen active service in peace and war in almost all the lands and waters of the globe. He participated in the two assaults on Fort Fisher.

He is president of the Association of Naval Chaplains of the United States, an organization having for its object the increased efficiency of the corps.

Chaplain Beugless has culture, intellect, and piety; he is fitted by character, genius, and broad education for any position in his profession on sea or on land.

Bevan, Isaac, D.D., was born in South Wales, Jan. 27, 1811. He was converted at seventeen and baptized; commenced preaching at nineteen; was ordained at twenty-one, and immediately left for this country. His parents were worthy members of the Baptist Church.

Very soon after his arrival in this country he went to Cold Spring, N. Y. His first pastorate was in Fishkill Plains, and continued seven years. In connection with his labors on this field he did considerable work that was blessed of God at Red Mills, Carmel, Patterson, Stanford, Pine Plains, Amenia, Pleasant Valley, Matteawan, and Wappinger's Falls. In connection with these labors the following churches were organized: Cold Spring, Putnam Valley, Matteawan, Wappinger's Falls, and Beekman. After this he was pastor at Amenia two years; at Rhinebeck and Tivoli nearly six, and at Hamilton two.

In the State of Pennsylvania his pastorates have been at Reading, eight years; at Scranton, ten years; at Clark's Green and Hyde Park, ten years. For part of two years he was corresponding secretary of the Pennsylvania Baptist State Convention.

Few men have prized more highly the privilege of preaching the gospel. His courteous bearing towards all Christians of whatever name, coupled with an unflinching adherence to truth, endeared him to thousands who listened to his preaching.

Binga, Rev. A., Jr., was born June 1, 1843, at Amherstburg, Ontario, Dominion of Canada. He

is the son of a Baptist minister who was one of the fathers of the Baptist churches in that region. After pursuing his studies at King's Institute, Ontario, he spent several years in studying medicine. He was baptized in February, 1867, licensed to preach in the following April, and ordained in September. In 1868 he became principal of the Albany Enterprise Academy in Ohio, in connection with which position he preached regularly every Sunday. In 1872 he accepted the pastorate of the Baptist church in Manchester, Chesterfield Co., Va., and for nine years has been most successful in his labors. During this period he has baptized 544 persons. On three different occasions he had the pleasure of baptizing over 120 candidates, and at one time baptized 128 persons in fifty-five minutes. Mr. Binga has a wide field of usefulness. He has served as principal of the colored school in Manchester, as recording secretary of the Baptist State Convention, as secretary of the Baptist State Sunday-School Convention, and chairman of the Foreign Mission Board. He has written considerably as associate editor of several papers, and as contributor to the columns of the *Religious Herald*. He is a good preacher, a judicious counselor, a warm friend of higher education, earnestly interested in all movements which have for their object the advancement of the interests of the denomination, and is highly esteemed by the colored Baptists of Virginia.

Blackall, Clarence H., was born in New York City in 1856; was graduated after a full course in architecture in the Illinois Industrial University under Dr. John M. Gregory; spent two years in Paris in Ecole des Beaux Arts under the celebrated architect M. André. While in Paris he was an efficient laborer in the American chapel, and corresponded with marked ability for the *Standard*, of Chicago, the *National Baptist*, of Philadelphia, and the *Examiner and Chronicle*, of New York. He gives promise of success in his profession and usefulness in his church.

Broadus, Hon. Edmund, Culpeper Co., Va., long a prominent member of the Virginia Legislature, and a very influential layman in the Shiloh Association; a wise, good, and useful man; elder brother of William F. and Andrew Broadus, and father of James M. and John A. Broadus. (The name is contracted from Broadhurst, which is now pronounced so in London.)

Buchan, David, was born in Glasgow, Scotland, March 3, 1807. He was descended from a long line of pious ancestors, a line which included Ebenezer Erskine, one of the founders of the United Presbyterian Church of Scotland. His father was an elder in a Scotch Baptist church. He was educated for the legal profession, but relinquished it. When quite a youth he was con-

verted and baptized. In 1834 he emigrated to Canada, and settled near the town of Paris, where he was instrumental in organizing a Baptist church. The beautiful edifice in which this church now worships was erected at his sole cost in 1864. In 1849 he removed to Toronto, and started a weekly Baptist newspaper,—*The Pioneer*. Two years after he was appointed by the government bursar of Toronto University and Colleges, an office which he held until his death. For many years a member of Bond Street Baptist church, Toronto, he at length left it, with others, to form a new church in Yorkville, of which he was the senior deacon and principal supporter. He was also for several years superintendent of the Sunday-school. By his removal the various denominational societies in the province of Ontario lost an earnest advocate, a generous contributor, and a wise counselor. An ardent, loyal Baptist, he was also a friend to the cause of evangelical religion by whomsoever represented. At the time of his death, Oct. 17, 1877, he was president (for the third time) of the Home Mission Convention of Ontario. He was smitten with apoplexy on his own threshold, as he was starting out to attend a meeting of the board.

Buchan, Humphry Ewing, M.A., M.D., son of David Buchan, was born at Braeside, near Paris, Ontario, May 20, 1842. He graduated B.A. in the University of Toronto in 1864, and M.B. in medicine at the same university in 1867, and subsequently spent two years at the leading hospitals of London and Glasgow. While in Scotland he passed the examination and received the license of the Royal College of Physicians, Edinburgh, and the Faculty of Physicians and Surgeons, Glasgow. He is consulting physician to the Hospital for Sick Children, Toronto, and physician to Toronto General Hospital. He is also the representative of Toronto University on the Council of the College of Physicians and Surgeons of Ontario.

Dr. Buchan was baptized by the Rev. Dr. Caldwell in 1863. In 1877 he was elected deacon of the Jarvis Street church, Toronto. He was superintendent of the Sunday-school from 1877 to 1880, when he resigned on account of professional duties. He was president of the Baptist Missionary Convention of Ontario in 1877-78. He is one of the trustees of the Toronto Baptist College, and treasurer of the Baptist Union of Canada. For two years he was managing editor of the *Christian Helper*, which he was mainly instrumental in starting. No layman as young as Dr. Buchan is better known or more deservedly popular in his native province.

Buck, William, was born in Ancaster, Ontario, Aug. 22, 1828. He was trained in the public schools. At the present time (1881) he is one of the largest manufacturers in the Dominion. He is

identified with many enterprises of a national, literary, and religious character, and supports everything that seems to promise the welfare of society. He is president of the Brantford Board of Trade, a director of the Royal Loan Society, the Brantford Young Ladies' College, and the Young Men's Christian Association of Brantford. He is one of the trustees of the Tabernacle Baptist church, of which he was one of the earliest members, and also of the Canadian Literary Institute, Woodstock, and of the Toronto Baptist College. In 1869-70 he was president of the Baptist Missionary Convention of Ontario. Mr. Buck is an earnest, practical Christian, a liberal giver, and a wise counselor. He is one of the pillars of the denomination in Canada.

Buckner, Rev. Daniel, was born in Laurens District, S. C., Sept. 30, 1801. His father removed, in 1807, to East Tennessee. In the spring of 1816 the Spirit led him to Christ, and he was baptized into the fellowship of Lick Creek, now Warrensburg, church, Greene Co. He was ordained in 1827. He labored extensively in Tennessee and Kentucky, traveling in all directions and for long distances to tell the story of the Cross. He possessed apostolic zeal, self-denial, and success. In the beginning of the war he removed to Texas, where he still lives, feeble with age and full of hope, and where God has also blessed his labors.

He preached for fifty years, and baptized 2500 persons. Of the 5000 converted under his ministry, twenty-five of those whom he immersed became ministers of the gospel. The distinguished Indian missionary and the able editor of *The Texas Baptist* are his sons.

Buckner, H. F., D.D., resides at Eufaula, Creek Nation. He is a man of consuming zeal, of more than ordinary natural ability, and of great perseverance. He was born Dec. 18, 1818, near Newport, East Tenn. He was converted when a small boy, and united with the Baptist church at Madisonville, Tenn., in 1832, being baptized by his own father. In 1835 he entered the Southwestern Theological Seminary, where he remained three years. He went to Alabama in 1838, and engaged in teaching. From early youth it had been his desire to preach, but it was not until his residence in Alabama that he consented to enter the ministry. Licensed in 1839, he was soon after ordained, and took charge of four churches, at the same time continuing his studies in the University of Alabama. In the mean time his parents had removed to Kentucky, where he rejoined them in 1841. He became a State missionary of the General Association of Kentucky, and labored with great success, chiefly in Greenup and the adjoining counties. In 1848 he became a missionary to the Indians, under the auspices of the American Indian

Mission Association, whose board resided at Louisville, Ky., and when the liabilities and assets of that board were transferred to the Domestic and Indian Mission Board of the Southern Baptist Convention, in 1855, he became the missionary of that Convention, and has continued this relation until the present time. The honorary degree of D.D. was conferred upon him by Baylor University.

Wherever he has been engaged Dr. Buckner has been successful; but it is by his labors as an Indian missionary that he is best known to the denomination. Among the Indians he is exceedingly popular, and he wields a great influence over them. He is the author of a Creek grammar, and has translated the gospel by John into the Creek language, besides which he has compiled a Creek hymn-book. Acting mostly as a superintendent of missions, he has been, and still continues to be, an exceedingly useful missionary among the Indians of the West. (See article on INDIAN MISSIONS.)

Butler, Rev. John, was born in Nottingham West, N. H., April 13, 1789, and hopefully converted at the age of fourteen, under the preaching of Rev. Thomas Paul. On Oct. 6, 1806, he united with the church in Newbury and Newburyport, Mass. He was licensed to preach in April, 1809, and in 1810 ordained pastor of the church in Hanover, Mass., where he remained fourteen years. He then removed to Waterville, Me., where he established a school for young ladies, meanwhile preaching most of the time; during his fourteen months' residence in this place, he baptized sixty persons. His next settlement was in East Winthrop, where he commenced his labors in May, 1825, devoting a part of his time to teaching. Here he remained six years. On the 8th of May, 1831, he began his pastorate in North Yarmouth, where he continued until Oct. 15, 1835, and then accepted an agency from the State Convention, to preach for feeble churches and in destitute sections of Maine. This position he held for nearly two years. The next ten years of his life were spent in doing the work of an evangelist, preaching wherever the providence of God called him. During this period he was engaged in eighteen revivals of religion, in

which it is estimated that about 1200 persons were hopefully converted. In the year 1854, several of his children having established homes in Ohio and Kentucky, Mr. Butler removed to that part of the country. The state of his health was such that he was unable to preach much. The last baptismal service which he performed was in Middletown, O., the candidates being his three grandchildren. He died at the home of his son Charles, in Franklin, O., July 1, 1856. During his forty-eight years in the ministry he labored in as many as forty-two revivals, the first and the last being with the church where he was first settled, in Hanover, Mass.

Butler, Nathaniel, D.D., was born in Waterville, Me., Oct. 19, 1824; was fitted for college at the Yarmouth, Me., Academy; spent the first three years of his college course at Georgetown College, and was a graduate of what is now Colby University in the class of 1842. His ordination took place at Turner, Me., Oct. 28, 1845. Here he remained nearly five years,—1845-50,—when he became agent of the Missionary Union for Maine and Eastern Massachusetts, resigning in the fall of 1850 to take the pastorate of the church in Eastport, Me., where he remained till Sept. 3, 1859. From June 14, 1860, to May 10, 1863, he was pastor at Auburn; from 1864 to 1869, at Camden; from 1869 to 1872, at Albion, Ill.; from 1872 to November, 1873, at Leavenworth, Kansas; from November, 1873, to Oct. 1, 1876, at Second church in Bangor, Me.; from November, 1873, to October, 1876, at Dexter; from April, 1877, to April, 1878, at North Vassalborough; and at Hallowell from April, 1880, to April, 1881. He represented Vassalborough and Windsor in the State Legislature of 1880. He was the private secretary of Vice-President Hamlin from 1861 to March 4, 1865. Dr. Butler received the degree of D.D. from his *alma mater*, of which institution he has been a trustee since 1856, in the year 1873. In addition to his labors as a pastor he has, through the whole period of his ministry, performed much labor as an evangelist in Maine, Massachusetts, Illinois, and Kansas.

C.

Cabaniss, Judge E. G., was born in Jasper Co., Ga., in 1805, and died suddenly at Atlanta in 1871. After completing a course at Harvard College, in 1822, he was called to the bar in Georgia, and rose to be one of the most eminent judges in

the State. He settled in Forsyth, Monroe Co., and was elected county clerk in 1826, retaining the office twenty-five years. He was also clerk of the Court of Ordinary for the same length of time. He was elected clerk of the house of representa-

tives, in the Legislature, in 1840, and in 1857 was appointed judge of the Flint circuit, which position he held until 1861 with distinguished credit to himself. He was elected State senator in 1862; he was also appointed Confederate States tax collector and commissioner for Georgia, retaining the position honorably until the close of the war. In 1865 he was a member of the State constitutional convention, and in the autumn of the same year was elected to Congress. Early in the year 1871 he was appointed by the governor auditor of the State road, called the "Western and Atlantic Railroad," and removed his family from Forsyth to Atlanta, where he suddenly expired. Judge Cabaniss united with the Baptists in 1836, and was a man of deep piety, and of great faithfulness to Christ. He assisted in organizing the Southern Baptist Convention, in May, 1845, and for many years was a trustee of Mercer University. A strong temperance man, a bright Mason, and a conspicuous example of uprightness, honor, and integrity. In his death Georgia lost one of her noblest citizens and most reliable counselors, in whose heart there was no guile.

Cairns, Rev. James, was born in Scotland, April 9, 1824. At fifteen he was converted and united with the Presbyterian Church. In the summer of 1849 he came to America. After living some time in New York he removed to Zanesville, O. At this period the Baptists were engaged in erecting a house of worship, and the pastor, Rev. D. E. Thomas, came to Mr. Cairns and asked for a contribution; he replied that he could give no assistance to such bigoted people as the Baptists, for although they admitted that others were on the way to heaven, yet they would not admit members of other churches to the Lord's Supper. Mr. Thomas defended his principles, and as the subject turned upon baptism, it was arranged that they should hold a discussion at the home of Mr. Cairns, and that the Bible should be the only authority used. While engaged in preparing for it, Mr. Cairns, much against his will, was convinced that immersion is the only Bible mode of baptism. Mrs. Cairns, who was assisting her husband in his researches, came to the same conclusion. June 12, 1852, they were both baptized. Mr. Cairns removed to Bloomington, Ill., and united with the Baptist church there, where, in October, 1856, he was ordained as pastor of Smith's Grove church. Afterwards he was called to the pastorate of the Fairburg church, and remained five and a half years, during which the church increased from 40 to 288 members. He was afterwards pastor of the churches at Lacon, Rochelle, Polo, and Cambridge, Ill. From the latter place he removed to Winfield, Cowley Co., Kansas, and became the pastor of the First Baptist church of that city.

Mr. Cairns has baptized about 500 persons. He has been instrumental in erecting several church edifices, and he has organized sixteen churches.

Cameron, Rev. A. A., was born in Breadalbane, Perthshire, Scotland, in 1841. He has sprung from a ministerial family; his father, his uncle, grand-uncle, and quite a number of other near relatives have been or are clergymen. He received his early education in the Free Church School of Lawyers, and the parish school of Killin. At fifteen years of age he became tutor in a gentleman's family, in Lochs Glenlyon. In 1857 he emigrated to Canada, his father being called to the pastorate of the Breadalbane Baptist church, Ontario. He pursued his further education in the grammar-schools of Vankleek Hill and L'Original. He taught school as a first-class teacher for five years; entered the Baptist College, Woodstock, Ontario, as a theological student in 1864; graduated in April, 1867; was ordained pastor of the Baptist church, Strathroy, the following June; and was called to his present pastorate in Ottawa, the capital of the Dominion, in 1871. In the latter city he has met with much success. He is an eloquent and effective speaker, a great controversialist, and a staunch Baptist.

Cameron, Rev. Robert, was born in 1839, in Oxford Co., Ontario. He became a Christian in 1859. In 1861, under Methodist Episcopal auspices, he began to preach. He was baptized in the autumn of 1862. He graduated B.A. in 1868, and M.A. in 1869, from the University of Toronto. While pursuing his collegiate course he became successively pastor in Lorra, Ontario, and editor of the *Baptist Freeman*. On graduating he settled for a short time over a church in Fairport, N. Y. During this pastorate he went to England in the interests of the Grand Ligne Mission. On his return he was pastor for a time in New York. He was one of the originators of the *Baptist Union*, but in 1875, being dissatisfied with the course of that paper, he withdrew entirely from it, and from further co-operation with the so-called liberal Baptists. On visiting Canada shortly after, he received a unanimous invitation to the Tabernacle Baptist church, Brantford, of which he is still the highly-esteemed and successful pastor.

Cates, Rev. M. D., was born in Orange Co., N. C. In April, 1834, he came to East Tennessee. March 11, 1838, he was baptized into the fellowship of the McMinnville church. In 1843 he went to school in Nashville, after this to Union University, at Murfreesborough. He was ordained by the McMinnville church, Oct. 13, 1844, Elders Bradley, Kimbrough, and Matthew Hillsman constituting the Presbytery. During his missionary work he constituted three churches. In January, 1846, he was elected pastor of the church at Marion, Cannon

Co., and continued as such over nine years. In April, 1846, he returned to the university and remained one session. During this year he published a small hymn-book, the "Companion," of which 3500 were sold. The second edition of 10,000 was sold directly. After this he enlarged the work, and called it "The Baptist Companion;" of it 6000 were published. After the war he made a new selection, "The Sacred Harp," which was published in Philadelphia. Several of the hymns in this collection are his own. He has published some other valuable works, among which is "The Voice of Truth." He is now, and has been for a number of years, editor and publisher of *The Baptist Messenger*, at Woodbury, Tenn., an able Baptist paper.

Cheves, Rev. J. B., was born in Crawford Co., Ga., Jan. 17, 1851, and is a lineal descendant of the once celebrated and distinguished Langdon Cheves. His father died when he was about seven years old. Much, therefore, devolved upon the mother, who nobly met all the demands of a large family, and reared them to occupy useful positions in society. Young Cheves joined the church when about thirteen years of age, and soon after was impressed with the idea of preaching. He was two years at Georgetown College, Ky., and two years at Mercer University, Ga., where he graduated.

