

A BRIEF HISTORY
OF THE
LIBERAL BAPTIST PEOPLE
IN
ENGLAND AND AMERICA
FROM 1606 TO 1911



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AND
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PREFACE

The object of this work is to give a clear, condensed, but comprehensive account of those people who agree as to the effect of the death of the lowly Jesus, and also baptism and the Lord's Supper, and who can all be easily grouped under the term Liberal Baptists. The word "comprehensive" has reference more to the fact that the work gives an account of all the people who are thus agreed than it does to an account of all the events connected with their history.

These people, especially those in the South and Southwest, have been considerably harassed with the false claims of the Close Baptists, that their history does not extend farther back than a century and that their number was so small and their efforts so insignificant, that they were hardly worth considering. It is with the hope of relieving them from these absurd charges and enable them to meet and confute many other claims along this line. This accounts for the fact that more attention is given to the origin and succession of these people than to other points in their history.

Montgomery, Williams, etc., have written histories of these people, but each gave an account of only one or two divisions or parts of them. No single book embraces an account of all of them. It is our purpose therefore to give the public a view of the Liberal Baptist movement as a whole.

The plan of the work was adopted in order that we

might meet the requirements of the task assigned us. Regretfully we have been compelled, for lack of space, to omit much that ought to find a place in the history of these people. Yet we trust that it will be found that, even in this brief review of a long and eventful period, that the prominent facts have been clearly and faithfully stated.

On points of difference between Liberal and Close Baptists, precedence has been given to Close Baptist authors in the matters of proof, since it is generally regarded that the concession of an opponent is stronger proof than the opinion and statements of friends.

In the hope that these pages may serve the cause of gospel truth, and help to bring to light the facts of true church history, they are committed to the candid judgment and the kind regard of those for whom they were prepared.

EDITOR.

INTRODUCTION

PART I

In the words of Dr. Graves we say: "The comparatively little interest taken by the world, and even by professed Christians in church history, is truly astonishing. In how small a proportion of the, not to say libraries, but houses of such, can a book, purporting to be a church history, be found! And in what profound ignorance of the history of Christianity is the world today! That nonprofessing men should take so little interest in church history is indeed strange, that Christians should be indifferent to it is unaccountably so."

This language of Dr. Graves was written in 1855, and we are persuaded was true of his own (the Regular Baptists) as well as other Christian people of those times. But it is but fair for us to say that his people have, to a great extent, outgrown this great negligence, and give a great deal more time and study to this subject. But his words too truly fit a greater portion of the people whose history we have set forth in part in this book. In view of the fact that the principles of the people of whom we are writing, and in fact, people embracing and holding them up to a gainsaying world, may be found in every age, it is truly "astonishing" why they do not become awakened to their privilege in this matter and press this claim before the world. In the words, or at least sentiment, of St. Paul, "If others glory in the flesh why should not we?"

An ancient historian justly remarks: "Nothing can be more becoming a Christian than a general knowledge of church history. It is a shame, that most of those who profess Christianity should be acquainted not only with the history of their own country, but even with that of the remotest nations, which only serve to satisfy their curiosity; and should at the same time know nothing of church history, whence they may draw such light as may be conducive to their salvation. What advantage may not be reached from it? It teaches us religion, it shows us what we are to believe and practice, what errors are to be rejected, what things we are to imitate; it furnishes us with abundance of examples of heroic virtue, and instructs in duty. It is a great abuse that the study of it is so much neglected. Men are very careful to instruct their children in profane history, which very often only serves to spoil their minds and corrupt their manners, and they leave them altogether ignorant of the history of Jesus Christ and His church."

This lack of interest in church history upon the part of the people was felt by our own beloved Eld. G. A. Barrett, who, in order to create an interest among his people in church history, wrote a history of the people with whom he stood identified from 1870 to 1899. But before full and proper arrangements could be made for its publication he was called to his reward and the work lay idle until little more than a year ago, when the interest in church history again began to be manifested, and it was decided to bring the history of this people (The General Free Will Baptist in South Missouri and North Arkansas) down from the time Bro. Barrett left off to the present time and have it published. This

did not seem to satisfy the desire for history and it was decided to extend the work back to apostolic times. But before the manuscript was completed it was seen that the book was going to be larger than wanted and the final conclusion was to have the said history put out in two volumes. Thus it will be seen why Volume 2 has preceded Volume 1.

This work was first begun by the Social Band Association and it was seen that it was likely to be a failure if some other plan was not followed. So a company was formed styled "The Liberal Baptist Book and Tract Company," and the work has thus far been carried on by this company, who promise that if the Lord wills and the people respond to the publication of this volume with sufficient interest to soon publish Volume I.

We have been greatly hurried in the preparation of this manuscript, so much so that many mistakes in form and diction have been made. We have been very careful, however, that every fact recited herein as history is fully verified by authentic testimony. So that though mistakes may occur in the form and rhetoric of the work, the information contained therein may be fully depended upon as truth.

We ask the reader in perusing these pages to study the same with a mind free from prejudice or denominational strife.

EDITOR.

PART II

WHO ARE LIBERAL BAPTISTS?

Some one may ask, "Who are Liberal Baptists?" In order that our readers be better prepared to answer, or decide whether we have made the right application of the term, we will give here a sketch of the life of Arminius, who assisted greatly in bringing principles of a general atonement and what is termed "conditional salvation," to light, in directing the eyes of the world to these things.

HIS LIFE

Jacobus Arminius, or Jacob Harmensen, his true name, was born in 1560, Oudewater, in South Holland. After a preliminary education at Utrecht, he commenced, in 1575, a course of study at the newly founded university of Leyden, where he remained for six years and acquired a high reputation. In 1582 he went to Geneva, and received the instructions of Theodore Beza, a rigid Calvinist. From Geneva he went to Basel, where he was offered the degree of Doctor of Divinity at the age of twenty-two which offer he declined. Here he studied for some time under Grynaeus. In 1586 he traveled in Italy, and on his return to Amsterdam (1588) he was ordained a minister and became very popular. A layman by the name of Kornhert had made some vigorous attacks upon Calvin's doctrine of pre-

destination, and had been proclaimed a heretic by the Calvinists. Arminius, who was at this time a Calvinist, was requested by the authorities to refute Kornhert, and also to defend the Supralapsarian doctrine against the Sublapsarian. (The Supralapsarian doctrine which he was requested to defend, which he undertook, teaches that God decreed the fall, and then, in view of His purpose of providing redemption for the race, elected out of fallen men a people to His praise, which is the logical sequence of Calvinism.) He accepted the task but in preparing for the conflict, he became convinced that he was wrong himself and that his opponent was right. Being a conscientious, true-hearted man, he was bold to confess it. He was then accused of Pelagianism and summoned before the courts of Amsterdam and asked to refrain from his teaching, but it seems he did not comply with this request. He was soon afterwards accused of teaching that Christ died to save all men instead of only to save an elect few—an opinion which he henceforth openly avowed. In 1603 he became Professor of Divinity at Leyden and here he became involved in a fierce controversy. The chief opponent of Arminius was Francis Gomar, his former colleague at Leyden. With reference to the difference in theories of the two parties, Chambers Encyclopedia, Vol. 1, p. 427, says: "Arminius asserted, in substance, that God bestows forgiveness and eternal life on all who repent of their sins and believe in Christ. He wills that all men should attain salvation, and only because he has from eternity foreseen the belief or unbelief of individuals has He from eternity determined the fact of each. On the other hand, Gomar and his party appealing to the Belgic Confession

and the Catechism, maintained that God had, by an eternal decree, predestinated what persons shall, as being elected to salvation, be therefore awakened to repentance and faith, and by grace made to persevere therein; and persons shall, as being rejected (*reprobati*), be left to sin, to unbelief, and to perdition."

To settle the controversy a general Synod was summoned, in which the strict Calvinists were to be headed by Gomar and Arminius to head his own party.

The strain caused by the controversy preyed upon the health of Arminius and he died, before the date fixed for the meeting of the Synod, on Oct. 18, 1609.

The Arminian party presented a "Remonstrance" to the States-general of Holland in the following year, in self-defence, and hence received the name of Remonstrants. This "Remonstrance" was in fact a statement of Arminian principles in five "Articles," which were in substance as follows:

- (1) That God had indeed made an eternal decree, but only on the conditional terms that all who believe in Christ shall be saved, while all who refuse to believe must perish; so that predestination is only conditional;
- (2) That Christ died for all men, but that none except believers are really saved by his death. The intention in other words, is universal, but the efficacy may be restricted by unbelief;
- (3) That no man of himself is able to exercise a saving faith, but must be born again of God in Christ through the Holy Spirit;
- (4) That without the grace of God, man can neither think, will, nor do anything good; yet that grace does not act in man in an irresistible manner;
- (5) That believers are able by the Holy Spirit, victoriously to resist sin; but

that the question of the possibility of a fall from grace must be determined by a further examination of the Scriptures on this point. These five points were meant for an answer to the five points of Calvinism which might be summed up as follows:

(1) *Predestination*, that God has foreordained whatsoever comes to pass, including the election of the saved and the reprobation of the lost, without any reference to their own works; (2) *Particular Redemption*, That Christ died only for those thus chosen to salvation; (3) *Total Depravity*, that all men are totally depraved, so that they can do no good thing, not even to accept salvation; (4) *Irresistible Grace*, that God will bring in those he has ordained to life; (5) *The Certain Perseverance of the Saints*, that all who have once been converted will certainly be saved. No chance for them to be lost.

The controversy continued. The states of Holland failing to create peace through the synod, issued an act of full toleration to both parties. The Calvinists refused to submit to the edict and the conflict became so severe that the Arminians had to establish a safeguard of militia to keep themselves from personal violence. Several of the Arminians were put to death because of their religion.

The Baptists in England at the beginning of the seventeenth century were all Arminian—as opposed to Calvinism—in doctrine. This same theological controversy, waged in Holland and the mainland, was carried over into the Islands (Britain); and a number of the Baptists embracing Calvinism, split off in 1633 and gave rise to the Particular Baptist party.

In the use of the term "Liberal Baptist," three things have been considered:

(1) BAPTISM—One act—immersion in water—to be administered to persons who are accountable for their conduct by (ordinarily) one who has been set apart and ordained for that purpose; but (in case of necessity) any one who is believed to be a child of God may administer it validly.

(2) ATONEMENT—¹Christ died for, and thus made salvation possible to, all men; ²that he endued every accountable being with the power to accept or reject salvation; ³that having the power to accept salvation they shall be lost if they fail to do so, *i. e.* that the salvation of every soul depends upon their accepting or rejecting God's offering for sin.

(3) COMMUNION—¹Those who invite all professed Christians. ²Those who invite true Christians only. ³Those who make no invitation at all and who do not refuse any who come. In short, all who follow Paul's direction, "Let a man examine himself and so let him eat."

Those who hold that immersion in water in the name of the Father, Son and Holy Spirit by any one except those of their own particular denomination is not valid, are Strict Baptists. Those to the contrary who practice communion in either of the above forms are classed as Liberal Baptists.

Those who refuse to let any but their own particular denomination sit at the Lord's Table with them, even though they accept "alien immersion," are Strict Baptists—not classed as Liberal.

Those who hold that Christ died for only a particular few, who hold that the remainder cannot repent, etc., are classed as Strict Baptists.

EDITOR.

CHAPTER I

LIBERAL BAPTISTS IN ENGLAND

The history of the Baptist (General or Liberal) people in England, began, in an organic form, about the year 1611. We do not mean to say that this date was the beginning of these people in the world for they existed in an organized form before this time. Neither do we mean to say that there were no Liberal or General Baptists in England before this time. There were no doubt such people in England before this time. Dr. E. T. Hiscox says of the English Baptist, in Baptist Short Order, pp. 196-7: "At what time the Baptists appeared in England in definite denominational form, it is impossible to say. But from the twelfth to the seventeenth century many of them suffered cruel persecutions, and death by burning, drowning and beheading beside many other, and sometimes most inhuman tortures. * * * In 1538, Royal edicts were issued against them, and several were burnt at the stake in Smithfield." This is corroborated by Ivimey, Crosby and Benedict.

Brande says: "In the year 1538 thirty-one Baptists, that fled from England, were put to death at Delft in Holland; the men were beheaded and the women were drowned. (Benedict's Hist. Bapt., p. 303. Neal's Hist. of Puritans, Vol. 1, p. 138.)

Bp. Latimer, speaking of the time of Henry VIII., says: "The Baptists that were burnt in different parts

of the kingdom went to death intrepidly and without any fear." (Neal's Hist. Purit., Vol. 2, p. 356.)

"Baptist views attracted public notice in England A. D. 1536. The convocation which met in that year and denounced them as detestable heresies utterly to be condemned. Those who upheld them were subsequently banished from the kingdom by proclamation; a few even suffering death at the stake." (American Encyclopedic Dictionary, Vol. 1, p. 379.)

"We have several indications that in England and Wales Baptist principles obtained early footing. * * * Several writers speak of a Baptist church at Chesterton as early as 1459, and Fox records the burning of nineteen Anabaptists in England in 1559." (Columbian Cyclopedia Vol. 3.)

Thus it is clear from the statement of these witnesses and others that we might bring on the stand that there were Baptists in England earlier than 1611. But we have no account of any regularly organized church in this country prior to this time, worshiping in the open and having a permanent existence. "The first permanent Baptist congregation in England did not come into existence till A. D. 1611. The pastor was Thos. Helwys, who, jointly with Jno. Smyth, founded (constituted) the General Baptist Church." (American Encyclopedic Dictionary, Vol. 1, p. 379.)

"The first church which we find in England after his day (Henry VIII) is one organized in London in 1612-1614 of members who had returned from Amsterdam; and from that time their history in England is clear and traceable." (Columbian Cyclopedia, Vol. 3.)

"The first regularly organized church among them

(English), known as such in England, dates from 1607, and was formed in London by a Mr. Smyth, previously a clergyman of the Established Church." (Baptist Short Method, p. 200.)

"There is much evidence that the Baptists of England and Wales date back to very early times. * * * But the earliest reliable account that we have of an organized Baptist Church there is one in London, 1612-14, and from that time onward their church history in Great Britain is closely traceable." (Sanford's Encyclopedia of Rel. Knowl., p. 82.)

The organized condition of the church of which we are speaking was brought about chiefly through the efforts of John Smyth. The organization of the congregation as a Baptist body took place in Holland about the year 1606. The story as given in history is about as follows: In 1558 Queen Elizabeth ascended the throne of England. She was the daughter of Henry VIII. and Anne Boleyn. Henry the VIII. divorced his first wife, Catherine of Aragon, and married the lady above mentioned. The pope would not recognize the divorcement nor marriage, but anathematized them both, and all Catholics regarded Elizabeth as an illegitimate child; hence denied her right to the crown. So Elizabeth was forced to look to the Protestants for support. And as the Church of England was the strongest and most popular denomination she espoused the cause of that church and began to persecute the others.

The religious people in England at that time may be divided into four classes, viz: first, Church of England; second, Puritans; third, Nonconformists or Separatists; fourth, Catholics. The Church of England at this time

contained almost as much formality and ceremony as the Roman church. She held many of the old superstitious ideas and practices of the "Mother of harlots." These ideas and practices were strongly resented by both Puritans and Separatists. The Puritans, though abhorring these things, and believing in, and seeking after, a purer mode of worship, thought of securing the same by remaining in the old denomination and effecting the change by reforming that body. But the Separatists, believing as did the Puritans, sought the reform in a different manner. They sought it independently, *i. e.* by declaring the Church of England an impure organization and refusing to practice what she demanded. They, therefore, withdrew from her and worshiped separately. Two laws were passed in England for the purpose of correcting the actions of the Separatists and other Nonconformists. The first was called the Act of Supremacy, which required all the clergy, and every person holding office under the crown, to take an oath declaring the queen to be the supreme governor of the realm in spiritual as well as temporal things, and renouncing the authority or jurisdiction of any foreign prince or prelate. The second was called the Act of Uniformity and required all clergymen to use only the liturgy of the Church of England, and also required every person to attend the Established or English church on Sunday and other holy days. These laws caused a flood of persecution to be waged against the Catholics and Separatists who absolutely refused to comply with the requirements of said laws. The Separatists refused to obey because of their own convictions and their hatred of everything that partook of the nature of Roman Catholicism. And

because of these Miers says that, "the Nonconformists were persecuted with great severity, so that multitudes of them were led to seek an asylum upon the continent" (mainland). In this company was John Smith and his company of Nonconformists, and a number of Baptists also, who were seeking a home in another country where they might worship God according to their understanding of His word. This they found in Holland in the year 1605. Crosby says of this company that "not a few were Baptists." (Crosby's Hist. of Bap., p. 79.) Smyth, prior to the time he fled to Holland, was not a Baptist in the full sense of the term, as it seems that he held to baptism by pouring and sprinkling and to baptism of infants. After crossing into Holland, however, where he had the privilege of studying the Scriptures at his own leisure, he abandoned the above named theories and practices and adhered to baptism of believers only and that by immersion. This brought upon him a flood of hard sayings from his former friends, the Brownists; and their fellowship was withdrawn from him, and he and his brethren that were of the same opinion together with the Baptists thereabouts, moved to Ley (Holland) where a congregation of Baptists was formed. (See Crosby's Hist. of B., Vol. 1, pp. 79-94; Cramp's Hist. B., p. 286; Taylor's Hist. of Gen. Bap., pp. 67-68.) This body was formed about 1607 or 1608, 20 years before the church under the care of Spilsbury. (Taylor's Hist. of B. Vol. 1, p. 75.) Smith died, it seems, while the congregation was in Holland—before it moved to England in the year 1611, and Helwisse was appointed pastor in his stead. (Cramp's Hist. B., p. 287.) About this time a document, termed by some a Confession

of Faith, was sent to the king of England by these people setting forth the principal tenets of their doctrine. We will speak of this document again later. "Shortly after the publication of this Confession," says Cramp, "Mr. Helwisse, accompanied by most of the church, returned to England. (Cramp's Hist. B., p. 287.) Crosby in his Hist. of B., Vol. 1, p. 271, gives the reason of their return to England. He says, "About the same time also, Mr. Helwisse began to reflect on his own conduct and that of other English dissenters in leaving their own country and friends, and flying into a strange country to escape persecution. Whether this did not proceed from fear and cowardice, and whether they ought not return, that they might bear testimony for the truth in their own land, where it was in danger of being wholly extinguished; and they might also encourage and comfort their brethren who were there, suffering persecution for Christ's sake. The conclusion of this was that he and his church quickly left Amsterdam and removed to London, where they continued their church state and assemblies of worship as publicly as the evil of the times would permit."

After their return to England they pushed their doctrine with great courage and energy. They also met their old time persecution. But this did not daunt nor swerve them in the least. It only made them bolder and stronger as it did the early followers of the Lamb in the Apostolic age. And despite the persecutions waged against them, they increased greatly in numbers. Their success was so great and their plea for New Testament truth so strong, simple and appealing, that their opponents became greatly alarmed. Some of the strongest and best

educated writers were aroused and took up their pens against them. With reference to this matter Crosby in his *History of Baptists*, Vol. 1, p. 275, says, "The books written against them at this time show that they went on with great courage and resolution; and notwithstanding the severities used against them by the civil power, increased very much in their numbers." Also Dodd and Cleaver, two noted writers, in their apology for taking up the pen against these people, say that "the people of this persuasion take great pains to propagate their doctrine, and that divers persons, of good note and piety, have been prevailed upon by them as has been before observed." For further evidence along this line see Crosby's *Hist. B.*, Vol. 1, pp. 95, 133, 139 and 141; Orchard's *Hist. of B.*, Vol. 2, p. 250; Benedict's *Hist. B.*, p. 331, and Taylor's *Hist. of G. B.*, pp. 93-95.

As revealing in some degree the manner and severity of the persecutions of these people we quote the following from Taylor's *Hist. of G. B.*, p. 89: "This open avowal of their sentiments, and steady continuance at the post of duty, as they esteemed it, exposed the General Baptists to great suffering. It was not uncommon, to use their own words, to lie many years in filthy prisons in hunger, cold and idleness; divided from wife, family and calling; left confined in miseries and temptations, so that death itself would be less punishment. Many of them were exposed to want, lost their estates, and were confined in noisome dungeons till death released them." Many of them were burnt at the stake. This persecution was not on account of any unruly or bad conduct in the way of immorality, for these people were a very pious people, contending only for their rights and New Testa-

ment Christianity. Cromwell said of these people, who were accused and condemned by their Presbyterian persecutors: "They are no Anabaptists; they are honest, sober Christians; they expect to be used as men." (Green's *Hist. of Eng.*, Vol. 3, p. 243.) That Baptists were among these people of whom he spoke see page 239 of same book. The *Columbian Cyclopaedia*, Vol. 3, says: "Many officers of the army and navy under Cromwell were Baptists;" and Green says of the Old Ironsides, part of whom were Baptists, that "they were no sooner in action than they proved themselves such soldiers as the war had never seen yet." At times they charged the enemy singing psalms.

In this manner the General Baptists continued their struggle for New Testament truth in faith and practice until the year 1689 when William III. ascended the throne and stopped religious persecution for a while at least in England.

Despite the persecution of the past rulers the G. B. had kept up a steady growth. In 1660 they numbered 20,000; in 1689 they had increased to 32,000. (Taylor's *Hist. of G. B.*, Vol. 1, p. 302; Wood's *Hist.*, G. B., p. 145; Orchard's *Hist. B.*, Vol. 2, 299.)

It seems that both General and Particular Baptists flourished greater before the reign of William III. than after. Woods says, page 145, "William III. was declared king Feb. 13, 1689. A law was soon enacted in favor of dissenters, which has generally been distinguished by the appellation of the 'Act of Toleration.'"

By this act legal persecution of dissenters stopped, some regards were paid the right of conscience, and Non-conformists obtained liberty to worship God without exposing themselves to civil penalties.

This liberty which was granted the churches opened the way for corruption. Only the genuine metal can stand the refiner's fire. Dross and other impurities soon disappear. Persecution was a refiner's fire to the dissenters. Hypocrites and men of impure minds could never stand the fiery persecution through which the early brethren had to pass. But the fire of persecution had no sooner ceased than the dross began to gather and to infuse itself into the mass of true metal. And so the denomination was soon filled with corruption. On this point Mr. Cramp says: "The Baptist (General and Particular) interest in England fell into decline after the revolution. Liberty did not bring life. The sunshine had for a time a withering effect." *Hist. of Bapt.*, p. 484, and on page 500: "The backsliding and coldness had affected all religious communities in England." Extreme Arminianism and Arianism crept into the ranks of the General Baptist.

On account of this corruption a number of them in conjunction with the Barton Independent Baptists constituted what is known as the New Connexion of General Baptist. These people have been very prosperous and grown very much in numbers and influence. The constitution of the connexion above spoken of occurred in 1770. These people are included now in the Baptist Union of Great Britain.

The other part of the General Baptist have continued also up to the present, and are a part also of the Baptist Union. Socinianism, however, continued its sloughing process so successfully that the genuine General Baptists of this portion of the denomination have been very weak and not very numerous.

THE BARTON INDEPENDENT MOVEMENT

During the Evangelistic career of Whitefield and Wesley in England a number of persons in Leicestershire were awakened to new life, and in 1745 formed themselves into a church of seven members.

These people were called Methodists by their enemies. But they had never been properly united with the Methodist movement. They styled themselves Independents. Some of the preachers at an early date entertained doubts on the subject of baptism; and after a due consideration of the matter in the light of Scriptures, decided fully in favor of immersion and a large tub was brought into the meeting house in which to baptize their infants. At length they came to doubt the scripturality of infant baptism, and a close investigation of the New Testament revealed no authority to their minds for the practice. After much consultation it was agreed that Mr. Donisthrope should baptize Mr. Kendrick and then Mr. Kendrick should baptize him. After which they should unite in administering the ordinance to the rest of their associates, and accordingly 60 or 70 were baptized about the middle of November, 1755. In 1760 this body was divided into five congregations each having its own pastors or teachers. In 1770 this band of Disciples united their interests with the General Baptists in that section as has been before narrated.

CHAPTER II

A GLIMPSE AT ENGLISH BAPTISTS IN MODERN TIMES

Having thus described the early history of the General Baptists in England and hurriedly passed over a century and a half of their history we will now attempt to give our readers a glimpse of the move at or near the present time.

The English Baptists were at first united in one associated fellowship. In 1633 a disruption of fellowship took place and brought about two different associations, known as the General and Particular Baptists. This division was brought about by differences in doctrine; the Generals believing in a general atonement, and the Particulars, an atonement made for a selected few chosen before the world began. Later on they became divided on account of differences pertaining to the Lord's Supper into three classes—Baptists, who believed in close membership and open communion; the General Baptist and the Strict or Close Baptist. We are glad to say, however, that most all the Baptist movements in England and Ireland have again been united in one associated fellowship, called The Baptist Union. On this point Dr. Lasher, D. D., LL. D., senior editor of the *Journal and Messenger*, says: "There are three kinds of Baptist Churches (denominations) in England:

(1) "Those of open membership; (2) those of close membership and open communion, and (3) those of close membership and close communion. The open membership churches, such as Dr. Clifford's Dr. McLaren's and others, received the baptized, the sprinkled, the neither baptized nor sprinkled, to membership on the same footing. * * * The close membership and open communion churches require all who become members of the church to be baptized, but receive to the Lord's table any who choose to come, if they profess to believe in Christ, and are not known to be wicked. * * * The third class (the Close Baptists) is composed of churches practicing—according to the practice of Baptists of this country. But these are the weak and uninfluential, their existence hardly known beyond their own towns and villages." (*Journal and Messenger*, p. 9, Vol. 70, No. 12.)

The first class mentioned by Dr. Lasher do not make baptism a door into the church, neither do they make it an act to prepare one for membership in the body of Christ, but rather a duty for Christians to perform after becoming church members.

With reference to the division and union spoken of, *The American Encyclopedic Dictionary*, Vol. 1, p. 379, says: "The English Baptists were divided until recently into Baptists, General Baptists and Strict Baptists. The latter (Strict Baptists) were Calvinistic in teaching and strongly opposed to admitting any but baptized believers to the fellowship of the church, or the celebration of the Lord's Supper. "The Strict Baptists are only few in number and are fast passing away. The General Baptists are Arminian in teaching. They have within the last year (1894) amalgamated with the larger body of

Baptists who are liberal in their teachings and have almost universally adopted the open communion principle both as regards church fellowship and the celebration of the Lord's Supper."

Again we quote from Dr. Lasher, who is a Close Baptist. In *Journal and Messenger*, p. 6, Vol. 73, No. 13, he says: "We have no reason to doubt the thoroughly Christian character of our brethren who call themselves Baptists, in Great Britain. Our impression that they as carefully examine those who come to them respecting their Christian experience, the reason for their profession of hope in Christ, as do any of our churches, and, they are probably more thorough than are some among us. But a considerable number, if not a majority of their churches, are nullifying what another portion of them holds of prime importance after assurance of faith, namely, the rite which is implied in their name. * * *

"It has to be said that in the very beginning of the Baptist movement (in England), in the early part of the 17th century, the question of communion was not raised. Those who embraced the Anabaptist view had enough to do and to think of, so that they did not stop to formulate any rule relative to the Supper of the Lord. It was not till the days of Wm. Kiffin and Elias Keach, in 1641-43, that those who composed the seven churches in London and vicinity began to see that the logic of their position on baptism compelled restriction in the matter of the Lord's Supper. *The Earlier, or General Baptists*, continued to flock by themselves and the Particular and more consistent Baptists flocked by themselves. The General Baptists were Arminian in doctrine while the Particular Baptists were Calvinistic, or Pauline. Up to

twenty years ago the distinction between these two classes was kept in view. The General Baptists were in sympathy with the Free Will Baptists in this country, while the Particulars were in closer sympathy with the Regular Baptists here. Each of these classes had its own missionary organization, and there was only an occasional passing of ministers from one of them to the other. But some ten or fifteen years ago, a union was effected, and nearly all of the churches became associated with the same organization, though a few of the Particulars still stood out and refused to affiliate with the Baptist union."

He further says: "Mr. Spurgeon occupied a rather peculiar position, his heart sympathies were with the "Particular" brethren. He was a Calvinist in doctrine, and he did not receive into membership in his church any who had not been baptized. But he did permit unbaptized persons to come to the table of the Lord in his church. * * *

"Dr. Clifford, on the other hand, has always been affiliated with the General Baptist. * * * Dr. McLaren, of Manchester, has occupied virtually the same position with Dr. Clifford and the Baptist Union, the organization through which English Baptists express themselves to the world, is fully committed to this mixed membership in the churches."

A work entitled, "What the World Believes," p. 495, says: "The Baptists at the present time occupy the foremost position among the dissenters in England. Rev. Mr. Douglas, a clergyman of the Established Church, has recently written of them: 'It is a fact the Baptists have been growing in recent years, in a more rapid ratio

than any of their neighbors. In London and neighborhood the increase of Baptist Chapels within, say, fifteen years, has been out of all proportions to previous growth. Their rate of increase is twice that of the Independents, and three times that of the Wesleyans. We do not believe, in a word, that we would be far from the truth were we to say that the most promising and extending denomination in England at this moment is the body of Christians of which we speak'. Doubtless the wonderful prosperity of which Mr. Douglas speaks is due largely to the instrumentality of that remarkable man, Rev. C. H. Spurgeon, pastor of the Metropolitan Tabernacle, London. * * * Mr. Spurgeon is, however, not the only eminent minister among English Baptists, though he is like Saul among his brethren 'head and shoulders above them'." Here the writer mentions a number of other names of eminent men.

The *Columbian Cyclopaedia* says that "The Baptists flourished greatly during Cromwell's time, but were afterwards persecuted until the reign of William III. Since that time they have had rest, have prospered, and produced some of the finest scholars and preachers in Great Britain." (Vol. 3, Item, Baptist.) The above statements of the authors come easily in the scope of this work; for, as we have seen, most all Baptists in England are Liberal. The *Columbian Cyclopaedia* says, same volume as above: "Baptists in England are almost all open communionists." The *American Encyclopedic Dictionary*, and the *Journal and Messenger* in the statements already quoted, bear the same testimony. On this point we quote again from the pen of Dr. Lasher in the *Journal and Messenger*, Vol. 76, No. 34. He says: "And some of our Baptist exchanges seem to be very

much disgusted, ready to read Dr. Meyer out of the denomination." (Dr. Meyer had uttered language which some congregationalists and a few others had construed to be disparaging to baptism as coming from a Baptist.—Ed.) Dr. Lasher goes on: "But, hold! Dr. Meyer is just as good a Baptist as is Dr. John Clifford, or Dr. Alexander McLaren, or Dr. C. F. Aked, of New York, or the Baptist Union of Great Britain, of which he is president. They are all in the same boat, floating down stream so quietly that they themselves hardly take notice of their progress. And they have companions in another little boat here in America. They are all "Open Communionists," and are just where we shall all be in a short time, if we keep on at the present rate."

As giving some insight to church-life in England we give place to some words from the pens of Thos. A. T. Hanna and Henry F. Colby, D. D., which appeared in the *Journal and Messenger*.

Dr. Hanna says: "A little time spent in the midst of a grand assembly of British Baptists was to me a new experience, and perhaps the record of it may be of some use to American Baptists.

"The autumnal meetings were held in the City of Bristol in the first week of October. About sixteen hundred requests for entertainment were received by the committee and all were provided for. Christians of all gospel churches united in welcoming the Baptists to their homes. The railroads issued return tickets at a fare and a quarter, and did it with a minimum of red tape. * * * That history (English) is from the Scriptural point of view, an eminently glorious one, and the city of Bristol can remind us of it in many ways." The writer here mentions the career of Spurgeon and Bunyan and

other heroes, and then says: "Who among American Baptists knows that there are twenty or more Baptist Churches in the City of Bristol; that the largest congregation in the city belongs to them; that the history of our cause is illuminated with some of the grandest names enrolled in our annuals, such as Ryland, Robert Hall, Jno. Foster, Culross and more." * * * (Journal and Messenger, Vol. 74, No. 9.)

Dr. Colby, speaking of the same movement, says: "The Baptists of London have reason to congratulate themselves on the fine new building now occupied by them on Southampton Row, near Holburn. Here are the denominational headquarters, where Rev. J. H. Shakespeare (surely a name easily remembered), the Secretary of the Baptist Union, presides. * * * The Baptist church house, as they call it, contains a spacious visitors' parlor, with papers and writing materials, and a large room for a library, already containing some valuable collections. Not so much attention, however, seems to have been given to Baptist Church history in England as with us. The Foreign Missionary rooms we should expect to find in the same building. They, however, remain where they have long been, in Furnival street not far away. There the Secretary of the Society, Rev. Mr. Barnes, received us cordially, as he always does his brethren from our side of the water.

"The Regents Park Baptist Church, and the Bloomsbury street, which have been two of the most important, are each without a pastor. * * * In the former, where Dr. Landells so long preached, I heard an excellent sermon from Mr. Wolfenden, formerly pastor in America, now at Sheffield. The audience room is shaped like a fan, and the pulpit stands in the center, an imposing

piece of architecture rising like an enormous candlestick. It would require an immense man to correspond with its proportions. The high pews the umbrella racks outside each pew door, and the absence of anything churchly in the exterior of the building, strike the attention of the American. The Bloomsbury Church looks more like our churches; but several prominent places of worship of our denomination in England lack anything like a tower or spire. People of the Established Church call them chapels. * * * For a long time Nonconformists could not afford to put money into architecture, but they are doing it now." (Journal and Messenger, p. 10, Oct. 20, 1904.)

Again he says: "How different the scene which on the following Sunday morning greeted our eyes as we stepped into the Broadmead Baptist Chapel in the city of Bristol. You would not think of any ecclesiastical pretensions as you approached the building, but within is a light, attractive audience room, with organ and galleries. A large congregation assembled. The singing was by a full choir, and the congregation largely joined. It was Harvest Sunday. The communion table was laden with offerings of vegetables and fruit to be given to the poor on the morrow. There was every evidence of a warm spiritual church life and the whole aspect of the occasion reminded us of the fresh, throbbing, earnest, practical people of today, waiting upon God for His truth and grace. Broadmead Chapel is where Robert Hall—the eloquent preacher whose name was so honored by our fathers—proclaimed the gospel to great audiences. * * * The Baptists of Bristol have several churches. Here, too, is the well known Bristol Baptist College." (Journal and Messenger, p. 9, Oct. 6, 1904.)

"A few years ago a law favoring the whiskey traffic and an Education bill, was enacted in England which caused considerable trouble. The Education bill enabled the Church of England to practically control the appointment of public school teachers and the lines of instruction to be pursued in the schools, and gave them the chance to use this authority in a way which would be detrimental to the Nonconformist cause. The Nonconformists of course expected them to use this power to their own advantage and to their detriment, and so most of them (and of course most of the Baptists) determined upon a course of what they denominated "passive resistance"—a term which was first used by Dr. Jno. Clifford, who is the leader in the move. * * * They are refusing to pay the taxes for Sectarian instruction which they do not approve, and are suffering the penalties for such refusal. One can scarcely take up a paper without reading of cases in which the goods of Baptist ministers and others are sold for the enforced payments of these rates. One of today's (London) papers, contains the following as to yesterday's proceedings along this line: "Some fifty persons suffered their property to be taken, among the number being Dr. Clifford, president of the National Passive Resistance Committee. Other prominent defaulters were Mr. Albert Spicer, J. P., the Rev. James Briggs (Praed Street Baptist Chapel), a member of the Paddington Borough Council.

"Dr. Clifford must be one of the oldest ratepayers in Paddington, where he has resided for over forty-six years. He had been summoned for £5, 13s. 4d., a quarter's rate. He offered this sum, minus what he calculated to be the amount of the Sectarian portion of the education rate, if the authorities would guarantee not to

accept the balance from any of his friends. This guarantee not being forthcoming, the pastor of Westbourne Park Chapel withheld payment entirely."

The paper goes on to tell us that officials came around next day and sold enough of his property to pay the required rate. This proves that Dr. Clifford is possessed of some of the same zeal of which the early Liberal Baptists were seized. He had rather suffer personal loss as to support what he understood to be a false principle. The above quotation may be found in *Journal and Messenger*, p. 9, Vol. 73, No. 40.

With reference to this point Dr. Hanna says (*Journal and Messenger*, p. 9, Vol. 74, No. 9): "The charge is freely made that the British Baptists have turned too much to politics. It may be true, but the reproach comes with the worst grace from the Bishops and the Tories. Who began the politics anyway? The Tories used the vast majority which the country gave them for the Boer war, to pass a liquor law in favor of the 'trade,' and an Educational bill which partly endows Anglican and Romanist schools, and then they charged 'politics' against the Baptists, who submit to the spoiling of their goods, rather than submit to pay for teaching Romanism to their children. * * *

"Well the English Baptists are in the thick of this sore fight, and we ought to let them know that we appreciate their heroic efforts for the truth."

Thus it will be seen that these Baptists are the same heroic, earnest, conscientious workers that we found more than two centuries ago.

The English Baptists have nine colleges for training ministers of which the chief are: Bristol Baptist College, Regents Park, Rawdon, Bradford, Haverford West,

Chilwell near Nottingham, Chamber's Hall, where Sir Robert Peel was born, Pontypool and Pastors' College.

They number (in United Kingdom) 2,803 congregations, 3,809 chapels, 1,225,097 sittings, 1,935 pastors, 4,135 local preachers and 383,967 church members. (See *What the World Bel.*, p. 379; the *New Cabinet Cyclopedia*, Vol. 1, p. 378; *Columbian Cyclopedia*, Vol. 3; *Chamber's Encyclopedia*, Vol. 1.)

We will close our account of the British Baptists in this part with an account of:

THE BAPTIST WORLD CONGRESS

One of the greatest religious meetings ever held in the world met in Exeter Hall, London, Tuesday, July 11, 1905. Four thousand messengers, representing between six or seven million church members, met there. Every part of the world, except Palestine and Java, was represented.

Judge Willis, president of the Baptist Union, presided as temporary chairman.

The messenger roll call was by countries, and some one of the messengers responded to the call in a short speech; after which the messengers from the country rose in a body and sung a verse of song or recited a verse of poetry in their home language.

Eld. Curtis Lee Law, D. D., spoke for the Southern Baptists and Lathan A. Crandall, D. D., who was once a Free Baptist, spoke for the Northern Baptists.

Eld. Alexander McLaren, D. D., M. A., LL. D., was selected as the presiding officer and Dr. Prestrige as vice; Eld. J. H. Shakespeare, D. D., was chosen secretary.

Dr. McLaren made the presidential speech and in it declared of course the purposes of the meeting. The

doctor was in his eightieth year and it is said looked remarkably well in point of health, and spoke with exceptional clearness and force. He remarked that if they chose to elect to the office of president a man who had entered upon his sixtieth pastorate, they must excuse him if he only addressed this congress briefly.

"What," he asked, "was the congress being held for? To glory in their denominational strength? To rejoice in looking one another in the face, and asking each other of their welfare? To demonstrate to the world what they were, and what they stood for? Yes, all these," he answered, but he desired, that morning, to take their "thoughts for a few moments to deeper things." He would speak of two Crystals—"In the name of Christ," "By the power of the Spirit." There we touched the bedrock, the bottom of everything; and all would be right if they were right in these two relations—the relation to the living Christ, the relation to the indwelling Spirit—and all would be wrong, however orthodox, or earnest, or eloquent, or learned, or up to date, or wise in methods their churches might be, if these things failed.

A number of able speeches followed that of Dr. McLaren. Dr. J. D. Freeman, of Toronto, Canada, spoke on "The place of Baptists in the Christian Church." Mr. D. Lloyd George, M. P., made a stirring speech on "National Primary Education." The congress was henceforth to be known as The Baptist World Alliance. Dr. John Clifford was chosen as presiding officer of the Alliance. Assistant presiding officers were chosen for the various countries. J. H. Shakespeare and Dr. Prestrige were selected secretaries.

The next meeting is to be held at Philadelphia, U. S. A., this year (1911).

Any general union, convention or association is eligible for membership. The management of the affairs belonging to the Alliance are consigned to an Executive Committee consisting of the officers and twenty-one additional members—seven from the United States, five from Great Britain, two from Canada and seven from the rest of the world. This committee will be assisted by an Advisory Committee, not to exceed 300 members.

Some one may ask why this account is given in a Liberal Baptist History? My answer is:

1st. Because it was held with a people who were Liberal Baptists and on or in their territory. (The Baptist Union of Great Britain belongs to the Liberal class as we have shown.)

2d. Liberal Baptists are as eligible to membership as any other class.

3rd. It is therefore as much a Liberal Baptist meeting as any other kind. Its first President, Dr. McLaren, is a Liberal Baptist of the Free Will type. Its present President, Dr. Clifford, and the Secretary for Great Britain, Dr. Shakespeare, are Liberal Baptists of the same kind.

On this point Dr. Lasher, D. D., LL. D., says: "It (the Alliance) is to bear the name Baptist, and that seems to exclude immersionists who refuse to be called by that name. But it must take in Free Will, or Free Baptists, in this country as it does in Great Britain. Dr. John Clifford, the first President (permanent), was affiliated with the Free Will element of the islands, before the merging of so many of all stripes into the Baptist Union." (Journal and Messenger, p. 6, Aug. 10, 1905.)

CHAPTER III

SKETCHES OF THE LIVES OF GENERAL BAPTIST MINISTERS IN ENGLAND

JOHN SMYTH

We might begin this part of the work, I suppose, with a short history of the life of this distinguished man. The date of his birth is unknown. Very little or nothing is said or known of his childhood. He obtained a considerable education however, being a graduate of Christ's college, Cambridge, in 1575-76. He became vicar of Gainsborough, Lincolnshire, England. He first belonged to the Church of England, and it was in an effort to defend this church against the Separatists that he was convinced of the unscripturalness of the church to which he belonged and was finally led to espouse the cause of his former antagonists. He first embraced the cause of the Brownists, but being an honest, earnest student of the Scriptures he soon saw the fallacy of sprinkling, pouring, etc., and espoused the cause of the General Baptists. Smith was highly esteemed among the Brownists while he was one of them, so much so that Bishop Hall called him their Oracle in general. He was with the Brownists about fifteen years; embraced the cause of the Baptists about the year 1607 and died in 1611 or 1612. Smith was an Arminian, *i. e.* he held to that wing of the Baptist people which some twenty years

after his death was denominated General Baptist and afterwards in America was called Free Will Baptist. Orchard says: "His Arminian views might have prevented his uniting with the Mennonites" (Hist. of Bapt., Vol. I, p. 374). Dr. Sanford testifies also to this effect. (See Cyclopaedia of Relig. Knowl., p. 865.)

Smith has been accused of baptizing himself which, of course, is a falsehood. On this point Orchard says, page 374, foot note: "This has been satisfactorily proven to have been a mistake. It was only a *supposition* at best."

Smith wrote a number of good works, among them we mention: Principles and Inferences Concerning the Visible Church, 1607; Parallels, Censures, and Observations, 1609; Character of the Beast, 1609; Differences of the Churches of the Separation.

HELWISSE

Mr. Helwisse will come next in our line of sketches. We have been unable to find very much concerning the life of this man. He seems to have been the second pastor of the church formed at Ley, Holland, chosen such at Smith's death. It is safe to say, however, that he was an earnest, conscientious man. This is proven by the language of Crosby, Vol. I, p. 271, which reads as follows: "Mr. Helwisse began to reflect upon his own conduct, and that of the other English dissenters in leaving their own country and friends and flying into a strange land to escape persecution. Whether this did not proceed from fear and cowardice, and whether they ought not return that they might bear testimony for the truth in their own land, where it was in danger of being

wholly extinguished, and that they might also encourage and comfort their brethren who were there, suffering for Christ's sake. Thus considering, he and his brethren left Holland at once and removed to London." This conduct of Helwisse and his company show them to have been not only earnest, zealous and conscientious, but also brave and self-sacrificing.

No person but one filled with the spirit possessed by the apostles, prophets and patriarchs could be persuaded to leave a country where he might worship God according to the dictates of his own conscience and go into a country full of persecution and hatred for the cause which he represented, having no other motive save the propagation and advancement of the principles of truth.

MORTON

After Helwisse comes Morton, who, it seems, possessed considerable intelligence and was noted for his zeal and courage. I have not the date of Morton's birth nor death. History also fails to record the date of his conversion and ordination to the ministry.

GALE

We will next mention Dr. John Gale. (See Montgomery's Hist., p. 106, and "What the World Believes," p. 493.) The place of the birth of Dr. Gale we have failed to find. He was born A. D. 1680 and was educated at the University of Leyden. He died in 1721 at the age of forty-one. He was one of the best scholars and debaters of his day.

J. FOSTER

The subject of this paragraph was born at Halifax, Yorkshire, Sept. 17, 1770; died at Stapleton, Oct. 15, 1843. In his youth he was a wool weaver, at the age of seventeen he united with our forces and began to study for the ministry. After his ordination to the ministry he was pastor of a number of churches. While at Downend he wrote a number of essays which won for him the reputation of being one of the ablest essayists as well as one of the most eloquent and profound English writers. England has furnished no brighter lights, in his sphere than Foster. (See Montgomery's Hist., p. 106, "What the World Believes," p. 493; Sanford's Cyc. of Rel. Knowl., p. 344.)

DAN TAYLOR

We will next mention Dan Taylor, and give a few things in connection with his life. Sanford says: "He was born at Halifax, Eng., Dec. 21, 1738; died in London, Dec. 2, 1816. The son of a miner, he early showed marked intellectual gifts. After his conversion he first joined the Wesleyans and became a 'local preacher.' After acting as pastor for a time of a small congregation, made up of those who like himself, had withdrawn from the Methodist, he accepted Baptist (General) views. Finding that there was a Unitarian drift in the tendency of some of those who belonged to the General Baptists, he together with the Barton Independent Baptists, in June, 1770, formed the New Connection of General Baptists. He was pastor of Birchcliffe, 1763-83; Halifax, 1783-85; Church Street White Chapel, London, 1785-1816. He wrote much and was the leading spirit in the

affairs of his denomination. He was the founder of its college (1797) and editor of its magazine." (Cyc. of Rel. Knowl., p. 898.)

JOHN MILTON

Of this distinguished man Sanford says: "He was the greatest of English sacred poets; was born in London, Eng., Dec. 9, 1608; died in London, Nov. 8, 1764; educated at Christ's College, Cambridge, and then resided for a time at Horton, in Buckinghamshire, where he wrote his minor poems. In 1638 he traveled in Italy, and the following year returned to London, where he became involved in the controversy between the Episcopalians and Presbyterians, taking sides with the Presbyterians." Milton was Secretary of State under Cromwell. His greatest prose works were: On Church Government; On Divorce; Areopagitica; A Speech for the Liberty of Unlicensed Printing. He became blind, however, before his death and consequently poor. "But in the midst of these trials," says Sanford, "he bore himself with courage." He finished his Paradise Lost in 1665, and in 1671 appeared his Samson Agonistes and the Paradise Regained. (Cyc. of Rel. Knowl., p. 613; Barnes' Gen'l Hist., p. 513.)

JOHN BUNYAN

Bunyan was born at Elstow, near Bedford, England; died in London, Aug. 31, 1688. He was brought up at his father's trade, as a tinker. His father gave him such education as could be obtained in the village school. It is said that he had a propensity to profane swearing, but lived a decent and moral life. He served a short time in

the Parliamentary army in 1645, and soon after he became the subject of great mental conflicts, agonizing doubts and fears and a seeming desire to blaspheme. The friendly counsels and help of religious neighbors, in the course of time, brought healing and calmness to his mind and he joined a Baptist congregation at Bedford, and was baptized in 1653, and soon began preaching. In 1660, sharing the persecution of his brethren, he was placed in the Bedford jail. All attempts to persuade or force him into promising to preach no more failed, and he lay there twelve years. During these twelve years he preached to prisoners, made tagged laces for sale, read the Bible and the "Book of Martyrs," and at last began to write books himself. He wrote numerous tracts in some of which he advocated "Open Communion." He was liberated in 1672. "What the World Believes," page 1 of Biographies, says: "His name was then widely known and his influence great, so that he was called 'Bishop of the Baptists.'" He took cold on a benevolent excursion, fever followed, and he died at London, and was buried on Bunhill fields.

His works are: *Pilgrim's Progress*, *Holy War*, *Grace Abounding* and *Jerusalem Sinner Saved*. (See *What the World Believes*, p. 1, of *Biographies*, and *Sanford's Cyclo. of Rel. Knowl.*, p. 130.)

CHARLES HADDON SPURGEON

This distinguished man was born at Kelvedon Essex, June 19, 1834; died in 1892. He had fair educational privileges and was converted under the preaching of an unknown minister in the Cholchester Primitive Methodist Chapel, in the year 1850. The preacher's text was,

"Look * * * and be Saved." Isa. 45:22. Immersed at Isleham, May 3, 1851; preached his first sermon next year; text 1 Pet. 2:7; place, Feversham. His first pastorate was Waterbeach. He served them two years, during which time the membership increased from forty to nearly one hundred. An address which he made at the Cambridge Union of Sunday Schools led to his being recommended as a candidate for the pastorate of the then Church of New Park Street, Southwark, London. This once prosperous church had so dwindled that only one hundred persons attended his first service. Within a year they had to enlarge the building. While this was being done he preached in Exeter Hall. But the building, after its enlargement, could not hold the congregation that attended the services conducted by the youthful preacher and in 1856 he preached at the Royal Surrey Gardens Music Hall, which seated seven thousand persons. The new Metropolitan Tabernacle was erected for him and opened March 25, 1861.

"What the World Believes" says of Spurgeon: "The circumference of which this man is now the center is immense. His place of worship has sittings for seven thousand persons and is filled whenever he preaches. His membership is now over three thousand, while during the past few years the impetus given to the denomination has been the means, mainly, of establishing over thirty new churches and erecting as many chapels in the city of London alone." (P. 495.)

Besides this preaching Mr. Spurgeon superintended the Pastors' College, which he founded for young men preparing for the ministry, assisting them, not in classics or rhetoric, but in the study of the word of God. He

also had charge of the Stockwell Orphanage. Besides this he had been very busy with his pen. More than two thousand of his sermons have been published and many of them have been translated in different languages. He had a number of other extensive works.

ROBERT HALL

This noted minister was born at Armsby near Leisces-ter, May 2, 1764; died at Bristol, Feb. 21, 1821. While very young he developed very strong intellectual power, and when but nine years of age he had read and reread Edward's "On the Will" and Butler's "Analogy." He first attended school at Northampton conducted by Dr. Ryland, and after studying theology with his father he entered the academy at Bristol for the preparation of students for the Baptist ministry in 1778. From here he went to Aberdeen where he was graduated with high honors at King's College in 1785. During the two years of his college course he had assisted Dr. Evans at Broadmead Chapel, Bristol, in his vacations, and when he returned to that city his services attracted large audiences. From Bristol he went to Cambridge and accepted a pastorate there, and the intellectual stimulus of the university town aroused to their best endeavor his remarkable gifts. For fifteen years he preached with marvelous power to the cultivated congregations that gathered to hear him. He was one of the ablest preachers England ever had.

DR. JOHN CLIFFORD

The subject of this sketch was born in 1836, and is still alive. In his boyhood he was a lace manufacturer,

and his early education was quite neglected. He began preaching at the age of fifteen and at the age of nineteen he entered the Midland Baptist college full of impetuous life and energy. At the age of twenty-two he accepted a pastorate in London with the understanding that he should be free to pursue a course of study in the London University, which he did with such marvelous success that he came to be recognized as one of the first scholars, gaining the highest degrees, on examination obtaining the degrees of B. A., B. Sc., M. A. and LL. B. In 1858 he became pastor of the Baptist Church in Praed street, since which time he has constantly risen in public estimation, and his influence has increased until he is recognized as leader among the great leaders in the struggle over the school question of which we have spoken heretofore. Dr. Clifford is president of the Baptist World Alliance. Dr. Lasher says of him, that "perhaps he is today the most conspicuous gospel minister in England, unless we except Rev. R. J. Campbell, whose prominence arises from his succeeding Dr. Joseph Parker, rather than from anything which he himself has yet done. Till he came to the pulpit of Dr. Parker, Mr. Campbell had not been heard of on this side of the water; but Dr. Clifford has won his distinction by long years of conspicuous service in a London congregation, whose interprises are very numerous and whose pastor is easily leader in the present (1904) contest between the Established and Free Churches on the educational question." (Journal and Messenger, p. 6, May 5, 1904.) He further says: "Dr. Clifford has proven himself worthy of all the honors bestowed upon him, and they are many." Dr. Freeman of Toronto, Canada, in his address on

"Education" before the Baptist World Congress called him hero, prophet, patriot and in real fact the Prime Minister of Great Britain." Dr. Clifford and his church belong to the Baptist Union. Prior to the formation of this Union he was affiliated with the General or Free Will Baptist element of Great Britain, as we have shown before this.

ALEXANDER McLAREN

"The greatest of living preachers has died. "The above are the words of the "Arkansas Baptist," the organ of the Landmark Baptists, and are very appropriate for the introductory words of the life sketch of this great man, who died in Edinburgh, June, 1910. He was born at Gasgow, Scotland, Feb. 11, 1826, and was therefore eighty-four years old. Alexander McLaren was baptized at the age of fifteen and became a candidate for the ministry at the age of sixteen, in which year he also entered Stepney College; at the close of his course he took B. A. in the London University, and won the prize for proficiency in Greek and Hebrew. His first public service as a preacher was before an audience of only seven persons. His first pastorate was in Portland Chapel at Southampton. Speaking of this his first field of labor at a public breakfast, he said: "I thank God that I was stuck down in a quiet little obscure place to begin my ministry, for that is what spoils half of you young fellows; you get pitchforked into prominent positions at once, and then fritter yourselves away in all manner of little engagements that you call duties, going to this tea meeting and that anniversary and the other breakfast celebration, instead of stopping at home and

reading your Bibles and getting nearer God. I thank God for the early days of struggle and obscurity." He continued his pastorate at Southampton for eleven years, growing all the time in pulpit power and extending the sphere of his influence continually. In 1858 he became pastor of the Union Chapel in Manchester, and continued this pastorate till 1903—forty-five years—at which time he laid down his pastorate work. The Interior says: "When he laid down his pastorate in 1903 he stood in the very forefront of the preachers in all the churches."

Dr. Thos. Binney, the famous Congregational preacher, gave him once as suitable advice, for a minister the following words: "Just stand on your hind legs and talk." Besides being a great and successful pastor, he was a great writer. Published volumes of his sermons may be found in the libraries of most any of the ministers in all the world. And through these and his expository notes on the International Sunday School Lessons and his contribution to the Expositor's Bible—he has become known in all lands. In speaking of his style the Interior says: "In beautiful and forceful language, in keen analysis, in poetical and practical treatment of a text, he was unrivaled." The Arkansas Baptist says of him: "Alexander McLaren was the pride of the whole city of Manchester, and was a great power for righteousness. He was a scholar of great repute, and as an expositor of the Scriptures he was surpassed by none. His style was classic. He was the most eloquent preacher not only in England but in the world, and he was a most winning personality, warmly loved by all." (P. 6, June 8, 1910.) He is called the "Prince of Expositors," and "King of Preachers." At his death he was preparing a

work entitled "Expositions of the Holy Scriptures." It was to cover the whole Bible and be divided into thirty volumes. Only eighteen volumes had been issued.

With the life of this great man we will close this part of our work. There are others of whom we might speak who are not without note, but we suppose these are sufficient. Thus we see that in the ranks of the Liberal Baptists are found some of the greatest essayists, debaters, preachers, pastors, orators, scholars and Scriptural expositors. And with such array of noble men no man should be ashamed to stand, but should be inspired to a firmer stand, a greater effort and a tireless propagation of the principles of truth as represented by these great men.

CHAPTER IV

BRIEF ACCOUNT OF THE WRITINGS OF THE EARLY ENGLISH BAPTISTS

In this chapter we will attempt to give a brief account of the writings of the early English Baptists. All the writings of these people cannot be accounted for as a number of them were destroyed by their enemies. We shall attempt to give such an account of their writings, however, as to reveal to our readers an idea of their character and doctrine.

The first book we have an account of after the organization of the congregation in Holland, that is really baptistic, was one by Smyth himself, entitled, "Character of the Beast." This was a work in defense of "Only Believers' Baptism," or "Concerning True Christian Baptism." This work condemns the baptism of infants and sets forth immersion as the proper mode.

Their
First
Book

Subjects of
Baptism

"The Dutch Book on Baptism" or "A Plain and Well Grounded Treatise on Baptism."

The above was a translation from the Dutch, and is said to have probably been the work of Helwisse. It was written in the year 1610. Its purpose was to vindicate the principles of the Baptists. This work contains eight propositions. It especially condemns infant baptism. The first two propositions are about as follows:

1st. "That Christ commanded his apostles and servants of the Holy Ghost, first of all to preach the

Subjects
for
Baptism

gospel and make disciples, and afterward to baptize those that were instructed in the faith, in calling upon and confessing the name of God."

2nd. "That the apostles and servants of the Holy Ghost have, according to the commandments of the Lord Jesus Christ, first of all taught, and then afterwards those that were instructed in the mysteries of the kingdom of God were baptized, upon the confessing of their faith." (Crosby, Vol. 1, p. 128.)

These propositions set forth the tenor of the whole book. The two books above referred to prove these early G. B. as being strictly opposed to infant baptism. And when we consider the unscrupulous and open manner in which they made their attacks on this practice and then remember that this was a favorite doctrine and practice of their persecutors, we must greatly admire their courage and declare them to be absolutely fearless. They seemed to be greatly possessed with the spirit of the apostles and inclined to obey God rather than man.

THE DECLARATION (CONFESSION) OF 1611

This Declaration, or Confession as it is sometimes termed, was written by Smyth before his death, but was not published until 1611, probably after his death.

This work sets forth the position of these people on most all the principles of the gospel of Jesus Christ, which were especially emphasized in England at this time by the different denominations of Christianity.

It sets forth in strong terms the doctrine of Religious Liberty, or the freedom of each individual conscience in the service of God. On this matter this Declaration

Spirit and
Character
of G. B.

Contents

Liberty

says: "We believe that 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 the King and Law-giver of the church and conscience." (Robinson's version in Cros. Hist. of B., Vol. 1, pp. 268-71.) This is said to have been the earliest modern declaration on the subject of "Religious Liberty." Thus the principle of liberty for which our fathers spilt so much innocent blood in the Revolutionary war and in the establishment of this great nation of "Religious Freedom" of ours, was first put forth in written words by the General Baptist 165 years before the Famous Declaration of the Continental Congress on the memorial 4th of July, 1776. We are certainly proud to record this fact.

These people were not so inconsistent at the Lord's Table as to contradict the above principle as do some of our other Baptist brethren. Accordingly we find them saying: "The Lord's Supper is the outward manifestation of the spiritual communion between Christ and the faithful, mutually to declare his death till he comes."

But some may say, by "the faithful" they mean those of their own clan and way and hence they were close in their communion! but listen! Orchard, in Hist. of Bap., Vol. 2, p. 262, says: "Nor do they reject *any* from *their communion* who *profess themselves Christians* and *receive the Holy Scriptures as the source of truth* and the *rule of faith.*" (Emphasis mine.) Mr. Orchard, being a close Baptist, his testimony at this point is valuable.

These early Baptists believed that where an ordained minister was at hand or could be easily obtained, he was the proper one to administer the ordinances. But that

Liberty at
Lord's
Table

Adminis-
tration of
Ordinances

when none was present or could not be reached conveniently, that a lay member could perform the work as acceptably as the *ordained minister could*, i. e., that the validity of these matters did not depend upon the administrator. This declaration says on this point: "That though in respect to Christ the church be one, yet it consisteth of divers congregations, even so many as there shall be in the world; every one of which congregations, though there are but two or three, have Christ given them, with all the means of their salvation, are the body of Christ and a whole church; and therefore may, and ought, when they come together, to pray, prophesy, break bread and administer in all the holy ordinances; although as yet they have no officers, or that their officers should be in prison, or sick, or by any other means hindered from the church."

General
Duties

On general duties this declaration says: "That every church ought, according to the example of Christ's disciples and primitive churches, upon every first day of the week, being the Lord's day, to assemble together, pray, prophesy, praise God and break bread, and perform all other parts of spiritual communion for the worship of God their own, their own mutual edification and the preservation of true religion and piety in the church." This declaration includes every duty mentioned in the Scripture.

Apostasy

On apostasy these people say in this same declaration: "Men *may fall away from the grace of God*, and from the truth which they have received and acknowledged, after they have tasted the heavenly gift, and have been made partakers of the Holy Ghost, and have tasted of the good word of God, and of the powers of the world

to come, and after they have escaped from the filthiness of the world, *may be entangled therein again and overcome*. That a *righteous man* MAY forsake his righteousness and PERISH. And therefore let no man presume to think because *he hath, or once had, grace*, therefore HE SHALL ALWAYS HAVE GRACE, but LET ALL MEN HAVE ASSURANCE THAT IF THEY CONTINUE UNTO THE END THEY SHALL BE SAVED. Let no man, then, presume; but let all work out their salvation with fear and trembling." * (Emphasis mine.) This needs no comment.

FLEEING ON ACCOUNT OF PERSECUTION

This book was published in 1612. Its publication was brought about by other Nonconformists misunderstanding the motive of their return to London. Some looked upon it as an act of open defiance toward the government, and as courting persecution. To explain this matter, and to set themselves right before these people, this book was issued. The principal arguments used in defense of their return were:

1st. "That fleeing from persecution hath been the overthrow of religion in this island, the best, ablest and greater part being gone, and leaving behind them some few, who, by the other departures, have had their afflictions and their contempts increased, hath been the cause of many falling back and of their adversaries rejoicing:

2nd. "Great help and encouragement would it be to God's people, in affliction, imprisonment and the like to have their brethren's presence to administer to their souls and bodies, and for which cause Christ will say, 'I was in prison and ye visited me; in distress and ye comforted

(*See the Appendix to Crosby's Hist. of Baptist, Vol. 2.)

me.'” The book as a whole was a plea for religious liberty. (See Benedict’s Hist., of B., p. 330.)

RELIGIOUS PEACE OR A PLEA FOR LIBERTY OF CONSCIENCE

Contents

This book was published in 1614. The author of this extract of pamphlet was Leonard Busher, of whom Woods says in his history of G. B., p. 105: “The author was a citizen of London and had been in exile; from some of his remarks he appears to have been a General Baptist, but it is not ascertained whether he was a member of Mr. Smith’s Church” (congregation). It was addressed to the King and Parliament. It is written in behalf of Baptists in particular and dissenters in general.

Christ Kingdom Spiritual

He says, in part: “Christ’s Kingdom is not of this world; therefore it may not be purchased or defended with the weapons of this world, but by the Sword and Spirit. * * *

Persecution Condemned

It is not only unmerciful but unnatural and abominable—yea, monstrous for one Christian to vex and destroy another for difference on questions of religion.”

Sword and Spirit Only Means of Defense

“It is not the gallows, nor prisons, nor burning, nor banishing that can defend the faith. Indeed the King and State may defend religious peace by their sword and civil power, but not the faith, otherwise than by the Sword and Spirit of God.” (Cramp’s Hist. B., pp. 292-3.)

PERSECUTIONS FOR RELIGION JUDGED AND CONDEMNED

Persecution Condemned

This treatise was written in the year 1615. Crosby says this work was written by Mr. Helwisse and his church. (Hist. of B., Vol. 1, pp. 272-3.) It is in the form of a conversation between a Christian and an Anti-Christian. It undertakes to prove by the law of God and the utterances of King James that no man ought to

be persecuted on account of his religion. Montgomery says: “This treatise gives abundant evidence of emancipation from ritualistic prejudices, together with great vigor of thought and boldness of speech.” (Hist. G. B., p. 59.) “They assert that every man *has a right to judge for himself in matters of religion*, and that to persecute any on that account is illegal and Anti-Christian.” (Emphasis ours.)

No Ritualism

Every Man His Own Judge

The following paragraph contained in this work, we wish to call especial attention to: Christian is asked; “Who, then, shall baptize after Anti-Christ’s exaltation? *i. e.* how shall baptism be recovered where it has been lost through the long prevalence of Anti-Christian rule?” and the answer is given thus: “We, and others, affirm that any disciple of Christ, in what part of the world soever, coming to the Lord’s way, he by the Word and Spirit, preaching unto others and converting—he may and ought also to baptize them.” (Cramp’s Hist. B., p. 206.) Cramp seems to endorse this statement and Crosby’s History says: “It appears to be written, or at least approved of, by the whole body of Baptists, who then remained in England.” (Vol. 1, p. 124.) Taylor says: “That this book was published by the General Baptists is clear, from their reference to their confession of faith; but it appears to have been sanctioned by all the Baptists in England.” (Vol. 1, pp. 90-91.)