When his school duties were over he was called to the pastorate of the Baptist church at Cuthbert, Ga., which he resigned after a year of service to go to Europe to prosecute his studies. He was for a while at the seminary at Greenville, S. C. While in Europe he was at the University of Leipsic nearly two years. He now resides at Nashville, and is the proprietor and one of the editors of the *Baptist Reflector*, which, under the present management, is becoming one of the most popular papers in the Southwest.

Mr. Cheves is a young man of culture, piety, and decided ability.

Cote, Rev. C. H. O., M.D., was born at Quebec, Canada, in the year 1809, of French-Canadian parents. He was educated for the medical profession. In the Canadian rebellion of 1837-38 he joined the "Patriots," after having previously distinguished himself as a leader of the disaffected party in the House of Assembly. For some time he was a resident at Swanton, in the State of New York, with a price set upon his head. Nominally a Roman Catholic, he was secretly an infidel. He was converted in Swanton, under a sermon from the words, "Believe on the Lord Jesus Christ and thou shalt be saved." Shortly afterwards he began to bear public testimony to the gospel. He fixed his residence at Chazy, where he opened his house for worship, and endeavored to guide his French-Canadian neighbors into the way of truth, with encour-

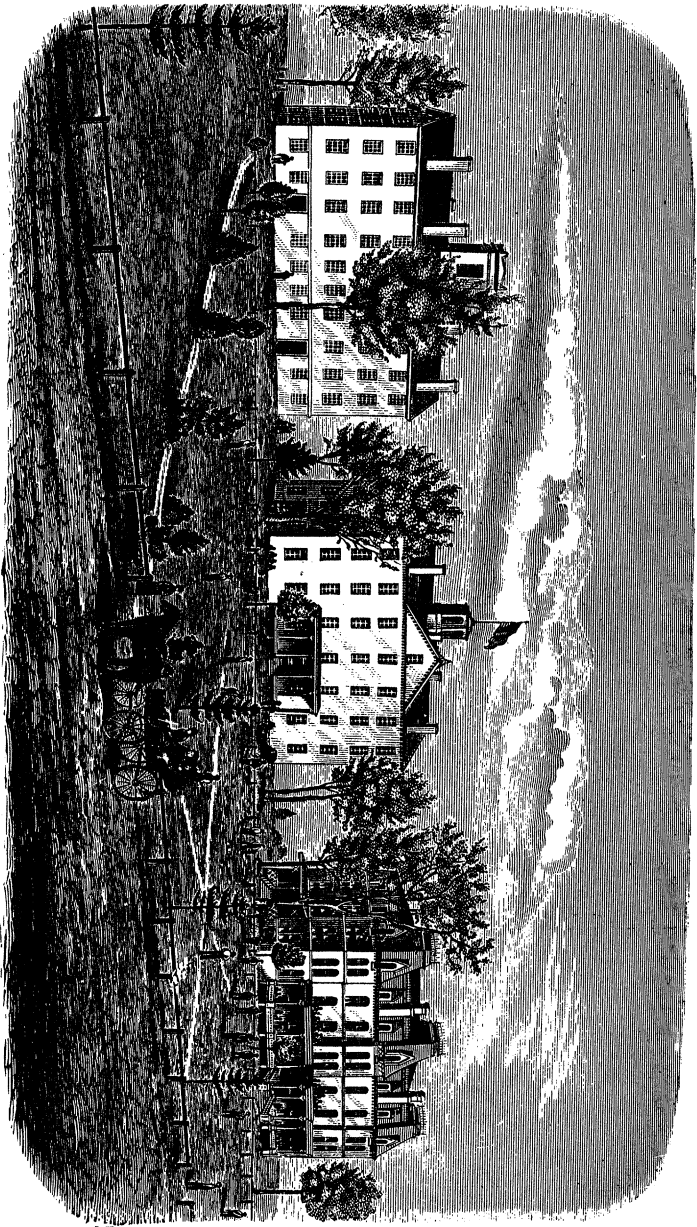
aging results. In October, 1843, Dr. Cote removed to St. Pie, one of the Grande Ligne Mission stations; but his health gave way shortly after, and he was compelled to seek a warmer climate. He spent some months at Savannah, and returned, in the spring of 1844, completely recovered. In the fall of that year he was ordained at St. Pie. He became the agent of the Grande Ligne Mission in the United States, collecting during the summer and returning to preach in Canada in the winter. St. Marie was the scene of these winter labors, which were greatly blessed. He died in great peace while attending the Lamoille Association at Hinesburgh, in 1850. Dr. Cote's death was a very heavy trial to the mission.

Cresswell, Samuel J., D.D., was born in England in 1802; was for many years a member of the Tabernacle church of Philadelphia. He was a man of much mental activity and power, and possessed the deepest interest in divine truth and religious movements. He united business pursuits with the duties of the ministry, and did much to foster the beginnings of many local interests. He was a lover of good books and good men; and was especially identified with the work of ministerial education. He died Aug. 29, 1877. He received the degree of D.D. from Madison University. His large and valuable library is now in possession of the university at Lewisburg by the gift of his children.

Crowell, William, D.D., was born in Middlefield, Mass., Sept. 22, 1806. He received his literary and theological education at Brown and Newton. While pursuing his studies at the latter he preached in several villages and towns around Boston, especially at Quincy, where he gathered a congregation in a large gambling-room in a house formerly used as a tavern, and such was the blessing attending his ministrations in this room that a church was organized.

Soon after leaving Newton, Mr. Crowell accepted the editorship of the *Christian Watchman*. This position he held for ten years, when the *Watchman* and the *Christian Reflector* were united. During this period the paper prospered, and its reputation was not surpassed by any denominational organ in the country.

While in Boston, in 1845, he preached twice every Sunday, and taught in the Sunday-school. After leaving Boston he accepted the pastorate of the church in Waterville, Me., and continued to serve it for about two years, when he removed to St. Louis, Mo., to take editorial charge of *The Western Watchman*. He held this position for ten years, making the paper a power among the growing hosts of Missouri Baptists. A variety of causes led him, just as the late war was about to convulse the nation, to retire from the editorial chair of *The*



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Western Watchman, after which he served as pastor for a short period at Freeport, Ill., and at the time of his death he was engaged in ministerial and other labors in New Jersey. He died in August, 1871. *The Watchman and Reflector*, of Boston, of August 31, 1871, says of him, "His mind was one of uncommon discrimination and clearness. We mourn the loss of so able and good a man, and that his 'sun should have gone down while it was

yet day.'" Dr. Crowell was one of the most talented and cultured men in the Baptist denomination, his piety was all-pervading, and he shed a genial and blessed light over the entire relations of life. Thousands mourned his death as an affliction to the whole Baptist Israel. He was the author of several works, chief among which was "The Church Member's Manual," now used as a text-book in some of our theological seminaries.

D.

Davant, R. J., was born, lived, and died in Beaufort District, S. C. He died in 1872, having probably passed his sixtieth year. A perfect globe presents no salient points to take hold of. Brother Davant's character was so regularly developed and his life so smooth as to present a difficulty somewhat similar. As a lawyer, he had no superior at a bar that ranked second to that of Charleston only. He was for many years commissioner in equity, and all his business, private and professional, was conducted with a regularity approaching mathematical accuracy. Yet no man was ever freer from the stiffness of routine.

But above all, he was a Christian. He was long a deacon of the church where the writer was pastor, and we have never known one to whom the term pillar more properly applied.

He was president of the Augusta and Port Royal Railroad Company for several years, and the completion of the road is largely due to him.

Dawson, John Edmonds, D.D., was born March 7, 1805, in Washington Co., Ga. He enjoyed excellent educational advantages at Madison and at Mount Zion Academy, Hancock Co. In September, 1827, he was converted, and united with the church at Indian Creek. Into all matters of denominational interest he now entered with great zeal and earnestness, and became thoroughly identified with Sherwood, Mallary, Campbell, Hillyer, Crawford, and Mell.

He was ordained Jan. 14, 1835. His first charge was the Eatonton church. From that time until the day of his death, Nov. 18, 1860, he was a zealous preacher of the gospel, laboring mostly in the middle and western part of the State, and rising to the highest rank in the ministry.

Mercer University, of which he had been a trustee for many years, conferred on him the degree of Doctor of Divinity in 1858.

His countenance was cast in a noble mould,

whose classic features and swelling brow were indicative of a grand intellect. He possessed an unusual degree of refinement. From his conversion



JOHN EDMONDS DAWSON, D.D.

he was an ardent friend of the State Baptist Convention, the grand promoter of missions, education, temperance, and Sunday-schools among the Baptists of Georgia. Extensive reading, much intercourse with able and well-stored minds, together with an excellent memory and great mental vigor, enabled his bright and rapid intellect to grasp much that was advantageous to him. In any circle where he moved he was the leading spirit.

While discoursing eloquently once at Milledgeville upon the shortness of time and the necessity

of instantly accepting Jesus, expressly in view of the uncertainty of life, he accidentally struck one of the pulpit lamps, hurling it to the floor, where it lay broken into a thousand fragments. "See," said he, "that splendid lamp, which but a moment ago stood at my right hand the perfection of beauty and utility! Now it is but a heap of broken glass,—a ruin! So frail is *your* life! By what an attenuated thread is it suspended! How small a thing may snap the brittle cord! Let this accident impress upon your minds the solemn truths I have been urging upon your attention, and warn you to flee *now* to the only safe refuge."

He not unfrequently rose to absolute sublimity, completely entralling and overpowering his hearers. In all the true attributes of oratory and eloquence he probably never had an equal in Georgia, certainly not a superior.

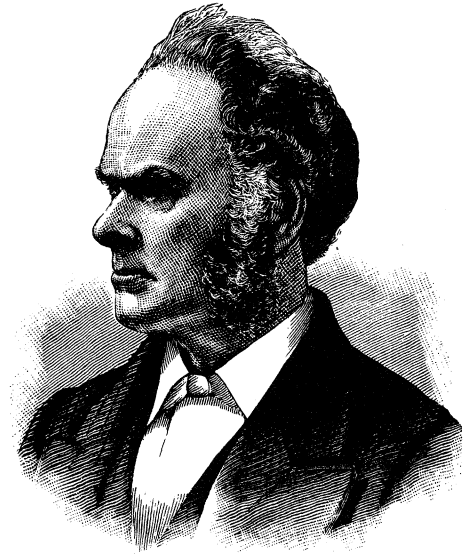
Dr. Dawson was distinguished as an educator and as an able writer. His remains were carried to his native State, and buried at Columbus, Ga., amid the lamentations of thousands.

Dr. John L. Dagg, long president of Mercer University, says, "As a preacher, Dr. Dawson was one of the ablest it has been my privilege to hear."

Deitz, Rev. Charles M., Ridley Park, Pa., was born, Oct. 7, 1830, in Philadelphia; baptized into the fellowship of the Fourth Baptist church, Philadelphia, March 8, 1846; licensed 1854; ordained in March, 1858; graduated from the Central High School, Philadelphia, in 1845, from Lewisburg University in 1854, and from Rochester Theological Seminary in 1856; has been a successful pastor in New Jersey, and for a time financial agent of the South Jersey Institute. He has also been pastor of the Coatesville, Holmesburg, and Ridley Park churches in Pennsylvania; has been moderator of Central Union Association and of Philadelphia Baptist Ministers' Conference. He is a curator of the university at Lewisburg.

Denovan, Rev. Joshua, was born in Glasgow, Scotland, in 1829, and was "born again" in the summer of 1851. His education was obtained in the parish schools and in the University of Glasgow. He was formally ordained to the pastorate of a Presbyterian church, and during a ministry of about eight years was much blessed. In the fall of 1864, when the membership of the church numbered nearly 800, he renounced Pedobaptism and was immersed on a profession of his faith. This act resulted in the severance both of natural and ecclesiastical ties. His health, undermined by years of excessive work, and months of mental anxiety, now utterly broke down. Advised to seek a change of climate, he arrived in Canada in the autumn of 1866, and retired to the quiet and beautiful hill country of Missisquoi, Quebec. Nine months of absolute rest effected a great improve-

ment in his physical condition, and he gradually found his way back into the active ministry. He spent nearly two years in preaching in several needy country places,—St. Armand, Smith's Falls, Carle-



REV. JOSHUA DENOVAN.

ton Place, and Almonte. He was settled as pastor (1869-71) in the town of Stratford, Ontario, and (1871-77) in Montreal. In 1877 he was engaged in a special effort for the evangelization of French Canadian Roman Catholics, and in March, 1878, he entered upon his present pastorate,—Alexander Street, Toronto. He was secretary for five years of the Baptist Home Mission Convention East, and has been secretary of the Baptist Home Mission Convention of Ontario since 1878. A devoted servant of Christ, a great preacher, and a fearless advocate of truth, Mr. Denovan commands the high esteem of the Baptist churches in Canada.

Doubleday, Hon. U. F., was born in Lebanon, N. Y., Dec. 15, 1792, and died in Belvidere, Ill., Nov. 14, 1866. He added to his education in the public schools an extensive knowledge of the higher mathematics and the natural sciences. In early life he settled in Auburn, N. Y., where for about thirty years he edited and published the *Cayuga Patriot*. He was elected to Congress in 1831, and re-elected in 1833, both of which terms he served with marked ability. When the civil war broke out he took strong ground for the Union. His sons, Maj.-Gen. Abner Doubleday, Col. Thomas D. Doubleday, and Brig.-Gen. U. Doubleday, by their devotion and success in arms, showed the power of the father's teaching in respect to the principles

of patriotism. He was baptized into the fellowship of the Baptist church of Scipio, N. Y., by Rev. H. J. Eddy, D.D., in 1841. He removed to New York City, and was elected a deacon of the Sixteenth Baptist church. He also served as deacon of the church at Bloomington, Ill. The writer has a manuscript of a work written by him on "The Harmony of Science with the Bible Account of the Six Days of Creation." It is worthy of publication, and may yet be given to the world.

Dryden, John, M.P., was born in 1840, near Brooklyn, province of Ontario. Converted in 1858, he united with the Wesleyan Methodist body, to which other members of his family were attached. In 1861 he was led to see the believer's duty re-

garding baptism, and united with the Baptist church of the township of Whitby, of which he is now the leading supporter. Mr. Dryden received a liberal education, and has attained a high standing for culture and intelligence. In March, 1879, he was unanimously chosen by the Reform convention of South Ontario as their candidate for the representation of the constituency in the Provincial Parliament, and was duly elected in the following June. As a citizen, a legislator, and a follower of Christ, he is abundant in labors for the public good. Mr. Dryden serves the denomination as a director of the Ontario Baptist Missionary Convention, and a member of the board of trustees of the Toronto Theological Seminary.

E.

Eaton, Prof. James R., Ph.D., son of Geo. W. Eaton, D.D., LL.D., was born at Hamilton, N. Y., Dec. 11, 1834. On a profession of faith in Christ he was baptized into the membership of the church at Hamilton, June 14, 1846; graduated from Madison University in 1856, and from Hamilton Theological Seminary in 1858. In 1859 he became Adjunct Professor of Mathematics and Natural Science in Union University, Murfreesborough, Tenn. From 1859 to the spring of 1861 he was Professor of Ancient Languages in Bethel College, Russellville, Ky.; during the war he held a secular position in New York. From 1866 to 1869, Prof. Eaton occupied the chair of Natural Science in the University of Louisville, Ky. In the spring of 1869 he became Professor of Natural Science in William Jewell College, Liberty, Mo., which position he still occupies. In 1876 Madison University conferred on him the degree of Doctor of Philosophy. He has an abiding impression that he was called to teach, and has consecrated himself to the same work in which his distinguished father spent his life,—the education of the Baptist ministry. His motto in the class-room, "What is worth doing at all is worth doing well," is the principle that governs his own life.

Eaton, Leonard Hobart, was born in Groton, Grafton Co., N. H., April 20, 1817. At the age of eleven he removed to Newton, Mass., and at sixteen to Lowell, where he enjoyed the advantages of its excellent public schools. In 1837 he was appointed a teacher in the North Grammar-School. In the same year he was baptized by the Rev. Lemuel Porter, and united with the Worthen Street

church. He removed to Pittsburgh, Pa., in 1839, and united with the First Baptist church. He was one of the constituent members of the Grant Street Baptist church. In 1843 he was elected principal of the Third Ward Public School in Alleghany City, and filled that position seventeen years. In 1847 he united with the Sandusky Street Baptist church; and five years later was appointed a deacon. Both these relations have been sustained to the present time. He served as superintendent of the Sunday-school of this church for a period of thirty years, extending from 1848 to 1878. In 1860 he was elected principal of the Forbes Public School of Pittsburgh, the largest in that city. This position he still holds.

He was a member of the board of school controllers in Alleghany City eight years; president of the Baptist Social Union of Pittsburgh, Alleghany, and vicinity five years; and president of the Sunday-School Convention connected with the Pittsburgh Baptist Association thirteen years. He is now (1881) a director of the Baptist Summer Resort at Point Chautauqua, N. Y.; president of the Young Men's Bible Society of Pittsburgh; and president of the Western Pennsylvania Humane Society.

Edwards, Col. B. W., was born in Spartanburg Co., S. C., Jan. 24, 1824. His parents removed to Georgia in his childhood. His health, for many years, was so poor that little hope of his living to manhood was entertained. But his constitution having improved, he entered the South Carolina College in 1847, and graduated in 1850. Having returned to Georgia, he taught school and studied

law for one year. He was then admitted to the bar in 1851, and soon after went to the same school at Harvard, Mass., where he graduated in 1853.

He now returned to his native State, locating first at Sumter and afterwards in Darlington County, where he now resides. He was commissioner in equity for five years, beginning in 1861. In the same year he entered the Confederate service, but was soon after discharged on account of ill health.

He has long been a deacon of the Darlington Baptist church and superintendent of the Sunday-school, a member of the board of trustees of Furman University for fifteen years, and for the past two years president of the Baptist State Convention. He is very prompt and efficient as a presiding officer. In quiet, unobtrusive usefulness he has no superior in the State.

Edwards, Gen. O. E., a native of Spartanburg District, S. C., was born Nov. 19, 1819. He took an academic course at Glenn Spring, finishing it in 1843. He was admitted to the bar in 1845, and commenced the practice of law at Spartanburg Court-House. He was repeatedly sent to the Legislature from his native district, and was a member when the war began. He was elected a brigadier-general of militia in 1854. At the beginning of the war he raised a regiment and entered the Confederate army in command of the 13th S. C. Volunteers. He was mortally wounded in the battle of Chancellorsville, while in command of McGowan's brigade, and died a few days after at Goldsborough, N. C., on his way home. He was buried at Spartanburg. He had long been a deacon of the Spartanburg Baptist church and superintendent of the Sabbath-school.