Any Disciple an Administrator

ANOTHER PETITION

This document was written in the year 1620. The name of the author seems to be unknown. It is stated in history that this was written with milk, the author being in prison and not having any ink. It was a petition

Pray for
Kings, etc.

setting forth the cruelty of their persecution and the unreasonableness of the same, and asking the King and Parliament for redress. They state in this that they regard it as their duty to pray for kings and those in authority, and that such was their constant practice. "The learned (clergy) of this land," they tell the King, "procure your temporal sword to persecute us by casting us into prisons, where many of us have remained divers years in lingering imprisonments, deprived of all earthly comforts, as wife, children, calling, etc., without hope of release till our God—for the practice of whose commandments we are thus persecuted—persuades the heart of your majesty to take pity on us, our wives and children. God is the Lord of men's conscience and the only Law Giver in matters of religion."

Horribly
Persecuted

To this petition they subjoin ten short chapters. The following are the titles of six of them:

Rule of
Faith
The
Scriptures
The Spirit
the
Interpreter

1st. That the Scriptures are the only rule of faith and not any church, etc.

2d. That the interpreter of this rule is the Scripture, and the Spirit of God in whomsoever, etc.

Every
Christian
has Spirit

3d. The Spirit of God, to understand and interpret the Scriptures, is given to every person that fears and obeys God but not to the wicked.

4th. That those who fear and obey God and so have His Spirit to understand the Scriptures, are most commonly the simple, poor, despised, etc.

5th. That the learned in human learning do most commonly err, and know not the truth, etc.

6th. That persecution for the cause of conscience is against the doctrine of Jesus Christ, the King of Kings."

The other four chapters touch upon persecution

for conscience sake. (See Taylor's Hist. of G. B., Vol. 1, page 91; Crosby's Hist. of B., Vol. 2, Appendix, pp. 10-51; Cramp's Hist. of B., p. 298.)

TRUTH'S COMPANION

This book was written by John Morton, who was said to have been one of Smith's disciples. He was said to be a learned man; one that understood the Oriental languages and was acquainted with the writings of the Fathers. Crosby says, "He was a very zealous Remonstrant or Arminian." It contains thirteen chapters, with the following headings:

- I. That Christ died for all men.
- II. Of His dying for all to save all.
- III. Of His power given to all.
- IV. Of predestination.
- V. Of election.
- VI. Of free will.
- VII. Of falling away.
- VIII. Of original sin.
- IX. Of baptizing, or baptism.
- X. Of the ministry.
- XI. Of love.
- XII. Of those that hold that God hath appointed or destined unavoidably all the actions of men, and the sad effect that follows.

XIII. Of the man Adam, and of the man Christ, with answers to divers objections to the same.

Crosby says: "It is written in a very good style and the arguments are managed with a great deal of art and skill, so that those who follow the remonstrant's scheme of doctrines do not value it without a cause."

From what has been said the reader can see that the book sets forth to a large degree the doctrines held by the General, The Free Will and the General Free Will Baptists. (Crosby's Hist. of B., Vol. 1, p. 277.)

ANOTHER LETTER (BOOK)

This work was written in the form of a letter—Montgomery says—from one of Helwisse's party, probably Helwisse himself to his relation, giving his religious opinions and his reasons therefor. It bears the date of May 10, 1622, and is signed by "H. H." Taylor says: "In this letter infant baptism is disproved—from the natural inability of infants to confess their sins, believe the gospel, etc., all of which the Scriptures require as prerequisite to baptism—from their unfitness to be members of the visible church of Christ, which ought to consist of persons called out by grace from their natural estate, and separated from the world; from the impossibility of inheriting from their parents a fitness for the gospel ordinances; showing at large that the covenant made with Abraham cannot entitle the children of believers, merely as such, to a participation of the privileges of a Christian church; and from the total want of command example, or just consequence in Scripture for baptizing them." (Taylor's Hist. of G. B., Vol. 1, pp. 93-4.)

This letter was intercepted by an enemy of "H. H." and an answer to it published in 1623. The answer was signed "J. P." He says the Baptists in his day wrote many books in defense of their doctrines and were in the habit of producing great numbers of Scriptures to prove them. "J. P." also informs us that beside denying

Infant
Baptism
Condemned

Use the
Scriptures

infant baptism they also denied the doctrine of election (as taught by the Calvinists) and reprobation and final perseverance. This book also taught that children dying in infancy were saved through the merits of Christ, and from this was called, or styled the "Patrimony of Children." (See Crosby's Hist. of B., pp. 133-9; Taylor's Hist. of G. B., Vol. 1, pp. 93-96.)

Election
Reprobation
and Perseverance
Denied

CONFESSION OF 1660

On this confession Orchard says: "So common were the sufferings and insults of the times that a narrative of their afflictions was drawn up, and with a confession (declaration) of the brethren's faith, signed by many of the General Baptist ministers, on behalf of twenty thousand members was presented to the king. Mr. Thos. Grantham and Mr. Jos. Wright, by the help of a member of Parliament, presented them to his majesty July 26, 1660." (Vol 2, p. 299.)

Cramp says in his History of Baptists, p. 324: "1st. A petition was presented to the king July 26, 1660, setting forth the sufferings inflicted on the churches in Lincolnshire. 'We have been much abused,' they say, 'as we pass in the streets and as we sit in our houses; being threatened to be hanged if but heard praying to our Lord in our own families, and disturbed in our so waiting upon Him, by uncivil beating at our doors and sounding of horns; yea, we have been stoned when going to our meetings; the windows of the place where we have met have been struck down with stones; yea, we have been taken as evil-doers and imprisoned, when peaceably meeting together to worship the Most High in the use of His most precious ordinances.' * * * Accompany-

ing this was a Confession of Faith, signed up by Thos. Grantham, said to be 'owned and approved by more than twenty thousand.' "

Thus it is seen that this is the product of those who were called General Baptists. It was headed: "A Brief Confession or Declaration of Faith, lately presented to King Charles II.; set forth by many of us, who are falsely called Anabaptists, to inform all men, in these days of scandal and reproach of our innocent belief and practice."

PILGRIM'S PROGRESS

This exceedingly popular work was written by a man who was a Liberal Baptist in principle if not in fact. Dr. Throgmorton in the Throgmorton-Potter Debate, page 145, says that Bunyan preached a *general atonement*. "He believed," says Dr. Throgmorton, "that Jesus tasted death for every man." This identifies him with the early General Baptist. He also taught "open communion" (see his biography). Thus it is clear he was a Liberal Baptist. Bunyan wrote a part of this work while in prison. It has reached more than its 258th edition in English and at least its 74th edition in foreign languages. Dr. Sanford says of this work: "The delight of the lowly, this wonderful book has exerted a fascinating power over the most cultured and gifted minds. Eternity can alone reveal the blessing that it has been to multitudes in finding Christ as the Way, the Truth and the Life.

Among later works we might mention "The Gospel Worthy of all Acceptance" by Andrew Fuller. Fuller stood identified with that part of the Baptist family denominated Particular Baptists, but he was a General Baptist in principle, especially was he so upon the atone-

ment. (See sketch of his life.) The people with whom his membership stood had been avowed Calvinists *i. e.* they believed, that every man's destiny was sealed before he came into the world, and that it was impossible for his destiny to be changed. The work above mentioned, "advocated the idea that all may apply for the gospel, confidently expecting to receive its benefits." This work "involved him in discussions that covered a period of nearly twenty years, but the ultimate result," says Sanford, "was the general acceptance of the principle which he advocated." Thus swinging the Particular Baptist wing back, in theory and practice, if not in name, to where they were prior to 1633, with the General Baptists. This work made possible the move of Carey in establishing his foreign mission work; and also laid a part of the foundation for Union of the various denominations of Baptists in the United Kingdom under the name of The Baptist Union. His other works were: "The Gospel its Own Witness," an able criticism of Deism, and "The Calvinistic and Socinian Systems Examined."

"TERMS OF COMMUNION"

This work was written by Robert Hall, the great Champion of "Open Communion." While Fuller swayed the Particular Baptists back to the Original or General Baptist position on the atonement and prepared the way for union in this respect, Hall, in this great work and with his remarkable eloquence, brought them back, or at least opened up the way for them to come back, to the original position on communion, and thus completed the foundation for the Union above spoken of. Almost all English Baptists are now Open Communionists.

Some attacks have been made upon Drs. Clifford and McLaren by the Baptists of this country because of their attitude toward baptism. We will, therefore, give the reader his (their) position on this question. The constitution of Dr. Clifford's church says:

"This church is Congregational or Independent, in its polity; recognizes Jesus Christ as its supreme authority; takes the principles of the New Testament communities as the expression of His will concerning the basis and conditions of United Christian life. Membership is therefore open to all who are members of 'His body,' *i. e.* to all who confess faith in Christ, strive to learn and obey his law, not only in their individual life, but in and by association for mutual help, common worship and beneficent work."

From the above we get the following facts: ¹The church is independent of any higher power save the Lord Jesus who is regarded as the supreme authority. ²Regards the examples of the early Christian churches as revealing the will of God as to a basis of associated Christian life. ³That membership in a congregation is open to all who are members of the "body of Christ." These undoubtedly have been characteristics of Baptist teaching since they have had an existence. And to set his position on baptism clearly before our readers we will give a part of a letter written by him to the *Journal and Messenger* upon this point. He says:

I. "It is not in accordance with the facts to suggest that a diminishing number of persons are being baptized. It is noteworthy that though applicants for membership in 'Open churches' do not ask for baptism when they enter, they do afterwards and are baptized. I had three

such persons to see me with a request of that kind within the last few hours; and this is typical. They are taught that 'baptism' is in the New Testament a question for the soul in its relation to the Lord Jesus himself, rather than a question as to introduction into a society of Christians; and it is not surprising to us that there is more power in that New Testament method of putting it than in any other.

II. "As to Westbourne Park Church, in which I am one of the teachers, and of which I am pastor I may say:

(1) "That the Baptistery is in the main auditorium, and in as prominent a position as we can give it. It is not in a room apart from that of the Sabbath Assembly. 'It is not kept in the background.' It is so placed that the administration of the ordinance can be seen from every part of the building.

(2) "Instead of anyone being left to 'inquire for it' (baptism) 'and to insist on being baptized,' two leaflets of mine, copies of which I inclose, are on a table at the entrance of the building; one carries the title, 'Need I be baptized?' and has circulated to the extent of 120,000, and the other is an answer to the question, 'What's the use of Baptism?' And the thirteenth thousand is now being distributed.

III. "Instead of the 'majority of the members not having been baptized,' seven-eighths of the members are immersed disciples, and not a few of them were Anglican, or Presbyterians or Methodists, or Congregationalists.

"English Baptists have manifold defects but I dare say of them that their supreme desire is to be loyal to their Lord and Master Jesus Christ and to uphold the central

Baptist doctrine of 'soul liberty' for each individual Christian, and for each Christian society, American churches included."

It must be clearly seen that Dr. Clifford occupies the same position toward baptism as do the Liberal Baptists of this country, *i. e.* that men first become members of the body of Christ through faith in Christ Jesus, and as such are entitled to membership in a congregation of believers without baptism. That baptism is not a mode of induction into the, or a church, but a duty of those who are already members; that being a disciple, a Christian, yea, a follower of the Lord Jesus, it becomes us as such to obey him in everything that he asks of us; and we cannot remain truly his followers unless we do follow him in all his commands—baptism not excepted. But like the English Baptists we believe it our duty to teach and press these things upon those becoming members and expect the pure desire that resides in the soul of each true believer to prompt or cause him to respond to every command of the meek and lowly Lamb without being coerced into obedience by other means. Like our blessed Master who went to John and demanded baptism of him, we expect those who follow Him after learning of these duties to come to us and *demand* baptism. Also like the Eunuch say "here is water; what doth hinder me to be baptized?" Our duty is to teach; their duty to respond with glad hearts. Obedience that does not spring from a glad, honest and willing heart is no obedience at all. The obedience of the child arising from the condition or purpose of heart or desire of the father is no obedience at all if the heart of the child is to the contrary. This is Baptist doctrine and if this is true the baptism

of a man because of the wish of the church against his own will would not be valid.

We suppose that the above is a sufficient account of the writings of the early English Baptists to enable the reader to gain a pretty good idea of the character and doctrine of these people. He can easily see that a bolder people nor one more devoted have never lived since the apostles. They were ready to stand for the truth upon all occasions. They did not fear to tell their persecutors of their errors and evil deeds though they knew the same meant imprisonment, banishment, the vilest cruelty and often death—and that sometimes by burning at the stake. They, however, shunned not to declare the whole truth. They were ever ready to give a reason for the hope within them and to contend earnestly for the faith which was once delivered into the saints.

Benedict, in his *History of Baptists*, page 331, speaking of their writings, says: "I have noticed striking traits of character in all the documents put forth by these Baptists for a long time after their return to London, which show that they had among them men of superior talents, who had made up their minds at all hazards to propagate and defend their peculiar sentiments, not only on the baptismal question, but also on the principles of religious freedom. Their remonstrances and petitions to civil rulers were not merely humble supplications for an abatement of their oppressions, for unrestrained toleration in their religious worship; but they were accompanied with expositions of their sacred rights of conscience, which we may well suppose would not be very graciously received by a monarch and a court who were under the influence of a bigoted and domineering priesthood." Let the reader

review the account again and see if the following conclusions are not absolutely correct:

1. They believed in the one and only true God.
2. They believed in the divinity of Jesus Christ; that he was the Son of God.
3. That Christ died for all men. (Truth's Companion.)
4. That His death made salvation possible to all men, should they accept Him on His conditions. (Truth's Companion.)
5. That God did not from all eternity elect a certain number to hell and a certain number to heaven. (Truth's Companion.)
6. That God did not appoint or destine unavoidably all the actions of mankind. (Truth's Companion.)
7. That the human will is free to accept life and live or death and die. That is that man has the power to accept or reject God's offer of eternal life.
8. That men should repent of their sins and believe the Gospel. (Petition of 1622.)
9. That one should be "called out by grace," separated from the world to be properly prepared for membership in a visible church. (Petition of 1622.)
10. That Christ's kingdom is spiritual not an hierarchy. (See "Religious Peace.")
11. That His Kingdom has an outward—visible, and an inward—invisible form. (See Petition of 1622.)
12. That there is one church of Christ, which is His body, and is composed of all the true congregations in the world. (Confession of 1611.)
13. That immersion is the only proper form of baptism. (Character of Beast.)

14. That only penitent believers are proper subjects.
15. That no earthly power—neither national or ecclesiastical—should exercise any authority over the conscience of believers in matters of religion.
16. That the Word and Spirit of God are the only means to be used by God's people in the defence of truth.
17. That the Scriptures are the only rule of faith and practice.
18. That every man is or should be his own judge in matters of religion.
19. That none should be rejected from the Lord's Supper that profess themselves Christians and receive the Holy Scriptures as the source of truth and rule of faith.
20. That the administration of the ordinances is just as valid when administered by a lay member as anyone else, in case it becomes necessary.
21. That it was possible for a child of God to so apostatize as to be finally lost.
22. That Salvation, complete, was to him that endured unto the end.
23. That it was the duty of Christians to pray for Kings and those in authority.
24. That every church ought "to assemble together, pray, prophesy, praise God and break bread and perform all other parts of spiritual communion, for the worship of God, their own mutual edification and the preservation of true religion and piety in the church."
25. The spirit of God is given to all who fear and obey Him to aid in the understanding of His word and His service.

CHAPTER V

LIBERAL BAPTISTS IN AMERICA—NORTH

The first Baptist churches in America were of the Liberal Baptist order. Hear the testimony. Dr. J. A. Howe, Dean of Cobb Divinity School, Lewiston, Me., says, "For a long period the General Baptists constituted the larger and more influential part of the English Baptists, and therefore we should expect that among the earliest Baptist churches in America no small number would be of this persuasion; as in fact they were, the church, planted by Roger Williams being properly reckoned as the first." (Free Baptist Church Hist., Star Pham., No. 10, p. 1.) Montgomery says: "The oldest Baptist churches in the United States were General Baptist in sentiment and usage." (Montgomery's Hist. of G. B., p. 111.) Mr. Wood says: "They were unanimous in rejecting the Calvinistic doctrines, and were in fact a body of General Baptist churches and as such had correspondence with the General Baptists of England in 1824." Messrs. R. Knight, John Callender, John Comer and Backus, all coalesce in about the same opinion. Mr. Benedict says: "They were generally inclined to those doctrinal sentiments which in England, would have denominated them General Baptists."

In the Throgmorton-Potter debate held at Louisville, Ky., July 12-16, 1887. Dr. Throgmorton tells us (p. 292) that the Philadelphia and Charleston Associations "were

then the only Baptist Associations of the regular order in America" (see also p. 94), and on page 115 of same debate he tells us that "the first five associations of the regular order of Baptists in America were constituted as follows:

1. The Philadelphia, including the whole American Continent as its territory, in 1707. * * *
2. The Charleston was organized in South Carolina in 1751.
3. The Kehukee was organized in North Carolina in 1765.
4. The Kestockton was organized in Virginia in 1766.
5. The Warren was organized in Rhode Island in 1767."

All other associations mentioned by history as existing before this time, *i. e.* 1767, must have been therefore General or Liberal Baptists. Messrs. Throgmorton and Potter both agreed that the Baptists (by the term Baptists they mean "Regular Baptists") were all one in the year 1801. (See pp. 72, 296.) No Hardshells or Missionaries, all one.

The Philadelphia Association was not itself a strict Calvinistic body until the year 1742, when it adopted what is known as the Philadelphia Confession of Faith. Prior to this time this Association was not, strictly speaking, a Close Baptist Association.

We here mention at least two Associations that were organized prior to 1767 which were not close. These were: The Rhode Island Yearly Meeting and Sandy Creek Association. Of the Rhode Island Yearly Meeting Ray in his "Baptist Succession" (page 34) says: "The Philadelphia, the Charleston, Sandy Creek and

Kehukee Associations were formed before it (the Ketockton), and besides there was the Rhode Island yearly meeting of Arminian Baptists."

This statement is not questioned either by Potter or Throgmorton. Of Sandy Creek, Throgmorton (page 74) says: "As to Sandy Creek Association, I will inform my brother that at that time it did not belong to the regular order. It was then a 'Separate' Association." Again speaking of it in the year 1764, on page 94, he says: "The Sandy Creek had been organized, but it was a 'Separate' Baptist Association." Thus according to Ray, Potter and Throgmorton, two Missionary and one Hardshell Baptists, the old Rhode Island Yearly Meeting and the Sandy Creek Association were Arminian—General or Liberal Baptists—and as the Rhode Island Yearly Meeting contained the first Baptist churches in America the Liberal Baptist movement is therefore the oldest. This is substantiated by Vedder in his history of Middle States.

Having seen that Dr. Howe, Montgomery, Wood, Knight, Callender, Comer, Backus, Benedict, Potter, Throgmorton Vedder and Ray class the old Rhode Island Yearly Meeting with the Arminian or Liberal Baptists, we will proceed to give its early history and the churches constituting it. As the church organized by Roger Williams at Providence belonged to this Association at first we will begin by giving an account of it.

Roger Williams was to the Baptist movement in the United States what John Smyth was in England. He organized the first Baptist church in America. Prof. J. A. Howe, in the quotation which we have just given, says he organized (planted) the first. Julian Hawthorne,

in his history of the United States (Vol. 1, p. 82), says: "Though he ultimately withdrew from all churches he founded (organized) the first Baptist church in the new world." Edward T. Hiscox, D. D., in his Baptist Short Order (p. 201), says: "Roger Williams, a distinguished and honored name, was identified with the rise of the denomination in America. He has been called their founder because he organized the *first church*, and was intimately connected with their early history." Again, "Roger Williams founded the first Baptist church in America." This was two years before John Clarke founded his church. (Universal Dict. of Eng. Lan., Vol. 1, p. 432. The Columbian Encyclopedia, Vol. 3, says same thing; Shinn's History of U. S. says same.)

"The first Baptist church in America was founded at Providence, R. I., in 1639 by Roger Williams." (The New Practical Reference Library, Vol. 1.) "Thus was founded, under Roger Williams, as Governor of Rhode Island, and Ezekiel Holliman, Deputy Governor, the first Baptist church on the continent of America. To those members twelve others were soon added, and from that day to this that church has been a "burning and a shining light." ("What the World Believes," page 501.) "Williams had been ordained first as an Episcopal and then as a Congregational minister, and after this (*i. e.* his own immersion) he immersed Holliman and ten others. These twelve formed the first Baptist church in America." (Sanford's Encyclopedia of Rel. Knowl., page 82; see also Hist. of Bap. in New Eng. States by Burrage, pp. 25-26.)

This first Baptist church in the United States was organized in 1638 at Providence, R. I., in about this

wise: The same Brownists under John Brown and John Robinson, who with our Baptist ancestors fled to Holland to escape the persecutions of the English, like our Baptist ancestors finding their children growing up under unfavorable circumstances, and not wishing to return to England to again be flooded with persecutions, and hearing of the chance for religious liberty in America, resolved to seek an asylum in the New World, they accordingly set sail for this country and landed in New England in 1620 and formed the famous settlement at Plymouth.

In 1630, Hiscox says, others 1631, Roger Williams came over from England and joined the colony. Williams was a man that held ideas far in advance of his contemporaries. He argued that all men should be allowed to worship God according to the dictates of their own conscience. That men should not be forced into their religious duties by the decrees of magistrates, etc., and because of these ideas held by Williams, which contradicted the stern ideas of the Puritans, he was banished from their colony and to escape being sent back to England he fled to the wilderness. Hawthorne says: "Williams' journey through the pathless snows and frosts of an exceptionally severe winter is one of the picturesque and impressive episodes of the times. During more than three months he pursued his lonely and perilous way; hollow trees were a welcome shelter; he lacked fire, food and guides. But he had always pleaded in behalf of the Indians; * * * he had learned their language. All this now stood him in good stead. The man who was outcast from the society of his white brethren, because his soul was purer and stronger than theirs, was received and ministered unto by the savages; he knew

their way, was familiar in their wigwams, championed their rights, wrestled lovingly with their errors, mediated in their quarrels, and was idolized by them as no other of his race. Pokanoket, Massasoit and Canonius were his hosts and guardians during the winter and spring. In the summer he descended the river in a birch-bark canoe to the site of the present city of Providence; so named by him in recognition of the Divine mercies; and there he pitched his tent beside the spring, hoping to make the place 'a shelter for persons distressed for conscience.' His desire was amply fulfilled. The chiefs of the Narragansetts deeded him a large tract of land; oppressed persons flocked to him for comfort and succor, and never in vain; a republic grew up based upon the liberty of conscience, and the civil rule of the majority; the first in the world."

And Hiscox says: "In 1639, Mr. Williams received baptism from one of his associates, there being no other minister to perform that service." (From another author in "What the World Believes," we learn that Williams was baptized by Ezekiel Holliman, Deputy Governor, and that he in turn baptized Holliman and ten others.) Hiscox continues: "He in turn baptized his associates, and a church was organized, of which he was chosen pastor. * * * Free Toleration was granted in matters of religion. Thus Roger Williams became the first ruler and Rhode Island the first state which ever gave entire freedom to every person to worship God according to his own choice, without dictation or *interference* from civil or *ecclesiastical authorities*. On account of this *unrestricted* toleration, many Baptists, as well as other persecuted religionists from other colonies and

from Europe, collected in considerable numbers at Providence and spread through the colony." The reader will see from this last account that authors are right in classing this church with the General or Liberal Baptists. No set of close Baptists that I am acquainted with would tolerate or receive this kind of baptism. This "unrestricted toleration" does not sound like the ring of a Close Baptist Church.

We might now mention a number of other churches of the Liberal Baptist order, such as, Newport established in 1656 and which has practiced open communion ever since its organization. (See Montgomery's Hist., p. 114.) Associated together in the same bonds of union as the two we have already mentioned in Rhode Island are North Kingston settled in 1665; South Kingston in 1680; Smithfield, 1706; Sicutat, 1725; East Greenwich, 1743; Fulling Mill, 1785; Gloucester or Burrilville, 1749; Cranston, 1764; Coventry, 1768; Foster, 1780; Gloucester 2nd, 1780; Cranston 2nd, 1816. In Massachusetts, Dartmouth, 1684; Swansea, 1693; of this last named church Mr. John Callender, one of its pastors, says: "Union with Christ was the sole ground of their communion with each other, and they were ready to receive to and hold church communion with all such as, in the judgment of charity, were fellow members with Christ Jesus, though differing in such controversial points as are not absolutely and essentially necessary to salvation." We further mention Rehoboth, 1732; Rehoboth 2nd, 1753; Cheshire, 1771; Lanesborough, 1772; Rehoboth 3rd, 1789; Springfield, 1796.

In Connecticut, Groten, 1705; New London, 1625; Thompson, 1750.

In New York, New York City, 1724; Otsego, 1792; Amsterdam, 1807; Deuryter, 1811; Willett, 1823; Brookfield, 1810.

In Pennsylvania, Abington, 1821.

In Vermont, Shaftsborough, 1768.

In Virginia, Burley, 1715; Surry, 1725.

These churches are mentioned by Messrs. Knight and Montgomery as being Liberal at their organization and remaining so, for a great number of years, and a number of them as always remaining so. Messrs. Benedict and Backus concede the same thing. Mr. Backus says that "John Comer, a member of this yearly meeting, who had a manuscript history of those people, represents all of the eighteen ministers as belonging to the General Atonement persuasion. (See Montgomery's Hist., p. 116.) Mr. Knight says, "that at that time 1729, there were only four Calvinistic churches in New England—one in Boston, one in Swansan, one in Newport, and one in Westerly."

Thus we have mentioned about all the churches which associated with the Rhode Island Yearly Meeting dating from the constitution of the first church in 1638 to 1807 and mentioned others formed after the New York Association was set off. We will now notice them in their associated life.

ASSOCIATED CHURCH LIFE

Some of the first churches were associated together in an association as early as the close of the seventeenth century. In 1729 there were twelve churches, eighteen ordained ministers and 240 members. In 1769 there were numbered nearly twenty churches. Among them is men-

tioned, Providence, Newport, Swansea, North Kingston, Richmond, Dartmouth, Rehoboth, Groton, New London, Smithfield, Scituate, Warwick, South Kingston, Cumberland, East Greenwich, Coventry and "perhaps some others."

At this date they decided to change the name of their associated fellowship from yearly meeting to an association. No change, however, was made in the rules and regulations. It was still a General or Liberal Baptist Association. These churches were growing—in a prosperous condition—when the trouble that brought the Revolutionary war began to shake the colonies in 1774, at which time the annual association ceased to meet. At this time it seems also that close communion was taking root among them. Some of the churches had become so strenuous on the doctrine of laying on of hands that they made it a barrier to fellowship. The Richmond church assumed this attitude in 1771. It seems that others took the same position. From some cause the church at Providence and its pastor withdrew in 1774 over the city line and erected for themselves a building to worship in the town of Johnston, and as it could no longer be called the church at Providence, having moved to Johnston, they called their church the Roger Williams Church, in honor of the one who had organized them into a church in the year 1638. In the same year, 1774, a number of the churches which had hitherto composed the Rhode Island Association which had ceased to meet, sent messengers to meet with this church in the town of Johnston where they agreed to meet in a semi-annual General Meeting. In a short time fourteen churches were being represented in this fellowship. In

1788 they agreed to meet in a General meeting only once each year. In 1802 it numbered twenty-one churches. In 1807 the Amsterdam church was organized in New York.

The movement in New York became so prosperous that the churches in that state, and probably others in other states close to these churches, were set off into another association. By 1813 a majority of this body (The R. I. Y. M.) had made the laying on of hands a bar to fellowship and communion and it seems had decreased in the number of churches—numbering only thirteen churches, twelve ministers and 1100 members. They were still Arminian in faith however. In 1827 there were eighteen churches.

GROTON UNION CONFERENCE

When the old Rhode Island Association went so far astray as to commit herself to close communion those churches remaining true to the old principle thought it time to withdraw from them, which they did in 1785 and associated themselves together in what they termed Groton Conference. This fellowship included in 1795 the churches at Dartmouth, New Bedford, two in North Kingston, one in South Kingston, New Shoreham, two in Westerly, and one in each of the towns of Groton, Stonington, Lyon, Saybrook, Sutton, Preston and Canterbury and extended over part of three states. (See Backus Hist., pp. 414-415.)

This association, though at first holding to open communion and general atonement, finally also went into close communion on the practice of laying on of hands. And again the greater part of those who were true to

the old principles withdrew and a number of families of this portion moved into New York where they have ever maintained the old principles. Eld. J. D. Bengless, in an address delivered at the Central Association of Baptists in Buffalo, N. Y., in 1872, on "Fundamental Baptist Principles and their History," speaking with reference to the Groton Union Conference says: "From these churches migrated a large number of Baptist families who settled in western New York, where they have ever since steadfastly maintained their glorious principles of religious liberty, fellowshiping at the table of the Lord all those who have fellowship with Christ, their Head, regardless of difference on questions not absolutely essential to salvation."

We will next notice these people under the name of Free Communion Baptists.

FREE COMMUNION BAPTISTS

These people were extremely liberal in communion as also they were strong advocates of a General Atonement. This movement, which was afterward given the name mentioned above, was really the Liberal or General Baptist work which once existed in the East—in the Old Rhode Island Yearly Meeting, etc., moved westward.

We have already seen that a number of the churches of the Liberal Baptist type from the Old Rhode Island yearly meeting associated themselves together and formed Groton Conferences, or Groton Union Conference as it is sometimes called, and we have the statement of Rev. J. D. Bengless to the effect that there was a Liberal Baptist body in Western New York which had been formed by immigrants who had previously belonged to the

Groton Union Conference. These people form a part of the Free Will or Free Communion Baptist movement.

This movement had its beginning under its present name about as follows:

About 1780 Benajah Corpe, a member of the General Baptist Church at Westerly, R. I., moved to Stephentown, N. Y., and began preaching; through his influence several were converted and desired to be organized into a church. Accordingly Eld. Simeon Crandall, who was pastor of the Stonington church in Connecticut, which was also a General Baptist church, together with "a member of Eld. Babcock's church (in Westerly, Rhode Island,) being sent from their churches from home," did, on the 13th day of September, 1783, organize a church. And this church, with others that associated with it, was afterward called Free Communion Baptist because it held to and practiced open communion. Corpe at this time was not ordained, but on October 15, 1785, he was ordained by this same Simeon Crandall and Eld. Davis from the Stonington church. (See Montgomery's Hist., p. 124, and Memorials of Free Communion Baptist, pp. 26-53.) Corroborated also by Bengless and Backus.)

Eld. Corpe after his ordination continued preaching and the church continued to grow, and other ministers were ordained among whom we mention Nicholas Northrup, who was ordained March 20, 1793; George Elliot, in 1794; Cary Rogers and John Howard in 1795; Thos. Tolman in 1796 and John Wilson in 1797. In 1796 there were nine churches with a membership of about 500. In 1802, 1808 and 1812 they had considerable revivals. These revivals gave them a considerable increase of membership and a number of ministers of influence. They

began to hold yearly meetings about 1802. In 1835 they organized a General Conference. In the meantime churches were planted (organized) in Pennsylvania and Canada and a general tide of prosperity followed their labors. In 1820 they numbered 1400; 1840, 3000.

In 1840 an interest toward education began to manifest itself and in 1844 Whitsown Seminary was established. They also began to take an interest in mission enterprises and assisted in sending the first Free Will Baptist Missionary to the heathen.

In 1841 they joined the General Conference of Free Will Baptists while in session at Topsham, Mass., and "since that time," says A. D. Williams, "these Free or Free Communion Baptists have remained a contented part of the Free Will Baptist denomination and nearly all (except historical) traces of their separate origin and denominational life have long since disappeared. These people engage in supporting all the general enterprises of the Free Will Baptists, and at the same time cultivate their own distinctive field where they once planted churches."

Montgomery says (p. 129): "We have been informed that the Free Communion Baptist element constitute about one-half of the Free Will Baptists' General Conference."

ARMINIAN BAPTISTS IN MIDDLE STATES—EARLY HISTORY

To show the widespread nature and the almost universal reign of the General Baptist principles in the early part of the history of the United States we here give some account of these people in the middle states.

NEW YORK.—A report made to the Classis of Amster-

dam in 1657 by two Reformed clergymen says: "At Gravesend are reported Mennonites; yea, they for the most part reject infant baptism, the Sabbath, the office of preacher and teachers of God's word, saying that through these have come all sorts of contention in the world." And again, "Last year a fomenter of evil came there. He was a cobbler from Rhode Island, in New England, and stated that he was commissioned by Christ. He began to preach at Flushing and then went with the people into the river and dipped them." Vedder says that this was Eld. Wm. Wickenden. He was fined 100 pounds Flemish for preaching the Bible and ordered banished from the province as soon as the fine was paid. Finding he was poor they lessened the fine, but not the banishment. New York was captured from the Dutch by the English in 1664. After this Mr. Wickenden made frequent visits to the city and preached. He died in 1669.