In battle he was brave almost to a fault, as the writer knows personally, and his death was probably due to his entire forgetfulness of his own safety. He left a gap in the church and the community that is scarcely filled even to the present day.

Edwards, Rev. Solomon, was born in Barnwell Co., S. C. He was born in slavery, the property of Rev. Elliott Estess. From his boyhood he was honest and diligent. In early life he was a foreman on the plantation. His education is limited, the writer having taught him most of what he knows. But nature, or rather nature's God, has endowed him with unusual common sense. He has been preaching for many years, and we earnestly hope may long continue to preach, as no man within our knowledge could fill his place. His people receive his words almost as those of an oracle, and it is well that they are words of wisdom and truth.

He is of pure African extraction, nearly six feet high, and strongly built. His countenance is very pleasing, and at a glance shows his superiority to

most of his race. Whatever improvement is to be made in the colored race must be made chiefly through such men as Brother Edwards.

Elford, Charles James, was born in Charleston, S. C., May 11, 1820. Left an orphan in early years, he went to Greenville, S. C., when a mere boy. While employed as clerk in a store he used every spare moment for study, and, with the blessing of God on his earnest, patient, and well-directed efforts at self-improvement, he rose from one position to another till he attained to eminent distinction at the bar. An ardent Christian and leader in every good work, he devoted himself especially to the interests of the Sunday-school. In this sphere his influence on the young and on Sunday-school workers throughout the State was productive of results for good far beyond that of many ministers of the gospel. *Kind Words*, a Sunday-school paper, issued first at Greenville, S. C., now at Macon, Ga., owed its origin to him. With his dying breath leaving to the Sunday-school over which he had long presided the message, "Tell them to come to heaven; that's all," he closed his earthly service in Greenville, May 25, 1867, honored as a public benefactor by the whole community.

Emery, George Freeman, was born at Paris, Oxford Co., Me., Nov. 10, 1817. He fitted for college under private tutors, and at the Farmington Academy, and was a graduate of Bowdoin College, in the class of 1836. On graduating he studied law with his father, Judge Stephen Emery, and was admitted to the bar Nov. 10, 1838, and formed a law partnership with his father, which continued about ten years. In 1846 he removed to Portland. While residing in Paris he was for six years register of probate for Oxford County. After his removal to Portland he was appointed, in 1848, clerk of the U. S. Circuit by Judge Woodbury, and continued under three of his successors. He resigned his office on removal to Boston in 1877, where he became connected with the *Boston Post*, a leading daily paper, of which he was chosen editor-in-chief in 1880, and now (1881) holds this position. Mr. Emery was baptized, with his wife, Sept. 23, 1855, by Rev. G. W. Bosworth, D.D., and united with the Free Street Baptist church in Portland, Me. In all matters pertaining to the prosperity of that church he took a deep interest. He was for a considerable time the superintendent of its Sabbath-school. He took an active part in getting up an organization to provide for poor and devoted ministers, also the corporation to manage the "Greenough Fund" for building churches in Maine. For a time he was a trustee of Colby University, and was a prominent layman among the Baptists of his native State. Mrs. Emery was the daughter of John W.

Appleton, Esq., a leading Baptist of Maine, and sister of Hon. John Appleton, M.C., and minister plenipotentiary to Russia under President Buchanan. The first wife of Vice-President Hamlin was a sister of Mr. Emery, and his second wife a half-sister.

Emery, Hon. James S., was born in Industry, Franklin Co., Me., and was graduated in 1851 at Colby University. He was made president of the Vermont Literary and Scientific Institution at Brandon in that State. He commenced the study of the law in New York City in 1852, where he was admitted to the bar in February, 1854. He was one of a hundred young men who founded Lawrence, Kansas, in September of the same year. This was the first settlement from New England made in the new Territory just entered under the

Kansas-Nebraska bill. He took grounds for a free State, and was one of a committee sent to the free States in behalf of free Kansas. He was a member from Lawrence of two of the constitutional conventions which Kansas had before she was received into the Union. He was twice chosen to a seat in the Legislature, and in 1864 was appointed by Mr. Lincoln U. S. district attorney for his State, which post he held about three years. He was one of the seven constituent members of the first Baptist church formed in the Territory, in January, 1855, at Lawrence. It was through his efforts mainly that the State University of Kansas was located at the city of his residence. Being a friend of learning, he is often called before the public in literary, historical, and religious addresses. He is a man of talent and piety.

F.

French, George R. For article, see page 417.



GEORGE R. FRENCH.

Feller, Madame Henrietta, was born April 2, 1800, at Montagny, a village in the Canton de Vaud, Switzerland. In 1803 her father, M. Odin, removed with his family to Lausanne, where Henrietta enjoyed superior educational advantages. In

1822 she married M. Louis Feller, of Lausanne, one of its most respected citizens. Within five years she was left a widow. Her only child, a daughter, had died a short time before. Previous to these sad bereavements she had become a decided and active Christian, and after her husband's death she consecrated herself still more fully to the service of Christ. In 1835, Madame Feller received a letter from a dear friend, the wife of a Swiss missionary in Canada, describing the spiritual destitution of the French Canadians, and exhorting her to give herself to missionary work. This she regarded as a call from God, and on the 17th of August, in the same year, she left Lausanne for the scene of her future toils. She was accompanied by Louis Roussy, a member of the church in Lausanne, and of the Mission Institute in the same city. They reached Montreal on the 31st of October, and shortly after settled in the village of St. Johns. Madame Feller spent her first year in Canada in earnest efforts for the enlightenment and salvation of the French Catholics by domestic visitation, by the instruction of children, and by the distribution of the Scriptures. In September, 1836, she removed to La Grand Ligne, encouraged by the success which had attended Mr. Rousey's ministrations in that place. She commenced her work in the garret of a small log house, where she taught a school of children by day and a class of adults by night. In this garret also she resided, subjecting herself to great privation. She visited the poor and the sick, carrying the Word of life into many a home, when the

preacher, Mr. Roussy, would have been repelled. Thus was laid the foundation of the mission of which, for thirty-two years, Madame Feller was the leading spirit, and which, long before she died, had become one of the most useful institutions in Canada. She died at the Grand Ligne Mission-House on the 29th of March, 1868. It has been well said that "Henrietta Feller was raised up for a great work. She has left her mark, by God's grace, on Lower Canada."

Fillmore, Mrs. Millard, widow of ex-President Fillmore, was born at Morristown, N. J., Oct. 27, 1813. Her maiden name was Caroline Carmichael, youngest daughter of Charles Carmichael and Tempe Wickham Blachly. She was baptized by the late Rev. Geo. B. Ide, D.D., and was, with her first hus-

band, the late Ezekiel C. McIntosh, Esq., of Albany, a member of the venerable Dr. Welch's church. She was married to Mr. Fillmore by the Rev. Wm. Hague, D.D. She was a woman of great refinement and culture, and had a richly-stored mind resulting from extensive reading. Her mansion was exquisitely furnished, being adorned with a very large collection of expensive paintings. She was constant in her attendance at her chosen church, the Washington Street Baptist, of Buffalo, of which she was a faithful member. She was a liberal giver to denominational missionary societies and to every good cause. She loved to read the sermons of Spurgeon, and enjoyed direct Christian conversation. She died in Buffalo, Aug. 11, 1881.

G.

Gates, Rev. Granville, was born in Maine, Broome Co., N. Y., April 17, 1829. At the age of eighteen he united with the Baptist Church, having been converted in childhood, through the instrumentality of a mother who did not live to know on earth the result of her faithfulness. For three years subsequent to 1850 he was a member of the board of supervisors of Broome County.

In 1853 he was licensed to preach, and was ordained at West Nanticoke in January of the following year. He continued to labor in the State of New York, and chiefly among the churches of the Broome and Tioga Association, for thirteen years, spending two years at West Nanticoke, six years at Centre Lisle, four years at Mott's Corners, and one year at Ovid.

In the spring of 1867 he accepted an appointment from the Home Mission Society to labor in the West. Locating soon after at Highland, he devoted ten years to missionary work in Northeast Kansas, gathering the churches of Roy's Creek, Hiawatha, Sabetha, Valley Falls, and Blue Rapids. In 1878 he became pastor of the Baptist church of Emporia, which had been in a languishing condition for some years. In June he resigned the care of this church to accept an appointment as general missionary of Kansas.

Gee, Rev. W. Sandford, was born near Bowling Green, Ky., March 19, 1847. His parents removed to Illinois in 1852; was brought up upon a farm; taught school for seven years; was ordained in Illinois; graduated from the theological department of Shurtleff College. His first pastorate, of three years, was at Mount Vernon. At present he

is pastor of the First Baptist church of Lincoln, Neb., where he has labored for three years. He was elected chaplain of the house of representatives in the session of 1881.

Grande Ligne, Evangelical Society of, was commenced, at the close of 1835, by Madame Feller and Rev. Louis Roussy, who had recently left Switzerland for the purpose of carrying the gospel to the benighted French Canadians. Numerous Romish churches, colleges, convents, hospitals, and asylums, with their immense wealth, were both the signs and instruments of undisputed papal sway over Lower Canada. It seemed to be absolutely inaccessible to the gospel, and, previous to the arrival of Madame Feller and Mr. Roussy, no sustained effort had been made to enlighten it. There are now several societies engaged in the work of French Canadian evangelization, but the Baptist mission was the pioneer. Very little was done for a year or two; but after the opening had been made many friends of other denominations helped the infant cause. In 1840 an institute was begun at La Grande Ligne, with the primary view of training future laborers,—evangelists, teachers, and pastors. At the same time it furnished the best means of educating the grown-up children of isolated Protestant converts living in the midst of Roman Catholic communities.

In 1851 a school for girls was opened at St. Pie; but in 1855 the mission premises were burned, and the Feller Institute, as it was called, was removed to Longueil. This has since been removed to Grande Ligne, where all the educational work of the mission is now conducted. The new Feller

Institute building was erected at a cost of \$8000, and was opened July 1, 1880, free from debt.

"It is estimated," says the Rev. A. Therrien, "that over 4000 French Canadians have been led to embrace the gospel through the direct instrumentality of this mission, 15 churches have been organized, 2000 young people educated, and 22 young men prepared for the ministry, or for evangelists and colporteurs." Several French pastors and missionaries now laboring among their fellow-countrymen in the United States were converted and trained at La Grande Ligne. Of these are Revs. L. Auger, of Stryker, O.; R. B. Desroches, of Detroit, Mich.; F. X. Smith, of Fall River, Mass.; J. N. Williams and E. Lager, who labored among the scattered French Canadians in New England; and A. Chatrand, of Elivon, Kansas. Most of the French churches in the United States also owe their existence, indirectly at least, to the Grande Ligne Mission. There are seven churches directly connected with the mission.

Graves, Rev. Henry L., was born in Yanceyville, N. C., Feb. 22, 1810; graduated from the University of North Carolina and Hamilton Theological Seminary, N. Y.; ordained in November, 1837; was the first president of Baylor University, Texas, from 1846-1851; served acceptably as pastor of the Independence church; during the war was president of the Female College, Fairfield, Texas, and from 1874-75 was president of Baylor Female College. He was the first president of the Texas Baptist State Convention, and ably filled the same office for sixteen years. Morell's "Flowers and Fruits, or Thirty-Six Years in Texas," says of him: "His qualifications entitle him to the position, in the estimation of his brethren, of a refined and educated Christian gentleman." He has been moderator of Union Association, and is now president of the Baptist Education Society of Texas, and has seen much service, and has always been regarded as a wise counselor in Baptist assemblies.

Grier, Prof. William Thompson, A.M., was born near Salem, N. J., May 11, 1850. Having been fitted for college at an academy in his native town, he entered the Freshman class of the university at Lewisburg in September, 1867. In 1871 he was graduated with the highest honors of his class, and was immediately elected Professor of Ancient Languages in Monongahela College, Pa. He remained there four years, during a part of the time acting as president of the college. In this position he was very successful, and his work was highly appreciated. The presidency of the college was offered to him, but he declined to accept it. In 1875 he was elected Professor of the Latin Language and Literature in the university at Lewisburg, and his success has more than justified his

choice. He is deservedly popular both in the university and outside of it. The standard of scholarship in his department is high. Prof. Grier promises to become one of the scholars of the denomination. He is a thorough teacher, is an excellent speaker, and everywhere well represents the university.

Groff, Prof. George G., M.D., was born in Chester Co., Pa., in April, 1851. He received his early education in Phoenixville and Norristown and in the State Normal School at West Chester. He subsequently entered the University of Michigan, and afterwards graduated in medicine from the Long Island College Hospital, Brooklyn, N. Y., in 1877. He at once became the teacher of Natural Sciences in the State Normal School at West Chester, which position he held until 1879, when he was elected to the chair of Natural Sciences in the university at Lewisburg. This position he fills with marked ability, and with much acceptance to all who know his daily life.

Grow, Rev. T. D., was born at Hartland, Vt., Jan. 24, 1824. His grandfather was a pioneer Baptist minister in Vermont. His brother, Rev. James Grow, of Connecticut, was one of the first to assist in the foreign work, sending Dr. Judson \$50, out of \$200 salary, before the mission was thoroughly organized. His cousin was a missionary to Siam, and died there. His widow is now the wife of Dr. Dean. He was educated at New Hampton, N. H., and ordained May 1, 1850, in Kane Co., Ill. Most of his ministerial work has been in Wisconsin, Missouri, and Kansas. Quite a number of churches have been formed under his labors.

Gunn, Rev. David Brainard, was born in Montague, Mass., May 8, 1823; had very early impressions respecting his need of Christ as his Saviour; also that he should become a minister of the gospel. When about ten years of age he was convicted of sin, but he did not at that time indulge a hope in Jesus. In January, 1838, he was specially moved by the Holy Spirit and led into light, and he enlisted as Christ's soldier. Upon the following Thanksgiving-day he was baptized with three brothers and a sister. In 1854, being greatly strengthened by the Holy Spirit, he began in earnest the work of soul-winning. He was licensed by the Shelburne Falls, Mass., Baptist church, of which he was a member. Wishing to devote himself wholly to the ministry, he sold out his business and home, and removing to the West, settled in Warsaw, Ill., organized a church, and was ordained as its pastor in August, 1857. There he toiled nearly four years, and added to it about 150 members. Afterwards he held brief pastorates in Carthage, Ill., and Hannibal, Mo. Early in 1865 he settled in Sandwich, Ill., where in the fourth year of a very pleasant pastorate his health completely

failed for two years. Then slowly returning strength enabled him to engage as a supply, which after a year or two led him into evangelistic and missionary labors, which have been continued, mostly in the States of Illinois and Kansas, until the present time. God has signally blessed Mr. Gunn's ministry.

Gunn, Rev. Elihu, was born in Montague, Mass., Jan. 3, 1818. His ancestors were of the Puritan stock, and had been staunch Baptists on both sides for several generations, being the earliest settlers in that part of the State, and among those who suffered persecution from the "standing order" for conscience' sake. He publicly confessed Christ in his twenty-first year. His earliest desire was to secure an education and become a minister

of Christ. He entered the Freshman class in Madison University in 1844, and he graduated from the theological seminary in 1849. He was soon after ordained at North Sunderland, Mass., and went as a missionary to the new State of Iowa. Settled first at Keokuk, then a frontier town of 1500 people. He was then president of the Central University, of Iowa, five years. Afterwards he was pastor at Mount Pleasant nearly nine years. He then came to Kansas, and was pastor at Atchison three years, district secretary of the American Baptist Home Mission Society for Kansas and Missouri three and a half years, and since May, 1877, he has been pastor of the Baptist church at Fort Scott, Kansas. Mr. Gunn has baptized 447 persons, including all of his five children.

H.

Hardwicke, Rev. J. F., was born in Virginia in 1837; united with the church when a boy; commenced preaching when but eighteen. After pursuing his studies with his brother, Rev. J. B. Hardwicke, he entered a classical school. In 1869 he matriculated at the Southern Baptist Theological Seminary, at Greenville, S. C. When the war compelled its school to suspend he retired to Virginia, and entered upon the pastorate. He served the church at Milton, N. C., and also that at Ephesus. He then removed to Western Virginia, and succeeded in establishing a church at Huntington. Mr. Hardwicke is now pastor at Bowling Green, Ky. A man of genial disposition, blessed with a mind of decided vigor, and a close student of the Scriptures, he ranks with the best preachers of his State.

Harris, Rev. Elmore, was born in 1854, near the city of Brantford, Ontario, Canada. His father was a manufacturer, and intended his son for the same calling; but God had otherwise designed. He was brought to Christ in April, 1870, and in the following year, when but a lad of seventeen, he preached his first sermon. For nearly two years he studied in the high school in Beamsville, and the Collegiate Institute of the city of St. Catharines. He afterwards attended the University of Toronto, taking two scholarships in classics and the first prizes in Oriental languages. He graduated in 1877, receiving the degree of B.A. In 1876, a year before he finished his university course, he became pastor of the First Baptist church of St. Thomas, where he still labors with great acceptance. During his five years' ministry the First

and Zion churches, unfortunately severed, have been united, and a handsome structure erected in the centre of the city, costing \$17,000. The membership has more than doubled. Mr. Harris is one of the rising men in the Baptist ministry of the New Dominion.

Harris, John, of Brantford, Ontario, Canada, was born in 1841, in the township of Townsend, in the same province. At the age of twenty-one he entered into partnership with his father, Mr. Alanson Harris. He is a man of considerable means and of distinguished liberality. He is at present the teacher of a large Bible-class, numbering, at times, 150 persons, in the First church, at Brantford. There are continual accessions to the church from this class. He has also an excellent gift in presenting the gospel to the unsaved, and has been greatly blessed in this work in the neighborhood of his own city and at other points. An earnest Bible student, a diligent worker, a generous contributor to all benevolent and denominational objects, and a true friend, he has fairly won the high position he holds among the Baptist laymen of Canada.

Hildreth, William, D.D., was born at South Bend, Ind., Jan. 24, 1838. In 1853 the family removed to Sandyville, Iowa, where Mr. Hildreth was baptized in 1859; licensed to preach in 1860. In 1861 he was called to the church at Lovilia, and the following year was ordained. He entered Central University, preaching once on the Sabbath for the First church of Pella while he remained in the school.

He removed to Chillicothe, Mo., and served the

church there one year, and accepted an appointment from the American Baptist Publication Society as general Sunday-school missionary, in which connection he remained over three years. After a brief pastorate at Pleasant Hill, Mo., he became general missionary of the American Baptist Home Mission Society, in which work he continued three years, and during which he baptized 484 persons.

In 1872 he removed to California, remaining four years, preaching for the Tabernacle church, San Francisco, and the church at San José. He returned East in 1876, and settled with the church at New Albany, Ind., where he remained four years, until called to the Union Baptist church of Pittsburgh, his present field of labor.

Mr. Hildreth has built ten houses of worship, raising for this purpose \$107,000. He received into the churches with which he has labored 2017 persons, of whom he has baptized 1530. In 1879 Judson University conferred upon him the degree of D.D.

Hoard, Hon. Samuel, since 1836 has resided at Chicago, one of its earliest and, during the nearly half a century of his residence there, one of its most useful and honored citizens. He was born at Westminster, Mass., May 20, 1800, of English parentage, some of his ancestry having been persons of rank and fortune. Receiving an academical education, he pursued to some extent the study of law, but later embarked in journalism, being connected, in 1828, with the *Republican*, of Franklin, N. Y., in association with Mr. James Long, who, like himself, had married a daughter of John Conant, Esq., of Brandon, Vt. In 1833 we find him associated with Silas Wright, afterwards so prominent in State and national politics, in the editorial management of the *St. Lawrence Republican*. Removing to Chicago in 1836, he was speedily called to various posts of honorable service, among them that of State senator and clerk of the Circuit Court. In 1845 he engaged in mercantile business, and continued in it for many years as one of the successful merchants of the young and growing city. Mr. Lincoln appointed him postmaster of the city in 1865. He has also served for a considerable period as president of the Board of Education. Among the earliest and most efficient members of the First Baptist church, he was one of those who, in 1864, united in constituting the present Second church, and in both these organizations he has been active and efficient to a remarkable degree, for fifteen years conducting

with peculiar tact and success a large infant-class in the First church, and for ten years a young men's Bible-class in the Second. During eleven years past he has served in the last-named church as its senior deacon. Mr. Hoard was one of the original corporators of the University of Chicago, and, until advancing age made it seem to himself desirable that he should retire, remained one of the most valued members of the board of trustees.

Homan, Rev. N. B., was born in Spencer Co., Ky., on Sept. 7, 1822. His father removed to Putnam Co., Ind., when he was about five years old. At the age of sixteen he became deeply concerned in regard to his salvation. He removed to Jones Co., Iowa, in 1847. He was "born again" in that place, and baptized in the spring of 1848. In that year he and nine others formed the Baptist church of Fairview, Jones Co. In the year 1855 he was called to the work of the gospel ministry. On the 26th of April, 1856, he was ordained, and he served the Fairview Baptist church as pastor over fifteen years, the Anamosa church four years. On Jan. 1, 1873, he entered upon the pastorate of the church at Vinton, Benton Co. In October, 1875, he went to Kirwin, Phillips Co., where he has remained up to the present time, laboring as pastor of the Baptist churches of Kirwin and Phillipsburg.

Hungate, Rev. James De P., was born in Washington Co., Ind., July 28, 1831. He was received into the Mill Creek Baptist church at fourteen. When eighteen he was impressed that it was his duty to preach. He graduated from Franklin College in 1854, and was ordained in 1856, and became pastor of the church at Salem, Marion Co., Ill., in 1858, where he built a meeting-house and the membership of the church increased from six to seventy-six members. In 1860 he was appointed a missionary by the American Baptist Home Mission Society to Nebraska. In May, 1864, he started across the plains with his wife and children in a wagon, and, after a wearisome journey of 102 days, he arrived safe in the Willamette Valley, Oregon. He was for three years pastor at Salem, the State capital, when the church increased from thirty-six to ninety-eight members. He taught a Bible-class of thirty young people, most of whom he baptized. In December, 1868, he removed to California, where he labored as a supply at Petaluma and other places. In the autumn of 1872 he returned to Nebraska, and in 1879 he became pastor at El Dorado, Kansas, where his labors have been blessed in erecting a meeting-house and in building up the church.

J.

James, Rev. John Sexton, son of Prof. C. S. James, was born in Philadelphia, Pa., July 20, 1848. He was baptized in February, 1864. He was graduated with honor from the university at Lewisburg in 1868, and from Crozer Theological Seminary in 1871. He then spent a year in prosecuting his studies at the Universities of Erlangen and Leipsic, Germany. On his return, he accepted a call to Allentown, Pa., and was ordained in October, 1872. He still serves this important church. Mr. James edited a revision of Kurtz's "Church History," with additions from the seventh German edition. The work is largely used as a text-book in American theological seminaries. He was president of the Pennsylvania Baptist Ministerial Union in 1879, and of the Alumni Association of the University at Lewisburg in 1880. He was moderator of the Reading Association in 1879 and 1880. Mr. James is a successful pastor and a clear and impressive preacher.

Jones, Prof. J. E., A.M., was born in Lynchburg, Va.; baptized in the spring of 1868, and en-

tered the Richmond Institute, Richmond, Va., in October of the same year for the purpose of preparing for the gospel ministry. Having completed the course there in 1871, and having finished his preparatory training in the grammar-school of Madison University, N. Y., he entered Madison University in 1872, and, after a successful course of study, was graduated in 1876. In the same year the American Baptist Home Mission Society appointed him an instructor in the Richmond Institute, and intrusted him with the branches of language and philosophy. In 1877 he was ordained to the ministry. In 1879 his *alma mater* conferred upon him the degree of Master of Arts. Prof. Jones is an efficient teacher, a popular and instructive preacher, and a forcible writer. In 1878 he held a newspaper controversy with the Roman Catholic Bishop Keane, of Richmond, in which the bishop, in the estimation of many most competent to judge, was worsted. Prof. Jones is regarded as one of the most promising of the young colored men of the South.

L.

Lehman, Rev. G. W., the aged and highly revered pastor of the Baptist church in Berlin, Germany, and one of the most prominent Baptist ministers in that land, was born in the city of Hamburg, Oct. 23, 1799. In his youth he was an engraver in Berlin, being at the same time actively engaged in religious labor and in circulating the Bible, which he had early learned to love and cherish. In 1830 he first met with Mr. Oncken and felt himself specially drawn to him. After Mr. Oncken's baptism Mr. Lehman was led prayerfully to consider this question, but it was not until the year 1837 that he became fully settled in his convictions concerning believer's baptism. He was baptized near Berlin by Mr. Oncken, with six others, May 13, 1837, and on the following day the little flock of baptized believers was organized as the Baptist church of Berlin. Mr. Lehman was soon appointed by the church as their pastor, and faithfully preached to the people while still pursuing his daily avocations. He was forced to pursue

his work of love under great difficulties and discouragements. In 1838, Mr. Lehman entered the service of the American Baptist Missionary Union, devoting one-half of his time to this work as its missionary. In 1840, Mr. Lehman went to England to receive ordination; he was ordained June 29, 1840, in Salter's Hall chapel, Cannon Street, London, Rev. J. H. Hinton offering the ordaining prayer. Since that time the work in Berlin has been prospering under his faithful labors, and it has extended into the surrounding regions far and wide.

Mr. Lehman is gifted with peculiar talents; he occupies a very influential position among the Baptists in Germany. The cause in that country is indebted to him to a degree which it will not be easy to overestimate. Although partially disabled by the weakness of age, Mr. Lehman still retains the pastorate of the church to which he has devoted his youthful energies and the strength of his manhood.

M.

Mabie, Rev. H. C., was born in Belvidere, Boone Co., Ill., June 20, 1847. He is a descendant of several generations of Baptists. His great-grandfather, Rev. Daniel Mabie, was one of the pioneer



REV. H. C. MABIE.

ministers of Central New York. His parents removed to Belvidere in 1845. His early life was under the Christian influence of a pious home and of the revered Dr. Roe, pastor of the Belvidere church.

At twelve he was converted and baptized. At sixteen, while in college, his heart was greatly refreshed by divine grace, and from this period, while still studying, his labors were rewarded with conversions among students, in military camps and hospitals, and in neighboring churches.

He graduated from the University of Chicago in 1868, and from the seminary in 1875. He was ordained in Rockford, Ill., in October, 1869, when he spent four prosperous years as the pastor of the State Street church. In 1873 he resigned his charge to complete his theological studies, and in the meantime he organized the church at Oak Park, and served it as pastor for two years. In 1875 he became pastor at Brookline, Mass., and labored there for three and a half years with much success; during this pastorate he was a member for two

years of the Executive Committee of the Missionary Union. At the commencement of Brown University in 1878 he preached the annual sermon before the Society of Missionary Inquiry. Early in 1879 he accepted a unanimous call to the First Baptist church of Indianapolis, Ind., where the blessing of God has rested upon his labors abundantly; debts have been paid, union binds the large membership together, liberality distinguishes their gifts, and conversions are frequent. Mr. Mabie is a man of ability and culture, of wisdom and grace, and before him, if the Lord spares his life, there are brilliant prospects of usefulness, while around him there are throngs of loving friends.

Marsh, Rev. W. H. H., was born in Chester Co., Pa., July 14, 1836. He received a liberal education, which he has continually extended until he has become one of the best-informed men in the denomination. He was ordained when twenty-one years of age. After supplying the Bethesda and Caernarvon churches in Chester Co., Pa., he took charge of the Lower Providence church, Montgomery Co., and remained there four years; then settled with the Blockley church, West Philadelphia, where he exercised his ministry until, in 1865, he accepted a pressing call to the Second church of Wilmington, Del. During his six years' pastorate at Wilmington an oppressive debt was paid, the church edifice was greatly improved, an organ purchased, and a lot for a mission secured, upon which the Bethany church now stands. Mr. Marsh removed from Wilmington to take the oversight of the Central church of Salem, Mass., where he labored for eight years. In December, 1880, he settled in New Brunswick, N. J., as pastor of the young and vigorous Remsen Avenue church. In his pastorates Mr. Marsh has always been successful.

He is a diligent student, an extensive reader, and a large-hearted brother. His intellectual powers are of a high order, and his sermons are distinguished by deep thought and gospel truth.

He has written extensively for the *Baptist Quarterly*, the *Bibliotheca Sacra*, and the denominational papers. The Publication Society has issued his "Modern Sunday-School." He has also the manuscript of a work upon which he has been long engaged, and which he expects to publish soon.

Mr. Marsh is regarded with affection wherever he is known, and his labors have been a blessing to the churches and the world.

S.

Staughton, William, D.D. For article, see page 1097.



WILLIAM STAUGHTON, D.D.

T.

Tyler, James E., who for nearly twenty years has been actively identified with Baptist interests in Chicago, was born at Hillsdale, Columbia Co., N. Y., March 11, 1811. During his infancy the family removed to West Stockbridge, Mass. When he was sixteen he became clerk in the village store, and the proprietor removing soon after to Canaan, N. Y., he was persuaded to accompany him. In 1829 he became a resident of Cincinnati, O., connecting himself there with an insurance office. A branch being established in Louisville, Mr. Tyler took charge of it, and that city, in 1834, became his home. Business prospered, and he was in due time ranked with the wealthy and influential citizens of the place. Mr. Tyler undertook, in 1859, a tour of the East, visiting Egypt and the Holy

Land; some letters home, descriptive of his journey, finding publication in the *Louisville Journal*, then edited by George D. Prentice. At the outbreak of the war he removed North. In 1862 he established himself in Chicago, and soon took a place beside the successful business men of that city.

Mr. Tyler early interested himself in the University of Chicago, serving as one of its trustees. In the establishment of the Theological Seminary he actively shared, serving also upon the board of this institution. As a member of the First Baptist church, he has contributed generously to the various building and mission enterprises of that body. His gifts to the seminary have also been large.

V.

Vinton, Justus H., D.D., was born in Willington, Conn., Feb. 17, 1806. When ten years of age he was converted, and soon after united with the Baptist church of Ashford. At sixteen he felt the call of God to preach the gospel. In 1826 he entered Hamilton Institution to study for the ministry. In 1830, one year after a day of fasting and prayer, to learn his duty in reference to going West as a missionary, when he was strongly impressed that he should go to Burmah, he finally decided to spend his life in that heathen country. While attending to college duties, and during vacations, he preached wherever he had an opportunity, and he had some great revivals at this early period.

In July, 1834, Mr. and Mrs. Vinton sailed for Burmah in the "Cashmere," and landed in Maulmain in December of that year. During their passage, in answer to fervent prayers and faithful preaching, a number of the officers and men of the vessel were converted. Having learned the language of the Karens from a native at Hamilton, N. Y., the missionary and his wife left for the jungle a week after they landed, and commenced to preach among a people to whom the Saviour had never been presented, and they continued for three months, going from village to village, telling the story of the Cross to hungry multitudes, and converts rewarded these toils wherever they went. For many years Dr. Vinton was engaged in this blessed work, and he was one of the most successful missionaries that ever led souls to Jesus. Throngs were born again, many churches were established, preachers and teachers were sent out, and a mighty work was performed for God and for the races dwelling in Burmah.

In Rangoon his labors for the people at the termination of the last war with England were astonishing; he and his wife cared for a multitude

of the sick, they bought rice on credit and distributed it among the famine-stricken, they cared for orphans and widows, and they told the story of the Cross; in any community a preacher of such a spirit would be heard with special interest, and we are not surprised that in twenty months he baptized 441 converts.

He was beloved and almost worshiped throughout the Karen jungles, and the English officials, recognizing his extraordinary worth, sent him money to sustain his schools and gifts to aid him in his work, and cherished him and his wife in their hearts.

Dr. Vinton was mighty in prayer, firm in will to do what was right, untiring in effort, generous to a fault, and wholly consecrated to God. In Connecticut, where he was peculiarly well known, when a difference existed between him and the Missionary Union, the denomination sympathized with the great missionary; they knew his unsurpassed worth, and no society could keep them from contributing liberally to sustain this prince of missionary preachers. He died in Burmah, March 31, 1858.

His noble wife, born in Union, Conn., April 19, 1807, and converted at eighteen, had the same missionary spirit that made her husband ready to sacrifice everything for the salvation of idolaters. She told the women and children of Burmah about the Saviour, and labored in this way for Christ with glorious results, and after Dr. Vinton's death the converts and churches hearkened to her counsels with a reverence almost unparalleled. She died in Burmah, Dec. 18, 1864. Her daughter, Mrs. R. M. Luther, is doing effective service for foreign missions in Pennsylvania, while Justus B. Vinton, D.D., her son, is a worthy successor of his honored father in extending the Redeemer's kingdom in Burmah.

W.

Waldrop, Rev. A. J., was born Feb. 7, 1815, in Christian Co., Ky. Came with his parents to Jefferson Co., Ala., in 1818, and has continued there to this date; was baptized by Rev. Hosea Holcombe in 1832; was ordained in 1842. He has been pastor at Ruhamot thirty-two years, at Spring-

ville twenty, and at Cahaba twenty-five years,—three of our best country churches. He is one of the most influential ministers in the State, and a strong and gifted preacher. He held several prominent civil positions. His son, Elisha Waldrop, is also a good minister of Jesus Christ.

APPENDIX.

THE PHILADELPHIA CONFESSION OF FAITH.

I. OF THE HOLY SCRIPTURES.—1. The Holy Scripture is the only sufficient, certain, and infallible rule of all-saving knowledge, faith, and obedience; although the light of nature, and the works of creation and providence do so far manifest the goodness, wisdom, and power of God as to leave men unexcusable; yet are they not sufficient to give that knowledge of God and his will which is necessary unto salvation. Therefore it pleased the Lord at sundry times, and in divers manners, to reveal himself, and to declare that his will unto his church; and afterward, for the better preserving and propagating of the truth, and for the more sure establishment and comfort of the church against the corruption of the flesh, and the malice of Satan and of the world, to commit the same wholly unto writing; which maketh the Holy Scriptures to be most necessary, those former ways of God's revealing his will unto his people being now ceased.

2. Under the name of Holy Scripture, or the Word of God written, are now contained all the books of the Old and New Testament, which are these:

Of the Old Testament,—Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, 1 Samuel,

2 Samuel, 1 Kings, 2 Kings, 1 Chronicles, 2 Chronicles, Ezra, Nehemiah, Esther, Job, Psalms, Proverbs, Ecclesiastes, The Song of Songs, Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi.

Of the New Testament, Matthew, Mark, Luke, John, The Acts of the Apostles, Paul's Epistle to the Romans, 1 Corinthians, 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 Thessalonians, 2 Thessalonians, 1 Timothy, 2 Timothy, to Titus, to Philemon, the Epistle to the Hebrews, the Epistle of James, the first and second Epistles of Peter, the first, second, and third Epistles of John, the Epistle of Jude, the Revelation. All which are given by the inspiration of God to be the rule of faith and life.

3. The books commonly called Apocrypha, not being of divine inspiration, are no part of the canon (or rule) of the Scripture, and therefore are of no authority to the church of God, nor to be any otherwise approved, or made use of, than other human writings.

4. The authority of the Holy Scriptures, for which it ought to be believed, dependeth not upon the testimony of

A
C O N F E S S I O N
 O F
F A I T H,
 Put forth by the
Elders and Brethren
 Of many
C O N G R E G A T I O N S
 O F
C H R I S T I A N S
 (Baptized upon Profession of their Faith)
 In *London and the Country.*

*Adopted by the Baptist Association
 met at Philadelphia, Sept. 25. 1742.*

The SIXTH EDITION.

To which are added,
**Two Articles viz. Of Imposition of Hands,
 and Singing of Psalms in Publick Worship.**

Also
A Short Treatise of Church Discipline.

*With the Heart Man believeth unto Righteousness, and with the
 Mouth Confession is made unto Salvation, Rom. 10. 20.
 Search the Scriptures, John 5. 39.*

**PHILADELPHIA: Printed by B. FRANKLIN.
 M, DCC, XLIII.**

FAC-SIMILE OF THE TITLE-PAGE OF THE PHILADELPHIA CONFESSION OF FAITH, ADOPTED BY THE PHILADELPHIA BAPTIST ASSOCIATION, SEPTEMBER 25, 1742, AND PRINTED BY BENJAMIN FRANKLIN IN 1743.

any man or church, but wholly upon God (who is Truth itself), the author thereof; therefore it is to be received, because it is the Word of God.