In 1712 Valentine Wightman, pastor of the General Baptist Church at Groton, Conn., was invited by Nicholas Eyres and others to come and preach to them. He did so occasionally for two years. Services were held in the house of Mr. Eyres and he and others were converted. He baptized five women at night for fear of mob violence, but the seven men among the converts were baptized in daylight under the protection of Gov. Hunt. In 1715 the house of Mr. Eyres was registered as a meeting house. Mr. Eyres is represented as a Baptist teacher in the petition presented to the Governor for registration and the congregation a Baptist one. Mr. Eyres was formally ordained and the church fully set in order in 1724. Mr. Eyres was pastor till 1731 and dur-

ing this time the church prospered greatly, a house was built on Golden Hill which was the first Baptist church house in New York City. Mr. Vedder says (*Hist. of B. in Middle States*, p. 25) that "the contemporary testimony is unanimous that this church was Arminian in theology." On page 25 he says: "William Wickenden, to whose labors the church was primarily due, was the most active elder of the Six Principle or Arminian wing of the first church in Providence. Rev. Valentine Wightman was the most eminent Arminian Baptist preacher of his generation."

Eyres went to the Second Church in Newport, which was also Arminian, in 1731, and became associate pastor to Mr. Wightman. The Second Baptist Church in New York was established on Oyster Bay, on Long Island, by Baptist refugees from Massachusetts and Baptist Colonists from Rhode Island under the leadership of William Rhodes. Robert Feeks was ordained in 1724 and since that time the church has had an unbroken history. This was an Arminian church. (See Vedder, p. 37.)

In 1740 a Baptist church was organized in Fishkill, Dutchess County, by a company of Baptists from New York. Mr. Halstead was its first pastor during which time it prospered. After a while it became extinct. Jeremiah Dodge, a member of this church with several Arminians, doubtless a part of the old Fishkill church, met with other brethren in New York and joined with the brethren at Scotch Plains, N. J., in 1753. They first worshiped in a private house, then in a large loft, but finally built a house for their growing congregation to worship in. The Calvinistic element of this church lettered off in 1762 and constituted another church, choosing

John Gano as their pastor. Several Separate Baptist churches were formed in Dutchess County during the last half of the eighteenth century. The same is true also in Rensselaer, Saratoga and Washington counties where several Separate Baptist churches were formed.

NEW JERSEY.—Speaking of the influence of the Arminian movement by the year 1800 Vedder, on page 37, says: "In New England on the contrary the Arminian influence during this period was decidedly in the ascendant, and in Pennsylvania and New Jersey it was by no means settled which type of doctrine was ultimately to prevail among the Baptist churches until well on toward the end of the eighteenth century." Taking under consideration the fact that Vedder is a Calvinist and his strong bearing and sympathy in that direction, we can hardly help concluding that the Arminians were in the majority in New Jersey and Pennsylvania.

The first Baptist Church in New Jersey of which we have an account of now was the Middletown Church formed in 1688 by Baptists flying from persecution. John Bowne was their first preacher, although unordained. Eld. John Ashtown was their first ordained pastor. Abel Morgan was their pastor from 1739 to 1785. This church as most others of this time, practiced anointing the sick and feet washing.

The Piscataqua church began its existence in New York sometime about 1689. They had lived at Piscataqua, New Hampshire, before coming to New Jersey, and existed in a church form pastored by Hanserd Knollys, who had been ordained in England. On account of persecution they moved to Long Island, "which," says Vedder, "was like jumping out of a frying pan into

the fire." From there they moved to New Jersey, and named their new settlement New Piscataqua. This was an Arminian Church.

The Cohansey church was formed in 1690 or 1691. Members of a Baptist church in Tipperary, Ireland, settled at Cohansey. They were joined there by some Baptists from England and a few other Baptists from elsewhere and formed a church. This was also an Arminian church. Part of its members were from the Second Swansea Church, Mass. Timothy Brooks belonged to this church. It was organized by Eld. Thomas Killingworth, who came from Norwich, England, and was a General Baptist. He was its first pastor and was influential in all that region till his death in 1708.

The three churches just mentioned were among the first constituted members of the Philadelphia Association, which proves my assertion that this association was not Calvinistic at its organization, but was rather Arminian. The churches at Scotch Plains and Morristown are offshoots of the Piscataqua church. The former was formed in 1747, the latter in 1752. The church at Wautage was formed in 1756. It practiced open communion and alien immersion. Vedder mentions several other churches, and says: "It is not possible to determine, with any approach to exactness whether Arminians or Calvinists predominated in these early churches." (Page 53.) He says in 1792 there were twenty-four churches, 2,994 members and sixteen ministers in New Jersey, at least half of these were Arminians.

PENNSYLVANIA.—The first Baptists to settle in Pennsylvania were from Rhode Island. Thomas Dungan, their first preacher, came from Ireland to Newport, and in

1684 he went to Pennsylvania, and settled at Cold Spring, where he soon gathered a number of Baptist families about him and formed a church.

The Pennepek church was formed in 1688 by five persons who had been members of a Baptist church in Wales, one from Ireland, one from England and four who had been baptized by Keach the year before. As this church practiced the laying on of hands after baptism it must have been of the Six Principle Baptist church class who were Arminian. They also had ruling elders.

The first Baptist church in Philadelphia has had an existence since 1698 in two churches. John Holmes settled there in 1686, and others about the same time. Soon they were joined by English Baptists and a congregation was formed. Vedder says: "On the Second Sunday in December," according to Morgan Edwards, "they did coalesce into a church for the communion of saints, having Rev. John Watts to their assistance."

Abel Morgan organized the Brandywine church of members of the Seventh Day Baptists who held to the Lord's Day view, in 1715.

The Welsh Tract church was formed by a party of Welsh Baptists, who embarked at Milford for the New World in 1700. They bought 30,000 acres of land in Northern Delaware, settled there and formed a church. Thomas Griffeths was their first pastor. For sometime they had considerable controversy with the Pennepek church over doctrinal points, chiefly the laying on of hands after baptism, the Pennepek having abandoned it. This controversy led "some ministers and about fifty-five private persons" (brethren) to submit to the laying on of hands as an "ordinance of the Lord." These people

also held to anointing the sick with oil and doubtless feet washing. Paul Palmer was a member of this church—was baptized by Owen Thomas and he no doubt here became acquainted with the Confession of Faith used by the Original Free Will Baptists of North Carolina. Vedder says: "These Baptists of the Welsh Tract firmly held to other peculiarities which were shared by churches of similar origin" (page 66), hence, of course, were footwashers.

The Great Valley church was constituted in 1711 by sixteen persons from Wales including Eld. Hugh Davis who became their pastor. Elisha Thomas, pastor of the Welsh Tract church, conducted the services.

The Montgomery church was formed in 1719 of ten Welsh Baptists, Abel Morgan approving and assisting. These churches were Arminian in part if not altogether. Other churches were formed of which we have not space to speak. In 1770 Vedder tells us that there were forty-two Baptist churches, 2,920 members and thirty-five ministers. Of this number he says there were only ten churches, eleven ministers and 668 members which he terms Regulars and some of these were Arminian. (Page 75.) Again on page 92 he says, speaking of conditions in Pennsylvania, "Up to 1742 the Arminian Baptists had decidedly the advantage in numbers and enterprise and seemed likely to become the dominating party." At the close of the eighteenth century he says there were only fourteen "Regular" Baptist churches, and as we have before observed some of these were Arminian.

He says by the close of the eighteenth century, however, that the Calvinistic party was paramount. But the reader of history knows that from 1787 to 1801 a union was formed by the Particulars and Arminians with the under-

standing that the Arminian party was allowed to preach the doctrine of a general atonement. The greater part of the Arminian party went into this union, but a considerable scattered remnant did not and so preserved the old organization. If we call the union mentioned above the "Calvinistic party," they did largely exceed in numbers. But it was not much more a "Calvinistic party" than an Arminian if any. The "missionary" Baptists of today were a production or an offspring of this union which was formed or allowed to form to endeavor to hold the General Atonement portion of this union. And it succeeded to a large extent. This is the reason for the great "unrest" which we find in that denomination today. This explains the reason for the clamor for open communion, alien immersion and other tendencies we find among these people. All these elements were taken in—absorbed and imbibed—during this union into this united array and to some extent covered up for a while, but it is but natural that they should come to the surface and assert themselves finally. And we are safe in saying that a great majority of the Baptists today, if their true condition could be seen as God sees it, would be standing almost precisely where the Arminian party stood before this union, and still stands today. If we have space we will give this matter special treatment later on.

One other statement we wish to notice and then we will close. He says that the Calvinistic party had "completed its triumphs by the capture of the stronghold of Arminianism, the First Baptist Church of Providence." This is true only in part. For a large minority if not a majority—eighty-six members—remained true to the old principles. (See this matter explained in the history of the Randall movement in Rhode Island item.)

CHAPTER VI

RANDALL MOVEMENT

This was a movement prompted and set in motion by the Spirit of God and Word of Truth. We will call it the "Randall Movement" because Benjamin Randall was the principal actor in bringing it to an organic form. In the early settlement of this country, as has been before narrated, a large, yes, the larger part of the Baptists coming to this country from England were of the General Baptist persuasion, and hence held to a general atonement, *i. e.* that salvation was free to everyone who chose to accept. In the course of time however, the Calvinistic Baptists being more of a selfish and domineering disposition, continued to press their theories and to harangue their brethren, the General Baptists, until they, giving way for sake of peace and unity, ceased to have scarcely a visible existence in some parts of the country.

This apparent suppression of the Liberal Baptist principles in some parts was only temporary however. The truth cannot be crushed. It may be suppressed or cast seemingly to the ground; but if so it is only for a time soon to rise again with greater force, power and revelation than at first. And the Randall movement was one of many such cases. The truth in this respect in this part of the country had no champion, and consequently was apparently doing nothing.

In 1770 George Whitefield was closing his wonderful

career as an evangelist. At New Castle, N. H., a young man of the age of twenty-two heard him preach. Two days after this the great evangelist passed into another world. When this young man heard of the death of Whitefield, being struck with the thought of the uncertainty of life and of the certainty of death, no doubt he was caused to meditate seriously on the discourse of the evangelist. As also the course of his own life. Meditation brought conviction and conviction resulted in conversion.

He first joined the Congregationalists. Laxity of discipline caused him to leave the Congregationalists and he next joined the Baptist Church at Berwick. This was in 1775 or 1776. After joining the Baptists he was licensed and began preaching. Like Paul of old he "consulted not with flesh and blood" as to what he should preach, but studied God's revealed word and preached what he understood it to teach.

He preached that Christ tasted death for every man: made it possible therefore for all to be saved should they accept Him. That while Salvation was the gift of God, that He had a right to and did fix his own manner of disposing of this gift. This gift was offered to all who might repent of their sins and believe on the Lord Christ.

That man's will was free. That he could accept Christ and live, or reject Him and die. That this liberty was given to every man. This, though he did not at first know it, was exactly contradictory to what his Baptist brethren taught. They held to Calvinism in its strongest form, *i. e.*, that God had from all eternity ordained that a certain portion of the human family should go to heaven and that the remaining portion should go to hell, and

that that number is so definitely fixed that it cannot be increased nor diminished. That man could not affect his destiny by any action of his own. That those who were ordained to hell could not repent because God had ordained them for hell before they ever entered the world.

Randall's brethren first tried to convince him that he was in error, but failing they called a council at Upper Gilmanton after a trial of nine days they withdrew fellowship from him. Randall located at New Durham, N. H., in 1778 but covered a wide territory in his evangelistic activity. His work at New Durham was attended with great success and at the request of his converts he was ordained by two Baptist preachers and formed a church at that place which was in sympathy with his views. Prof. A. H. Newman calls this a Baptist Church. It is so recognized in the Basis of Union as written by Dr. A. S. Hobart and approved on the part of Baptists by the American Baptist Missionary Union, the American Baptist Home Mission Society, the American Baptist Publication Society, twenty-four conventions and association of Baptists in the North and also by the Northern Baptist convention. The statement as approved is as follows: "In New Durham, N. H., he had preached and made many converts. At the request of these converts he was ordained and a church was formed. This was in 1780. It was a Baptist church, but held less rigid Calvinistic views than were common." Newman says of him and those of his way: "For twenty years the churches refused any other designation than 'Baptist.' The persistence of the 'Regular' Baptists in calling these brethren 'Free Willers' led to the adoption of the name 'Free Will Baptists.'" (Hist. of Bap. Chs. in U. S., p. 269, *et seq.*)

The above Basis of Union says of this movement: "They were neither Calvinists nor Arminians, but only plain Bible reading Baptists."

Speaking of this movement "What the World Believes," page 505, says: "This denomination appeared for the first time as organized and distinctive in the year 1780. The causes leading to the separation from the Baptist Church were two. The first is found in the Arminian tendencies, existing, to a limited extent, among some of the early Baptist churches.* It is true that, generally, the early Baptist churches of this country were Calvinistic, yet there were members, and some ministers, who, having belonged in England to that division of Baptists called 'General,' and who had always been moderate Calvinists, and some of them Arminian, brought those views with them and sought to propagate them in the churches in the United States. This would of course, awaken opposition, and in time cause just such a separation as led to the denomination under consideration. The second cause is found in the antinomianism, evidently spreading to a considerable extent about this time, and which, in a quarter of a century later, caused the secession of another body known as Old School Baptists, leaving the great body of Baptists, of which we have given an account. Calvinists, without falling into Antinomianism on the one hand or Arminians on the other." The author of the above language is Rev. G. W. Samson, D. D., who is what is commonly known as a Missionary Baptist, and of course makes the account favorable to that (Missionary) denomination. From this account we derive the fact, however, that there were General or Liberal Baptist people among the first Baptists, both laymen

and ministers, who had come from the General Baptists in England, and that this (Randall) movement was partly due to them and their efforts.

He further says (p. 506): "Like all new sects, terms of reproach were used in describing them. They were called Randallites, General Provisioners, New Lights, and Free Willers, the last of which has clung to them and which they have accepted, being known as Free Will Baptists."

With reference to other ministers who aided and took part in the work, Newman says: "Several other ministers in eastern New Hampshire and western Maine expressed sympathy with his views, notably Pelatiah Tingley, Samuel Weeks, Daniel Hibbard, Tozier Lord and Edward Lock." Pelatiah Tingley, Samuel Weeks and Edward Lock took an active part in the promulgation of the Randall scheme, identified themselves with the movement and are specially classed as Free Will Baptist ministers and as far as we can find were never withdrawn from by the Baptists. At this point we wish to state that Randall was not disfellowshipped by the church at Berwick, but by a council of ministers at Upper Gilman-ton, N. H. (See Hist. of Bap. in New England states by Burrage, p. 283.) From the foregoing information we gather the following conclusions:

1. That this movement had its beginning without any idea of the formation of a new denomination, Randall not knowing at first that his teaching contradicted the theology of his brethren.

2. By a people who consulted, not theology, not man, but the Bible alone for their teaching.

3. By a people who regarded themselves denomina-

tionally as true Baptists, and who were Baptists of the "plain Bible reading" kind. (See Newman's Hist. and Basis of Union.)

4. The people (material) constituting this movement in 1780 and shortly afterwards were Baptist preachers and material prepared by the Lord through the instrumentality of Baptist preachers.

5. That the leaders in the preparation of this material had all the authority that a Baptist Church could give for preaching, baptizing, etc.

6. That the New Durham church was formed by the request of members who had been truly regenerated and who, the greater part at least, had been baptized by a preacher having all the authority that a church could give.

(Randall was at first licensed by his home church, Berwick, and afterwards ordained by three Baptist preachers, *viz.*: John Shepherd, Tozier Lord and Edward Lock. At his ordination Randall moved to the Baptist Church at Barrington, whose pastor was Tozier Lord. Elder Lord was ordained by Dr. Samuel Shepherd in October, 1776. He preached the ordination sermon and gave the charge.)

THE NATURE, SPIRIT AND CHARACTER OF THE MOVEMENT

Among other companions of Randall identified with this movement beside those mentioned were: Elders David Knowlton, Winthrop Young, Richard Martin, Isa Townsend, Josiah Magoon, Ephraim Stinchfield, Aaron Buzzell, Timothy Morse, John Buzzell and Henry Hobbs. None of these men had a college education except Pelatiah Tingley, who was a graduate of Yale College.

What was said by Paul to the Corinthian church (1 Cor. 1:26) of Christianity in the days of the apostles may also be said of *these* brethren; that "not many wise

Early
Ministers

men after the flesh are (were) called." It seemed, however, that the Lord in the times of the apostles had some use for wisdom for he chose Paul, a very learned man. So in the days of these distinguished men he selected one able to cope with and to answer the quibblings of a gain-saying world. But these old time veterans cared not for the criticism of an enemy or the taunts of the skeptic. They "determined to know nothing but Christ and Him crucified." Filled with the love of God, prompted by the spirit of Christ, and fired with a zeal only to spread the gospel of a free salvation over all the earth as the waters that cover the sea, they went "everywhere preaching the word."

**Experi-
mental
Religion**

They laid special stress on a knowledge of the Bible and in contrast of the preachers who were supported by the state, who thought very little of giving a thus saith the word for what they said, and thought more of telling their hearers of the news—of what was transpiring in the world—than of Christ; they gave special prominence to the necessity of the believer having a personal, subjective knowledge of the Scriptures; of both lay members and preachers especially being able to give chapter and verse in the Scripture for what they taught.

They attached a deeper significance to conversion than most religious people of their day. "To them conversion meant a deep sense of sin, guilt, condemnation, of cries to God, of struggles and victory followed by a profound sense of peace, communion with God, love for Christians and a lively joy in Christ and Christian duties." "Christian truths if apprehended were sure to stir up the soul." Especially ought the Christian minister not only to know the grace of God in Christ, but to be deeply

affected thereby, and to be burdened in spirit over the lost condition of man. He was expected to know both that his sins were forgiven and just when and where this great transaction took place; and, because he had thus proved for himself the promises of God, to be able to preach them with power. The Christian life was supposed to be life at the center of moral being, always deep, active and strong, answering to the most fervid descriptions of it found on the sacred page. This the Free Baptist ministry called "experimental religion."

Filled to the uttermost with the love and zeal to lead men to Christ they refused to be bound to any one parish, but "went every where preaching the word." Through heat or cold, rain or sunshine, leaving their own households behind, they were ready to go to any remote spot where Christ was not proclaimed or where men were not turning to Him. "Flying evangelists," they had here no continuing city, but traveled from town to town and state to state, invading the slumbering dioceses of the state clergy, holding services in the open air, in groves, barns, kitchens, school-houses and such meeting houses as might be opened to them, compelling men, so to speak, to hear the gospel of God's free grace; and "in demonstration of the spirit and power" persuading them to yield to its terms of salvation. They traveled on foot or horseback, sometimes going for thousands of miles per year. In some cases they went from Maine to Ohio and probably further. When the reader takes into consideration the facts that the country was very thinly settled at that time in most parts, especially when compared with that of today, and of the bad roads that must have existed, not to mention the exposure, poverty, weariness,

**Itinerant
Work**

sickness and opposition of wicked men, he must be assured that their way was not strewn with roses, nor their resting place beds of ease.

Their
Reliance

They had a full reliance at all times on the assistance of the Holy Spirit. They were confident that through their lips God would deliver His message and that the message spoken would be attended by the Spirit of God and men persuaded thereby to give up sin and turn to God. In order to obtain the wisdom of God which they sought to preach, they followed both Paul and James; they studied the Scriptures asking God in faith to give them wisdom from on high. Thus relying fully on the assistance of the Holy Spirit and believing to the depths of their hearts in the truthfulness of their message, they were enabled and did put their whole soul in the deliverance of the words of truth. "The style, spirit, tone of voice and mien of the ministers appealed to the heart of their hearers. Like Paul they spoke "with weeping" and warned men day and night with tears.

Immediate
Conversion

Another distinctive feature of this move was that those hearing the word thus spoken were immediately converted. The sermons of the preachers took effect. During the services men yielded to the aroused conscience, cried to God for forgiveness of sins, and found it on the spot. They believed in the ability of any prodigal at any time to say "I will arise and go unto my Father." They taught a direct, practical, immediate plan. They declared that "today," yea "now," men ought to repent, believe in Christ and become the children of God. (For instances and manner of immediate conversion see the lives of these men.) Enthusiasm character-

ized all their services, and once and awhile to excess. But their seriousness was awful; and if at any time their zeal seemed to be carrying them into hurtful extravagance it was soon held in check. Earnest men they were, but of good common sense. Between favor and fanaticism the leaders were compelled to distinguish, and promptly to check all tendencies to enthusiastic disorder.

Thus these earnest, conscientious, God-loving and God-fearing men won many souls for Christ. Stinchfield baptized 1174 people and others were almost equally successful. To give the reader a bird's-eye view at least of the real life of the movement we will here relate a few things and happenings connected with the same. Stewart in his history describes a procession that started from New Durham, passed through Laconia and Meredith enroute to New Hampton, where the May session of a quarterly meeting was to be held in 1801. Pilgrims fell into line along the way and the procession gradually increased until it reached a hundred strong—all on horseback with Randall at the lead. As this pious "Cavalcade" approached the church, all united in a song of praise. The hills and the woods resounded with the song and the effect upon themselves and those at the house of God, who bade them welcome, was very impressive.

Picture a cavalcade of ministers and laymen, a hundred strong, serious as one of Cromwell's troops, riding into a town to an appointed place of worship where a large congregation awaited them, filling the air as they drew near with the sound of solemn and plaintive hymns, thrilling the assembled people and imparting to them a contagion of religious enthusiasm. What the character of worship will be is easy to see. Conceive of the scene

when in the progress of the meeting "the power of God so filled the house that there was no room to enter upon business for the space of two hours and upwards." Undoubtedly this was an interesting meeting.

Randall died in the year 1808 and Mr. G. L. White, speaking of the occasion, says: "The sun of Randall's life set amidst the golden glory of revivals. News of revivals came from every direction, and they continued throughout the year 1809. Anson, Bristol, Dixmont, Farmington, Georgetown, Gorham, Knox, Newfield, Philips, Raymond, Shapleigh, Standish, Wells and Woolwich, Maine; Albany, Jackson, Middleton, New Durham, Ossipee, Pittsfield, Sandwich and Strafford, New Hampshire, all reported powerful revivals and large accessions to the churches." We will here give Stewart's account in his history of the Standish revival. He says: "In Standish the work commenced in this wise: A little girl from that town having become a Christian at the grove meeting in Saco, desired baptism. By request Zechariah Leach sent an appointment there for preaching the word and administering the ordinance. The word preached was so searching, the experience related so impressive and the scene at the water so solemn that many were convinced and at once decided the great question of life: that they, too, would be Christians. From that glad hour the revival commenced and soon Standish and Gorham were deluged with the floods of divine grace. The work continued through the winter and 250 were converted, some of them living in other towns."

John Colby, who was said to be the successor of Randall in the visible leadership of this movement, was holding a series of services at Holderness, and it seems that

the people could hardly withstand the power of the word as delivered by this grand preacher. A young lady of that place decided that she could resist the power of his message and told her companions so, and that she would not weep "if one-half of the meeting died." Her haughty air and contempt of religion so impressed the mind of the preacher with a sense of her lost condition that he felt constrained to say, in closing his remarks, "that a young lady present would be called away from earth in a few days if she did not repent." She applied the language to herself, and within a week she was taken sick and was supposed to be in a dying condition. At her special request Colby held a meeting where she lay sick on Sunday evening and soon after the exercises commenced he called her by name, and said, substantially, "Christ while on earth had power to heal the sick; and even to raise the dead. His power is the same now. He is able to raise you in a moment, convert your soul and give you a tongue to praise His heavenly name." He then prayed for her recovery and conversion with great earnestness and strong faith. She prayed for herself, and in fifteen minutes yielded all to Christ and had the evidence of her acceptance and it is said from that hour she was restored to health and was happy in God.

We will next give a brief account of the New Hampshire Yearly Meeting held in June, 1835, on Sugar Hill. This place is in the mountain regions of Northern New Hampshire. This meeting paid special attention to the slavery question—in the opposition of slavery—and Home and Foreign Missions. They received a call for help from the General Baptists in Indiana. They also ordained Elder Eli Noyes as a foreign missionary.

Among those of distinction at this meeting were Dr. Amos Sutton and Dr. F. A. Cox, of London, also David Marks, the most remarkable Free Baptist preacher in their ranks at this time. This session drew its congregations not only from remote and intervening parts of New Hampshire, but Maine and Vermont were numerous represented. The messengers from the several churches and others going to the meeting, traveled in processions. One procession would join another at the several junctions of the public highways until often by the time they reached the place of meeting, hundreds of people would be in line, making the surrounding forests resound with the echoes from their songs of devotion. Friday and Saturday the business meetings had a full house, and on Sunday it is said there were 3,000 people present at the services. This seems almost incredible as this meeting was held before railroad services were had in the state, when carriages were almost as scarce as automobiles are now and when roads were crude—the meeting convening on a high hill remote from common centers. But as we have seen heretofore that messengers were present from not only New Hampshire, but also Maine and Vermont, the meeting no doubt had considerable advertisement. And in those days people attended services on special occasions like this from a considerable distance. It was no uncommon thing for people to walk a good long distance in those days. Jonathan Woodman, when only eighteen years old, walked from Sutton, Vermont, to Parsonfield, Maine, to attend a Yearly Meeting. Mrs. Hanna Thorn walked several times from Lewiston to Westport, Maine, thirty-five miles, to attend the Yearly Meeting. Mrs. Joanna Harne many times walked forty

miles from her home in Moultonboro to attend sessions of the New Hampshire Yearly Meeting held at Dover.

Sunday services were held in a beautiful grove. The congregation began to come in great flocks early in the morning so that by the hour appointed for preaching, it was judged there were 3,000 people on the ground. The ordination sermon was preached by Dr. Cox of London, England, after which the ordination proceeded, Drs. Cox and Sutton taking part in the work. Dr. Sutton preached in the evening on Foreign Missions. Hundreds of people at the end of the sermon promised their aid in Mission work. Eld. Marks preached in the evening and thirty-five came forward for prayer.

CHURCH POLICY

We will introduce this part of the work with a few words quoted from Prof. J. A. Howe, D. D.: "For twenty years Randall and his associates properly regarded themselves as members of the Baptist denomination. But the formation of the New Hampshire Association of Baptists gradually consolidated churches of the Calvinistic faith, and left those opposed by themselves. The Free Baptists were thus forced into closer relations with each other, and as the churches multiplied were compelled to adopt some system of church policy."

At first the groups of converts in various places did not take the name of churches but considered themselves as branches of the New Durham congregation. Because they met once a month for fellowship with each other these were called monthly meetings. This feature of theirs in thus considering the congregations gave to some churches quite a large membership. The Brantwood

church with its branches numbered at one time 1,000 members. These branches or monthly meetings, however, soon became recognized as congregations or churches; and as their membership increased they began to associate themselves together in what they termed quarterly meetings, which were composed of the churches in a given locality; then the several quarterly meetings located in a large section of the country or state, associated themselves together in what they termed Yearly Meetings; then after the movement became very numerous and spread over a considerable territory the several Yearly Meetings associated together in what they termed the General Conference. The quarterly meetings meet every three months; Yearly Meetings once per year, and the General Conference which at first met annually, then biennially and now once every three years. The first quarterly meeting (after Randall's ordination) was formed in 1783, the first Yearly Meeting in 1792 and the first General Conference in 1827. The Free Will Baptist Foreign Mission Society was formed in 1833 and their Home Mission Society in 1834. The Free Baptist Education Society was formed in 1840, and their Anti-slavery Society in 1843. The Woman's Missionary Society was formed in 1873. Prof. J. M. Davis, D. D., President of Rio Grande College, in his address as a part of the program of the General Conference at its meeting in 1907, speaking on this matter, says: "This brings me to another salient feature of the Free Baptist Church and that is its free representative, yet compact and efficient form of organization. In the Free Baptist denomination the congregational form of church organization is applied in a very simple and sensible manner, which we will briefly state.

"Each local church is independent, but its right to be independent has the correlated duty to live in union and in united labor with others. For this purpose the churches are grouped into quarterly meetings, which have power and jurisdiction only in those matters delegated to them by the churches. Our Yearly Meetings are composed of Quarterly Meetings, and the same principles of union, coöperation and discipline apply to them. In precisely the same manner our General Conference is composed of Yearly Meetings of equivalent organizations. By the selection of a Conference Board at each session of General Conference, to which is delegated the care of our denominational funds and property, and the management of our benevolent work, and by the employment of a field agent under the direction of the Conference Board this systematic form of organization has an administrative power and agency that can carry into effect whatever plans of labor we may form under God's leading, and can utilize whatever wealth and power God may put into our hands. This form of organization does not infringe upon the independence of the local church, and it does unite all the churches in the work upon which they are all agreed."

This form of organization, it will be seen, gives every member of the movement a chance to obtain a knowledge and an acquaintance with every part of the work, so that there is a deeper sympathy and a closer fellowship with the movement as a whole. The main body of the movement may be reached by its agencies and can be rallied quickly and effectively to the meeting of any pressing need and the defence of any endangered interest.

GROWTH

By the close of the year 1782, they had gathered nine congregations some of which were very large.

In 1826 they numbered 17,000 members, in six yearly meetings. In 1830, seven Yearly Meetings and 21,499 members; in 1840, 13 Yearly Meetings and 41,997 members; in 1860, 31 Yearly Meetings and 58,441 members; in 1880, 41 Yearly Meetings and 78,012 members, and in 1908 they numbered 1,292 churches, in 68 Yearly Meetings and associations, containing a membership of 87,015. This membership is scattered throughout the New England and Middle States and those states north of the Mason and Dixon line as far as Wyoming. A part of the Liberal Baptist element in Oklahoma and Texas is also included therein.

New
Hampshire

The movement first obtained a hold, as stated heretofore, in New Hampshire where it now (1908) has a membership of 6,701 and where they also have an excellent school and some as able ministers as can be found in the state. New Hampshire has eight associations and Yearly Meetings, ninety-five churches and fifty or more pastors.

Maine

The movement next spread into Maine. Randall himself led in the work followed by Stinchfield, Leach, Colby, Marks and a number of others. A church organized at Pittsfield in 1781 by Randall still survives. The Gray and New Gloucester Church organized in 1782, is still living. They are all united in one associated fellowship in Maine F. B. association, which was constituted in 1888. They are constituting new churches and erecting new buildings in such thriving cities as Waterville, Rockland,

Caribou and Augusta. They are increasing also in numbers and strength. Their net gain in membership in 1906 was 300; in 1910 more than 400; at the 1908 session they raised \$2,000 to make the books balance. They have a membership of about 12,000.

We will next name Vermont. Colby and others **Vermont** preached in this state. The Vermont Yearly Meeting was formed in 1808; has had an organized existence therefore of 103 years. The various associations were well represented in 1910. The Wheelock Association held its session in 1910 at the old "Sutton" Church, the home of Colby. They have a membership in Vermont of about 1,610. Its first church was organized by John Buzzell with nine members at Strafford in 1793; the first Quarterly Meeting in 1802.

Colby, Marks, and Sinclair were among the first of the **Massachusetts** Randall movement to preach in this state. Arminian Baptists had an existence already in the state. As has been stated there were the Dartmouth (1684), Swansea (1693), Rehoboth (1732), Rehoboth 2nd (1753), Cheshire (1771), Lanesborough (1772), Rehoboth 3rd (1789) and Springfield (1796). "The Baptist sentiment in Western Massachusetts was very liberal and affiliated readily with the Randall movement when it was made known to them." "Several churches in Franklin, Hampshire and Berkshire counties in 1822 united with the Dover, Vermont, Quarterly Meeting." "A more enduring interest in the state came from Rhode Island." "Six Principle Baptist churches, as, for instance the church in Rehoboth, united with our denomination." (F. B. Cyclopedia, p. 388.) Also Blackstone, Farnumsville and Taunton, all of which still exist. The Boston Quarterly Meeting was

formed in 1837, having 310 members. In 1882 it became the Massachusetts Association. Its first churches were Lynn, Lowell and Second Boston. The Lynn gave place to the Charlestown in 1838. In 1841 it had ten churches and 1,121 members. Massachusetts has a total membership of 2,697. Among other Baptist churches which affiliated with the movement we mention here—though they properly belong to Rhode Island—are: The Pawtucket; this was organized by Ray Potter, who had been ordained by the Six Principle Baptists in 1820. This church, with the Pascoag and Greenville, formed in 1821 the Rhode Island Quarterly Meeting. The Middletown church was formed by Josiah Graves, an acceptable Calvinistic Baptist minister. In 1837 the Old Roger Williams Church (first Baptist Church formed in U. S. in 1638) reported to the Rhode Island Quarterly Meeting and has been thus affiliated ever since. In 1838 the First Tiverton and Fourth Newport were and have been since represented. In 1857 the Johnston (Graniteville) Six Principle Baptist Church was added. Quite a number of ministers from the Calvinistic portion united with the movement in these two states. Among them we mention here Josiah Graves, Zalmon Tobey, Allen Brown, Martin Cheney, Ebenezer Scales. Cheney had been ordained in 1825 by Tobey, Allen Brown, Henry Tatem and Ray Potter. This was before they joined the F. B.—while they were in Calvinistic ranks. (See early history in Middle States.)

Churches were formed early by ministers from New York in the northern counties, and these have been associated with the New York work—chiefly the Susquehanna and Pennsylvania Yearly Meetings.

Pennsyl-
vania

The Cookstown Quarterly Meeting had its origin in the labors of Eld. Samuel Williams, who formed the Cookstown Church in 1818. The Quarterly Meeting was formed in 1825. In 1844 the Quarterly Meeting was divided and the Somerset Quarterly Meeting formed with the Jenner, Dunnings Creek and Jefferson Churches. The Westmoreland Quarterly Meeting was also formed in 1844 from the Cookstown. The Sinnamahoning and Brandywine Quarterly Meeting was formed in 1851. After 1853 it was called the Elk County Quarterly Meeting. The Harrisburg Quarterly Meeting was formed in 1863 through the efforts of Eld. J. Calder, with four churches. By 1880 seven other churches had represented. The Pennsylvania Yearly Meeting was formed in 1844 with the Somerset and Westmoreland Quarterly Meetings in the southwestern part of the state. The Wayne Quarterly Meeting was formed in 1825 by Elders E. Cole and H. Morse. The first church of this Quarterly Meeting was formed in Delaware by members from a church in Maine and New Hampshire. This Quarterly Meeting having eleven churches, united with the Holland Purchase Yearly Meeting in 1830. In 1833 it withdrew and formed the Ohio and Pennsylvania Yearly Meeting having at that time fourteen churches which were divided into two Quarterly Meetings—the Ashtabula in Ohio and the Crawford in Pennsylvania. The Erie Quarterly Meeting is located North of the Crawford, formed in 1837 from the Crawford. The Washington Quarterly Meeting was formed in 1841 from the Erie and is located north and east of the Crawford. The Lawrence Quarterly Meeting was formed in 1863 from the Crawford, and is located south of it.

New York

New York has six Associations or Yearly Meetings, two of which lap over into Pennsylvania. Central association of New York and Pennsylvania represents the greater part of the membership in New York. It was formed about 1869, has 139 churches and has a membership of about 8,000. The Susquehanna Association was organized in 1827. The "Central Association" was originally made up of Baptists of the old stock. As we have already seen, the old Rhode Island Yearly Meeting was of the Arminian or General Baptist order, and that for a great number of years she practiced open communion, and some of the churches have never practiced anything else. The Revolutionary war broke up their Yearly Meeting. In 1774 they organized a semi-annual meeting. At this time a majority of the churches favored making the laying on of hands a test of fellowship. When they did this the churches holding to mixed or open communion withdrew and associated themselves together under the name of Groton Conference. A majority of the churches which constituted this Conference in 1785, numbering forty, held to general atonement and open communion. But again the leaven of unrighteousness began to work and by 1813 a majority of the churches in this conference went off into close communion. Because of this fact a number of families believing in open communion left this conference and country and went into Western New York, where they or their descendants have continued to the present time, practicing what is termed "open communion" and have fellowship with the movement of which we are writing.

The old church at Stephentown was organized by Simeon Crandall, who was pastor of the General Baptist

church at Stonington, Conn., and another man who was a member of Elder Babcock's church (Westerly, R. I.). These were sent by their churches from home for that purpose. A goodly number of the members constituting it were Baptists from Rhode Island and Connecticut. Benajah Corpe himself was a member of the General Baptist church at Westerly, Rhode Island. He was ordained by Crandall and Davis. The old South Baptist Church in Brooklyn was expelled from the Long Island association of "Regular" Baptists because of its attitude on open communion. J. Hyatt Smith was its pastor at the time. When he was sent to congress in 1885 the church was left without a pastor. Dr. Lord was called to its care and this church now belongs to the Central Association. The Yearly Meetings have a membership of 11,896.

Rhode Island has a membership of 3,640. The Liberal Baptist in America, as we have seen, began in this state in 1637, some say 1639. The old Rhode Island Yearly Meeting, as we have seen, remained, true to Liberal Baptist principles till 1774, when it—a part at least—went into "close communion" by making the laying on of hands a test of fellowship. In 1813, however, it was still Arminian. A considerable number of them always remained true to Liberal Baptist principles. As stated in the New York item, several of them formed the Groton Conference and after it became close moved into western New York, where they still exist. Some of the churches never went astray but always remained true to the original General Baptist doctrine and practice.

The second church in Newport established in 1656 has always practiced open communion; Swansea church the

**Rhode
Island**

same. The Roger Williams church of Providence traces its origin to 1638. July 28 to August 3, 1907, was celebrated as old home week at this church. Prof. A. W. Anthony and Elder James W. Williams, both descendants of Roger Williams, were present at this meeting. Miss Lena S. Fenner, Secretary of the Church Historical Committee, prepared a paper in which the history of the above named church was traced directly back to the first Baptist organization in this country founded by Roger Williams. The periods of history are as follows:

1st. From the organization by Roger Williams of the first Baptist church in America, 1638, to the pastorate of Elder Samuel Winsor, Jr., 1771—1833 years.

2nd. From the withdrawal of Elder Winsor and eighty-six others and the building of a new church house over the city line in the town of Johnston 1774 to the pastorate of Elder Wm. C. Manchester, 1830—59 years.

3rd. From the abandonment of the Johnston edifice 1830, and migrating back to Providence by Elder Manchester and his followers to the destruction of the Burgess Street Meeting house, 1855—25 years.

4th. From the building of the present edifice on the corner of Knight and Westminster streets (1855) under the pastorate of the late G. H. Ball, D. D., to the present time, fifty-two years—in all 269 years.

Indiana

The early Arminian Baptists of this state went largely into the "Union" consummated by 1801, and when the rending of this union took place about 1830, they affiliated largely with the Liberal Baptist movement under the names of Separate, General and Free or Free Will Baptists.

In 1820 Marcus Kilborn settled near Rising Sun in

the southeastern corner of the state and soon formed the Bryant's Creek Church which, three years later, had seventy members. Kilborn was a native of Connecticut and ordained in Ohio in 1820. About this time a church was formed in Jefferson County. In 1827 E. Hutchins visited these people. Other churches were soon formed and constituted the Miami Quarterly Meeting. The Ripley Quarterly Meeting was formed in 1836 from the Miami. The Switzerland Quarterly Meeting was formed in 1843 from the Ripley. The Dearborn Quarterly Meeting was formed in 1844. The Steuben Quarterly Meeting located in the extreme northeast part of state, was formed in 1840. The Pleasant church, organized by Elder Stealey, was the first in the northern part of the state. This Quarterly Meeting had five churches at its formation. The Noble Quarterly Meeting was formed in 1842 from the Steuben. In 1862 the Lagrange Quarterly Meeting was formed from the Noble, having three churches. The Putnam Quarterly Meeting was formed about 1854. The Salem Quarterly Meeting, located in the east central portion of the state, was formed about 1841. The White County Quarterly Meeting located in the northwest part of the state, was formed in 1871. The Parke County Quarterly Meeting, located in the west part of the state, was formed about 1855. These Quarterly Meetings all prospered and are still extant except the Dearborn, which disbanded in 1886, and the Putnam and Parke County, which have disappeared in some way. The Indiana Yearly Meeting was formed in 1843 of the Ripley and Switzerland Quarterly Meeting. The Dearborn represented in it while it existed. This Yearly Meeting has done a good work. The western Michigan and northern

Indiana Yearly Meeting was formed in 1840 of the Howard (Mich.) and Steuben (Ind.) Quarterly Meetings. The Noble was added in 1843. The organization was changed later and about 1846 the Noble and Steuben Quarterly Meetings formed the Northern Indiana Yearly Meeting. Later the Salem, Putnam and Lagrange Quarterly Meetings in Indiana, and the White County from Illinois Yearly Meeting was received.

Ohio A considerable per cent of the work in this state has been formed of transient members and has not been as permanent as in some states. It has a membership of 1,790.

PART I. The work of this movement began in Ohio by the labors of Eld. Eli Stedman in 1810, who organized a church at Rutland, Ohio. Other churches were gathered and in 1814 the Athens Quarterly Meeting was formed, and soon the Muskingum from the Athens, and a Yearly Meeting probably organized. In 1818 trouble arose with the Campbellite movement and during the next year most of the churches formed a union with them. Marks visited this region in 1822 and found a church at Alexandria formed by Elder John Sleeper and one at Rutland, and James E. Brown was ordained to the ministry. These two churches and the Porter down the Ohio formed the Athens Quarterly Meeting. The Meigs Quarterly Meeting was formed from the above Quarterly Meeting. In 1831 it consisted of the First Alexander, Second Alexander, Rutland, Chester and Morgan churches. The ministers were Asa Stearns, James Shurtluff, Samuel Thorn and John Sleeper.

This old Quarterly Meeting is still extant and has some strong churches. The Little Scioto had its origin

in the preaching of Rufus Cheney of New York, who settled a few miles east of Portsmouth on the Ohio river and formed the Porter church in 1817. In 1830 this church, the Madison and Harrison, formed the Little Scioto Quarterly Meeting. In 1879 the Pine Creek Quarterly Meeting was formed from the Scioto. This Scioto has been a prosperous Quarterly Meeting. The (Second) Athens Quarterly Meeting was formed about 1844 from the Meigs. In 1882 the Gallia Quarterly Meeting was formed from the Second Athens. The Hocking Valley Quarterly Meeting was formed about 1880 partly from the Athens. The Shiloh Quarterly Meeting was formed about 1869 by the Second Huntington and Providence churches. The Jackson Quarterly Meeting was formed in 1873 of the Huntington and Petrea churches. These are all prosperous today. The minutes for 1909, 1910 and 1911 represent these Quarterly Meetings in a splendid condition. Three new ministers were received—Brother Sams of the Wellston church was ordained; Eld. Henry Howe of Jackson was recognized as a minister and Eld. Marion Callahan from the M. E. Church. The Vinton Quarterly Meeting was formed about 10 years ago and is in a splendid condition. The Ohio River Yearly Meeting was formed in 1833 with the Meigs and Little Scioto Quarterly Meetings. Later the Athens, Shiloh, Jackson, Hocking Valley, Gallia, in Ohio; Taylor in West Virginia and Johnston in Kentucky. The Taylor Quarterly Meeting afterward became the West Virginia Association. The Yearly Meeting, now has seven Quarterly Meetings. Six were represented in 1909 and 1910. It has a membership of over 3,000. The Ohio and Kentucky Yearly Meeting was formed in 1879 by the Little Scioto

and Pine Creek, the Lewis Quarterly Meeting, Kentucky, representing later.

PART II. In the spring of 1818 Eld. Moses Dudley settled in Warren County, Eld. Stephens and others from Maine also settled near him, and Feb. 16, 1821, the Maineville (Hamilton) was formed of eleven members. Eld. Benjamin Tufts soon joined them and together they laid the foundations for this movement in the southwest part of the state.

The Miami Quarterly Meeting was formed in 1824 of Hamilton and Bryant's Creek churches. The Warren and Clinton (later Warren and Clarke) Quarterly Meeting was formed in 1849 from the Meigs.

PART III. In 1822 Elder David Dudley moved to Marion County and formed Big Island church. Christians for miles around joined it. About the same time Elders Allen Mead, Russel and Otis Gilmore and David Ellis were doing work in the vicinity of Springfield and Big Derby and Harmony churches were formed. A revival prevailed around Big Island early in 1825. Elder Marks paid them a visit in 1826 and Elder Hutchins in 1827. The result was the establishment of a strong interest in the central part of the state.

The Marion Quarterly Meeting was thus formed in 1826 of four churches. By the '80s twenty-five churches had indentified with this Quarterly Meeting. In 1833 Harmony Quarterly Meeting was formed of two churches—Big Derby first and Harmony second—from the Marion. By 1880 seventeen churches had represented. The Delaware Quarterly Meeting was formed in 1839 from the Marion. The Licking Quarterly Meeting was formed in 1845 from the Delaware Quarterly Meeting; the Richland in 1845 from the Marion and Delaware.

PART IV. In 1819 Elder J. N. Hinckley visited Northern Ohio and formed the Harrisville and Milan churches. In 1821 Elder E. Collins from New York paid them a visit, and formed the Greenfield and Clarksfield churches in 1822. Marks came in the same year and formed the Greenwich church, in 1825 the York and in 1827 the Green Creek. From this came Huron Quarterly Meeting in 1822 with which thirty churches were affiliated—the Strongsville in 1827, which had eighteen churches that represented since its organization; the Medina Quarterly Meeting was formed in 1839 from the Strongsville the Lake Erie in 1841 partly from the Lorain Quarterly Meeting; the Lorain in 1839 from the Strongsville; the Seneca in 1871 from the Huron.

The Ohio Yearly Meeting was formed at Center by the Huron and Miami Quarterly Meetings in 1824. In 1826 Marion reported, in 1834 the Harmony and Strongsville.

The Ohio Northern Yearly Meeting was formed at Marion 1836 by the Huron, Marion and Strongsville Quarterly Meetings, others coming later.

The Marion Yearly Meeting was formed in 1844 by the Richland and Marion Quarterly Meetings. Licking Quarterly Meeting joined in 1845 and the Harmony in 1851. In 1872 it ceased to meet.

The Central Ohio Yearly Meeting was formed in 1870 by the Seneca, Huron, Harmony, Marion, Richland, Licking and Lorain Quarterly Meetings. This continues today.

PART V. In 1824 Elder James Peters held meetings in Wayne, Ohio, and formed a church. A revival followed and Horace Morse, one of the converts, began

preaching. Eld. James Mugg formed the Williamsfield church in 1825 and another revival followed. Elder John Cheney, who was an able exhorter, had been preaching at Conneaut and organized a church there in 1826. One at New Lyme was formed the same year. Elders Wire, Rollin, Andrus, Lamphere, Wood and Whitman did valuable services in establishing the work in this vicinity. From this came the Ashtabula Quarterly Meeting in 1833, Geauga in 1838, Cleveland in 1869, Lake County in 1845 and the Stark in 1846. Many churches have been identified with these Quarterly Meetings. The Pennsylvania and Ohio Yearly Meeting was formed in 1833 by the Wayne, Ashtabula and Crawford Quarterly Meetings. The Geauga, Cleveland, Lake County, Stark County and Portage followed later. Ohio has a membership of 4,751 and about fifty ministers. The work there is in a very prosperous condition.

FREE BAPTISTS IN KENTUCKY—RANDALL MOVEMENT

The Free Baptist interests in Kentucky came chiefly from the Cairo Mission and Ohio.

The Union Quarterly Meeting was formed in 1871, having 7 churches. In 1888 it had 12 churches and 515 members.

The Eddyville Quarterly Meeting was formed in 1873 with 5 churches; in 1888 it had 14 churches with 600 members.

The Johnston Quarterly Meeting was formed in 1879 with 3 churches; it had 6 churches and 343 members in 1888.

The Lewis Quarterly Meeting located in Lewis County, was formed in 1879, having 2 churches. In 1886 it had 3 churches in a prosperous condition.

The Kentucky Yearly Meeting was formed in 1878 and is now a strong body.

Three causes have contributed to the success of the work in this state *viz.*: The inflow of denominational interests from the East, the addition of bodies already formed and the work of the mission to the Freedmen. Illinois

I. The Walnut Creek Quarterly Meeting was formed July 4, 1839, by Elders Samuel Shaw, Luther Driscoll and Thos. Caine. The Adams Quarterly Meeting formed from the Walnut Creek in 1842; the Fulton in 1843 from Walnut Creek; the Prairie City in 1860 from the same source. The Fox River, located west of Chicago, was formed in 1839. J. Hetzler and S. L. Julian were the ministers. From this two other Quarterly Meetings were formed—the Rock River in 1842 and the McHenry County.

The Quincy Quarterly Meeting was formed in 1845 by Elder C. M. Sewall from Adams County Quarterly Meeting. The Hancock formed in 1869; the Cook County (Livingston) in 1854; the Chicago in 1869; the Boone County in 1849, the Apple river in 1859 and the McDonough also in 1859.

The Illinois Southern Yearly Meeting was reported in 1843 as having two Quarterly Meetings—Little Wabash and Oak Creek. This was not a permanent Yearly Meeting.

The Illinois Northern Yearly Meeting was formed in 1841 of the Fox River and Honey Creek Quarterly Meetings. Others were added later. It had 10 Quarterly Meetings in 1860.

Central Illinois Yearly Meeting was formed in 1852 from the Illinois Northern Yearly Meeting.

The Illinois Yearly Meeting was formed in 1866 by the union of the Illinois Northern and Central Yearly Meetings. Several New Quarterly Meetings were received.

II. The Central Illinois Yearly Meeting.—A sketch of the origin of this Yearly Meeting may be found in the History of the General Baptists in the West. This Yearly Meeting is the most important in Illinois. In 1904-7, 8 new churches were organized; 7 new church houses built, 12 new ordained ministers and 30 licensed. It has 6 Quarterly Meetings, 69 churches and 5,598 members of which 2,208 were added in this period. They have some valuable church property. The church at Johnson City cost \$10,000.

The Illinois River Quarterly Meeting (Union Baptist) was reported in 1859. It then had 20 churches and 600 members.

The Southern Illinois Yearly Meeting had its origin in the Cairo Mission and was formed in 1869. The Kentucky Yearly Meeting had its origin in this Yearly Meeting. It is made up of the Cairo, Mound City and Carbonale, Illinois, and has a membership of about 8,000.

Michigan

The first workers came from the East. Elder John Norton came in 1826 and organized the Bruce church. H. S. Linbocker came in 1830, was ordained in New York in 1831 and formed a church at Ypsilanti. Elder Porter Thomas of New York, settled in Washington township in 1832. C. P. Goodrich began to preach in 1832. The Oakland Quarterly Meeting was first formed in 1832 and 25 others were formed afterwards. The Michigan Yearly Meeting was formed in 1839 by the Oakland, Michigan Central and River Raisin Quarterly

Meetings. It has 10 or more Quarterly Meetings now and nearly 5,000 members.

The St. Joseph's Valley Yearly Meeting was formed in 1848 by the St. Joseph's, Cass and Berrien Quarterly Meetings. It now has four or more Quarterly Meetings and nearly 1,000 members. The Free Baptists of Michigan have exerted a strong influence over the Randall movement. They have a state Association formed in 1889. It has about 6,000 members.

The movement had its beginning in this state in 1836. Rufus Cheney spent the summer of 1836 in this state. He settled at New Berlin in 1838, where he formed a church in 1840, and one at Honey Creek in 1841 and messengers from these met at Honey Creek in 1842 and formed Honey Creek Quarterly Meeting. Elder Andrus, who had been sent out by the Home Mission work, met them at their second session with a petition for admission from the Newberg church, Illinois, which he had recently formed. Wisconsin

Elder Herman Jenkins soon settled in this state which gave the work great encouragement. Also Elders A. Combs of New Hampshire, R. M. Cary, J. B. Morford of New York were soon added, as also several churches. This Quarterly Meeting had been reporting in the Northern Illinois Yearly Meeting, but it was now dismissed and the Rock County Quarterly Meeting having been formed, the two united and formed the Wisconsin Yearly Meeting in 1845. Twelve other Quarterly Meetings embracing a great many churches were added. The Free Baptist interests in this state support a family in India in preaching the Gospel to the heathen, and takes great interest in other benevolent work. It has 31 churches and

nearly 1,500 members. Their net gain in the last few years has been about 22 per cent.

**Minne-
sota**

The first church in this state was formed at Minneapolis in 1854, Elder Chas. G. Ames was its first pastor. Soon after Elder W. Hayden took up the work and other churches were formed and the movement has become strong in some parts of the state. The Hennepin Quarterly Meeting was the first one formed and consisted at that time (1858) of five churches. Six other Quarterly Meetings were soon formed. The Minnesota Southern Yearly Meeting was formed in 1869 with the Blue Earth Valley and Chain Lake Quarterly Meetings. Three others were received later.

The Minnesota Yearly Meeting was formed at Wasioja in 1858 with Hennepin and Zumbro Quarterly Meetings. In 1884 the Minneapolis Southern Yearly Meeting united with this. The work in Minnesota is now in a fair condition. They need more preachers. Their 1908 meeting was reported a rousing success. Their membership is nearly 1,400.

Iowa

The first church in this state was formed by Elder N. W. Bixby and in 1848 the Delaware and Clarendon Quarterly Meeting was formed. Soon other Free Baptists moved into the country and other churches were formed. Twelve other Quarterly Meetings were formed by 1874.

The Iowa Yearly Meeting was organized in 1751, consisting of the Delaware and Clayton, Jackson and Washington Quarterly Meetings. In 1889 it had six Quarterly Meetings.

Nebraska

The first churches in this state were formed about 1870. The Salem Quarterly Meeting was formed in 1870 in the southeast part of the state. Its first ministers were H.

B. Richey, A. Curtis, K. R. Davis with Dr. R. Dunn. First churches were the Salem and Palmyra. Nine other Quarterly Meetings were added by 1887. The Nebraska Yearly Meeting was formed in 1883, with the Cass county and Batin Quarterly Meetings. Five other Quarterly Meetings were added by 1884.

The Northern Nebraska Yearly Meeting was formed in 1887 with the Nebraska and Holt County Quarterly Meetings. It has eight churches. Nebraska needs more preachers.

The Randall Movement took hold in this state about 1869 when the St. Francois Quarterly Meeting was formed. The first churches was one on Doe Run, another near De Lassus and a third near Loughboro. Seven other Quarterly Meetings and other associations were soon added. The Missouri Association, called in 1885 the Missouri Central Yearly Meeting and in 1888 the Western Missouri Yearly Meeting, had its origin in the labors of Elder Isaac Johnson. He began his work in Saline County in the spring of 1867 and formed the Frankfort and Cambridge churches in April, the Arrow Rock in June and the Marshall in August. H. Green, C. Miller, Wm. Carter, B. Mason, H. Patterson and J. Brown soon entered the ministry. A request was sent to Elder D. G. Holmes of Chicago, Ill., by these churches in 1869 to visit them and instruct them, which he did and formed the Missouri Association. He visited them once a year at their request for several years. In 1881, at the suggestion of Elder Spears, the association was divided into Quarterly Meetings and formed into a Yearly Meeting.

The work about Ft. Scott (Eldorado Springs Quar-

terly Meeting) had its origin in the Cherokee Quarterly Meeting in Kansas, and the Quarterly Meeting was formed in 1871. Elder S. Keyes, J. B. Fast, H. W. Campbell and E. V. Merrett were prominent in its origin. The Quarterly Meeting had fifteen churches in 1888, but the interest has fallen since and there are not so many churches.

The Northwestern Yearly Meeting had its origin in the formation of the first church in Worth County in 1870 by Elder O. S. Harding of Iowa, who went there at the invitation of Dr. E. H. Hunt, who had left the Missionary Baptist because of differences, and other churches were soon formed. The Worth County Quarterly Meeting was formed in 1872 with the Isadora, Pioneer, Platt Branch and West Fork churches. Eld. Glenn also joined them in the work. In 1875 the Northwestern Missouri Association was formed with 16 churches and 821 members. The name was changed in 1876 to the Northwestern Missouri Yearly Meeting.

The Prosperity Association is located south of the center of the state, having the St. Francois Quarterly Meeting on the east and the Eldorado Springs Quarterly Meeting on the west. Its churches were formerly in the Big Creek Association, which was first reported in 1882. In 1888 there were 8 churches. We have no late reports.

The Pleasant Hill Association was reported in 1888 as having 11 churches and 714 members.

The Crane Creek Association, in the southwestern part of the state, was reported in 1883 with six churches. There is also the Western Mt. Zion Quarterly Meeting in the extreme southwestern part that had its origin in Arkansas from the Old Mt. Zion Association in 1883.

There is the Cave Springs Association located in Southern Missouri, which is a thriving association. There is at present six Yearly Meetings in Missouri besides some smaller associations. The work in most parts is taking on new life. Evan. T. C. Ferguson and wife are doing some splendid work here.

The work in Kansas has suffered greatly from the change in population and lack of ministers. Kansas

The formation of the Cherokee Quarterly Meeting in 1868 began the work in the southeast. Three churches went into the fellowship. Elds. J. B. Fast and R. Gatliff were the ministers. Other churches followed later. From this came the Ft. Scott Quarterly Meeting. The Jefferson County Quarterly Meeting began in 1869 and consisted of four churches. Others entered later. The Middle Caney Quarterly Meeting was formed in 1876 and is located in Montgomery County. The Row River Quarterly Meeting was formed in 1883; the Sumner and Cowley in 1885 and the Ness County in 1887. The Blue Valley Quarterly Meeting was formed in 1876; the Republic County in the same year; the Jefferson County (Neb.) and Republic County (Kan.) Quarterly Meeting in 1882; the Cloud and Republic in 1885, the Washington County in 1885 and the Central Kansas in 1880. The Kansas Yearly Meeting was formed in 1869 with the Cherokee and Jefferson County Quarterly Meetings. The Ft. Scott entered later and after a time was left alone in the Yearly Meeting. The Southern Kansas Yearly Meeting is composed of the Row Valley, Sumner and Cowley and Ness County Quarterly Meetings and was formed in 1884 and until 1887 was called the Kansas Association. The Northern Kansas and Southern Nebraska Yearly Meetings were formed in 1877 with the

Blue Valley, Montgomery County, Republic County and Salem (Neb.) Quarterly Meetings. Others entered later.

The Northern Kansas Yearly Meeting resulted from the above. The change was made in 1887. The name was changed because most of the churches were in Kansas.

The work in Kansas is divided now into the Northern Kansas and Southern Kansas Yearly Meetings. The interest in this state decreased for a while, but has now taken a turn and is increasing nicely. Most of the churches are now able to obtain pastoral service.

California

A church was formed in this state in 1876 known as the Union Square Baptist church of San Francisco. This church, though springing from the Baptist denomination, practiced open communion. In 1881 N. L. Rowell became its pastor and in 1883 it became affiliated with the Free Baptist. In 1888 F. M. Washburn succeeded to the pastorate.

A mission was formed in Oakland in 1886 with Prof. Meads of Bates Theological school as superintendent. A chapel was built in 1886 and a church of 15 members formed in 1887. Eld. C. F. Penny became its pastor. This church numbered 60 members in 1889 and still thrives. Eld. J. S. Cato, a Baptist minister of Free Baptist views, had charge of the Oak Church in 1908. Eld. J. W. Hill, also a Baptist minister, had the pastorate of the San Francisco Church. A correspondent to the Arkansas Baptist a few weeks ago stated that nearly all the Baptists in California were in doctrine and practice Free Baptists. The Golden Gate Association was formed in 1889 of the two churches mentioned. They now have other churches and have formed the Pacific Coast Free Baptist Union.

CHAPTER VII

INSTITUTIONS, ETC.—FOREIGN MISSIONS

The first call to foreign missions to these people came from India itself. Amos Sutton, D. D., was a missionary of the General Baptist Missionary Society of England, stationed at Cuttack in the southern part of Orissa. There was a wooden idol located at Puri and native pilgrims were continually coming from nearly every part of India to do homage to this lifeless thing. "When Dr. Sutton remembered that that image had 700 evangelists at work securing pilgrims from all parts of India he rightly thought that the living Christ should have more than four missionaries to preach his gospel to them. Knowing that the Free Will Baptists of America had accepted the same interpretation of the Bible with reference to a full and free salvation, open communion and freedom of the human will, at the suggestion of his wife, he decided to come to America to interest us in the work beyond the confines of our own community or country."

The above quotation is from Dr. Griffin and represents clearly why this movement became interested in Foreign Missions. He first wrote a thrilling letter to the Morning Star in April, 1832, describing the needs of the work in India. This aroused the brethren over here and in 1833 the Free Will Baptist Foreign Mission Society was formed, and incorporated by the legislature of the State of Maine on June 23. The next year, 1834, Dr. Sutton

visited the New Hampshire Yearly Meeting and presented the subject in such a way that people were deeply moved. He remained for several months and labored in the interest of the matter, attending the Yearly Meeting held on Sugar Hill 1835, of which we have spoken heretofore. At this meeting Eli Noyes was ordained as the first missionary and in September, 1835, Mr. Noyes, his wife and Dr. Jeremiah Phillips and wife, sailed with Dr. Sutton for India. They were nearly five months in transit, during which time they were engaged in studying the native language. They landed in Calcutta in February, 1836. Mr. and Mrs. Noyes remained at Calcutta and Dr. and Mrs. Phillips went on to Balasore. At these stations, which were held by the General Baptists, they remained for about six months studying the language of the Indians and superintending school work, after which they were sent 250 miles westward to Sambalpore where they attempted to found another mission. The place proved to very unhealthful. At this place Mr. Noyes' daughter died and Mr. and Mrs. Noyes were stricken down with fever, and were obliged to return to Cuttack. Mrs. Phillips also took the fever and died and her husband, with his own hands, prepared her body for burial and also buried her. Soon afterwards he also took sick with the fever and one of his orphan boys named Silas Curtis, when he saw that the doctor was very sick, took a piece of palm leaf, such as is often used in India to write upon, and with the sharp point of a nail or iron pen he wrote the following note and addressed it to the missionaries at Cuttack: "Mamma Phillips is dead. Papa Phillips is very ill and unless you come quickly and get him he will die also." The leaf was passed from one mail carrier to another until it finally reached the

missionaries at Cuttack and they brought the doctor down as soon as possible and his life was saved.

It was then thought best not to resume the work at Sumbalpore for a while at least. After they had a short rest at Cuttack, the station at Balasore being vacant, was offered to these missionaries with the whole Balasore District, comprising one-third of the province of Orissa. The offer was accepted and here our distinctive work began in February, 1838.

It seemed best to divide the force and so in March, 1840, Dr. Phillips, who had married the second time the adopted daughter of J. Mack, with his family and twelve pupils moved to Jellasore, leaving Mr. and Mrs. Noyes at Balasore. Prior to the removal, however, Dr. O. R. Bachelor, accompanied by Miss Hannah W. Cummings who became the third wife of Dr. Phillips, his second wife having died soon after he went to Jellasore, arrived to aid in the work. In 1841 Mr. and Mrs. Noyes were forced to return to America on account of ill health. It was in this year that Drs. Phillips and Bachelor visited the Santal country and five years later Dr. Phillips had so completely mastered their language as to give them a primer with twelve pages, containing the ten commandments. This was the beginning of written language among them.

In 1844 Mr. and Mrs. James C. Dow arrived. Mr. Dow is said to have been a man of culture, piety and devotion and entered heartily into the work. But the burden of a million souls proved to be too much for him and in four years he was forced to return to America with his health broken.

In 1844 Midnapore, a city of 70,000 inhabitants, having been vacated by the Baptists for want of laborers, was

offered to our mission and was accepted, and work began there at once. In 1845 Mrs. Bachelor died. In 1846 Dr. Bachelor, with a pony, a native preacher and a few coolies to carry his little tent 6x6 feet, started from Jellasore westward. Penetrating the jungles he went as far as Sambalpoore, preaching the gospel wherever he went. He returned by way of Cuttack and Puri, making a journey of nearly 1,000 miles. Rama, the native preacher that went with Dr. Bachelor on his trip, is said to have been as brave, devoted and eloquent as he was.

In 1846 Miss Sarah Miller went to India and the next year was married to Dr. Bachelor and together they toiled and suffered for 53 years—not always together in body, for sometime the mission work caused them to be on opposite sides of the earth, but they were always together in heart and purpose.

In 1849 thirty Kand children had been rescued by the government from being offered as living sacrifices to the native god of earth and were given to our mission at Balasore and their maintenance provided for. Some of these are still living and a large number of their children are today in the mission there.

In 1850 Miss Lavina Crawford arrived in India and proved one of the greatest workers in India. She took charge of the boarding school and orphanage work at Balasore and Jellasore. Her service covered a period of thirty years. A writer describing the work in India, speaking of her, says: "Hear her begging us to pray for her, that she may be a real mother to her girls, and again 'If my heart's blood could save them, how freely would I give it.'"