5. We may be moved and induced by the testimony of the church of God to an high and reverent esteem of the Holy Scriptures; and the heavenliness of the matter, the efficacy of the doctrine, and the majesty of the style, the consent of all the parts, the scope of the whole (which is to give all glory to God), the full discovery it makes of the only way of man's salvation, and many other incomparable excellencies, and entire perfections thereof, are arguments whereby it doth abundantly evidence itself to be the Word of God; yet, notwithstanding our full persuasion, and assurance of the infallible truth, and divine authority thereof, is from the inward work of the Holy Spirit, bearing witness by and with the Word in our hearts.

6. The whole counsel of God concerning all things necessary for his own glory, man's salvation, faith and life, is either expressly set down, or necessarily contained in the Holy Scripture; unto which nothing is at any time to be added, whether by new revelation of the Spirit or traditions of men.

Nevertheless, we acknowledge the inward illumination of the Spirit of God to be necessary for the saving understanding of such things as are revealed in the Word, and that there are some circumstances concerning the worship of God and government of the church common to human actions and societies, which are to be ordered by the light of nature and Christian prudence, according to the general rules of the Word, which are always to be observed.

7. All things in Scripture are not alike plain in themselves, nor alike clear unto all, yet those things which are necessary to be known, believed, and observed for salvation, are so clearly propounded and opened in some place of Scripture or other, that not only the learned, but the unlearned, in a due use of ordinary means, may attain to a sufficient understanding of them.

8. The Old Testament in Hebrew (which was the native language of the people of God of old), and the New Testament in Greek, which (at the time of writing it) was most generally known to the nations, being immediately inspired by God, and, by his singular care and providence, kept pure in all ages, are therefore authentic; so as in all controversies of religion the church is finally to appeal unto them. But because these original tongues are not known to all the people of God who have a right unto, and interest in, the Scriptures, and are commanded, in the fear of God, to read and search them, therefore they are to be translated into the vulgar language of every nation unto which they come, that the Word of God, dwelling plentifully in all, they may worship him in an acceptable manner, and, through patience and comfort of the Scriptures, may hope.

9. The infallible rule of interpretation of Scripture is the Scripture itself: and therefore, when there is a question about the true and full sense of any Scripture (which is not manifold, but one), it must be searched by other places that speak more clearly.

10. The supreme judge by which all controversies of religion are to be determined, and all decrees of councils, opinions of ancient writers, doctrines of men, and private spirits are to be examined, and in whose sentence we are to rest, can be no other but the Holy Scripture delivered by the Spirit, into which Scripture, so delivered, our faith is finally resolved.

II. OF GOD AND OF THE HOLY TRINITY.—1. The Lord our God is but one only living and true God; whose subsistence is in and of himself, infinite in being and perfection, whose essence cannot be comprehended by any but himself; a most pure Spirit, invisible, without body, parts, or passions, who only hath immortality, dwelling in the light which no man can approach unto, who is immutable, immense, eternal, incomprehensible, almighty, every way infinite, most holy, most wise, most free, most absolute, working all things according to the counsel of his own immutable and most righteous will for his own glory, most loving, gracious, merciful, long-suffering, abundant in goodness and truth, forgiving iniquity, transgression, and sin, the rewarder of them that diligently seek him, and withal most just, and terrible in his judgments, hating all sin, and will by no means clear the guilty.

2. God having all life, glory, goodness, blessedness, in and of himself, is alone in, and unto himself all-sufficient, not standing in need of any creature which he hath made, nor deriving any glory from them, but only manifesting his own glory in, by, unto, and upon them, he is the alone fountain of all being, of whom, through whom, and to whom are all things, and he hath most sovereign dominion over all creatures, to do by them, for them, or upon them, whatsoever himself pleaseth; in his sight all things are open and manifest, his knowledge is infinite, infallible, and independent upon the creature, so as nothing is to him contingent or uncertain; he is most holy in all his counsels, in all his works, and in all his commands; to him is due from angels and men whatsoever worship, service, or obedience, as creatures they owe unto the Creator, and whatever he is further pleased to require of them.

3. In this Divine and Infinite Being there are three subsistences, the Father, the Word (or Son), and Holy Spirit, of one substance, power, and eternity, each having the whole divine essence, yet the essence undivided; the Father is of none neither begotten, nor proceeding; the Son is eternally begotten of the Father; the Holy Spirit proceeding from the Father and the Son, all infinite, without beginning, therefore but one God, who is not to be divided in nature and being, but distinguished by several peculiar relative properties and personal relations; which doctrine of the Trinity is the foundation of all our communion with God, and our comfortable dependence on him.

III. OF GOD'S DECREE.—1. God hath decreed in himself from all eternity, by the most wise and holy counsel of his own will, freely and unchangeably, all things whatsoever comes to pass; yet so as thereby is God neither the author of sin, nor hath fellowship with any therein, nor is violence offered to the will of the creature, nor yet is the liberty or contingency of second causes taken away, but rather established, in which appears his wisdom in disposing all things, and power and faithfulness in accomplishing his decree.

2. Although God knoweth whatsoever may or can come to pass upon all supposed conditions, yet hath he not decreed anything because he foresaw it as future, or as that which would come to pass upon such conditions.

3. By the decree of God, for the manifestation of his glory, some men and angels are predestinated or foreordained to eternal life, through Jesus Christ, to the praise of his glorious grace; others being left to act in their sin to their just condemnation, to the praise of his glorious justice.

4. These angels and men thus predestinated and foreor-

daigned are particularly and unchangeably designed; and their number so certain and definite, that it cannot be either increased or diminished.

5. Those of mankind that are predestinated to life, God, before the foundation of the world was laid, according to his eternal and immutable purpose, and the secret counsel and good pleasure of his will, hath chosen in Christ unto everlasting glory, out of his mere free grace and love; without any other thing in the creature as a condition or cause moving him thereunto.

6. As God hath appointed the elect unto glory, so he hath by the eternal and most free purpose of his will foreordained all the means thereunto, wherefore they who are elected, being fallen in Adam, are redeemed by Christ, are effectually called unto faith in Christ, by his Spirit working in due season, are justified, adopted, sanctified, and kept by his power through faith unto salvation; neither are any other redeemed by Christ, or effectually called, justified, adopted, sanctified, and saved, but the elect only.

7. The doctrine of this high mystery of predestination is to be handled with special prudence and care; that men attending the will of God revealed in his Word, and yielding obedience thereunto, may, from the certainty of their effectual vocation, be assured of their eternal election; so shall this doctrine afford matter of praise, reverence, and admiration of God, and of humility, diligence, and abundant consolation to all that sincerely obey the gospel.

IV. OF CREATION.—1. In the beginning it pleased God the Father, Son, and Holy Spirit, for the manifestation of the glory of his eternal power, wisdom, and goodness, to create or make the world, and all things therein, whether visible or invisible, in the space of six days, and all very good.

2. After God had made all other creatures he created man, male and female, with reasonable and immortal souls, rendering them fit unto that life to God for which they were created, being made after the image of God in knowledge, righteousness, and true holiness; having the law of God written in their hearts, and power to fulfill it; and yet under a possibility of transgressing, being left to the liberty of their own will, which was subject to change.

3. Besides the law written in their hearts, they received a command not to eat of the tree of knowledge of good and evil; which, whilst they kept, they were happy in their communion with God, and had dominion over the creatures.

V. OF DIVINE PROVIDENCE.—1. God, the good creator of all things, in his infinite power and wisdom, doth uphold, direct, dispose, and govern all creatures and things, from the greatest even to the least, by his most wise and holy providence, to the end for which they were created, according unto his infallible foreknowledge, and the free and immutable counsel of his own will, to the praise of the glory of his wisdom, power, justice, infinite goodness, and mercy.

2. Although in relation to the foreknowledge and decree of God, the first cause, all things come to pass immutably and infallibly; so that there is not anything befalls any by chance, or without his providence; yet, by the same providence, he ordereth them to fall out according to the nature of second causes, either necessarily, freely, or contingently.

3. God in his ordinary providence maketh use of means; yet is free to work without, above, and against them, at his pleasure.

4. The almighty power, unsearchable wisdom, and infi-

nite goodness of God so far manifest themselves in his providence, that his determinate counsel extendeth itself even to the first fall, and all other sinful actions both of angels and men (and that not by a bare permission), which also he most wisely and powerfully boundeth, and otherwise ordereth and governeth in a manifold dispensation, to his most holy ends; yet so as the sinfulness of their acts proceedeth only from the creatures, and not from God, who, being most holy and righteous, neither is nor can be the author or approver of sin.

5. The most wise, righteous, and gracious God doth oftentimes leave for a season his own children to manifold temptations and the corruptions of their own hearts, to chastise them for their former sins or to discover unto them the hidden strength of corruption and deceitfulness of their hearts, that they may be humbled, and to raise them to a more close and constant dependence for their support upon himself, and to make them more watchful against all future occasions of sin, and for other just and holy ends.

So that whatsoever befalls any of his elect is by his appointment, for his glory, and their good.

6. As for those wicked and ungodly men, whom God as a righteous judge, for former sin, doth blind and harden; from them he not only withholdeth his grace, whereby they might have been enlightened in their understanding and wrought upon in their hearts, but sometimes also withdraweth the gifts which they had, and exposeth them to such objects as their corruptions make occasion of sin; and withal gives them over to their own lusts and temptations of the world, and the power of Satan, whereby it comes to pass that they harden themselves, even under those means which God useth for the softening of others.

7. As the providence of God doth in general reach to all creatures, so, after a more special manner, it taketh care of his church, and disposeth of all things to the good thereof.

VI. OF THE FALL OF MAN, SIN, AND THE PUNISHMENT THEREOF.—1. Although God created man upright and perfect, and gave him a righteous law which had been unto life, had he kept it, and threatened death upon the breach thereof; yet he did not long abide in this honor. Satan, using the subtlety of the serpent to seduce Eve, then by her seducing Adam, who, without any compulsion, did willfully transgress the law of their creation and the command given unto them in eating the forbidden fruit; which God was pleased according to his wise and holy counsel to permit, having purposed to order it to his own glory.

2. Our first parents, by this sin, fell from their original righteousness and communion with God, and we in them, whereby death came upon all; all becoming dead in sin and wholly defiled in all the faculties and parts of soul and body.

3. They being the root, and, by God's appointment, standing in the room and stead of all mankind; the guilt of the sin was imputed, and corrupted nature conveyed to all their posterity, descending from them by ordinary generation, being now conceived in sin, and by nature children of wrath, the servants of sin, the subjects of death, and all other miseries, spiritual, temporal, and eternal, unless the Lord Jesus set them free.

4. From this original corruption, whereby we are utterly indisposed, disabled, and made opposite to all good, and wholly inclined to all evil, do proceed all actual transgressions.

5. This corruption of nature, during this life, doth re-

main in those that are regenerated; and, although it be through Christ pardoned and mortified, yet both itself and the first motions thereof are truly and properly sin.

VII. OF GOD'S COVENANT.—1. The distance between God and the creature is so great, that although reasonable creatures do owe obedience unto him as their Creator, yet they could never have attained the reward of life but by some voluntary condescension on God's part, which he hath been pleased to express by way of covenant.

2. Moreover, man having brought himself under the curse of the law by his fall, it pleased the Lord to make a covenant of grace, wherein he freely offereth unto sinners life and salvation by Jesus Christ, requiring of them faith in him, that they might be saved; and promising to give unto all those that are ordained unto eternal life his holy Spirit, to make them willing and able to believe.

3. This covenant is revealed in the gospel, first of all to Adam in the promise of salvation by the seed of the woman, and afterwards by farther steps, until the full discovery thereof was completed in the New Testament; and it is founded in that eternal covenant transaction that was between the Father and the Son about the redemption of the elect; and it is alone by the grace of this covenant that all of the posterity of fallen Adam, that ever were saved, did obtain life and blessed immortality; man being now utterly incapable of acceptance with God upon those terms on which Adam stood in his state of innocence.

VIII. OF CHRIST THE MEDIATOR.—1. It pleased God, in his eternal purpose, to choose and ordain the Lord Jesus, his only and begotten Son, according to the covenant made between them both, to be the Mediator between God and man; the prophet, priest, and king; head and Saviour of his church, the heir of all things, and judge of the world; unto whom he did from all eternity give a people to be his seed, and to be by him in time redeemed, called, justified, sanctified, and glorified.

2. The Son of God, the second person in the Holy Trinity, being very and eternal God, the brightness of the Father's glory, of one substance, and equal with him; who made the world, who upholdeth and governeth all things he hath made; did, when the fullness of time was come, take upon him man's nature, with all the essential properties and common infirmities thereof, yet without sin; being conceived by the Holy Spirit in the womb of the Virgin Mary, the Holy Spirit coming down upon her, and the power of the Most High overshadowing her, and so was made of a woman, of the tribe of Judah, of the seed of Abraham and David, according to the Scriptures: so that two whole, perfect, and distinct natures were inseparably joined together in one person, without conversion, composition, or confusion; which person is very God and very man, yet one Christ, the only Mediator between God and man.

3. The Lord Jesus in his human nature thus united to the divine, in the person of the Son, was sanctified and anointed with the Holy Spirit above measure; having in him all the treasures of wisdom and knowledge; in whom it pleased the Father that all fullness should dwell; to the end that, being holy, harmless, undefiled, and full of grace and truth, he might be thoroughly furnished to execute the office of a Mediator and Surety; which office he took not upon himself, but was thereunto called by his Father; who also put all power and judgment in his hand, and gave him commandment to execute the same.

4. This office the Lord Jesus did most willingly undertake, which that he might discharge, he was made under the

law, and did perfectly fulfill it, and underwent the punishment due to us, which we should have borne and suffered, being made sin and a curse for us; enduring most grievous sorrows in his soul and most painful sufferings in his body; was crucified and died, and remained in the state of the dead, yet saw no corruption; on the third day he arose from the dead, with the same body in which he suffered, with which he also ascended into heaven; and there sitteth on the right hand of his Father making intercession; and shall return to judge men and angels at the end of the world.

5. The Lord Jesus, by his perfect obedience and sacrifice of himself, which he through the eternal Spirit once offered up unto God, hath fully satisfied the justice of God, procured reconciliation, and purchased an everlasting inheritance in the kingdom of heaven for all those whom the Father hath given unto him.

6. Although the price of redemption was not actually paid by Christ till after his incarnation, yet the virtue, efficacy, and benefit thereof was communicated to the elect in all ages successively from the beginning of the world, in and by those promises, types, and sacrifices wherein he was revealed and signified to be the seed of the woman which should bruise the serpent's head; and the Lamb slain from the foundation of the world, being the same yesterday, and to-day, and forever.

7. Christ, in the work of mediation, acteth according to both natures, by each nature doing that which is proper to itself; yet, by reason of the unity of the person, that which is proper to one nature is sometimes in Scripture attributed to the person denominated by the other nature.

8. To all those for whom Christ hath obtained eternal redemption he doth certainly and effectually apply and communicate the same; making intercession for them; uniting them to himself by his Spirit; revealing unto them, in and by the Word, the mystery of salvation; persuading them to believe and obey; governing their hearts by his Word and Spirit, and overcoming all their enemies by his Almighty power and wisdom, in such manner and ways as are most consonant to his wonderful and unsearchable dispensation; and all of free and absolute grace, without any condition foreseen in them to procure it.

9. This office of Mediator between God and man is proper only to Christ, who is the prophet, priest, and king of the Church of God; and may not be either in whole, or any part thereof, transferred from him to any other.

10. This number and order of offices is necessary; for, in respect of our ignorance, we stand in need of his prophetic office; and, in respect of our alienation from God and imperfection of the best of our services, we need his priestly office to reconcile us and present us acceptable unto God; and, in respect of our averseness and utter inability to return to God, and for our rescue and security from our spiritual adversaries, we need his kingly office to convince, subdue, draw, uphold, deliver, and preserve us to his heavenly kingdom.

IX. OF FREE WILL.—1. God has indued the will of man with that natural liberty and power of acting upon choice, that it is neither forced nor, by any necessity of nature, determined to do good or evil.

2. Man, in his state of innocency, had freedom and power to will and to do that which was good and well pleasing to God; but yet was mutable, so that he might fall from it.

3. Man, by his fall into a state of sin, hath wholly lost all ability of will to any spiritual good accompanying salva-

tion; so as a natural man, being altogether averse from that good and dead in sin, is not able, by his own strength, to convert himself or to prepare himself thereunto.

4. When God converts a sinner, and translates him into the state of grace, he freeth him from his natural bondage under sin, and, by his grace alone, enables him freely to will and do that which is spiritually good; yet so as that, by reason of his remaining corruptions, he doth not perfectly nor only will that which is good, but doth also will that which is evil.

5. The will of man is made perfectly and immutably free to good alone in the state of glory only.

X. OF EFFECTUAL CALLING.—1. Those whom God had predestinated unto life, he is pleased, in his appointed and accepted time, effectually to call by his Word and Spirit out of that state of sin and death in which they are by nature to grace of salvation by Jesus Christ; enlightening their minds spiritually and savingly to understand the things of God; taking away their heart of stone and giving unto them an heart of flesh; renewing their wills, and, by his almighty power, determining them to that which is good, and effectually drawing them to Jesus Christ; yet so as they come most freely, being made willing by his grace.

2. This effectual call is of God's free and special grace alone, not from anything at all foreseen in man, nor from any power or agency in the creature co-working with his special grace; the creature being wholly passive therein, being dead in sins and trespasses, until, being quickened and renewed by the Holy Spirit, he is thereby enabled to answer this call, and to embrace the grace offered and conveyed in it, and that by no less power than that which raised up Christ from the dead.

3. Elect infants, dying in infancy, are regenerated and saved by Christ through the Spirit, who worketh when, and where, and how he pleaseth; so also are all other elect persons who are incapable of being outwardly called by the ministry of the Word.

4. Others not elected, although they may be called by the ministry of the Word, and may have some common operations of the Spirit, yet, not being effectually drawn by the Father, they neither will nor can truly come to Christ, and therefore cannot be saved; much less can men that receive not the Christian religion be saved, be they never so diligent to frame their lives according to the light of nature and the law of that religion they do profess.

XI. OF JUSTIFICATION.—1. Those whom God effectually calleth he also freely justifieth, not by infusing righteousness into them, but by pardoning their sins, and by accounting and accepting their persons as righteous; not for anything wrought in them or done by them, but for Christ's sake alone; not by imputing faith itself, the act of believing, or any other evangelical obedience to them, as their righteousness, but by imputing Christ's active obedience unto the whole law, and passive obedience in his death, for their whole and sole righteousness; they receiving and resting on him and his righteousness by faith, which they have not of themselves: it is the gift of God.

2. Faith thus receiving and resting on Christ and his righteousness, is the alone instrument of justification; yet it is not alone in the person justified, but is ever accompanied with all other saving graces, and is no dead faith, but worketh by love.

3. Christ, by his obedience and death, did fully discharge the debt of all those that are justified; and did, by the sacrifice of himself, in the blood of his cross, undergoing

in their stead the penalty due unto them, make a proper, real, and full satisfaction to God's justice in their behalf; yet, inasmuch as he was given by the Father for them, and his obedience and satisfaction accepted in their stead, and both freely, not for anything in them, their justification is only of free grace, that both the exact justice and rich grace of God might be glorified in the justification of sinners.

4. God did, from all eternity, decree to justify all the elect, and Christ did, in the fullness of time, die for their sins, and rise again for their justification; nevertheless, they are not justified personally until the Holy Spirit doth, in due time, actually apply Christ unto them.

5. God doth continue to forgive the sins of those that are justified; and, although they can never fall from the state of justification, yet they may, by their sins, fall under God's fatherly displeasure; and, in that condition, they have not usually the light of his countenance restored unto them until they humble themselves, confess their sins, beg pardon, and renew their faith and repentance.

6. The justification of believers under the Old Testament was, in all these respects, one and the same with the justification of believers under the New Testament.

XII. OF ADOPTION.—1. All those that are justified, God vouchsafed, in and for the sake of his only Son, Jesus Christ, to make partakers of the grace of adoption, by which they are taken into the number, and enjoy the liberties and privileges, of children of God; have his name put upon them; receive the spirit of adoption; have access to the throne of grace with boldness; are enabled to cry Abba, Father; are pitied, protected, provided for, and chastened by him as a father; yet never cast off, but sealed to the day of redemption, and inherit the promises as heirs of everlasting salvation.

XIII. OF SANCTIFICATION.—1. They who are united to Christ, effectually called, and regenerated, having a new heart and a new spirit created in them, through the virtue of Christ's death and resurrection, are also further sanctified, really and personally, through the same virtue, by his Word and Spirit dwelling in them. The dominion of the whole body of sin is destroyed, and the several lusts thereof are more and more weakened and mortified; and they more and more quickened and strengthened in all saving graces, to the practice of all true holiness, without which no man shall see the Lord.

2. This sanctification is throughout, in the whole man, yet imperfect in this life; there abideth still some remnants of corruption in every part, whence ariseth a continual and irreconcilable war: the flesh lusting against the spirit and the spirit against the flesh.

3. In which war, although the remaining corruption for a time may much prevail, yet, through the continual supply of strength from the sanctifying Spirit of Christ, the regenerate part doth overcome; and so the saints grow in grace, perfecting holiness in the fear of God, pressing after an heavenly life in evangelical obedience to all the commands which Christ, as Head and King, in his Word hath prescribed to them.

XIV. OF SAVING FAITH.—1. The grace of faith, whereby the elect are enabled to believe to the saving of their souls, is the work of the Spirit of Christ in their hearts, and is ordinarily wrought by the ministry of the Word, by which also, and by the administration of Baptism, and the Lord's Supper, prayer, and other means appointed of God it is increased and strengthened.

2. By this faith, a Christian believeth to be true whatsoever is revealed in the Word for the authority of God himself; and also apprehendeth an excellency therein above all other writings and all things in the world, as it bears forth the glory of God in his attributes, the excellency of Christ in his nature and offices, and the power and fullness of the Holy Spirit in his workings and operations; and so is enabled to cast his soul upon the truth thus believed, and also acteth differently upon that which each particular passage thereof containeth; yielding obedience to the commands, trembling at the threatenings, and embracing the promises of God for this life and that which is to come; but the principal acts of saving faith hath immediate relation to Christ, accepting, receiving, and resting upon him alone for justification, sanctification, and eternal life, by virtue of the covenant of grace.

3. This faith, although it be different in degrees, and may be weak or strong, yet it is in the least degree of it different in the kind or nature of it (as is all other saving grace) from the faith and common grace of temporary believers; and therefore, though it may be many times assailed and weakened, yet it gets the victory, growing up in many to the attainment of a full assurance through Christ, who is both the author and finisher of our faith.

XV. OF REPENTANCE UNTO LIFE AND SALVATION.—1. Such of the elect as are converted at riper years, having sometimes lived in the state of nature, and therein served divers lusts and pleasures, God, in their effectual calling, giveth them repentance unto life.

2. Whereas there is none that doeth good and sinneth not, and the best of men may, through the power and deceitfulness of their corruption dwelling in them, with the prevalency of temptation, fall into greater sins and provocations, God hath, in the covenant of grace, mercifully provided that believers so sinning and falling be renewed through repentance unto salvation.

3. This saving repentance is an evangelical grace, whereby a person, being by the Holy Spirit made sensible of the manifold evils of his sin, doth, by faith in Christ, humble himself for it with godly sorrow, detestation of it, and self-abhorrence, praying for pardon and strength of grace, with a purpose and endeavor, by supplies of the Spirit, to walk before God unto all well-pleasing in all things.

4. As repentance is to be continued through the whole course of our lives, upon the account of the body of death and the motions thereof, so it is every man's duty to repent of his particular known sins, particularly.

5. Such is the provision which God hath made, through Christ in the covenant of grace, for the preservation of believers unto salvation, that, although there is no sin so small but it deserves damnation, yet there is no sin so great that it shall bring damnation on them that repent; which makes the constant preaching of repentance necessary.

XVI. OF GOOD WORKS.—1. Good works are only such as God hath commanded in his Holy Word, and not such as, without the warrant thereof, are devised by men out of blind zeal or upon any pretense of good intentions.

2. These good works, done in obedience to God's commandments, are the fruits and evidences of a true and lively faith; and by them believers manifest their thankfulness, strengthen their assurance, edify their brethren, adorn the profession of the gospel, stop the mouths of the adversaries, and glorify God, whose workmanship they are, created in Christ Jesus thereunto, that, having their fruit unto holiness, they may have the end, eternal life.

3. Their ability to do good works is not at all of themselves, but wholly from the Spirit of Christ; and that they may be enabled thereunto, besides the graces they have already received, there is necessary an actual influence of the same Holy Spirit to work in them to will and to do of his good pleasure; yet are they not hereupon to grow negligent, as if they were not bound to perform any duty, unless upon a special motion of the Spirit, but they ought to be diligent in stirring up the grace of God that is in them.

4. They who in their obedience attain to the greatest height which is possible in this life, are so far from being able to supererogate and to do more than God requires, as that they fall short of much which, in duty, they are bound to do.

5. We cannot, by our best works, merit pardon of sin or eternal life at the hand of God, by reason of the great disproportion that is between them and the glory to come, and the infinite distance that is between us and God, whom by them we can never profit nor satisfy for the debt of our former sins; but when we have done all we can, we have done but our duty and are unprofitable servants; and because, as they are good, they proceed from his Spirit, and, as they are wrought by us, they are defiled and mixed with so much weakness and imperfection, that they cannot endure the severity of God's judgment.

6. Yet notwithstanding the persons of believers being accepted through Christ, their good works also are accepted in him, not as though they were in this life wholly unblamable and unreprovable in God's sight, but that he, looking upon them in his Son, is pleased to accept and reward that which is sincere, although accompanied with many weaknesses and imperfections.

7. Works done by unregenerate men, although for the matter of them they may be things which God commands, and of good use both to themselves and others; yet, because they proceed not from a heart purified by faith, nor are done in a right manner according to the Word, nor to a right end, the glory of God, they are sinful and cannot please God, nor make a man meet to receive grace from God; and yet their neglect of them is more sinful and displeasing to God.

XVII. OF THE PERSEVERANCE OF THE SAINTS.—1. Those whom God hath accepted in the Beloved, effectually called and sanctified by his Spirit, and given the precious faith of his elect unto, can neither totally nor finally fall from the state of grace, but shall certainly persevere therein to the end and be eternally saved, seeing the gifts and callings of God are without repentance (whence he still begets and nourisheth in them faith, repentance, love, joy, hope, and all the graces of the Spirit to immortality), and, though many storms and floods arise and beat against them, yet they shall never be able to take them off that foundation and rock which by faith they are fastened upon; notwithstanding, through unbelief and the temptations of Satan, the sensible sight of the light and love of God may, for a time, be clouded and obscured from them, yet it is still the same, and they shall be sure to be kept by the power of God unto salvation, where they shall enjoy their purchased possession, they being engraven upon the palm of his hands, and their names having been written in the book of Life from all eternity.

2. This perseverance of the saints depends not upon their own free will, but upon the immutability of the decree of election, flowing from the free and unchangeable love of God, the Father, upon the efficacy of the merit and in-

tercession of Jesus Christ and union with him, the oath of God, the abiding of his Spirit, and the seed of God within them, and the nature of the covenant of grace; from all which ariseth also the certainty and infallibility thereof.

3. And though they may, through the temptation of Satan and of the world, the prevalency of corruption remaining in them, and the neglect of means of their preservation, fall into grievous sins, and for a time continue therein, whereby they incur God's displeasure and grieve his Holy Spirit, come to have their graces and comforts impaired, have their hearts hardened and their consciences wounded, hurt and scandalize others, and bring temporal judgments upon themselves, yet they shall renew their repentance and be preserved, through faith in Christ Jesus, to the end.

XVIII. OF THE ASSURANCE OF GRACE AND SALVATION.

—1. Although temporary believers and other unregenerate men may vainly deceive themselves with false hopes and carnal presumptions of being in the favor of God and state of salvation, which hope of theirs shall perish; yet such as truly believe in the Lord Jesus, and love him in sincerity, endeavoring to walk in all good conscience before him, may, in this life, be certainly assured that they are in the state of grace, and may rejoice in the hope of the glory of God, which hope shall never make them ashamed.

2. This certainly is not a bare conjectural and probable persuasion, grounded upon a fallible hope, but an infallible assurance of faith, founded on the blood and righteousness of Christ, revealed in the gospel; and also upon the inward evidence of those graces of the Spirit unto which promises are made, and on the testimony of the Spirit of adoption, witnessing with our spirits that we are the children of God, and, as a fruit thereof, keeping the heart both humble and holy.

3. This infallible assurance doth not so belong to the essence of faith but that a true believer may wait long, and conflict with many difficulties, before he be partaker of it; yet being enabled by the Spirit to know the things which are freely given him of God, he may, without extraordinary revelation, in the right use of means, attain thereunto; and therefore it is the duty of every one to give all diligence to make their calling and election sure, that thereby his heart may be enlarged in peace and joy in the Holy Spirit, in love and thankfulness to God, and in strength and cheerfulness in the duties of obedience, the proper fruits of this assurance: so far is it from inclining men to looseness.

4. True believers may have the assurance of their salvation divers ways shaken, diminished, and intermitted; as by negligence in preserving of it, by falling into some special sin, which woundeth the conscience and grieveth the Spirit; by some sudden or vehement temptation; by God's withdrawing the light of his countenance and suffering even such as fear him to walk in darkness and to have no light; yet are they never destitute of the seed of God and life of faith, that love of Christ and the brethren, that sincerity of heart, and conscience of duty, out of which, by the operation of the Spirit, this assurance may in due time be revived, and by the which, in the mean time, they are preserved from utter despair.

XIX. OF THE LAW OF GOD.—1. God gave to Adam a law of universal obedience written in his heart, and a particular precept of not eating the fruit of the tree of knowledge of good and evil; by which he bound him and all his posterity to personal, entire, exact, and perpetual obedience, promised life upon the fulfilling, and threatened death upon the

breach of it, and indued him with power and ability to keep it.

2. The same law that was first written in the heart of man continued to be a perfect rule of righteousness after the fall, and delivered by God upon Mount Sinai, in ten commandments, and written in two tables, the four first containing our duty towards God, and the other six our duty to man.

3. Besides this law, commonly called moral, God was pleased to give to the people of Israel ceremonial laws, containing several typical ordinances, partly of worship, prefiguring Christ, his graces, actions, sufferings, and benefits, and partly holding forth divers instructions of moral duties, all which ceremonial laws, being appointed only to the time of reformation, are by Jesus Christ, the true Messiah and only Lawgiver, who was furnished with power from the Father for that end, abrogated and taken away.

4. To them also he gave sundry judicial laws, which expired together with the state of that people, not obliging any now by virtue of that institution,—their general equity only being of moral use.

5. The moral law doth forever bind all, as well justified persons as others, to the obedience thereof, and that not only in regard to the matter contained in it, but also in respect of the authority of God, the Creator, who gave it; neither doth Christ in the gospel any way dissolve, but much strengthen this obligation.

6. Although true believers be not under the law, as a covenant of works, to be thereby justified or condemned, yet it is of great use to them, as well as to others, in that, as a rule of life, informing them of the will of God and their duty, it directs and binds them to walk accordingly; discovering also the sinful pollutions of their natures, hearts, and lives, so as, examining themselves thereby, they may come to further conviction of, humiliation for, and hatred against sin, together with a clearer sight of the need they have of Christ and the perfection of his obedience: it is likewise of use to the regenerate to restrain their corruptions, in that it forbids sin, and the threatenings of it serve to show what even their sins deserve, and what afflictions in this life they may expect for them, although freed from the curse and unallayed rigor thereof. These promises of it likewise show that God's approbation of obedience, and what blessings they may expect upon the performance thereof, though not as due to them by the law as a covenant of works; so as man's doing good and refraining from evil, because the law encourageth to the one, and deterreth from the other, is no evidence of his being under the law and not under grace.

7. Neither are the forementioned uses of the law contrary to the grace of the gospel, but do sweetly comply with it, the Spirit of Christ subduing and enabling the will of man to do that freely and cheerfully, which the will of God, revealed in the law, requireth to be done.

XX. OF THE GOSPEL AND THE EXTENT OF THE GRACE THEREOF.—1. The covenant of works being broken by sin, and made unprofitable unto life, God was pleased to give forth the promise of Christ, the seed of the woman, as the means of calling the elect, and begetting in them faith and repentance; in this promise, the gospel, as to the substance of it, was revealed, and therein effectual for the conversion and salvation of sinners.

2. This promise of Christ, and salvation by him, is revealed only by the Word of God; neither do the works of creation or providence, with the light of nature, make dis-

covery of Christ or of grace by him, so much as in a general or obscure way, much less that men, destitute of the revelation of him by the promise or gospel, should be enabled thereby to attain saving faith or repentance.

3. The revelation of the gospel unto sinners, made in divers times and by sundry parts, with the addition of promises and precepts, for the obedience required therein, as to the nations and persons to whom it is granted, is merely of the sovereign will and good pleasure of God, not being annexed by virtue of any promise to the due improvement of men's natural abilities, by virtue of common light received without it, which none ever did make or can so do; and, therefore, in all ages the preaching of the gospel has been granted unto persons and nations, as to the extending or limiting of it, in great variety, according to the counsel of the will of God.

4. Although the gospel be the only outward means of revealing Christ and saving grace, and is, as such, abundantly sufficient thereunto; yet that men, who are dead in trespasses, may be born again, quickened, or regenerated, there is, moreover, necessary an effectual, insuperable work of the Holy Spirit upon the whole soul for the producing in them a new spiritual life, without which no other means will effect their conversion unto God.

XXI. OF CHRISTIAN LIBERTY AND LIBERTY OF CONSCIENCE.—1. The liberty which Christ hath purchased for believers under the gospel consists in their freedom from the guilt of sin, the condemning wrath of God, and rigor and curse of the law, and in their being delivered from this present evil world, bondage to Satan, and dominion of sin, from the evil of afflictions, the fear and sting of death, the victory of the grave, and everlasting damnation; as also in their free access to God, and their yielding obedience unto him, not out of slavish fear, but a childlike love and willing mind.

All which were common also to believers under the law for the substance of them; but, under the New Testament, the liberty of Christians is further enlarged in their freedom from the yoke of the ceremonial law, to which the Jewish church was subjected, and in greater boldness of access to the throne of grace, and in fuller communications of the free Spirit of God, than believers under the law did ordinarily partake of.

2. God alone is Lord of the conscience, and hath left it free from the doctrines and commandments of men, which are in anything contrary to his Word or not contained in it. So that, to believe such doctrines, or to obey such commands, out of conscience, is to betray true liberty of conscience; and the requiring of an implicit faith and absolute and blind obedience is to destroy liberty of conscience and reason also.

3. They who, upon pretense of Christian liberty, do practise any sin, or cherish any sinful lust, as they do thereby pervert the main design of the grace of the gospel to their own destruction, so they wholly destroy the end of Christian liberty; which is, that, being delivered out of the hands of all our enemies, we might serve the Lord without fear, in holiness and righteousness before him all the days of our lives.

XXII. OF RELIGIOUS WORSHIP AND THE SABBATH-DAY.—1. The light of nature shows that there is a God who hath lordship and sovereignty over all; is just, good, and doth good unto all; and is therefore to be feared, loved, praised, called upon, trusted in and served, with all the heart and all the soul, and with all the might. But the acceptable

way of worshipping the true God is instituted by himself, and so limited by his own revealed will that he may not be worshiped according to the imaginations and devices of men, or the suggestions of Satan, under any visible representations, or any other way not prescribed in the Holy Scriptures.

2. Religious worship is to be given to God, the Father, Son, and Holy Spirit, and to him alone; not to angels, saints, or any other creatures; and, since the fall, not without a Mediator, nor in the mediation of any other but Christ alone.

3. Prayer and thankfulness being one special part of natural worship, is by God required of all men. But that it may be accepted, it is to be made in the name of the Son, by the help of the Spirit, according to his will; with understanding, reverence, humility, fervency, faith, love, and perseverance, and, with others, in a known tongue.

4. Prayer is to be made for things lawful, and for all sorts of men living, or that shall live hereafter; but not for the dead, nor for those of whom it may be known that they have sinned the sin unto death.

5. The reading of the Scriptures, preaching and hearing the Word of God, teaching and admonishing one another in psalms, hymns, and spiritual songs, singing with grace in our hearts to the Lord, as also the administration of baptism and the Lord's Supper, are all parts of religious worship of God, to be performed in obedience to him with understanding, faith, reverence, and godly fear; moreover, solemn humiliation, with fastings and thanksgiving, upon special occasions, ought to be used in a holy and religious manner.