On December 31, 1852, Eld. Burliegh B. Smith arrived in Calcutta. It is said that no man did more for the

industrial development of the Christian community there than he. He died in India and his grave is kept by the church at Balasore. His wife, Mrs. Dorcas Smith, was a woman of rare ability and the work of Miss Crawford fell on her. She was quiet, sagacious and determined in her work. "The splendid property known as the 'Sinclair Orphanage' is one result of her prudent forethought." She was buried in the cemetery at Calcutta.

In 1857 Mr. and Mrs. Hallam arrived in India. It is said of Brother Hallam that no foreigner connected with the mission mastered the Oriya language as did he. The success of the gospel in the early day more than now depended largely on the missionary being able to preach to the natives in their own language in the markets and bazars and villages. It is said that none could hold the attention of the natives better than Hallam, who with clear and pure idiomatic Orizya he preached Christ to them. He was the first missionary to live in Contai.

By 1862 all had left the field but Miss Crawford, Brother Hallam and wife and Brother Miller and wife. Dr. Bachelor returned in the latter part of the year. In 1863 the first church was organized in Midnapore and the press brought by Dr. Bachelor from America was set up and began a splendid work. In the same year Hallam returned to America and while on the voyage homeward his wife died, leaving him with a babe twelve days old to care for.

Santipore, a Christian settlement among the Santals, and Metrapore were founded, and in 1865 the second generation of Phillips arrived to begin the work of love in India. They were Dr. J. L. Phillips and wife and Julia Phillips. Jeremiah Phillips, the old mission hero, also returned to the mission work with them. Dr. J. L.

Phillips and wife and Miss Julia Philips remained in Midnapore while the old doctor took up the work at Santipore and Jellasore.

In 1864 and 1865 Dr. Bachelor obtained grants from the government and the indigo planters among the Santals, which enhanced the work there much. He also organized a teachers' convention.

In 1866 occurred the great Orissa famine. People died by the hundreds from hunger. Our people had a full share in feeding the starving thousands. Brother Miller died from overwork and exposure in this awful famine. This year was marked also by Miss Julia Phillips (afterwards Mrs. Burkholder) beginning zenana work in Midnapore.

In 1867 the church in Santipore was constituted and the first Chapel was built at Bhimpore in 1873. In the meantime a number of excellent workers had arrived in India and a view of the entire mission shows the following status: A. J. Marshal and wife went to Balasore where Mrs. Dorcas Smith had been bravely carrying the work alone since the death of her husband; at Jellasore was Miss Crawford with her 200 orphan girls; at Santipore Dr. Jeremiah Phillips and wife, who had also the oversight of matters at Jellasore; in Midnapore were Dr. J. L. Phillips and wife, Dr. O. R. Bachelor and wife, Miss Julia Phillips and Libbie Cilley. In the following year Dr. J. L. Phillips and wife and Miss Julia Phillips went to Bhimpore, in the heart of the Santal work to give their entire time to that work. The training school, which had been started in Balasore by Dr. Bachelor, was also removed to Bhimpore.

In the past some time the Smiths had begun Christian work in Bhadrack, and through the kind influence of

Mr. Beams, a Christian magistrate of Balasore, they had settled a company of grownup orphans on a piece of land and named the place Beamsai. In 1875 a number of the missionaries left. In 1877 only four men and five women, including Miss Ida Phillips, who was sent out by the Woman's Board, were there.

Dr. Phillips went home to take a rest and while there raised \$25,000 for the endowment of a Bible school in India and on his return in 1878 the school was established at Midnapore and the students for Christian work from the various stations were sent there to school.

In 1879 Dr. Phillips, who had spent the greater part of 44 years in India, sailed for America and died soon after landing. In this year Milo J. Coldren joined the mission and it is said that the mantle of the old mission veteran, Jeremiah Phillips, fell on him. At his application there were no funds in the treasury, but this did not daunt him in the least. Taking the matter in his own hands, he raised by public subscription his passage money and five years salary. About this Mrs. Phillips (wife of Dr. J. L. Phillips) began what is known as the "ragged school" work in Midnapore.

In 1882 Miss Lavina Crawford, the great Orphanage heroine, died in Jellasore. No one knew of her illness until it was too late to do her any good. Miss Hattie Phillips took her place which she held till 1883, when Mrs. Smith took the work.

In 1884 the Boys' Orphanage was put in the hands of the Griffins. Previous to this time this work had been in the hands of Miss Ida Phillips. Also the work at Santipore, Jellasore, Metrapore and Balasore, which had been in the hands of Mr. Coldren, was turned over to the Griffins and Mr. Coldren went to Chandbali to begin a

new work. The year 1886 saw the greatest number of workers on the field that was ever there. In this year the Girls' Orphanage was moved to Balasore because of the better health conditions there. Dr. Nellie Phillips and her mother also took up medical work there. Miss Ida Phillips died in 1888, in America, loved by all natives and missionaries.

On November 26, 1890, Dr. Henry Bachelor died. He was a very kind and tenderhearted man and spared no pains in the line of his profession for the poorest of the dearest suffering ones. In June, 1891, Eld. A. B. Boyer was laid to rest. He was a man of great promise—scholarly and consecrated, possessing a big and tender heart.

In order to preserve it we give the following table prepared by Dr. Griffin from the India Mission Records.

| Names | Date of Arrival in India | Names | Date of Arrival in India |
|-------------------------|--------------------------|----------------------------|--------------------------|
| Jeremiah Phillips | 1835 | E. C. B. Hallam | 1857 |
| | Died 1879. | | Retired 1898. |
| Mary Beede Phillips | 1835 | First Mrs. Hallam | 1857 |
| | Died 1837. | | Died at sea 1863. |
| Mary Gremditch Phillips | 1839 | Mrs. Lydia Hallam | 1866 |
| | Died 1840. | | Retired 1898. |
| Hannah Cumming Phillips | 1840 | Arthur Miller | 1859 |
| | Died 1907. | | Died 1868. |
| Eli Noyes | 1835 | Mrs. Arthur Miller | 1859 |
| | Retired 1841. | | Retired 1868. |
| Mrs. Noyes | 1835 | Dr. J. L. Phillips | 1864 |
| | Retired 1841. | | Died 1895. |
| James C. Dow | 1844 | Mrs. J. L. Phillips | 1864 |
| | Retired 1848. | | Retired 1885. |
| Mrs. James C. Dow | 1844 | Mrs. Burkholder | 1864 |
| | Retired 1848. | | Retired 1909. |
| Lavina Crawford | 1851 | A. J. Marshal | 1873 |
| | Died 1882. | | Retired 1883. |
| Burleigh Smith | 1852 | Mrs. A. J. Marshal | 1873 |
| | Died 1872. | | Retired 1883. |
| Mrs. Burleigh Smith | 1852 | Mrs. Libbie Cilley Griffin | 1873 |
| | Died 1897 (?) | | Returned 1909. |

| Names | Date of Arrival in India | Names | Date of Arrival in India |
|----------------------------|--------------------------|---------------------------------|--------------------------|
| Z. F. Griffin | 1883 | Mrs. Brown | 1892 |
| | Returned 1909. | | Retired 1893. |
| Mary Bachelor | 1873 | George Ager | 1889 |
| | Active 1909. | | Retired 1903. |
| Robert Frost | 1874 | Mrs. Ager | 1889 |
| | Retired 1876. | | Active 1909. |
| Richard M. Lawrence | 1874 | Milville C. Miner | 1890 |
| | Retired 1881. | | Retired 1896. |
| Susan R. Libbie | 1874 | Miss J. J. Scott | 1893 |
| | Retired 1876. | | Retired 1907. |
| Mary E. French | 1874 | Herbert Wyman | 1894 |
| | Retired 1876. | | Active 1909. |
| Ida O. Phillips | 1877 | Mrs. Herbert Wyman | 1894 |
| | Died 1889 | | Active 1909. |
| T. W. Burkholder | 1878 | G. H. Hamlen | 1894 |
| | Died 1903. | | Active 1909. |
| Hattie P. Phillips (Stone) | 1878 | Mrs. Hamlen | 1894 |
| | Retired 1904. | | Active 1909. |
| Frankie Millard Lawrence | 1878 | Emily Barnes | 1894 |
| | Died 1881. | | Active 1909. |
| Jessie Hooper | 1878 | Edna C. Nile | 1894 |
| | Retired 1891 (?) | | Retired 1898. |
| Milo Coldren | 1879 | Miss L. E. Gaunce | 1894 |
| | Active 1909. | | Retired 1904. |
| Mrs. Coldren | 1881 | E. H. Lougher | 1898 |
| | Active 1909. | | Retired 1908. |
| Lavina Coombs | 1882 | Mrs. E. H. Lougher | 1898 |
| | Active 1909. | | Retired 1908. |
| F. D. George | 1884 | Dr. A. L. Kennan and wife | 1899 |
| | Retired 1888. | | Active 1909. |
| Mrs. F. D. George | 1884 | H. R. Murphy and wife | 1900 |
| | Died 1889 (?) | | Active 1909. |
| Dr. Harry Bachelor | 1886 | Dr. Shirley Smith Thomp- son | 1900 |
| | Died 1890. | | Retired 1908. |
| Mrs. Harry Bachelor | 1886 | Miss Ethel Dawson | 1903 |
| | Retired 1891. | | Active 1909. |
| Ella Butts | 1886 | C. A. Collett and wife | 1904 |
| | Active 1909. | | Active 1909. |
| A. B. Boyer | 1886 | Miss Coe | 1909 |
| | Died 1891. | | Active 1909. |
| Mrs. Boyer | 1886 | Miss Gowen | 1909 |
| | Retired 1894. | | Active 1909. |
| Edwin B. Stiles | 1888 | | |
| | Retired 1898. | | |
| F. W. Brown | 1889 | | |
| | Retired 1893. | | |

Z. F. Griffin.

They have now in India one Yearly Meeting—the Bengal and Orissa; two Quarterly Meetings—Balasore and Midnapore; 18 churches, 45 ministers and 1,487 members. They have 4,365 Sunday school pupils and 4,437 pupils in day school. The yearly meeting has a Theological School with \$10,000 endowment. There are seven students preparing for the ministry. They have also a high school with 196 students, 59 of whom are Christians, 131 Hindoos and six Mohammedans. The names of the eighteen churches are: Balasore, Badrak, Chandbali, Jellasore, Santipore, Metrapore, Urganda, Chitraathur, Bhimpore, Contai, Kalmatia, Kendasole, Kharagpur, English Karagpur, Midnapore, Salgadia, Dainmari and Topabon. There are seventeen missionaries in the field, eight on furlough and sixty-three native assistants. There is a permanent fund of \$82,033.48. The interest only is used to support the mission. Of course contributions from churches and private individuals are used also.

THE BARBADOES MISSION

We haven't space here for a history of this mission, but must be satisfied with only a statement of facts. The mission seems to be in fair condition. The secretary of the work there is Mrs. Clara Bryce of Bridgetown, Barbadoes, W. I. There are four churches, four ministers, 316 members, and 245 Sunday school pupils.

They have a small mission in Africa as also a few other minor missions. The statement of the Basis of Union of Baptists and Free Baptists is now, we might say, official—being approved by the General Conference, the Baptist Foreign and Home Missions and Publication societies

and twenty-four state conventions and associations, and it says the interest taken in Foreign Missions by the two bodies are about the same, proportionate to numbers.

HOME MISSIONS

Some form of Home mission work is carried on in nearly every state in which this movement has a church.

This work is carried on principally in two ways—by the Free Will Baptist Home Mission Society (prior to 1892, since then by General Conference through its committee appointed for that purpose) and by the various state associations and Yearly Meetings.

The F. W. B. Home Mission Society was organized at Dover, N. H., in 1834. Prior to this time work had been carried on by the support of private contributions. By the death of Randall in 1809 this movement had obtained some hold in most of the New England states and in the next thirty years, through the preaching of Colby and his companions, had spread through New York, Pennsylvania and Ohio. Near the end of this time the Home Mission Society began its work. In 1835 one missionary had been sent to Ohio and his labors were blest with the conversion of many souls. Missionaries also had been sustained a few weeks in Boston, Newburyport and Portland.

After the Yearly Meeting on Sugar Hill, N. W. Bixby and Eld. Stedman Cummings went to Ohio and labored on what was known as the Western Reserve and in 1846 Eld. Bixby was sent by the Home Mission Board to labor in Iowa. He is said to have been the first Ordained Free Baptist preacher west of the Mississippi. He organized the Quarterly Meeting in Iowa in 1848. The

work thus begun has continued up till now. Work was carried on in numerous other places. During the first half century of the existence of the Mission Society 195 churches had received its assistance. Among the missionaries aided by it may be named, A. H. Abbey, R. Cooley, Dr. Ransom Dunn, L. Given, J. S. Manning, N. C. Brackett, S. F. Smith and J. Woodman. They have covered a territory along the northern part of the United States from Maine to California.

In 1865 a mission among the negroes was established at Harper's Ferry, W. Va., known as the Shenandoah Valley Mission. Dr. N. C. Brackett was appointed superintendent of the work. The first party were: Miss Gibbs, Miss Wright, Miss Foster and Mrs. Anne S. D. Bates. They were stationed at Harper's Ferry, Shepherdstown, Martinsburg and Charlestown respectively. The work was begun amid hardships and carried on with great patience and endurance. It was a great success. Storer College, one of the most important colleges in or near that portion of the United States, was a result of this work.

The establishment of the Manning Bible School at Cairo, Ill., is largely the work of the Home Mission Department. It is also in the interest of the colored people and churches in Southern Illinois, Southern Indiana, Western Kentucky, Tennessee and a part of Missouri. As a result of these two schools there are a number of well educated colored gentlemen, among them are, J. M. Arter, D. D., Lewis P. Clinton, D. D.

STATE WORK

Nearly every state has its Home Mission Committee for the purpose of looking after mission work in the state. Evangelists are sent out by the churches, through them, and in a great many instances, are provided with tents. These people took more interest in Foreign than in Home Missions. This was to their own destruction and is the cause of their not growing any faster at home.

FREE WILL BAPTIST TEMPERANCE SOCIETY

The part "Free Baptists" have taken in temperance work has been vigorous and began early in the movement. The Temperance Society, however, was not formed until 1871. Most all Quarterly and Yearly Meetings and Associations took an active part in the prohibition movement. They were in fact very strenuous on this point.

THE FREE WILL BAPTIST ANTI-SLAVERY SOCIETY

These people very early exhibited a strong interest in the emancipation of slavery. The Morning Star almost from its first issue began, in 1833, to fight slavery. The New Hampshire Yearly Meeting passed a strong resolution in 1835 condemning slavery, and the action of General Conference in 1839 committed the movement to the same position. In 1843 the above Society was formed. It is the opinion of the writer that they manifested too much interest along this line. They went so far as to make it a test of fellowship. They even let this interest carry them so far as to sever the Liberal Baptist people in twain in 1868. We presume, however, that they were conscientious in their actions in this respect and did all in good faith.

THE YOUNG PEOPLE'S SOCIETIES

The above organizations are a valuable factor in the movement of which we are now writing. They give considerable strength to the movement. The United Society of Free Baptist Young People has 450 Societies and 14,285 members. They assist greatly in the Foreign Mission work.

EDUCATIONAL WORK

These people early took an interest in educational matters. "Parsonsfield Seminary" was established at Parsonsfield, Me., in 1832 under Quinby. The Free Baptist Education Society was organized at Acton, Me., in 1840. They now have three schools of Academic grade—New Hampton Literary Institution, Maine Central Institute and Manning Bible School; six colleges—Bates, Hillsdale, Keuka, Parker, Rio Grande and Storer, and two Theological schools—Cobb Divinity School, a department of Bates College, and the Theological Department of Hillsdale College. They have also a theological and several training schools in their mission fields. The New Hampton Literary Institution and Commercial College is the oldest educational institution. It had its beginning in 1821 when under the name of "New Hampton Academy" it opened with about 70 pupils. In 1826 it passed under Baptist influence and its name changed to "New Hampton Academical and Theological Institution." In 1852 it was given over into the hands of trustees and moved to "Center." A new charter was obtained changing the name to New Hampton Literary and Biblical Institution, a new Board of Trustees chosen, the old buildings at the "Center" were bought and everything

moved back to the "village" where it has since remained. The school has been well patronized at almost all times and many officers and public men in the state have received a part if not all of their education here. The Chapel Hall is heated by steam and lighted by electricity. Randall Hall is a large building, three stories high. There are also the Lewis Mansion, dormitory for ladies, a dormitory for Self-Boarding and Commercial College.

COBB DIVINITY SCHOOL

The Seminary at Parsonsfield became the Cobb Divinity School in 1841; in 1842 it was removed to Dracut, Mass., and to Whitestown, N. Y., in 1844. In 1854 it was removed to New Hampton, where it remained till 1870 when it was removed to Lewiston, Me., and became affiliated with Bates College and about two years ago it ceased to exist as a distinct institution and became a part of Bates College. This institution has been a great aid to the Randall movement. A great many of the men who in the past sixty-five years have been foremost in the movement were graduates of this institution, such as Wm. S. Colegrove, D. D., Eld. Geo. T. Day, D. D., G. H. Ball, D. D., Prof. A. W. Anthony, D. D., Prof. O. B. Cheney, etc.

HILLSDALE COLLEGE

This college is located at Hillsdale, Mich. It was founded in 1855. It has had a very healthful existence and has done an excellent work. It has prepared many for usefulness in this world, both as Christian workers and citizens. It carries the following courses: Collegiate, preparatory, theological (full and short courses), instru-

mental and vocal music, drawing, painting, modeling, elocution and home economics (cooking, sewing, etc.). This college has rendered inestimable services to these people. It has nearly 8,000 books in its library; \$50,000 was raised at the opening of the college in 1855 which has been increased to a permanent fund of \$150,000. Among its Alumni are 29 Foreign Missionaries, a number of statesmen, besides hundreds of ministers and teachers.

BATES COLLEGE

The above college is located at Lewiston, Me. It was founded through the indefatigable efforts of Dr. O. B. Cheney during the stormy period of the Civil war. The value of the work done by this institution can not be estimated. It had prepared 109 men for the ministry by 1889. It carries 170 courses, leading to the degrees of A. B. and B. S. It gives special training in English composition, oratory and debate, thorough courses in engineering, courses in Hebrew history and literature, Christian literature and ethics. It has excellent laboratory and library facilities. Languages, ancient and modern, are taught in an up-to-date manner; also economics, sociology and philosophy. Dormitories are heated by steam and lighted by electricity. It had its origin in the Maine State Seminary in 1855, but changed to Bates College in 1863 in honor of Hon. Benj. E. Bates of Boston, who gave \$100,000 towards its endowment.

STORER COLLEGE

This school is located at Harper's Ferry, W. Va. It is named from one of its benefactors, Mr. Storer, who gave \$10,000 towards its establishment and endowment.

It was opened Oct. 2, 1867. It was founded principally in the interests of the colored people in the South and was a result of the Shenandoah Valley Mission. They couldn't secure teachers enough suitable for the work from the North and East and so they decided to make them at home. Storer has done a splendid work.

MANNING BIBLE SCHOOL

This is another school for the colored people mostly, located at Cairo, Ill. It had its beginning in 1864-5. It is a small school but does a great work.

MAINE CENTRAL INSTITUTE

This is a splendid school of its kind. It is located at Pittsfield, Me.; only one academy in Maine leads it in numbers and that is Hebron Academy. It has six strong courses of study and has well equipped laboratories. The school is noted for its Christian character. It had its preliminary beginning in 1855 and permanent beginning in 1866, when it opened with more than eighty students.

RIO GRANDE COLLEGE

Rio Grande College is located in Gallia County, Ohio. It was founded in 1876. Though not a large institution it is a splendid one. The "Ohio State Journal," published at Columbus, says of it: "It has made no great stir in the world, but it has turned into active life a splendid set of men and women." It says farther that "it is as much a college as Harvard or Princeton." The college owes most of what it is to Dr. J. M. Davis.

PARKER COLLEGE

This institution at one time was an important factor in the movement west of the Mississippi, but its days of usefulness to these people seems to have passed. Though founded and fostered by the Free Baptists until the last year or so, it is not now really a Free Baptist Institution. It has been turned over to the "Regular" Baptists.

KEUKA COLLEGE

Keuka College is located four miles south of Penn Yan, Yates County, N. Y., on Lake Keuka. It is connected with Penn Yan both by trolley and boat line. The founding of the college was begun by the Central Association under the leadership of Eld. G. H. Ball, D. D. The Ball brothers, up till the death of Dr. Ball, were its main support, they giving \$5,000 each year for its support. The enterprise was begun without any visible means of its development save that which could be seen by faith or prophetic vision. The work has been carried forward, however, for several years and they now have valuable property consisting of a fine college building 200x66 ft. five stories high, containing a large chapel for public services, parlors, library, recitation rooms, offices, 100 dormitory rooms, a campus of eighteen acres and a farm of 125 acres. Also a dozen boat houses and a water plant. The college is doing a great work. It began in 1888.

CHAPTER VIII

A LIST AND BIOGRAPHICAL SKETCH OF MINISTERS

In this chapter we give a short account of the lives of a few of the ministers and probably a few others connected with this movement, the first being:

BENJAMIN RANDALL

This distinguished man was born in 1749 and died Oct. 22, 1808. Being born and reared in the early days of our country, just before the Revolutionary war, Randall failed to get a college education. He was, however, a man of good common sense, sound judgment and fervent piety. At Portsmouth, N. H., he heard the last sermon of the celebrated George Whitefield who, Newman says, died two days afterward. The news of the death of the evangelist in some way impressed Randall very greatly and he was converted, it seems, at New Castle, N. H., in September, 1770. After his conversion he joined the Congregationalist Church, but becoming dissatisfied he joined a Calvinistic Baptist Church at Berwick, Me., in 1776 and was soon licensed to preach. He began at once on his fruitful career as an evangelist. According to Newman and others he covered a wide range of territory in his work and was remarkably successful not only at Dover, N. H., the place of his birth, but also at many other places. In 1778 he located at New Durham, N.

H., and began evangelistic work there which was blessed by a number of conversions. Randall was preaching that salvation was offered to all men, and that every man, not only had the power and privilege, but that he ought to accept God's offering through His Son and be saved. It was soon found that this did not correspond with the type of doctrine taught by his brethren, who taught that salvation was only *possible* for a selected few who had been chosen to such before the world began without any respect to character. Controversy arose and in 1779 a council was called at Upper Gilmanton, N. H., and after a trial of nine days Randall was disfellowshipped. At the request of the converts at New Durham he was ordained by Eld. Tozier Lord, Edward Lock and Samuel Shepherd and organized a church at New Durham in 1780. In the fall of 1781 he made an eastern tour and preached in several towns west of, and on, the Kennebec river, in most of which places he saw revivals begin. He died triumphant in the faith. Just before his death he wrote a touching letter to the New Durham Quarterly Meeting at the close of which he says: "Though I know it would be blest to depart, yet I think I would be willing to stay on these low grounds until I wore out life after life in such blessed employment. I think now, if I had only my lungs and voice, however weak my body, I would blow the gospel until I died in the blessed work." His last words were: "All I wait for is my savior's command and my soul will then leave this body."

PELATIAH TINGLEY

The above named able minister was born in the year 1735, and died in 1822. Mr. Tingley was a graduate of

Yale College. He was a very able man and gave the movement of which we have been speaking considerable assistance as he was the only college man identified with its early movement. He is said to be second only to Benjamin Randall. He was a member of the old Baptist Church at Sanford, and was one of its first members. His ordination was submitted to a counsel from five churches. He passed the examination satisfactorily and was ordained in 1772. The sermon and charge were given by Dr. Samuel Shepherd and the hand of fellowship given by Eld. Hovey. He was pastor of this church for several years. A church was formed at Waterborough in 1785 and Tingley placed his membership with this church, where he remained till his death.

EPHRAIM STINCHFIELD

This great revivalist was born in 1761 and died in 1838. He was a soldier of the Revolutionary war in which he served three campaigns. He was converted under the preaching of Randall in 1791 and was ordained November 8, 1798. The eleven years following his ordination he labored incessantly and at the end of that period he had baptized 1,000 converts. He reached the climax of his labors in the year 1809, both in number of sermons and converts baptized: 484 sermons and 303 baptisms. He had charge of the Gray and New Gloucester Church from 1803 to his death. This church was constituted in 1781 under the labors of Randall and at one time numbered 1,000 members. It experienced a revival in 1809 in which Stinchfield baptized 150. (This church still exists.) He afterwards baptized 174 more, making in all 1,174 baptisms. During the interesting part of his

labors he traveled two or three thousand miles per year. On one occasion, when they had met to administer baptism, he preached in the open air to a large congregation from Acts 2:41 and it is related that "before the sermon was ended many fell under the power of God, and lay on the grass crying for mercy." Out of a boatload of twelve persons who came in high glee to witness the ceremony eleven were there convicted of sin and were soon converted.

JOHN COLBY

The subject of the present sketch was born in Sandwich, N. H., Dec. 9, 1787, and died in 1817. He was ordained in 1809 at the age of twenty-two and only lived eight years longer. He was not a scholar, neither a theologian, but he was indeed a powerful man. Stewart describes him thus: "As a speaker Colby's power of reaching the heart has seldom been equaled. There was no apparent effort to move the sympathies of an audience, but when he presented the dangers of the sinner, or the love of Christ, the expression of his countenance, the solemn yet sweet tones of his voice, indeed his entire manner, showed that his soul was so deeply imbued with the spirit of his subject that he was uncommonly impressive. People would sometimes fortify themselves against the moving power of his eloquence before going to meeting by a most determined purpose and verbal pledges." In connection with this statement let the reader again read the incident heretofore related of the young lady, who resolved to resist the power of his message at the revival held at Holderness. With reference to his power Dr. Howe says: "John Colby standing before an audience

and looking at them in silence (in the heat of his discourse) would sometimes carry conviction to sinners and move the whole congregation to tears. He could not simulate the possession of feelings not in his heart, nor resort to stage tricks to express what he felt. It was because his face was transparent, and through it his earnest soul was seen, that he wore such looks of seriousness, pity and yearning love, whenever he gazed upon a great congregation destined to eternal life or death. Once, as he entered a crowded church, he began to sing as he went to the pulpit, and when he ceased the entire assembly was melted to tears." And again he says: "The sermon of Colby was from Rev. 14:6 and thirty persons dated their conversions from that time."

In his twenty-fourth year, the second year of his ministry, he traveled eight months on horseback, from New Hampshire to Ohio, preaching almost every day. He baptized more than 100 converts a year during six years of his ministry. He preached through New York, Pennsylvania, Ohio and into the then Territory of Indiana. On his way west he preached at Weathersfield, Va., and a young lady seventeen years old attended his meeting. She was already mature, well educated, yet haughty in demeanor and excessively vain. Her name was Clarissa Danforth. Although determined, she could not resist the power of the message. She was led to Christ and completely dedicated herself to Him. She proved to be a woman of extraordinary talents and did great service to the cause. He died triumphant in the faith.

Our space for this work will compel us to be very brief. We haven't space enough to more than name the greater part of these ministers.

David Knowlton was born in 1741 and ordained in 1792.

Lock Edward Lock was born in 1742, ordained about 1779, and gave the hand of fellowship to Randall at his ordination. He was visionary and unstable in some of his ways.

Weeks Samuel Weeks was born in 1746, ordained in 1780, fifteen days before the organization of the New Durham Church. Micajah Otis was born in 1747 and ordained in 1799. Wm. Buzzel was born in 1775, H. D. Buzzel in 1777, Avery Moulton in 1770 and Samuel Whitney in 1777.

In the next ten years were born, Tracy Z. Jordon, Ward Lock, Thos. Perkins, Enoch Place, John Colby and Geo. Lamb.

The next ten gave us Tobey Thornton, Martin Cheney, Reuben Allen, Samuel Burbank, Richard Carey and John Chaney.

In 1801 were born, Arthur Caverno, Gid Perkins, Elias Hutchins and John Stearns; in 1802 B. S. Manson, John Davis, Ebenezer Fisk; in 1803, Geo. W. Baker; in 1804, Daniel Jackson and Hosea Quinby, who gave valuable assistance in the matter of education. He had charge of the Parsonsfield Seminary. And, also, Silas Curtis.

Marks In 1805 we have David Marks, a preacher of considerable ability and a great leader among his brethren in most everything they undertook. In ten years he traveled 42,350 miles and held 3,489 meetings. Of these meetings the writer in the memoirs of Eld. Marks was made to often say, "Many were in tears." "Many wept aloud." "Soon the weeping increased exceedingly in every part of the house."

In 1806 we have Enoch Mack, Wm. Burr and Daniel P. Cilley; in 1807, B. W. Dame, Dexter Waterman and Alvah Buzzel; in 1808, Jos. Fullinton.

In 1809, Hiram Whitcher, Newel W. Bixby, the Iowian **Bixby** missionary. This noble pioneer was born Jan. 18, 1809, and died Jan. 31, 1903, at the age of ninety-four years. He was converted at the age of seventeen, and ordained at the age of twenty-eight. He reached Iowa in 1847, and organized the first Quarterly Meeting there in 1847. He preached a funeral sermon at the age of ninety-three, riding twenty-six miles to do it. He preached 400 funeral sermons, officiated at 100 marriages and baptized over 600.

John L. Sinclair, was born in 1809 and died in **Sinclair** 1888. He was educated in New Hampton Institution, was ordained in 1835 by Eld. Fisk, Dana, Hill and Pinkham. He taught school as well as preached. He organized a church in Lynn in 1836, one in Manchester in 1839 and served many pastorates. He was for thirty years a member of the Printing Establishment Incorporation—kept there for his financial ability. He was President of the Home Missionary Society, the Anti-slavery Society and Sunday School Union.

In 1809 we have also H. Blackman, Oliver Butler and Isaac Libby; in 1810, Porter S. Burbank and A. K. Moulton; in 1811, C. O. Libby and Nahum Brooks; in 1812, J. A. McKenzie, Jeremiah Phillips, the old hero of Indian Missions, Joseph Davis and John Fullinton, a distinguished speaker, scholar and educator, a professor in and the first Dean of Cobb Divinity School. In 1813 J. S. Manning, one of the most devoted of our Home Missionaries and ministers, B. D. Peck and A. D. Smith;

in 1814, E. G. Page, M. J. Steere and John J. Butler; in 1815, Ebenezer Knowlton, Jr.

Cheney In 1816, O. B. Cheney, born Dec. 16, 1816, and died Dec. 22, 1903. He was one of our pioneers in education. He was prominent among the founders of the "Free Soil Party" in 1848, and was a natural born politician, but chose a higher life. His efforts secured the election of John P. Hale to the United States Senate. Whittier recognized the hand of Cheney and his influence in this election and gave utterance to the following bit of poetry:

"'Tis over, Moses, all is lost!
I hear the bells aringing;
Of Pharaoh and his Red Sea host
I hear the Free Wills singing.
We're routed, Moses, horse and foot
If there be truth in figures:
With Federal Whigs in hot pursuit
And Hale and all the Niggers."

We do not wonder at Cheney's attitude on slavery when we remember that his Sunday School teacher was Nathaniel P. Rogers, that radical abolitionist. He was the founder of Bates College and was conspicuous in the founding of Maine Central Institute and Storer College. In short he led or was one of the leaders in everything of an important nature connected with the denomination. He paid no attention to hardships except to devise a means by which they might be overcome.

In 1817, I. D. Stewart, preacher and historian; Dr. O. R. Bachelor, another hero of the India Mission. He was a physician and his services as such in India cannot be overestimated, also Dr. D. M. Graham.

In 1818, Dr. Ransom Dunn, pioneer preacher, scholar

and theologian. Through him the gospel was carried into many places. He was identified with the Theological Department of Hillsdale for a long time, as one of its professors and otherwise. He was one of the authors of "Systematic Theology" by Dunn and Butler. Also H. H. Morrell. In 1819 D. R. Whittemore, John P. Page, Moses Henderson and G. H. Ball, who was a powerful preacher, splendid educator, able writer and a noble scholar. He left the walks of men Feb. 20, 1908. At the age of eighty-nine he went to Buffalo, N. Y., where he soon established a church of Free Baptists of which he was pastor most of the time till the year 1870, when he resigned to take the editorship of the "Baptist Union." In 1877 he returned to the pastorate again where he remained till 1888, when he resigned to devote his time to founding Keuka College. The church elected him Pastor Emeritus. He was not only founder of Keuka, but was its president until his death. He aided in founding Storer and Bates Colleges. With Dunn and Cheney he led in shaping and defining the polity and organization of the movement. He was strong and manly, had a mind of strength, tender heart and keen eye. His influence among his brethren was great, almost imperial; but it was exerted in a childlike manner. He was a strong advocate for the union of God's people upon the principles of truth. His pen was clear, logical and powerful, piercing the very heart of the subject in question. He was powerful in debate.