6. Neither prayer nor any other part of religious worship is now, under the gospel, tied unto or made more acceptable by any place in which it is performed or towards which it is directed; but God is to be worshiped everywhere in spirit and in truth; as in private families daily and in secret, each one by himself, so more solemnly in the public assemblies, which are not carelessly nor willfully to be neglected or forsaken, when God, by his Word or providence, calleth thereunto.

7. As it is the law of nature that in general a proportion of time, by God's appointment, be set apart for the worship of God, so, by his Word, in a positive, moral, and perpetual commandment, binding all men in all ages, he hath particularly appointed one day in seven for a Sabbath to be kept holy unto him, which, from the beginning of the world to the resurrection of Christ, was the last day of the week, and, from the resurrection of Christ, was changed into the first day of the week, which is called the Lord's day; and is to be continued to the end of the world as the Christian Sabbath, the observation of the last day of the week being abolished.

8. The Sabbath is then kept holy unto the Lord when men, after a due preparing of their hearts and ordering their common affairs beforehand, do not only observe a holy rest all the day from their own works, words, and thoughts about their worldly employment and recreations, but also are taken up the whole time in public and private exercises of his worship, and in the duties of necessity and mercy.

XXIII. OF SINGING OF PSALMS.—1. We believe that singing the praises of God is a holy ordinance of Christ, and not a part of natural religion or a moral duty only; but that it is brought under divine institution, it being enjoined on the churches of Christ to sing psalms, hymns, and spiritual

songs; and that the whole church, in their public assemblies (as well as private Christians), ought to sing God's praises according to the best light they have received. Moreover, it was practised in the great representative church by our Lord Jesus Christ with his disciples after he had instituted and celebrated the sacred ordinance of his holy supper as a commemorative token of redeeming love.

XXIV. OF LAWFUL OATHS AND VOWS.—1. A lawful oath is a part of religious worship, wherein the person swearing in truth, righteousness, and judgment solemnly calleth God to witness what he sweareth, and to judge him according to the truth or falseness thereof.

2. The name of God only is that by which men ought to swear, and therein it is to be used with all holy fear and reverence; therefore to swear vainly or rashly by that glorious and dreadful name, or to swear at all by any other thing, is sinful and to be abhorred; yet, as in matter of weight and moment, for confirmation of truth and ending all strife, an oath is warranted by the Word of God, so a lawful oath, being imposed by lawful authority, in such matters ought to be taken.

3. Whosoever taketh an oath warranted by the Word of God ought duly to consider the weightiness of so solemn an act, and therein to avouch nothing but what he knoweth to be the truth; for that by rash, false, and vain oaths the Lord is provoked, and for them this land mourns.

4. An oath is to be taken in the plain and common sense of the words, without equivocation or mental reservation.

5. A vow, which is not to be made to any creature, but to God alone, is to be made and performed with all religious care and faithfulness; but popish monastical vows of perpetual single life, professed poverty, and regular obedience are so far from being degrees of higher perfection that they are superstitious and sinful snares in which no Christian may entangle himself.

XXV. OF THE CIVIL MAGISTRATE.—1. God, the supreme Lord and king of all the world, hath ordained civil magistrates to be under him over the people, for his own glory and the public good, and to this end hath armed them with the power of the sword for defense and encouragement of them that do good and for the punishment of evil-doers.

2. It is lawful for Christians to accept and execute the office of a magistrate, when called thereunto; in the management whereof, as they ought especially to maintain justice and peace, according to the wholesome laws of each kingdom and commonwealth, so, for that end, they may lawfully now under the New Testament wage war upon just and necessary occasions.

3. Civil magistrates being set up by God for the ends aforesaid, subjection in all lawful things commanded by them ought to be yielded by us in the Lord, not only for wrath but for conscience' sake; and we ought to make supplications and prayers for kings and all that are in authority, that, under them, we may live a quiet and peaceable life in all godliness and honesty.

XXVI. OF MARRIAGE.—1. Marriage is to be between one man and one woman; neither is it lawful for any man to have more than one wife, nor for any woman to have more than one husband at the same time.

2. Marriage was ordained for the mutual help of husband and wife, for the increase of mankind with a legitimate issue, and for preventing of uncleanness.

3. It is lawful for all sorts of people to marry who are able with judgment to give their consent; yet it is the duty

of Christians to marry in the Lord; and therefore such as profess the true religion should not marry with infidels or idolaters, neither should such as are godly be unequally yoked by marrying with such as are wicked in their life or maintain damnable heresy.

4. Marriage ought not to be within the degrees of consanguinity or affinity forbidden in the Word; nor can such incestuous marriage ever be made lawful by any law of man or consent of parties, so as those persons may live together as man and wife.

XXVII. OF THE CHURCH.—1. The catholic or universal church, which, with respect to the internal work of the Spirit and truth of grace, may be called invisible, consists of the whole number of the elect that have been, are, or shall be gathered into one under Christ, the head thereof, and is the spouse, the body, the fullness of him that filleth all in all.

2. All persons, throughout the world, professing the faith of the gospel and obedience unto God by Christ according unto it, not destroying their own profession by any errors, everting the foundation, or unholiness of conversation, are and may be called visible saints; and of such ought all particular congregations to be constituted.

3. The purest churches under heaven are subject to mixture and error, and some have so degenerated as to become no churches of Christ, but synagogues of Satan; nevertheless, Christ always hath had and ever shall have a kingdom in this world, to the end thereof, of such as believe in him and make profession of his name.

4. The Lord Jesus Christ is the head of the church, in whom, by the appointment of the Father, all power for the calling, institution, order, or government of the church is invested in a supreme and sovereign manner; neither can the pope of Rome in any sense be head thereof, but is that Antichrist, that man of sin and son of perdition, that exalteth himself in the church against Christ and all that is called God, whom the Lord shall destroy with the brightness of his coming.

5. In the execution of this power wherewith he is so intrusted, the Lord Jesus calleth out of the world unto himself, through the ministry of his Word by his Spirit, those that are given unto him by his Father, that they may walk before him in all the ways of obedience which he prescribeth to them in his Word. Those thus called he commandeth to walk together in particular societies or churches, for their mutual edification and the due performance of that public worship which he requireth of them in the world.

6. The members of these churches are saints by calling, visibly manifesting and evidencing in and by their profession and walking their obedience unto that call of Christ; and do willingly consent to walk together according to the appointment of Christ, giving up themselves to the Lord and to one another by the will of God, in professed subjection to the ordinances of the gospel.

7. To each of these churches thus gathered according to his mind, declared in his Word, he hath given all that power and authority which is any way needful for their carrying on that order in worship and discipline which he hath instituted for them to observe, with commands and rules for the due and right exerting and executing that power.

8. A particular church, gathered and completely organized according to the mind of Christ, consists of officers and members; and the officers, appointed by Christ to be chosen and set apart by the church so called and gathered, for the peculiar administration of ordinances and execution of

power or duty which he intrusts them with, or calls them to, to be continued to the end of the world, are bishops, or elders, and deacons.

9. The way appointed by Christ for the calling of any person, fitted and gifted by the Holy Spirit, unto the office of bishop, or elder, in a church, is that he be chosen thereunto by the common suffrage of the church itself, and solemnly set apart by fasting and prayer, with imposition of hands of the eldership of the church, if there be any before constituted therein; and of a deacon, that he be chosen by the like suffrage, and set apart by prayer and the like imposition of hands.

10. The work of pastors being constantly to attend the service of Christ in his churches, in the ministry of the Word, and prayer, with watching for their souls as they that must give an account to him, it is incumbent on the churches to whom they minister not only to give them all due respect, but also to communicate to them of all their good things, according to their ability, so as they may have a comfortable supply, without being themselves entangled in secular affairs, and may also be capable of exercising hospitality towards others; and this is required by the law of nature and by the express order of our Lord Jesus, who hath ordained that they that preach the gospel should live of the gospel.

11. Although it be incumbent on the bishops or pastors of the churches to be instant in preaching the Word, by way of office, yet the work of preaching the Word is not so peculiarly confined to them but that others also gifted and fitted by the Holy Spirit for it, and approved and called by the church, may and ought to perform it.

12. As all believers are bound to join themselves to particular churches, when and where they have opportunity so to do, so all that are admitted unto the privileges of a church are also under the censures and government thereof, according to the rule of Christ.

13. No church members, upon any offense taken by them, having performed their duty required of them towards the person they are offended at, ought to disturb church order, or absent themselves from the assemblies of the church, or administration of any ordinance, upon the account of such offense at any of their fellow-members, but to wait upon Christ in further proceeding of the church.

14. As each church and all the members of it are bound to pray continually for the good and prosperity of all the churches of Christ in all places, and upon all occasions to further it, every one within the bounds of their places and callings, in the exercise of their gifts and graces, so the churches, when planted by the providence of God, so as they may enjoy opportunity and advantage for it, ought to hold communion among themselves for their peace, increase of love, and mutual edification.

15. Cases of difficulty or differences, either in point of doctrine or administration, wherein either the churches in general are concerned, or any one church, in their peace, union, and edification; or any member or members of any church are injured in or by any proceedings in censures not agreeable to truth and order; it is according to the mind of Christ that many churches, holding communion together, do, by their messengers, meet to consider and give their advice in or about the matter in difference, to be reported to all the churches concerned; howbeit these messengers assembled are not intrusted with any church power, properly so called; or with any jurisdiction over the churches themselves, to exercise any censures either

over any churches or persons; or to impose their determination on the churches or offices.

XXVIII. OF THE COMMUNION OF SAINTS.—1. All saints that are united to Jesus Christ, their head, by his Spirit and faith, although they are not made thereby one person with him, have fellowship in his graces, sufferings, death, resurrection, and glory, and, being united to one another in love, they have communion in each other's gifts and graces, and are obliged to the performance of such duties, public and private, in an orderly way, as to conduce to their mutual good, both in the inward and outward man.

2. Saints by profession are bound to maintain a holy fellowship and communion in the worship of God, and in performing such other spiritual services as tend to their mutual edification; as also in relieving each other in outward things, according to their several abilities and necessities; which communion, according to the rule of the gospel, though especially to be exercised by them in the relations wherein they stand, whether in families or churches, yet as God offereth opportunity, is to be extended to all the household of faith, even all those who in every place call upon the name of the Lord Jesus; nevertheless, their communion one with another as saints doth not take away or infringe the title or property which each man hath in his goods and possessions.

XXIX. OF BAPTISM AND THE LORD'S SUPPER.—1. Baptism and the Lord's Supper are ordinances of positive and sovereign institution, appointed by the Lord Jesus, the only Lawgiver, to be continued in his church to the end of the world.

2. These holy appointments are to be administered by those only who are qualified and thereunto called, according to the commission of Christ.

XXX. OF BAPTISM.—1. Baptism is an ordinance of the New Testament ordained by Jesus Christ, to be unto the party baptized a sign of his fellowship with him in his death and resurrection; of his being engrafted into him; of remission of sins; and of his giving up unto God, through Jesus Christ, to live and walk in newness of life.

2. Those who do actually profess repentance towards God, faith in, and obedience to our Lord Jesus, are the only proper subjects of this ordinance.

3. The outward element to be used in this ordinance is water, wherein the party is to be baptized, in the name of the Father, and of the Son, and of the Holy Spirit.

4. Immersion, or dipping of the person in water, is necessary to the due administration of this ordinance.

XXXI. OF LAYING ON OF HANDS.—1. We believe that laying on of hands, with prayer, upon baptized believers, as such, is an ordinance of Christ, and ought to be submitted unto by all such persons that are admitted to partake of the Lord's Supper, and that the end of this ordinance is not for the extraordinary gifts of the Spirit, but for a farther reception of the Holy Spirit of promise, or for the addition of the graces of the Spirit, and the influences thereof to confirm, strengthen, and comfort them in Christ Jesus; it being ratified and established by the extraordinary gifts of the Spirit in the primitive times, to abide in the church, as meeting together on the first day of the week was, Acts i. 1, that being the day of worship, or Christian Sabbath, under the gospel; and as preaching the Word was, Acts x. 44, and as baptism was, Matt. iii. 16, and prayer was, Acts iv. 31, and singing psalms, etc., was, Acts xvi. 25, 26, so this of laying on of hands was, Acts viii. and xix.; for, as the whole gospel was confirmed by signs and

wonders, and divers miracles and gifts of the Holy Ghost in general, so was every ordinance in like manner confirmed in particular.

XXXII. OF THE LORD'S SUPPER.—1. The Supper of the Lord Jesus was instituted by him the same night wherein he was betrayed, to be observed in his churches unto the end of the world, for the perpetual remembrance and showing forth the sacrifice of himself in his death, confirmation of the faith of believers in all the benefits thereof, their spiritual nourishment and growth in him, their further engagement in and to all duties which they owe unto him, and to be a bond and pledge of their communion with him and with each other.

2. In this ordinance, Christ is not offered up to his Father, nor any real sacrifice made at all for remission of sin, of the quick or dead, but only a memorial of that one offering up of himself by himself upon the cross, once for all; and a spiritual oblation of all possible praise unto God for the same. So that the popish sacrifice of the mass, as they call it, is most abominable, injurious to Christ's own only sacrifice, the alone propitiation for all the sins of the elect.

3. The Lord Jesus hath in this ordinance appointed his ministers to pray, and bless the elements of bread and wine, and thereby to set them apart from a common to a holy use, and to take and break the bread, to take the cup, and, they communicating also themselves, to give both to the communicants.

4. The denial of the cup to the people, worshiping the elements, the lifting them up or carrying them about for adoration, and reserving them for any pretended religious use, are all contrary to the nature of this ordinance and to the institution of Christ.

5. The outward elements of this ordinance, duly set apart to the uses ordained by Christ, have such relation to him crucified as that truly, although in terms used figuratively, they are sometimes called by the name of the things they represent, to wit, the body and blood of Christ, albeit in substance and nature they still remain truly and only bread and wine, as they were before.

6. The doctrine which maintains a change of the substance of bread and wine into the substance of Christ's body and blood, commonly called transubstantiation, by consecration of a priest, or by any other way, is repugnant, not to Scripture alone, but even to common sense and reason, overthroweth the nature of the ordinance, and hath been and is the cause of manifold superstitions, yea, of gross idolatries.

7. Worthy receivers, outwardly partaking of the visible elements in this ordinance, do then also inwardly, by faith really and indeed, yet not carnally and corporeally, but spiritually, receive and feed upon Christ crucified and all the benefits of his death; the body and blood of Christ being then not corporeally or carnally, but spiritually present to the faith of believers in that ordinance, as the elements themselves are to their outward senses.

8. All ignorant and ungodly persons, as they are unfit to

enjoy communion with Christ, so are they unworthy of the Lord's table, and cannot, without great sin against him, while they remain such, partake of these holy mysteries, or be admitted thereunto; yea, whosoever shall receive unworthily, are guilty of the body and blood of the Lord, eating and drinking judgment to themselves.

XXXIII. OF THE STATE OF MAN AFTER DEATH AND OF THE RESURRECTION OF THE DEAD.—1. The bodies of men after death return to dust and see corruption; but their souls, which neither die nor sleep, having an immortal subsistence, immediately return to God who gave them; the souls of the righteous, being then made perfect in holiness, are received into paradise, where they are with Christ, and behold the face of God, in light and glory, waiting for the full redemption of their bodies; and the souls of the wicked are cast into hell, where they remain in torment and utter darkness, reserved to the judgment of the great day; besides these two places for souls separated from their bodies, the Scripture acknowledgeth none.

2. At the last day, such of the saints as are found alive shall not sleep but be changed, and all the dead shall be raised up with the self-same bodies, and none other; although with different qualities, which shall be united again to their souls forever.

3. The bodies of the unjust shall, by the power of Christ, be raised to dishonor; the bodies of the just, by his Spirit, unto honor, and be made conformable to his own glorious body.

XXXIV. OF THE LAST JUDGMENT.—1. God hath appointed a day wherein he will judge the world in righteousness by Jesus Christ, to whom all power and judgment is given of the Father; in which day not only the apostate angels shall be judged, but likewise all persons that have lived upon the earth shall appear before the tribunal of Christ to give an account of their thoughts, words, and deeds, and to receive according to what they have done in the body, whether good or evil.

2. The end of God's appointing this day is for the manifestation of the glory of his mercy in the eternal salvation of the elect; and of his justice in the eternal damnation of the reprobate, who are wicked and disobedient; for then shall the righteous go into everlasting life, and receive that fullness of joy and glory with everlasting reward in the presence of the Lord; but the wicked, who know not God, and obey not the gospel of Jesus Christ, shall be cast into eternal torments, and punished with everlasting destruction from the presence of the Lord and from the glory of his power.

3. As Christ would have us to be certainly persuaded that there shall be a day of judgment, both to deter all men from sin and for the greater consolation of the godly in their adversity, so will he have that day unknown to men, that they may shake off all carnal security, and be always watchful, because they know not at what hour the Lord will come, and may ever be prepared to say, Come, Lord Jesus, come quickly. Amen.

THE NEW HAMPSHIRE DECLARATION OF FAITH.*

I. OF THE SCRIPTURES.—We believe that the holy Bible was written by men divinely inspired, and is a perfect treasure of heavenly instruction; that it has God for its author, salvation for its end, and truth without any mixture of error for its matter; that it reveals the principles by which God will judge us, and therefore is, and shall remain to the end of the world, the true centre of Christian union, and the supreme standard by which all human conduct, creeds, and opinions should be tried.

II. OF THE TRUE GOD.—We believe that there is one, and only one, living and true God, an infinite, intelligent Spirit, whose name is Jehovah, the Maker and Supreme Ruler of heaven and earth, inexpressibly glorious in holiness, and worthy of all possible honor, confidence, and love; that in the unity of the Godhead there are three persons,—the Father, the Son, and the Holy Ghost,—equal in every divine perfection, and executing distinct but harmonious offices in the great work of redemption.

III. OF THE FALL OF MAN.—We believe that man was created in holiness, under the law of his Maker; but by voluntary transgression fell from that holy and happy state; in consequence of which all mankind are now sinners, not by constraint but choice; being by nature utterly void of that holiness required by the law of God; positively inclined to evil; and therefore under just condemnation to eternal ruin, without defense or excuse.

IV. OF THE WAY OF SALVATION.—We believe that the salvation of sinners is wholly of grace; through the mediatorial offices of the Son of God; who by the appointment of the Father, freely took upon him our nature, yet without sin; honored the divine law by his personal obedience, and by his death made a full atonement for our sins; that having risen from the dead, he is now enthroned in heaven; and uniting in his wonderful person the tenderest sympathies with divine perfections, he is every way qualified to be a suitable, a compassionate, and an all-sufficient Saviour.

V. OF JUSTIFICATION.—We believe that the great gospel blessing which Christ secures to such as believe in him, is justification; that justification includes the pardon of sin, and the promise of eternal life on principles of righteousness; that it is bestowed, not in consideration of any works of righteousness which we have done, but solely through faith in the Redeemer's blood; by virtue of which faith his perfect righteousness is freely imputed to us of God; that it brings us into a state of most blessed peace and favor with God, and secures every other blessing needful for time and eternity.

VI. OF THE FREEDOM OF SALVATION.—We believe that the blessings of salvation are made free to all by the gos-

pel; that it is the immediate duty of all to accept them by a cordial, penitent, and obedient faith; and that nothing prevents the salvation of the greatest sinner on earth but his own determined depravity and voluntary rejection of the gospel; which rejection involves him in an aggravated condemnation.

VII. OF GRACE IN REGENERATION.—We believe that in order to be saved sinners must be regenerated, or born again; that regeneration consists in giving a holy disposition to the mind; that it is effected in a manner above our comprehension by the power of the Holy Spirit, in connection with divine truth, so as to secure our voluntary obedience to the gospel; and that its proper evidence appears in the holy fruits of repentance, and faith, and newness of life.

VIII. OF REPENTANCE AND FAITH.—We believe that repentance and faith are sacred duties, and also inseparable graces, wrought in our souls by the regenerating Spirit of God; whereby, being deeply convinced of our guilt, danger, and helplessness, and of the way of salvation by Christ, we turn to God with unfeigned contrition, confession, and supplication for mercy; at the same time heartily receiving the Lord Jesus Christ as our Prophet, Priest, and King, and relying on him alone as the only and all-sufficient Saviour.

IX. OF GOD'S PURPOSE OF GRACE.—We believe that election is the eternal purpose of God, according to which he graciously regenerates, sanctifies, and saves sinners, that being perfectly consistent with the free agency of man, it comprehends all the means in connection with the end; that it is a most glorious display of God's sovereign goodness, being infinitely free, wise, holy, and unchangeable; that it utterly excludes boasting, and promotes humility, love, prayer, praise, trust in God, and active imitation of his free mercy; that it encourages the use of means in the highest degree; that it may be ascertained by its effects in all who truly believe the gospel; that it is the foundation of Christian assurance; and that to ascertain it with regard to ourselves demands and deserves the utmost diligence.

X. OF SANCTIFICATION.—We believe that sanctification is the process by which, according to the will of God, we are made partakers of his holiness, that it is a progressive work; that it is begun in regeneration; and that it is carried on in the hearts of believers by the presence and power of the Holy Spirit, the Sealer and Comforter, in the continual use of the appointed means—especially, the Word of God, self-examination, self-denial, watchfulness, and prayer.

XI. OF THE PERSEVERANCE OF SAINTS.—We believe that such only are real believers as endure unto the end; that their persevering attachment to Christ is the grand mark

* Cutting's Historical Vindications, p. 191.

which distinguishes them from superficial professors; that a special providence watches over their welfare; and they are kept by the power of God through faith unto salvation.

XII. OF THE HARMONY OF THE LAW AND THE GOSPEL.—We believe that the law of God is the eternal and unchangeable rule of his moral government; that it is holy, just, and good; and that the inability which the Scriptures ascribe to fallen men to fulfill its precepts, arises entirely from their love of sin; to deliver them from which, and to restore them through a mediator to unfeigned obedience to the holy law, is one great end of the gospel, and of the means of grace connected with the establishment of the visible church.

XIII. OF A GOSPEL CHURCH.—We believe that a visible church of Christ is a congregation of baptized believers, associated by covenant in the faith and fellowship of the gospel; observing the ordinances of Christ; governed by his laws; and exercising the gifts, rights, and privileges invested in them by his Word; that its only scriptural officers are bishops or pastors, and deacons whose qualifications, claims, and duties are defined in the epistles to Timothy and Titus.

XIV. OF BAPTISM AND THE LORD'S SUPPER.—We believe that Christian baptism is the immersion in water of a believer, into the name of the Father, and Son, and Holy Ghost; to show forth, in a solemn and beautiful emblem, our faith in the crucified, buried, and risen Saviour, with its effect, in our death to sin and resurrection to a new life; that it is prerequisite to the privileges of a church relation; and to the Lord's Supper, in which the members of the church by the sacred use of bread and

wine, are to commemorate together the dying love of Christ; preceded always by solemn self-examination.

XV. OF THE CHRISTIAN SABBATH.—We believe that the first day of the week is the Lord's day, or Christian Sabbath; and is to be kept sacred to religious purposes, by abstaining from all secular labor and sinful recreations; by the devout observance of all the means of grace, both private and public; and by preparation for that rest that remaineth for the people of God.

XVI. OF CIVIL GOVERNMENT.—We believe that civil government is of divine appointment, for the interests and good order of human society; and that magistrates are to be prayed for, conscientiously honored, and obeyed; except only in things opposed to the will of our Lord Jesus Christ, who is the only Lord of the conscience, and the Prince of the kings of the earth.

XVII. OF THE RIGHTEOUS AND THE WICKED.—We believe that there is a radical and essential difference between the righteous and the wicked; that such only as through faith are justified in the name of the Lord Jesus, and sanctified by the Spirit of our God, are truly righteous in his esteem; while all such as continue in impenitence and unbelief are in his sight wicked, and under the curse; and this distinction holds among men both in and after death.

XVIII. OF THE WORLD TO COME.—We believe that the end of this world is approaching; that at the last day, Christ will descend from heaven, and raise the dead from the grave to final retribution; that a solemn separation will then take place; that the wicked will be adjudged to endless punishment, and the righteous to endless joy; and that this judgment will fix forever the final state of men in heaven or hell, on principles of righteousness.

[For a form of Church Covenant, see page 283.]

Fac-simile from original Records, of the order for the banishment of Roger Williams.

Mr. Roger Williams
 The Court doth hereby order that one of the above of the Court
 opinion, against the authoritie of magistrates, as also with-
 out of the Court, both of the magistrates & the Court
 & that before any provision, they maintaineth the same
 without the Court, as also that the said Mr. Williams
 shall be sent out of the jurisdiction, within six weekes
 next ensuing, and if he neglect to performe, it shall be lawfull for the
 Court two of the magistrates to send him to some place out
 of this jurisdiction, not to returne any more without licence from
 the Court.

1385. Whereas Mr. Roger Williams, one of the elders of the church of Salem, hath broached and divulged dyvers newe and dangerous opinions against the authorite of magistrates, as also with others of defamcon, both of the magistrates and churches here, and that before any conviction, and yet maintaineth the same without retracco, it is therefore ordered, that the said Mr. Williams shall departe out of this jurisdiction within six weekes next ensuing, and if he neglect to performe, it shall be lawfull for the Court and two of the magistrates to send him to some place out of this jurisdiction, not to returne any more without licence from the Court.

Order banishing the Founders of the First Baptist Church in Boston.

Mr. Thomas Gold
 have some time since combined themselves with others in a pretended
 griefe & offence of the godly orthodox, and about two years since were enjoyned by this
 Court to departe from this jurisdiction, and to returne to our allowed Church Assemblies,
 in some other part of this country or elsewhere, and accordingly doeth order that (they) doe before the twentieth of July next remove
 themselves out of this jurisdiction.

May. Whereas Thomas Gold (and others) obstinate and turbulent Anabaptists, have some time since combined themselves with others in a pretended church estate, to the great griefe and offence of the godly orthodox, and about two years since were enjoyned by this Court to desist from said practise and to returne to our allowed Church Assemblies, this Court doe judge it necessary that they be removed to some other part of this country or elsewhere: and accordingly doeth order that (they) doe before the twentieth of July next remove themselves out of this jurisdiction.

I desire to salutate you both & sister & take the
most instant (if first of yr works toward home) & yr
& shall be glad (if God will) you may have a season
the passage by us before yr hardest of winter, al-
though I can not advise you but to stay agst
winter flights & journeys) yet if yr Providence of
Gods Providence so cast it I shall be glad if
we might have you Prisoner in these parts yet
once in a few days (though in deep snow) there is a
beaten path to see Mr. Kuna againe in por-
tunes me to write to your Father & yd selfe
about his hunting at Negut, if you would
also be pleased to write to yd Father I have
endeavour'd to satisfie him what I can, & shall,
yet I am willing at present to write to you, not
so much concerning, if you can further gratifie
him at this time, but if I may by this opportu-
tie salute you with yr tidings from y^e Bay
the last night

Skipper Isaack & Moline are come into y^e
Bay with a Dutch ship & (as it is said) have
brought Letters from y^e States to call home
the present Dutch Gov^r to answer many
Complaints both from Dutch & English agst him
In this ship are come English passengers, & bring word
of yr great troubles it is with y^e most high of
only wife to exercise both of Nature England
& these parts also
The Ice is said to be strong at Sea & among

three mischiefs hath taken Mr Ferrice his ship which
went from hence, & ~~was~~ sent it for France
it serves three Purposes:

It is said yt after Cromwell had discomfited
ye Welsh, with 6000 he was forced to murther
19 thousands and Scots of whom he took
9000 prisoners & great store of Scots &
Welsh are sent & sold as slaves into other

parts: Cromwell writes to ye Parliament yt
he hoped to be at Edinburgh in few days.
A Commission was sent from ye Parliament to
try ye King in ye Isle of Wight, lately
prevented from escape.

The Order of Orange & ye Statutes are of use
being if not already fallen into works
whch makes some of ye Statutes to tender
Munitions as Mark of Protest at.

Se to him in whose Favour is life I have you
desiring you to be ye ~~Wright~~ ~~Wright~~ ~~Wright~~

John prays you to be
earnest with Mr Hollet about
his horse being to be back in
a fortnight.

Roger Williams.

ROGER WILLIAMS TO JOHN WINTHROP, Jr.

FOR THE WORSHIPFULL MR JOHN WINTHROP AT NEMEUG THESE.

SIR,—Respective salutacions to you both and sister Lake : At this instant (the first of the weeke toward noone) I receive yourse and shall be glad (if God will) you may gaine a reasonable passage by us before the hardest of winter, although I cannot advice you (but to pray against winter flights and journeyes) yet if the necessitie of God's providence so cast it I shall be glad that we might have you Prisoner in these parts yet once in a few dayes (though in deepe snow) here is a beaten path &c. Sir Nenékunat againe importunes me to write to youre Father and youreselfe about his and hunting at Pequet, that you would also be pleased to write to youre Father. I have endeavoured to satisfie him what I can, and shall, yet I am willing at present to write to you, not so much conceaving that you can further gratifie him at this time, but that I may by this opportunitie salute you with the tidings from the Bay the last night. Skipper Isaack and Moline are come into the Bay with a Dutch ship and (as it is said) have brought letters from the States to call home this present Dutch Governour to answer many complaints both from Dutch and English against him : In this ship are come English passengers and bring word of the great Trials it pleaseth the Most High and only Wise to exercise both our native England and these parts also.

The Prince is said to be strong at sea and among other mischiefs, has taken Mr. Trerice his ship which went from hence, and sent it for France it seemes their Rendevouz.

It is said that after Cromwell had discomfited the Welsh, with 6000 he was forced to incounter 19 thousand Scots of whome he tooke 9000 prisoners &c.—great store of Scots and Wellsh are sent and sold as slaves into other parts : Cromwell wrote to the Parliament, that he hoped to be at Edinburg in few dayes.

A commission was sent from the Parliament to try the King in the Ile of Wight, lately prevented from escape.

The Prince of Orenge and the States are falling, if not already fallen into Warrs which makes some of the States to tender Munnádoes as place of Retreat.

Sir to him in whose favour is Life I leave you, desiring in him to be

Yourse Worships unworthy
ROGER WILLIAMS.

John prays you to be earnest with Mr Hollet about his howse hoping to be back in a fortnight.

(Labeled, "rec'd dec",—undoubtedly 1648.—J. B.)

Mass. Hist. Collections, Third Series, vol. ix. pp. 276-77.

Index to Names
In
The Baptist Encyclopaedia

INDEX TO NAMES
IN
THE BAPTIST ENCYCLOPEDIA

Compiled by
Elizabeth Hayward

THE AMERICAN BAPTIST HISTORICAL SOCIETY
Chester, Pennsylvania
1951

FOREWORD

THE BAPTIST ENCYCLOPAEDIA AND ITS USEFULNESS

In 1881 William Cathcart, president of the American Baptist Historical Society, issued THE BAPTIST ENCYCLOPAEDIA. Its scope is accurately indicated by the subtitle: "A Dictionary of the Doctrines, Ordinances, Usages, Confessions of Faith, Sufferings, Labors, and Successes, and of the General History of the Baptist Denomination in All Lands. With Numerous Biographical Sketches of Distinguished American and Foreign Baptists, and with a Supplement. With Many Illustrations." It is a fact-studded book of 1,348 double-columned pages whose usefulness to the clergy, biographers, genealogists and historians has increased with the years.

Dr. Cathcart was well qualified to undertake such a comprehensive task as editing this encyclopaedia. A Scotch-Irishman, he was educated at the University of Glasgow and at Rawdon College, England. At the age of twenty-seven, for reasons of conscience, he came to America, being called shortly thereafter to fill the pulpit of an influential Baptist church in Philadelphia. Recognition of his ability as a writer followed the publication of his first three books, THE BAPTISTS AND THE AMERICAN REVOLUTION, THE PAPAL SYSTEM and THE BAPTISM OF THE AGES AND OF THE NATIONS, when the University of Lewisburg (now Bucknell) conferred upon him an honorary doctorate of divinity. As president of the American Baptist Historical Society he had the resources of that organization at his command.

To Dr. Cathcart's own talents and opportunities were added those of nearly seventy other leading Baptists whose names are given in the preface to the encyclopaedia. These men, obviously, supplied much of the biographical data with which the volume's pages are filled. The group included such eminent men as the Rev. Dr. William T. Brantly of Baltimore; the Rev. Dr. John C. Stockbridge of Providence; the Rev. Dr. Kendall Brooks, president of Kalamazoo College, Michigan; the Rev. Mr. George Armstrong of Nova Scotia; the Rev. Mr. Samuel Boykin of Georgia, successful editor of a Baptist periodical; the Rev. Dr. Charles A. Buckbee of San Francisco; the Hon. Horatio G. Jones of Philadelphia, historian; and the Rev. Dr. William T. Stott, president of Franklin College, Indiana. These men and their fellow-contributors were well-informed about others who had made and were making Baptist history. Their wide geographical range assured the editor of adequate coverage of America, while his own knowledge of Baptists abroad supplemented it in other fields. To the first-hand acquaintance of the

editorial assistants with their subjects is due, no doubt, the fact that many biographical sketches contain information that is not to be found elsewhere; a fact that contributes to THE BAPTIST ENCYCLOPAEDIA'S continuing usefulness.

THE PURPOSE OF THIS INDEX

One of the few faults to be found with THE BAPTIST ENCYCLOPAEDIA is that it lacks an index, a failing shared by the majority of our nineteenth century reference works. In this case it is particularly regrettable because without an index so much good material is inaccessible. The encyclopedia is alphabetically arranged, to be sure, but it contains more than twice as many names as the main heading reveal, together with plentiful supplementary references to those men and women whose biographies are printed. For example, while Adoniram Judson was naturally important enough to warrant an extended article, there are some forty additional references to him scattered throughout the work. These extra references are lost to the researcher who lacks the time or the patience to go through the volume page by page. It is the purpose of this index to supply a ready key to these supplementary references as well as to reveal the names of all who receive briefer mention. Since neither the compiler nor the printer makes any claim to infallibility, additions and corrections will be welcomed.

ACKNOWLEDGEMENTS

Thanks are extended to the Emanuel Baptist Church of Ridgewood, New Jersey, for the long-term loan of a copy of THE BAPTIST ENCYCLOPAEDIA and to Edward C. Starr, curator of the American Baptist Historical Society, for the gift of one. Sumner P. Hayward's assistance in certain steps in the compilation of the index is also appreciated.

THE MECHANICS OF THE INDEX

In addition to common abbreviations a few special ones are used.

After a name:

- * indicates the subject of an individual biography;
- P shows that a portrait is given;
- C designates one of the contributors to the volume.

After a page number:

- a indicates a left-hand column;
- b indicates a right-hand column.

If no letter follows a page number the reference extends into both columns on the designated page.

Clerical, military and honorary titles with which THE BAPTIST ENCYCLOPAEDIA bristles have been omitted except where they are needed to distinguish or identify individuals. Identifying data, such as vital dates, has been added in parenthesis. Alternate spellings are also added in the same manner, with cross references as needed.

Every name except those of Scriptural persons has been included even if the material is apparently trivial; for what is valueless to one researcher may be vital to another.

Women are indexed under the fullest form of name given in the text, with cross references where possible. The lack of uniformity in the matter of women's names is mildly distressing to the library-trained compiler of the index but what Dr. Cathcart and his associates omitted in their work cannot be supplied at this date without exhaustive --- and exhausting --- research.

It is the compiler's sincere hope that by means of this index, with its 7,800 entries, much of the biographical material that until now has rested unknown in the pages of THE BAPTIST ENCYCLOPAEDIA may become readily available to those who seek it.

ELIZABETH HAYWARD

Ridgewood, New Jersey

A new feature of this edition of William Cathcart's - *The Baptist Encyclopedia* is the inclusion of Elizabeth Hayward's, "Index to Names" which was originally prepared in 1951 when she worked for the American Baptist Historical Society. This is the only edition of the Encyclopedia that has included this index.

A "special" recognition and appreciation is due to Dorman and Kathy Pittman of Tulsa, Oklahoma, who amidst their own daily vocations, took the time to perform the arduous tasks of reading, cross-referencing, and double-checking "every entry" in the index, correcting all entry page numbers, misspelled words and names and then finally formatting and type-setting the whole, completely revised index. We believe that this index and the "work of faith and labour of love" that prepared it will work together to make this the finest edition of *The Baptist Encyclopedia* published to date.

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