In 1821, O. T. Moulton was born, and in 1822, Geo. T. Day, D. D., the able editor of the "Morning Star." In 1814, we might have mentioned Ezekiel G. Page, who died June 17, 1909, being nearly ninety-five years old. He

was born in New Sharon, Me. He was baptized June, 1831, by Reuben Gray, joined the Mercer Free Baptist Church and was ordained 1839 by Elds. J. Chaney, Wm. Badger, Joseph Edgecomb and E. Scales. He served a great number of pastorates. He attended the Farmington Academy in preparing for the ministry.

Poindexter

Dr. Samuel Poindexter was born in Cornish, Me., July 12, 1820. He was converted at the age of nineteen and ordained at twenty-nine by John Stevens and others. He entered Parsonsfield Seminary about 1839. Later he attended the Bible school at Whitestown. He served several pastorates, and useful positions in his home town. He died March 25, 1909.

Dudley

On February 3, 1882, was born Ira D., eldest son of Eld. Cyrus Dudley. He died March 7, 1909. He was ordained at Maineville, O., April 17, 1870. He was a great servant of the churches in Ohio and has always been loyal to the cause of Christ.

Dodge

S. T. Dodge was born in Hardin County, Ky., Aug. 18, 1830, and died June 25, 1910. He was converted while young and joined first a "Campbellite" church, then a Free Baptist congregation. He was an evangelist and did good service in this capacity. Old Cottonwood and Oak Grove Churches were constituted by him.

Adams

David H. Adams was born in Turnbridge, Vt., Aug. 25, 1835, and died Oct. 15, 1910. He was converted at the age of sixteen and baptized by Eld. Gilman Sanborn, July 4, 1852. He attended the Royalton Academy, graduated from Middlebury College in 1860 and from the Biblical School at New Hampton in 1864, was ordained at Huntington, Vt., in 1865 by E. B. Fuller, R. M.

Minard, D. S. Frost and S. W. Cowell. He served the movement in many useful capacities. As a preacher he was clear, logical, Biblical, forceful and convincing.

Isaac Hyatt was born in Montreal, P. Q., Feb. 22, 1837, and died in 1910. His father died while he was small which loaded him greatly with domestic burdens. He, however, surmounted them all and graduated from the Theological School located at New Hampton in 1862. He served several pastorates in quite a number of states.

Hyatt

John C. Steele was born at Boston, N. Y., March 5, 1834, and died June 3, 1910. He attended Springville Seminary, Whitestown Seminary and later Hillsdale College. He was converted in 1852 and ordained in 1854. He labored in Ohio for several years in pastoral service. About 1887 he went as a home missionary to Wallula, Ore. He spent his later life in Wisconsin, Illinois and Indiana.

Steele

Dan Clay was born in 1837, died at Los Angeles, Cal., in 1907. He labored mostly in San Pedro, Cal.

Dr. O. D. Patch was born in Eaton, N. H., in 1839, and died at Greenville, R. I., February 21, 1911. He received most of his education in Prairie Academy, where afterwards he taught two years. He was ordained in 1867. He raised the Scranton Avenue Church in Cleveland, O., to a prosperous condition and built a splendid house for them. He constituted Fidelity Free Baptist Church in the same city and through his efforts a splendid house was erected for them. He served a number of important pastorates. At his death he was a member of the Conference Board and of its Executive Committee, and a corporator of the Publishing House. He was a man of excellent judgment and foresight.

Patch

C. W. Purington was born at West Bowdoin, N. H., April 27, 1849, and died at the place of his birth, Oct. 21, 1910. He was converted at the age of fifteen and ordained in 1877. He graduated from Bates College, and he labored in fifteen different fields.

B. F. Ferguson, the lawyer-minister, was born in North Carolina in 1850. He was ordained at Rensselaer, Ind. He was an excellent preacher and his services were valued very much in other ways because of his ability as a lawyer.

Purinton "Col. U. S. Purinton, an excellent Free Baptist layman, died in 1908. He was a Sunday school teacher and superintendent, deacon and clerk of his own congregation, for many years clerk of Bowdoin Conference of Free Baptists in Maine, for twelve years president of the Maine Free Baptist Association and for thirteen years clerk of the General Conference. In civic life he served as selectman and clerk of his town; had represented his town in the legislature of the state; had been State Pension Agent, Messenger to the Governor and Council, and for the last twelve years of his life private secretary to the Governor through the terms of Powers, Hill and Cobb. He was an excellent man.

Peck Willard H. Peck, another excellent lawyer-minister, was born in Hamlin, N. Y., Feb. 13, 1847. He attended the common schools, Penfield Academy and Rochester University. He enlisted in Co. A, 108 Reg. Vol., Inf., and was shot at Dunfree's Landing, Va., and left for dead but recovered. After the war was over he entered the law office of Butler & McPowell of Cohocton, N. Y. Later he studied with Lawyer Spooner Avoca, and finally finished his studies with Vanderlip & Smith in Dansville,

N. Y. He followed this occupation only a short time when he took up the work of the ministry. He was ordained at Shelby, Sept. 4, 1874. In 1889 he took up the pension claim agency and established an office in Buffalo and at the time of his death was at the head of the firm known as the "W. H. Peck & Son, pension claim attorneys." For twenty years he labored in many important fields.

Robert L. Duston, another excellent minister, died April 25, 1909. He was a graduate of Bates Theological School. He served several churches as pastor and was pastor of the church in North Scituate when he died. About twenty clergymen from various parts of the state attended his funeral, among them being John M. Lowdon, D. D., J. B. Roberts, A. E. Kenyon, and others. **Duston**

Henry R. Terry died Sept. 13, 1910, at his home at Long Lane, Mo. His native home was Macomb, Ill. He was converted at Kansas City and moved to the Ozark region for his health. He united with the Free Baptist Congregation at Willow Springs, Mo., and was soon ordained and began active work. The line of his regular circuit passed through several towns, and to compass it required nearly fifty miles of travel. In one of his letters to a friend he thus describes his circuit: "The people here are poor, but honest, and sometimes we suffer for lack of the common necessities of life. I have walked many hundreds of miles through heat and cold, dust and mud, over hills and through swollen streams preaching to the living, praying for the sick and saying the last few words over the dead. I thank God that he has given me this work to do for Him and the strength wherewith to do it." **Terry**

Many other words could have been appropriately spoken

in connection with the names given and many others added to the list, but the space for this part of the work has been exhausted. For a fuller treatment of this subject the reader is referred to Mrs. Cheney's Life Story and other books of like nature published by the Publication Society of these people, and especially the Free Baptists' Cyclopedia.

CHAPTER IX

DOCTRINE

The following, copied from a leaflet published and sent out by their Publication Society, gives in a condensed form the principal tenets of their doctrine:

ARTICLES OF FAITH

1. *The Bible.*—The Scriptures of the Old and New Testaments were given by inspiration of God and are our infallible rule of faith and practice.

2. *God.*—There is one living and true God, revealed in nature as the Creator, Preserver and Righteous Governor of the Universe, and the Scriptures as Father, Son and Holy Spirit, yet as one God, infinitely wise and good, whom all intelligent creatures are supremely to love, adore and obey.

3. *Christ.*—Christ is God manifest in the flesh; in His divine nature truly God, in His human nature truly man. The mediator between God and man, once crucified, He is now risen and glorified and is our ever present Savior and Lord.

4. *The Holy Spirit.*—The Scriptures assign to the Holy Spirit all the attributes of God. He is the Re-prover, Comforter, Guide and Sanctifier of men.

5. *The Government of God.*—God exercises a wise and benevolent providence over all beings and all things by maintaining the constitution and laws of nature. He

also performs special acts of grace, not otherwise provided for, as the highest welfare of man requires.

6. *Sinfulness of Man.*—Man was created innocent, but by disobedience fell into a state of sin and condemnation. His posterity therefore inherit a fallen nature of such tendencies that all who come to years of accountability sin, and become guilty before God.

7. *The Work of Christ.*—The Son of God by His incarnation, life, sufferings, death and resurrection effected for all a redemption from sin that is full and free, and is the ground of salvation by faith.

8. *The Terms of Salvation.*—The conditions of salvation are: (1) Repentance, or sincere sorrow for sin and hearty renunciation of it. (2) Faith, or the unre-served committal of one's self to Christ as Saviour and Lord with purpose to love and obey Him in all things. In the exercise of saving faith the soul is renewed by the Holy Spirit, freed from the dominion of sin, and becomes a child of God. (3) Continuance in faith and obedience until death.

9. *Election.*—God determined from the beginning to save all who should comply with the conditions of salvation. Hence by faith in Christ, men become His elect.

10. *Freedom of the Will.*—The human will is free and self-controlled, having power to yield to the influence of the truth and the spirit or resist them and perish.

11. *Salvation Free.*—God desires the salvation of all, the Gospel invites all, the Holy Spirit strives with all, and whosoever will may come and take of the water of life freely.

12. *Perseverance.*—All believers in Christ, who through grace persevere in holiness to the end of life, have promise of salvation.

13. *Gospel Ordinances.*—*Baptism* or the immersion of believers in water, and the *Lord's Supper* are ordinances to be perpetuated under the Gospel; of universal obligation, and to be administered to all believers.

14. *Christian Sabbath.*—The divine law requires that one day in seven be set apart from secular employments and amusements for rest, worship, holy works and activities and for personal communion with God.

14. *Resurrection, Judgment and Final Retribution.*—The Scriptures teach the resurrection of all men at the last day. They that have done good, will come forth to the resurrection of life, and they that have done ill unto the resurrection of Judgment (Revised Version); then the wicked will "go away into eternal punishment but the righteous into life eternal (Mat. 25:46, Revised Version).

From Prof. J. A. Howe in Free Baptist Church History, we get the following additional thoughts:

16. *Regenerate Church Membership.*—That men must be born again before they are entitled to membership in the churches.

17. *Design of Baptism.*—That Baptism is a sign, symbol and public profession of the grace of God in the heart.

And from Bickford's "What Free Baptists Stand For" we derive the following additional items:

18. *Soul Liberty and Christian Union.*—That every man is accountable to God for his own actions; that he should read the Scriptures and practice what he understands it to teach, and that God's people should not let their opinions rend the body of Christ.

19. *Free Communion.*—That every man should be given the Scriptural right to examine himself and so par-

take of the Lord's Supper. That baptism is not a prerequisite.

20. *Independence of the Local Church.*—That the church (congregation) owes allegiance to Christ only.

REFLECTIONS

In following the history of the Liberal Baptist movement in the northern part of the United States the following outstanding facts are clearly seen:

1. The first churches in America were of the General Baptist order.

2. That the old Rhode Island Yearly Meeting was formed by these churches and that it was Arminian.

3. That near the close of the eighteenth century a majority of the churches then constituting it had gone into close communion on the doctrine of laying on of hands, but was still Arminian.

4. That when this old Yearly Meeting thus left her first principles those churches holding to the old principles of open communion associated themselves together in the Groton Union Conference.

5. That after a time a considerable portion of this association also strayed off into close communion and that a number of families of the old order of open communionists moved westward into New York and constituted the Free Communion Baptist movement.

6. That The Free Will Baptist movement of today stands upon the same principles of the first churches in America and are a part of their direct descendants.

We will next trace the Liberal Baptist movement in the South.

CHAPTER X

LIBERAL BAPTIST MOVEMENT—SOUTH. "THE ORIGINAL FREE WILL BAPTISTS"

MASSACHUSETTS.—Before entering on the work in the South proper, we will give an account of the founding of one congregation in Boston: "In 1794, Mr. Healey and wife, Matthew Heuse and wife and Wm. Lynes and wife—all members of the General Baptist Church at Friar Lane, Leicestershire, England—having resolved to come to America, covenanted together before they departed to remain together as a religious body." They reached New York October, 1794, and remained there till the following spring when they went to Boston where they commenced meeting as a religious society. In 1797 they built a house of worship 40x27, but Mr. Healey leaving the congregation and going South, it is said to have become extinct.

We here also wish to give a letter which appeared in the Morning Star, March 31, 1910:

FREE BAPTISTS IN ENGLAND

To the Editor of the Morning Star:

Dear Sir—The English Baptists who originated in Amsterdam and settled in London during 1611, organized on Presbyterian lines during the Commonwealth, and by 1654 were holding General Assemblies. The Baptist Historical Society of England has been permitted to pub-

lish the official records from 1689 till 1811, and has supplemented these with notices of the first thirty years. Light is thrown on the contest with Calvinism, on the abandonment of coercive jurisdiction, on the rigid discipline of early days, on remarkable modification of doctrine, with three disruptions resulting therefrom, and on many other remarkable points.

These General Baptists sent evangelists to Virginia, Carolina, and Maryland; and the story of their work, with that of other pioneers in and near Rhode Island, has been briefly told in an appendix to the minutes. It deserves closer study and a fuller treatment from American scholars.

The Society has made many remarkable discoveries and within its first two years has shown that Leonard Busher, who pleaded for toleration in his "Religion's Peace," was no Englishman, but a Dutchman; that Vavasor Powell, the Welsh evangelist, came to abandon Calvinism and its doctrine of a limited grace; that one of John Bunyan's books has been dated too late; that it was largely Baptist tenacity which compelled Charles II. to grant indulgences in 1672, etc. It has lately issued a contemporary paper telling of Puritans settling in Virginia during 1622, and in the Old Colony during 1636. American scholars who are interested in such work are invited to communicate with the undersigned. The annual subscription is \$1.25; the two volumes of minutes are \$8.75 additional, free by mail.

W. T. WHITLEY,

53 West Cliff, Preston, England.

Mr. Whitley is on the Executive Committee of the Baptist World Alliance.

WORK IN THE SOUTH

MARYLAND.—Our work proper begins with the church at Chestnut Ridge in Maryland. Considerable toleration was allowed in Maryland in matters relating to religion. The Baptists here had considerable freedom of action and thought, while those on the opposite side of the Potomac in Virginia were persecuted on account of their religion. In 1709 Henry Saytor, sometimes written Sater, a representative General Baptist from England, landed in Maryland and began at once in the propagation of General Baptist principles. He invited Baptist ministers to preach in his house and several of them joined him in his efforts to establish the General Baptist principles; among them were George Eaglesfield of Pennsylvania; Paul Palmer, Henry Loveall and probably others. Mr. Eaglesfield, in 1723-24, was preaching to the First Baptist Church in Philadelphia. Paul Palmer was once a member of the Welsh Tract Church in Delaware and was baptized there by Owen Thomas, its pastor. He was ordained in Connecticut, spent some time in New Jersey and Maryland and then went to North Carolina. A church was constituted in 1742 known as Sater's Church, or the Church at Chestnut Ridge. Palmer had baptized nine persons and afterward Henry Loveall baptized forty-eight more and constituted the church. This was the first Baptist Church in Maryland. This church prospered greatly and in four years it numbered 181 communicants. In 1743 a church was formed at Opeckon, or Mill Creek. This church originated from the church at Chester Ridge. In 1754 a church was formed on the Winter Run in Harford County by a company sent out by the church at Chestnut Ridge. Mr.

Riley, in his *History of Baptists in Southern States*, says of this church: "The members of the Sayter's Church manifested considerable missionary zeal in the early portion of its history in bringing about the organization of Baptist Churches in the northern portion of Virginia." (P. 21.)

The First Baptist Church of Baltimore was formed January 15, 1785. Its original members, eleven in number, with the exception of their pastor, Lewis Richards, came from the General Baptist Church at Harford. This church (Harford) also sent out parties, which formed the churches at Taneytown and Gunpowder. About 1797 the Second Baptist Church of Baltimore was formed by John Healey, who came at first from the Friar Lane General Baptist Church in England. Riley says: "This eminently useful man of God enjoyed the rare distinction of being pastor of the same church for the period of more than fifty years. He also enjoyed the honor of organizing the first Baptist Sunday school in Maryland, and indeed in the South." (*Hist. of the Baptists in Southern States east of the Mississippi River*, p. 22.)

VIRGINIA.—We will next turn our attention to the origin of the Baptist (General) movement in Virginia. Near the close of the seventeenth century (or about 1700) a number of General Baptists came over the waters from England and settled in the county of the Isle of Wight in Virginia. They formed themselves into a band of worshipers, but being destitute of a teacher they sent a request to England for one. The English General Baptists, on receiving the request, ordained to the ministry Robert Nordin and Thomas White and sent them over to take charge of these people. Soon after their ordination

they set sail for America. Mr. White died on the way, but Mr. Nordin arrived safely and at once threw himself zealously into the work which had been assigned him and a church was fully set in order at Burleigh in 1714. Nordin served the church with zeal, activity and usefulness for a period of twelve years when he was forced to quit the walks of men.

At the request of the church at Burley the General Baptists in England again in 1728, sent out Casper Mintz and Richard Jones. Jones took charge of the church as its pastor and Eld. Mintz took charge of the work in Surrey where a number of the Burley members had gone and constituted another church. Benedict says these ministers were still living in 1756.

About 1743 Baptist Missionaries from Maryland entered Northern Virginia, which was becoming thickly settled and began active evangelization in Berkeley, London and Rockingham Counties. The prime movers in this evangelistic undertaking were Edmund Hays and Thomas Yates from the Chestnut Ridge Church in Maryland. Loveall, Heton and Garrard labored conspicuously in this territory also. Garrard came from Pennsylvania in 1754. Vast crowds would assemble to hear these men preach in their leafy shades and bushy arbors and great interest was manifested. As a result the Opeckon Church was formed in 1743 and later Kettocton and other churches were formed. About this time Shubael Stearns, who had been active in the New Light, or Separate movement, was converted to the Baptist position on baptism and he united with a Baptist church and was baptized by Wait Palmer at Tolland, Conn., May, 1751, and was immediately ordained to the ministry in which capacity he did

great service. Soon after his ordination he moved to Virginia, where he labored for sometime; then into North Carolina. Under the labors of this man and others a great interest was gathered which was denominated "Separate" Baptists. At the close of the eighteenth century they were the most numerous Baptist movement in the United States. The greater portion of them were Arminian in faith and practice. This statement is verified by the fact that at the Union formed by them and the Particulars the Article that "The preaching that Christ died for every man should be no bar to fellowship," was adopted. This Article would have been unnecessary had they been Calvinistic.

NORTH CAROLINA.—We now turn our attention to North Carolina. Here the Liberal Baptists have had a continuous existence since 1727. The exact date of the advent of Baptists into North Carolina cannot be told. Moore says their advent was in 1653. Knight says there were General Baptists in the state in 1690 and Edwards in 1695. William Sojourner, an excellent General Baptist minister, with many of his brethren moved from Virginia to North Carolina in 1742 and settled on Kehukee Creek where they found a number of Baptists of the same order and it seems that they had organized societies (churches) which, with those in Virginia, had formed a Yearly Meeting as early as 1720. Paul Palmer, one of their ministers, informed John Comer of Newport, R. I., of their Yearly Meeting as early as 1729.

In 1727 the Perquimans Church was constituted on the Chowan River in Perquimans County, North Carolina, and in 1728 the old Gum Swamp and Little Creek Churches were organized. The last two churches are

still in existence, having continued their organization more than 173 years. The General Baptists of this period prospered greatly. In a few years after the arrival of the brethren from Burley they numbered sixteen churches. Of these people Riley says: "From the period when the church was established on the Chowan to 1755, a period of twenty-eight years, the prosperity of the North Carolina Baptists was phenomenal. They not only grew rapidly in numbers, but they were remarkably aggressive." (Hist. of Baptists in Southern States, p. 23.) Their ministers were active and progressive. Among these were Paul Palmer, Joseph Parker and Wm. Sojourner, and later we have Jonathan Thomas, John Moore, John and Wm. Burgess, Charles Daniel, Wm. Walker, John McClamer, James Abington, Thomas Pope and Henry Abbot, and Burkitt and Read say, "All of whom, except Elds. McClamer and James Abington, we believe, were baptized by ministers of the Free Will order."

They had churches at Toisnot, at the falls of Tar River, Kehukee, one on Fishing Creek, one on Reedy Creek, one at Sandy Run and one in Camden County. Burkitt and Read say that these were "some of them." Of the church on Reedy Creek these historians say (pp. 234-35) that "Dr. Josiah Hart was the first preacher of the Baptist persuasion that preached here. He came about the year 1750 and preached, and baptized soon after. William Washington, James Smith, Samuel Davis, Wm. Walker and others joined in the work of preaching and baptizing all upon what is called the Free Will plan, and many came and were baptized. William Walker was chosen among the rest and called their pastor." Of

the church on Muddy Creek (p. 298) they say that Jobe Thigpin moved into the neighborhood in 1781 and that he had only begun to preach the year before "and it appeared that the Lord blessed his labors insomuch that a considerable number were brought to the knowledge of the truth and by him were baptized. But he was a minister of the Free Will order and the members were received on that plan." This church was finally overhauled somewhat by the Calvinists and united with the Kehukee Association in 1793. Of the church on the Meheren in Hartford County they say: "This church was originally gathered and constituted on the Free Will plan. Eld. Jos. Parker, William Parker, Winfield and others of that order frequently preached here." William Parker was preaching in this church in 1773 and probably continued to do so until his death in 1793. Riley says it was organized in 1729 by Joseph Parker. Sandy Run, he says, was made up of a colony from the Meheren in 1740. The church at Kehukee was formed, he says, by William Sojourner and a company from the church at Burleigh, Va.

Thus we have traced the early history of the General or Free Will Baptists in North Carolina down to about the time that Gano and others commenced their work. We will return to them again.

SOUTH CAROLINA.—The first Baptists in Maryland, Virginia and North Carolina were General or Liberal Baptists. They were very few Particular Baptists among them. In proof of this we cite the reader to Benedict, Briggs, Riley, Burkitt and Read. Burkitt and Read, speaking of the churches in North Carolina, say, "Most of these churches, before they were ever united in an

association, were General Baptists and held with the Arminian tenets. We believe they were the descendants of the English General Baptists, because we find that their Confession of Faith was subscribed by certain elders, deacons, and brethren, in behalf of themselves and others to whom they belonged, both in London and several counties in England, and was presented to King Charles II. They preached and adhered to the Arminian or Free Will doctrines and their churches were first established upon this system. They gathered churches without requiring an experience of grace previous to their baptism, but baptized all who believed in the doctrine of baptism by immersion and requested baptism of them." (Pp. 31-32.) Mr. Riley says of the churches in Virginia: "The earliest churches in Virginia, like most of those first organized in the South, were deeply infected with Arminianism. This was due to the fact that many of the earliest preachers in the South came direct from England and were the exponents of the principles of the General Baptists of Great Britain." (P. 19.) And again on page 24: "Like those of the colonies already noticed Maryland and Virginia save that of South Carolina, the Baptists of North Carolina were General Baptists who held that the provisions of the gospel were general in their nature." L. Potter and W. P. Throgmorton in their debate held at Fulton, Ky., in July, 1887, concede the same thing. Montgomery and Knight, General Baptist historians, say the same.

Riley says on the same subject:

"ORIGINAL FREE WILL BAPTISTS.—These are a remnant of the General Baptists who settled in North Carolina in the first half of the eighteenth century. The territory in

North Carolina occupied by them lay contiguous to that which was occupied by the General Baptists in Virginia. In each of these colonies they formed an association. In 1787 the General and Regular Baptists united upon a Calvinistic basis. There were a few Free Willers who did not go into the coalition. Eventually they came to be known as Original Free Will Baptists." (P. 345.)

The Free Baptists Cyclopaedia (p. 487), speaking of these people says: "Through proselyting influences from the Philadelphia Association most of the churches were persuaded to join the Calvinistic Baptists. A remnant rallied and notwithstanding much opposition and many difficulties, they made steady progress; so that in 1832 there were 26 churches and about 2,000 members."

South Carolina, however, seems to have been an exception to the rule. A majority of the first Baptists in this region seems to have been Calvinistic. There were Arminians there, however, and in 1733 a considerable number of the First Baptist Church at Charleston withdrew and formed a General Baptist church at Stono. It is our opinion that the first Baptists in South Carolina were not very strenuous on particular atonement at first as they did not adopt the Philadelphia Confession of Faith until 1751. The growing tendency toward the predestination theory no doubt is the cause of the withdrawal of those who repaired to Stono. In 1736 they sent to England and secured the services of Robert Ingraham as pastor. Henry Haywood from Farnham, near London, was their second pastor. Daniel Wheeler was their third and Caleb Evans their fourth. The ravages of the Revolutionary war caused them to move westward about the year 1783.

Most all the early Baptists in the United States, as

we have already seen, were General or Liberal Baptists. To them belongs the honor, so far as honor should be given to humanity, of establishing the fundamental principles of the Baptist movement, viz.: Religious Liberty, Separation of Church and State and Believers' Baptism on this Continent.

Roger Williams was the first American to stand for religious liberty. The colony established by him was the first to give religious freedom in every respect in the United States. The church formed by him at Providence was the first society of any kind in America to stand for believers' baptism. The General Baptists have always been known to stand for Separation of Church and State. And there are very few states east of the Mississippi in which they have failed to be among the first, if not the first, of the Baptist order to preach the gospel. They led in the promulgation of Baptist principles in about 10 of the 13 original colonies.

The persecution waged in Virginia caused the General Baptists in that state to move westward in whole colonies at a time, generally into Kentucky. The same is true of North Carolina, only they migrated mostly into Tennessee.

In 1754 or 1755 the Philadelphia Association sent John Gano into North Carolina and surrounding territory on a proselyting tour. He visited the General Baptists in North Carolina and requested an interview with them. They being aware of his coming and purpose beforehand declined, and appointed a meeting among themselves to consult what to do. Mr. Gano, hearing of their meeting, attended and without any invitation from the General Baptists, he ascended the pulpit and preached a sermon

Virginia
Again

North
Carolina

in which he endeavored to throw them into confusion. The proselyting scheme thus begun was continued for a period of ten years—until 1765. Van Horn and Miller were sent after Gano, and Burkitt and Read say: "Through their instrumentality many people were awakened; *many of the members* of these churches were convinced of their errors and were instructed in the doctrines of the gospel; and *some* churches were organized anew and established on the principles of the doctrines of grace. These churches thus newly constituted, adopted the Baptist Confession of Faith published in London in 1689. Thus by means of those ministers who visited the churches *several* were reformed and the work of reformation progressed until the *greater* part of what few churches were gathered in North Carolina, both ministers and members, came into the Regular Baptist order. * * * The churches thus reformed, although but *few* in number, entered into an associational compact about the year 1765. * * * (Pp. 33-36.) (The italics are mine—Ed.)

In 1752 there were sixteen churches. Six of them went into the Kehukee Association. This left ten to be accounted for otherwise. Six of this number can be named and accounted for somewhat. Perquimans, which was organized in 1727, remained true. Gum Swamp, organized in 1728, survived the struggle of 1765 and today is doing a great work. Little Creek, in Greene County, organized in the same year, was divided by the efforts of the Calvinists just described and although her pastor and several of the members went to the Calvinist party, a sufficient number stood firm to the old paths to preserve the identity of the church and she is still alive. Lousan

Swamp survived the revolution period spoken of but went off with Mr. Hunnicutt in his raid. Wheat Swamp also survived, but possibly died for lack of pastoral services. It is likely that the greater part of the membership of the remaining four churches migrated into Tennessee and Kentucky. The battle of Alamance occurred in 1771. This event was brought about principally by the Baptists refusing to pay a tax, etc., for the support of the state ministers. (See Riley on the Battle of Alamance, pp. 80-85.) Speaking of the effect of this on the Baptists, Riley says (p. 84): "The clash of arms came at Alamance. The Regulators, composed largely of Baptists, were defeated by the Royal forces, and fled toward the West. The result was that this portion of North Carolina, from being one of those in which Baptists were more numerous, was almost altogether abandoned by them. Fleeing westward into Kentucky, Tennessee and Georgia, Baptist churches sprang up wherever they went."

Morgan Edwards, speaking of the same event in 1775, says that "one thousand five hundred families departed since the battle of Alamance, and, to my knowledge, a great many more are only waiting to dispose of their plantations to follow them." (Riley in his regular narration never makes distinction between the various stripes of Baptists. He applies the term Baptist to all of them.) Thus it is sure that the General Baptists, who were a liberty-loving people, were in this migration, more than likely these four churches.

According to Benedict, Montgomery, etc., these churches had an annual interview, or yearly meeting, in which they regulated the general concerns of their churches which was formed by Paul Palmer, Joseph and

William Parker, William Sojourner and others. This has been preserved to the present time.

During the war very little progress along religious lines was made. The work already established had a struggle for existence and consequently very little progress was made by this little body. Many of their membership, no doubt, went West. We find that in 1807 they numbered five churches and three ministers. This statement is based upon what is said by Mr. Stewart, the Free Will Baptist historian.

A period of prosperity soon came to this little flock. She enjoyed peace. In 1827 the membership had increased to 800. Their leading ministers were: Frederick Fonville, Isaac Pipkin, Henry Smith, Levi Braxton, Nathaniel Lockhart, Reading Moore, Jesse Alpin, Jeremiah Heath, Jeremiah Rome, James Moore and Robert Pond. At the Yearly Meeting in 1828 there were nineteen churches and nineteen ministers. Refreshing revivals were reported. Their faithful stand for the old paths were recognized by the Great Worker of all things and they now began to receive the earthly part of their reward. About this time for convenience they were divided into two Yearly Meetings called Conferences. One retained the name of the Old Conference and the other took the name of Bethel Conference.

In 1839 the Old Conference numbered 2,006 members and 32 preachers. Sometime between 1839 and 1843 Campbellism struck their ranks. This heresy was embraced by Eld. J. T. Latham and a number of other ministers and a sufficient number of the laity so that the membership of this Conference in 1843 was only 1,440, with 22 preachers. They soon recovered from this, however,

if indeed it impeded their progress at all, and at the end of four years they numbered 49 churches, 58 preachers and 2,563 members.

At the Yearly Meeting in 1847, however, the foundation of another division was laid, which took place in a few years. The subject of the members of the Yearly Meeting uniting with secret societies had been discussed and much opposition to it manifested and in some churches members had been excluded from the fellowship. Several ministers at this meeting were known to be members of secret societies and Eld. J. F. Jones offered the following resolution: "Shall this Conference be a Conference with Free Masonry or a Conference without Free Masonry?" Decided to be a Free Will Baptist Conference without Masonry.

After the passage of this resolution several ministers withdrew from the Conference. This continued to disturb the work until 1853, when a resolution offered by Eld. James Moore passed which left the matter with the local church, giving each one the right to decide for itself. This seems to us was the true relation which should have been recognized at the start. But even this failed to give satisfaction and the Conference divided, each claiming to be the Old Conference. Some of the officers went with each party and each party therefore chose new officers. One party in a few years ceased to exist as a separate party; some of them went off with Mr. Hunnicutt under the name of Union Baptists. A portion of this denomination (Union Baptists) dropped the word Union and became "Baptists." This was the party led by Eld. Nash. Eld. Nash failed in his efforts to unite all stripes of Baptists into one denomination and so this movement

ceased to have an existence. A great many of the churches and members, however, came back and became reconciled with the old body. We call the party existing today the old because it adhered to the resolution adopted before the division, by a vote of 66 to 36.

This body has always been very jealous of the old paths. Her growth has not been as fast as some but has been steady and continuous.

In 1886 the Old Conference was again divided for convenience, mutually and in peace, and the Western Conference was formed. Its prosperity was such that in 1895 it was thought best to again divide the body. When the Conferences grew so large it became burdensome to care for the messengers, deacons and ministers who assembled at the Yearly Meetings, a number of churches, by mutual agreement of all parties, formed the Eastern Conference, the Old Conference being known as the Central Conference.

North Carolina today has four large Conferences—in addition to the ones mentioned above, Cape Fear Conference—and several associations and small Conferences. The Central Conference is the oldest fellowship of churches in North Carolina, and we might say also the South; having been formed sometime prior to 1729 it is now more than 175 years old. We have been unable to get late reports from all parts of this Conference. All of the Conferences mentioned are divided into several parts called Districts. Messengers from the several churches in these districts assemble in a union meeting once every three months.

The Central Conference has several Districts and we will give the names of the preachers and churches in the

2d District. Churches: Grimsley, Gum Swamp, Reedy Branch, Little Creek, Howell Swamp, Sweet Gum Grove, Black Jack, Bethany, Hickory Grove, Piney Grove, Winterville, Hugo, May's Chapel, Elm Grove, Marlboro, Parkers Chapel, Hickory Chapel, Pleasant Hill, Spring Branch, Free Union, Sts. Delight, Hull Road, Rose Hill, Cross Roads, Ayden Evans Chapel, Washington, Johnson's Grove and Greenville. Preachers: W. Lupton, D. A. Windham, R. D. and C. B. Jones, C. J. Harris, E. D. Hathaway, A. A. Tyson, T. H. Barnhill and J. T. Bundy. Twenty-nine churches and nine preachers in all. This Conference has at least fifty churches. Its 1910 session was held with Reedy Branch Church, Pitt County, North Carolina. Eld. J. T. Butler was Moderator and Eld. J. M. Barfield, Clerk. Among the ministers present were: R. I. Corbett, C. J. Harris, D. A. Windham, R. F. Pitman, J. P. Woodard, P. T. Lucas, E. T. Phillips, J. R. McCaskey and others. It was a busy session and many good things were done.

The Eastern Conference, as before stated, was formed in 1895. It has five districts and there are sixty-seven churches in the 3rd and 5th Districts. We are unable to say how many there are in the 1st, 2d and 4th. Churches in the 3rd District are: Dailey's Chapel, N. E. Church, Indiana Spring, Grant's Chapel, Holly Hill, Sacreta, Piney Grove, Sandy Plain, Rooty Branch, Myrtle Grove, Pearsal's Chapel, Snow Hill, Beaches Grove, Deep Run, Christian Chapel, Woodington, New Home, Kinston, Whaley's Chapel, Free Will Union, Greenfield, Boyd's Chapel, Oak Grove, Kornegay's Chapel, and Troy—25. 5th District: Gethsemane, Antioch, Winter Green (Craven County), St. Mary, Mosley's Creek,

Dublin Grove, White Hill, Belhaven (Carteret County), Russel's Creek, Davissshore, Atlantic, New Bethlehem, Milton, Arapahoe, Bethel, Trent, Mt. Zion, Rock of Zion, St. Paul, Brice's Creek, Core Creek, Gales Creek, St. John's, Sewel's Chapel, British Chapel, Beaufort S. River, Welcome Home, Friendship, Pilgrim's Rest, Macedonia, Sts. Delight, Pantego Chapel, Smyrna, Core Point Chapel, Mt. Olive, Wardon's Grove, Oriental, Folkstone, Mt. Pleasant, Pamlico Chapel and Blount's Creek—42, making 67 in the two districts. There are at least 80 churches.

The Western Conference, formed in 1886, has four Districts and 61 churches, with a membership of about 4,000. Churches: 1st District: Marsh Swamp, Pine Level, Stony Hill, Pleasant Hill, Pleasant Grove, Union Grove, Spring Hill, Fremont Chapel, Princeton, Stancill's Chapel, Pleasant Plain, Branch Chapel, Little Rock, Selma, St. Mary, Neuse Chapel, Kenly, Rains X Roads, Holly Springs, Micro, Friendship, Stony Creek, Black Jack Creek, Pleasant Union—25. 2nd District: Rock Spring, White Oak Hill, Stony Hill, Bethsaida, Flood's Chapel, Red Oak Grove, People's Chapel, Rose Bud, Milbourny, Coco Creek, Mt. Zion, Barnes Hill, Sandy Hill and Vaughn's Chapel—14. 3rd District: King's Chapel, Rock Spring, Mineral Spring, Coal Spring, Level Grove, Union Grove, Belvin's Grove, Everett's Chapel, Free Union, Lamb's Chapel—10. 4th District: Friendship, Watery Branch, Antioch, Saratoga, Aspin Grove, Otter's Creek, Harrel's Chapel, Spring Branch, Walnut Creek, Free Union and Vaughn's Chapel—11, making 60 in all. They have a fund for a retired ministers. Considerable interest is now being taken in educational matters.

The Cape Fear Conference is divided into four districts. Have no reports from 1st and 3rd Districts. The 2nd District has 17 churches and the 4th District, 20. There are at least 50 churches in this Conference with a membership of about 2,300. Among the ministers are: H. W. Jernigan, Lunda Lee, H. J. Summerlin, C. S. and L. E. Johnson, John Godwin, Nathan Barefoot, H. and G. A. Pope, R. H. Strickland, C. A. and W. A. Jackson, J. M. Wilson, D. R. Ennis, J. F. Hill, J. M. Langdon, J. W. Moore, D. R. Stafford, J. F. Casey and E. C. Futrell.

This Conference was formed at Stony Point in 1854 and is located in the central part of the state. Eld. John Williams was Moderator at its formation and Wm. Harris assistant. It then had 370 members.

FRENCH BROAD ASSOCIATION

This association is located in the western part of North Carolina chiefly. The Baptists in the French Broad Association were agitated over the Calvinistic principles several years ago and divided. The Arminian wing, led by Eld. Garrett Dewese, later took the name Free Will Baptists. This gave rise to the association mentioned above. This association though Arminian in theology, was somewhat strict in communion, and so another division occurred about 1850. This association now has fourteen churches.

TOE RIVER ASSOCIATION was formed at Jack's Creek, Yancey County, N. C., Nov. 15, 1850, by the free communion element of the above association. Elds. Moses Peterson and John Wheeler, both talented men, and William B. Woolsey, all members of the French Broad, re-

quested that each church might decide the communion question for itself. This was denied and led to the formation of the Toe River Association.

The churches were six—Jack's Creek, Pine Grove, New Liberty, Ramsey Town, Horse Creek and Dry Fork. Five were added next year and in two years the membership had increased 430. In 1853 the churches east of the Blue Ridge were formed into another association. In 1855 there were 14 churches. During the Civil war Eld. W. Tipton was murdered. Other associations were set off from this. In 1887 they had 18 churches and membership 1,097. It now has 34 churches and 32 ministers. They are a lively body.

THE JACK'S CREEK ASSOCIATION was likely set off from the Toe River Association in 1895. It is located in and near Yancey County, North Carolina. It now has (1910) 20 churches and at least 8 ministers. They are a spirited little crew.

THE PEEDEE ASSOCIATION is located in the southern part of North Carolina and had a membership of about 750 in 1889. It now has 11 churches and at least 9 ministers. It was formed in 1869.

THE WILMINGTON CONFERENCE we know nothing about more than that there is such a conference in North Carolina.

THE ST. ANNA CONFERENCE is located in North and South Carolina in and near Marion County, South Carolina. It has 8 churches and at least 4 ministers.

PIEDMONT CONFERENCE is located near Charlotte, N. C. and Greenville, S. C. It is a new Conference formed through the efforts of Eld. John S. Mercer.

There are other Quarterly Meetings and small confer-

ences in North Carolina but we have mentioned the larger and more important ones. The Free Will Baptists in North Carolina have more than 325 churches with a membership aggregating about 17,000. They were never more prosperous than now. The future has much in store for this people. The old Conference represented in the General Conference in 1836. When the split came in 1892 they went with the southern party.

CHAPTER XI

COALITION PERIOD

A correct estimate of the number of Liberal Baptists in the south from about 1760 until about 1830 can hardly be gotten. The early Calvinistic Baptists in America did not keep themselves entirely separate. They did not make Arminianism a test of fellowship. (See the Throgmorton-Potter debate, p. 294.) The long struggle for liberty before, during and just after the Revolutionary war seems almost to have removed denominational lines. On this point Riley says: "Differences were forgotten in the single aim to unify the denomination in order to give a lasting effect to the achievements wrought. The struggles and sufferings which all had undergone in common, served to weld them the more easily after the gigantic contest had closed. This was illustrated by the easy fusion of the 'Separate' and 'Regular' Baptists of Virginia, in 1787. This was the signal for union throughout the provinces, so that within a few years after the fusion in Virginia the denomination presented a united front." (P. 110-11.) Burkitt and Read and also W. P. Throgmorton give the same testimony. (See Throgmorton-Potter debate, p. 41, 42, 135, 296.) In this fusion they laid aside the old Philadelphia Confession of Faith which had been the Confession of all Calvinistic Baptists up to this time and adopted another, which admitted that the theory long stood for by General Baptists was true, *viz.*: "That Christ

tasted death for every man." This is what caused the division in 1633. The Calvinists left the General Baptists because of this one doctrine. This surrender on the part of the Particular Baptists made it possible for the General Baptists to work with them again. There were a great many Arminian Baptists in Virginia, Maryland, Tennessee and Kentucky at that time.

The Old Sandy Creek was largely Arminian. On this point Mr. Benedict says, Vol. 2, pp. 56-57: "At this session the Association was most painfully agitated by the discussion of the following very serious and unimportant question *viz.*: 'Is salvation by Christ made possible for every individual in the human race? This query was debated with much interest and also with much ability, for notwithstanding the proceedings of the last meeting by which their wisdom was so much impeached, there were at this time a number of preachers amongst the Virginia Baptists who were men of considerable reading and theological knowledge, and they in this interesting debate exerted all their polemic powers. Those who supported the affirmative of this question were called Arminians while those who maintained the opposite opinion were denominated Calvinists." Of the same incident Throgmorton says (debate, p. 74): "This was in the Old Sandy Creek Association. * * * Benedict says that the contestants were almost equal in numbers; and the final result of the discussion was that they agreed to tolerate each other. That was in 1775." Thus it will be seen that at this date the Arminians numbered as many as the Calvinists. Again Throgmorton says (p. 135), speaking of the Kettocton Association: "In 1787 there was a union of the 'Regulars' and 'Separates' in Virginia, and the

Ketocton Association was not only in this union, but was largely instrumental in bringing it about. A distinct item in the terms of that union was that strict Calvinism was not to be a test of fellowship. * * * It is a fact that the preaching that Christ tasted death for every man, as I showed from my citations, was not to be made a test of fellowship." Thus it must be admitted that the Arminians had considerable strength in mind and numbers in the Ketocton also, and not only so but also throughout Virginia. The Kehukee was also in this union. Those Associations in this body who had before adopted the Philadelphia Confession, such as the Kehukee and Ketocton, left it with its Particular election theory, and adopted another confession. On this point Throgmorton says (Debate, p. 147): "Then he tells you that the Kehukee Association is now on the very platform it was organized on in the beginning—has the same Confession of Faith! This is a mistake. It was organized on the old Philadelphia confession, before any union of Regulars and Separates, but at the union of the two bodies it adopted a new Confession of Faith which you can read in Burkitt's History, pp. 51-54." The same is true as you see in the other states mentioned (see pp. 42, 72, 134-5). So numerous and influential were the Arminians in these states that they caused the Calvinists to surrender the confession which they as a people (Particular Baptists) had held since 1689.

As the drift of influence of the Baptist people toward Calvinism in the United States and England was largely due to Dr. Gill, so the drift toward Arminianism in both countries was largely due to the efforts of the two great Baptists, Robert Hall and Andrew Fuller, in England.

The powerful pens of these great men, coupled with the great revivals of the times, shook Calvinism to its bottom and so softened the strenuousness and selfishness of these people as to cause them to come and walk side by side with their Arminian brethren in most parts. Thus things proceeded until the first part of the nineteenth century had passed somewhat.

CHAPTER XII

DEVELOPMENT OF THE PRESENT SITUATION IN THE SOUTH

We have already given that of North Carolina and we will now turn to South Carolina. The separate existence of the Liberal Baptist movement in this state has always been weak. It is in better condition now than ever heretofore. Along about the years 1820-1830 the Calvinists began to a certain extent to resume their old characteristic spirit of selfishness, refusing to abide by the old plan as was set out in the union, and the Arminians were forced to withdraw in order to preserve the ancient doctrine and practice. In 1817 a few churches had been gathered by Eld. Reden Moore in South Carolina and met together and associated themselves in a Yearly Meeting which is now termed the South Carolina Conference. Its growth has been slow, but it is now entering on a new era of life and prosperity. In 1887 it had 22 churches and 1,121 members. It now has 38 churches and 21 ministers. The first church in this state sprang from the same move in North Carolina. (See Free Baptist Cyclopedia, p. 609.)

Mount Moriah Association, also in South Carolina, was formed in 1887. They have 10 churches and 13 ministers. The South Carolina Yearly Meeting also from North Carolina was formed in 1886 and is situated in the eastern part of the state. It had 2 Quarterly Meetings in 1888.

Union formed in 1886 and had in 1888 5 churches, and the branch, which at said date had 7 churches.

GEORGIA.—For a number of years the Baptists, Liberal and Particular, in Georgia dwelt together in peace. Unity was preserved despite the differences which existed between them. Like the Jewish brethren mentioned in Acts, 15th chapter, and Paul and Peter as mentioned in Gal. 2, they tolerated each others differences. Matters did not *always* get along so well however.

Jeremiah Walker and a Mr. Tinsley were the first distinctive Arminian preachers in Georgia. They came to Georgia in 1787. Walker is said to have been a man "of much popular dash, was able and possessed of a fascinating oratory." He and Tinsley both had suffered quite a little in the Virginia prison for the cause which they represented, and no doubt came to Georgia, seeking rest. Having like the apostles, learned by trial of persecution to be bold and fearless in the declaration of truth, they at once began to teach the Bible doctrine of salvation. There were those there, who, no doubt, were believers already. They agreed at once with Walker and Tinsley and among these were two ministers—Matthew Talbot and Nathaniel Hall. The Particular brethren set up a resistance at once to what they were preaching, and for quite a while a hot discussion ensued, which resulted in the withdrawal of those who could not accept the "Confession of Faith." Several churches from the Flint River and Ocmulgee Associations withdrew, met at Sharon in 1831, and formed themselves into the United Baptist Association. It was Arminian in belief (see Free Baptist Cyclopedia), and gave to each church its own key with reference to the communion question. This association was changed in 1836 to the

CHATAHOOCHEE UNITED FREE WILL BAPTIST ASSOCIATION.—The messengers from the churches met at the same place where the above association was formed. Eld. Cyrus White, who had been prominent in the movement mentioned above, was Moderator and Priar Reaves was Clerk. Eld. C. C. (old "Uncle Charlie") Martin was present as a licentiate. This association has continued till the present day. Several associations have been formed which were offshoots from this. In 1889 it had 18 churches, but in 1908, owing to churches entering into other associations, it only had 14 churches and 14 ministers. The Salem Association was set off from this in 1844 but went to the "Regular."

THE SPRINGS CREEK ASSOCIATION (colored) was set off from the Chattahoochee in 1872. Six churches entered this association. It was formed by Elds. C. C. Martin, D. J. Apperson and L. Gibson. This association has enjoyed great prosperity. After several churches had been dismissed to form the Mt. Hosea Association in 1887, 12 churches yet remained with 601 members. We have no late information about this association.

THE OGEECHEE ASSOCIATION was formed in 1878 and is located in the eastern part of the state and had a membership in 1889 of 331. No late reports.

THE MIDDLE GEORGIA ASSOCIATION had a membership of 274 in 1889. No late reports.

THE MARTIN ASSOCIATION.—Located in and near Miller County, Georgia. It was formed in 1887 from the Chattahoochee. It is named for the old Georgia pioneer preacher, C. C. Martin. It has 22 churches, 13 ordained and 5 licensed ministers. This association seems to be full of life and progress. Its membership in 1889 was 1310.

THE LIBERTY ASSOCIATION No. 1.—Formed in 1892. Located in and near Tiff and Mitchell Counties. The exact number of churches and ministers is unknown; have the names of ten churches and four ministers belonging to the association. The first four churches of this association were constituted by Eld. L. M. Skelton from the S. E. Association and it was formed into an association by J. Z. Hendley, who was ordained by David Jefferson, C. C. Martin, Joe Apperson and W. T. Giffin.

THE MIDWAY ASSOCIATION is located in and near Baker County. It was formed in 1898. Has nineteen churches and at least ten preachers, among whom is Dr. E. L. St. Clair. This association is doing considerable Home Mission work. At the end of the year 1908 they had a balance in Home Mission fund of \$521.56. They are a progressive people. Have had considerable revivals lately.

GEORGIA UNION ASSOCIATION.—This association is located in and near Dodge County. It was formed in 1894. It is therefore young and has 11 churches and 12 preachers.

SOUTH GEORGIA ASSOCIATION was formed in 1847 and is located in and near Tattnall County. It has 22 churches and several ministers.

In 1844 Georgia only had one association and only fourteen churches were reported; in 1910 it had 11 associations and 217 churches.

We have no report from Little River.

FREE WILL BAPTISTS IN TENNESSEE.—Riley says, "Doubtless the Baptists who moved first into Tennessee were refugees from North Carolina and came as fugitives from the battle of Alamance—the precursor of the Revo-

lutionary struggle." (P. 38. Let the reader observe the fact that Riley applies the word Baptist in his regular narration to both Particular and Liberal Baptists.) This is in keeping with our statement that doubtless the four remaining churches unaccounted for after the reformation of some of the General Baptist churches in North Carolina moved to Tennessee and Kentucky. The Baptists were the first Christians to enter Tennessee and also first to preach the Gospel here. They were in East Tennessee as early as 1770, when they founded two churches, but were driven out by the Indians. In 1781 there were as many as six churches, which had their associational connection across the border in North Carolina. Five of them were members in the Sandy Creek Association. (Let the reader remember that the Sandy Creek did not belong to the "Regular" Baptists, as they term themselves, at this time. It belonged to the "Separate" Baptist, and as we have seen heretofore was largely Arminian. (See Benedict's Hist., Vol. 2, pp. 56-57; Potter-Throgmorton Debate, pp. 74, 294, 309.) In 1786 these churches with others formed the Holston Association. This association had a membership in 1790 of 889. In 1800 it had 37 churches and a membership of 2,500. In 1791 a church was formed at the mouth of the Sulphur Fork River. In 1794 a church came in a body from North Carolina and settled in Middle Tennessee, where it was known as White's Creek church. This church was under the leadership of Mr. Dorris.

A remnant of a church which was formed in 1765 was found in Middle Tennessee. It was forced to abandon work for some time on account of the Indians.

Near 1790 the Cumberland Association was formed

in 1797, the Mero Association and the Elk River in 1806. In 1806 the Cumberland Association had 39 churches. In 1808 a number of churches withdrew from the Cumberland and formed the Red River Association, and again in 1810 another installment severed their membership and constituted the Concord Association. The Baptist interests in Tennessee grew very rapidly. In 1784 there were six churches with 400 members. In 1792 there were 21 churches with 900 members; in 1812 there were 156 churches with a membership of 11,325. The Tennessee Baptists extended their work into Alabama.

Very little distinction at this early date was made in the Baptist ranks between the Generals and Particulars. The first Baptists were largely Arminian. Speaking of the migration of Baptists into Tennessee Riley says (p. 39): "Impelled by a common motive, it was not unusual for an entire church membership to emigrate bodily from Virginia or the Carolinas into the new and inviting region of Tennessee.

The Arminian and Particular interests, though at first united under the terms of the old Union, soon began to separate again. Sometime this separation was mutual, sometimes by exclusion. The Concord Association no doubt was formed in this way. It was Arminian in 1824 when it received the Arminian church at Brawley's Fork. In 1842 it was recognized as the Concord Association of Free Will Baptists. A majority of the churches in this association, though Free Will in doctrine, held in part to close communion. Accordingly five open communion churches—Liberty, Charity, Heads, Blue Springs and Sullivan—withdrew and formed the

CUMBERLAND ASSOCIATION of Free Will Baptists in 1842. It is located in the north part of the state east of the Tennessee River. Elds. Robert Eaton and William Gower were among their first ministers. In 1888 they had 18 churches in two Quarterly Meetings, having a membership of 1,221. No late reports.

BETHLEHEM ASSOCIATION was formed about the year 1839 from churches located in Perry, Wayne and Hardin Counties in the southern part of the state, bordering on the Tennessee River, C. C. Vandiver being their principal leader. In 1884, 9 churches were reported with a membership of 500.

THE TENNESSEE RIVER ASSOCIATION was formed from the Bethlehem Association in 1877, and is located in northeastern Mississippi, northwestern Alabama, and the contiguous part of Tennessee. It contained 29 churches in 1888, having a total membership of 1062. No late reports.

THE FLAT CREEK ASSOCIATION was formed by churches from the associations just mentioned and is located in the southern part of Tennessee west of the Tennessee River. In 1885 it had 11 churches with a membership in 1888 of 634.

The three associations mentioned with Flint River Association in Alabama, the last three having a common origin in the Bethlehem, are associated together in a Quadriennial meeting which held its third session in 1888. Eld. S. C. Austin, who died in Greene County, Arkansas, a few years ago and belonged at that time with Union Band Association, belonged to this Quadrennial meeting.

THE AMERICAN ASSOCIATION was formed in 1868, with 18 churches most of which came from the Toe River Association and had a membership of 807. It continued

lively until 1877 when it was divided over the question of Quarterly Meetings. Some of the churches went back to the Tow River Association and the remainder associated themselves together in the John Wheeler Yearly Meeting. Most of the churches going back to the Tow River Association in the year 1881, associated themselves together in

THE NEW AMERICAN ASSOCIATION, which had 13 churches and 643 members in 1887. This association is located mostly in North Carolina in the western part. A few churches are in Tennessee.

THE UNION ASSOCIATION was formed in 1872, having 13 churches and 581 members. In 1875 there were 22 churches and 883 members divided into the Hawkins County, Liberty and Bear Creek Quarterly Meetings. The Hawkins County Quarterly Meeting went to the Clinch River Association. The name Bear Creek was changed to Harmony Quarterly Meeting. Late reports from this association represent it as being in a "sleepy" condition.

THE JOHN WHEELER ASSOCIATION was formed in 1880 by churches from the Old American Association. In 1887 it reported 12 churches and 620 members. In 1888 2 churches were added. It is located in the extreme northwestern part of North Carolina, northeast part of Tennessee and a portion of Virginia.

THE CLINCH RIVER ASSOCIATION had a common origin with the associations mentioned above. It is situated in Tennessee and Virginia west of the John Wheeler Association. Its membership in 1888 was reported to be 400.

THE NEW UNION ASSOCIATION is located in the central portion of the state. It was formed in 1877 having 3

churches and 98 members. In 1886 it had 8 churches and 284 members. In 1887 3 more churches were added and 3 more in 1888.

We have no late reports from Tennessee at all. The statistics given are mostly taken from the Free Baptist Cyclopaedia. The Free Will Baptist University located at Nashville at last reports was progressing nicely under the Chancellorship of Dell Upton, D. D. It is able to give the degrees of A. B. and B. S.

ALABAMA.—The earliest account we have at present of the Arminian Baptists in Alabama began about the year 1834. Doubtless they were there before this time, but we are unable at present to gain any account of them.

"In 1834," says Free Baptist Cyclopaedia, "Eld. Ellis Gore, who held views not in harmony with those of the Baptist denomination, was, with the Mt. Moriah church of which he was pastor, disowned by that people. He organized the Macedonia church after a time, and the bullet holes in the pulpit evince the fierceness of the opposition encountered. From this source sprung the Mt. Moriah Association and other associations in northwestern Alabama and northwestern Mississippi" (p. 11). Some of the work in this state had its origin in Georgia and Tennessee.

In 1865 Elds. T. Maloy and T. W. Springfield joined Eld. Gore in the work and churches were multiplied in Pickens, Lamar, Marion and other counties and the Moriah association was divided.

THE MT. MORIAH CONFERENCE is located in and around Pickens and Fayette Counties. It was formed in 1851 as above described. It has 11 churches and several ministers, one church less than it had in 1889. It was divided in 1880 and Vernon Association formed.

THE SOUTHEASTERN FREE WILL ASSOCIATION is located in extreme southeastern part of the state. It was formed in 1878. It has sixteen churches and several ministers. The first three churches of this association was constituted by Eld. B. B. Holder from North Carolina. One went to the Missionaries; the other two are still prosperous.

THE VERNON ASSOCIATION is located in and near Lamar County; formed in 1880 from the Mt. Moriah conference. The exact number of churches is unknown but we have the names of seven and conclude from the information we have that there are others. We have the names of seven ministers and are sure that there are several more. In 1888 it contained 20 churches, 10 or more ministers and 682 members. In 1887 the Jasper Association was set off on the northeast.

THE JASPER ASSOCIATION has several churches and ministers the exact number being unknown. This association was formed in 1886 from the Vernon through the efforts of Eld. W. A. Nelson who is now dead and who was a great inspiration to the movement in Alabama. In 1888 its membership was 459. The number now is unknown.

LIBERTY ASSOCIATION No. 2.—This association is located in West Florida and Southeast Alabama. It was formed in 1888. Has several churches but we only have the names of six. Its session in 1909 was held with Antioch church in Geneva. B. F. Pate was moderator. Three other associations corresponded with this session. It was formed from the Liberty Association No. 1 in Georgia. We think the two before their separation were known as the Southeastern Association.

THE FLINT RIVER ASSOCIATION is located in the extreme northwestern part of the state. It with others of kindred locality had its origin in Tennessee, the old Bethlehem Association. It was formed in 1881 with churches from the Bethlehem, Tennessee River and Flat Rock Associations. Its membership in 1889 was given at 500. No late reports.

THE SOUTHEASTERN ASSOCIATION was formed by churches set off for that purpose from the Chattahoochee Association in Georgia in 1882 through C. C. Martin and others. It is located in the southeastern part of the state. In 1888 it had 25 churches and above 1,000 members.

THE STATE LINE UNITED FREE WILL BAPTIST ASSOCIATION, No. 1, was formed in 1887 from the Southeastern association and had 14 churches in 1888 with 481 members.

BEAVER CREEK FREE WILL BAPTIST ASSOCIATION held its thirty-sixth session with Mt. Pleasant church Lamar County, Alabama, Oct. 7-9, 1910. Eight churches were represented and several preachers were present. We note they have also a Sunday school convention in connection with their work.

THE NORTH RIVER ASSOCIATION was formed in 1895. It had several churches and we have the names of eight.

THE BEAR CREEK ASSOCIATION.—This association was formed in 1896. It is located in and near Winston County. Exact number of churches unknown, though we have the names of seven and are sure from the reading of the minutes that there are others. There are also several ministers of which we have the names of seven.

CAHABA RIVER ASSOCIATION.—We have no figures at all for this association.

STATE LINE, No. 2.—Located in Alabama and Mississippi, and was formed in 1904, has eight churches and six ordained ministers. Seems to be a lively little body.

TENNESSEE RIVER ASSOCIATION.—Located in the northern part of Alabama, Middle Tennessee and in northeastern Mississippi. The date of the formation of this association is 1877. It is likely that it is a result of the work of the first Baptists in Alabama, who came from Tennessee and settled in Northern Alabama. It has 16 churches, 21 ministers and about 1,000 members. Alabama has a state association for the purpose of uniting the common work of all the associations together. It was formed in 1906.

MISSISSIPPI.—The first Baptists in this state likely entered the state from Tennessee in the Northeast. Eld. Gore, mention of whom has been made in Alabama, while visiting friends in Northeastern Mississippi, formed churches which became the Union Grove Association which is now comprised in the *Tupelo Association*. This association is located in the northeastern part of the state and took its present form in 1884. It had a membership of about 500 in 1888. No late reports. Eld. Reuben Kendrick, a colored minister, did much for the cause in this state. He lived in Louisiana. He was baptized by Eld. Wesley Gule of Kentucky and received into the Wamac Chapel Church. He was licensed to preach in 1868 at Baton Rouge and formed his first church at Spring Hill under a large white oak tree. His second was at Zion Hill and third at Cockram Hill. Willis Harris now joined them and they formed the fourth church at Pleasant Grove. He was ordained at

Baton Rouge in 1869 by Eld. Gule and Geo. Harris of Kentucky. Returning to Mississippi he lived with his first work till 1875, during which time he had baptized 612 persons. In 1871 he was chosen representative to the State Legislature and served four years. He left that part of the state because of the corruption of the political party to which he belonged and settled at Natchez. Here he worked a year for Christal Swarts to get him to build him a chapel to preach in, which was done and soon he formed a church in Natchez. A division occurred in the Missionary Baptists of Natchez, and a party led by H. M. McIntyre left the denomination. Through the information of Kendrick they affiliated with the Free Baptists and formed the Second church in Natchez. During his three years' pastorate of the Pearl Street Church he received 267 persons into the church, and raised enough money to purchase the church property. In 1884 he went to Amite City, Louisiana, and established a church in that place. By the end of four years he had formed six churches.

The Mississippi Yearly Meeting had its origin in the labors of Kendrick. It was formed in 1881 with the Amite County and the Natchez Quarterly Meetings, having 16 churches and 1,037 members. Two other Quarterly Meetings were soon added.

THE ZION'S REST ASSOCIATION.—This body is located in Southeastern Mississippi. It was formed in 1906 and has 17 churches, 10 ministers and 407 members. This is a growing association as is shown by the ministerial reports. Seven new churches were organized in 1910.

FLORIDA.—The movement entered this country from Georgia and Alabama. The first church likely is Crystal

Lake, formed in 1878. The next the Nashua and Pomona formed in 1884. These churches formed the Putnam County Quarterly Meeting in the northeastern part of the state. Some of the first ministers were: Elds. N. Woodworth, L. L. Harmon and O. D. Augir.

STATE LINE ASSOCIATION is located in Florida and Alabama. It was formed in 1885. It has 17 churches and several ministers, among whom is the lawyer-preacher, J. D. Stephens. It had 11 churches at its formation which for convenience was lettered off from the Southeastern Association. C. C. Martin, who formed the Southeastern Association, came from the Chattahoochee Association.

SALEM ASSOCIATION.—Located in Western Florida. It has 18 churches and several ministers. It was formed in 1896.

THE NORTH FLORIDA ASSOCIATION is a new association formed lately; has only a few churches as yet. Its chief minister, Eld. L. M. Skelton, died only a short time ago. This was a great shock to the work in Florida.

DENOMINATIONAL INTERESTS—MISSIONS

Foreign.—They have a Foreign Mission Society and some permanent funds but as yet have sent no missionaries to foreign countries.

Home.—Quite a little interest is taken in Home Missions. They have a Home Mission Society. Several National Evangelists are out in the field, conspicuous among whom is Dr. E. L. St. Clair, whose work is in Georgia and adjacent territory. He is engaged just now, however, as the financial agent of the Educational work; also J. M. Emmanuel, whose work is in Florida; Chas. E. Furman, whose work is in New York; W. M.

Rogers in Tennessee; H. L. Lawson in Pennsylvania and S. H. Norman in West Virginia.

The states carry on mission work also. Several church houses have been built and churches formed through the Home Mission work.

EDUCATION

Considerable interest is now being manifested among these people in the South pertaining to education. The Ayden Free Will Baptist Seminary at Ayden, N. C., under the supervision of the Eastern, Western and Central Conferences in trust for the entire denomination, is now on a firm basis and doing a splendid work. Its continuance until 1910 was largely due to the patience and energy of Prof. T. E. Peden, A. M., D. D., who for many years had been principal. It is now under the management of Prof. Sawyer, a former graduate of the seminary, as principal and is doing fine. Dr. E. L. St. Clair has been employed the greater part of the past year as financial agent and has raised several thousand dollars in currency, notes and bonds as a permanent fund for the seminary.

The F. W. B. University at Nashville, is arranged to complete the courses begun in the Ayden seminary so that the movement in the South is prepared to educate its own people in the degrees of A. B. and B. S.

POLITY AND DOCTRINE

The Liberal Baptists in the South are congregational in polity. Each congregation is independent, so far as human domination is concerned, to manage its own affairs.

The churches, in some parts, are associated together

in *Unions* which meet every three months, and in *Conferences* which meet yearly, for the purpose of counseling with each other on matters pertaining to the Master's cause and looking after matters and interests pertaining to the interests of all the churches in the given territory. While the church has certain rights and interests and sustains relations which concern its own membership, and in this particular is independent, it further has certain rights and interests and sustains relations which bind it to the work at large and in this respect it is associated, together in conferences in some parts and associations in others, for coöperation in advancing the Master's work. On the same principle many of them are associated together in a triennial meeting called General Conference. Six new Associations and Yearly Meetings were added to the last General Conference which met at Florence, Ala., in 1910. The previous conference—in 1907—was held at Nashville, Tenn., and 100 Yearly Meetings and Associations reported.

In North Carolina they have an annual meeting called Union Conference, in which all the Conferences and Associations are requested to represent. It held its twentieth session September, 1908, and the twenty-first session with the church at Kenly, September, 1909.

DOCTRINE

The movements east of the Mississippi are usually agreed on the following points of doctrine.

1. We believe that there is but one living, true and eternal God, the Father, of whom are all things from everlasting to everlasting, glorious and immutable in all His attributes.—1 Cor. 8:6; Isa. 40:28.

2. We believe that there is one Lord Jesus Christ, by whom are all things, the only begotten Son of God, born of the Virgin Mary, whom God, freely sent into this world, because of the great

love wherewith he loved the world; and Christ as freely gave himself a ransom for all, tasting death for every man; who was buried and rose again the third day, and ascended into heaven, from whence we look for Him the second time in the clouds of heaven at the last day to judge both quick and dead.—1 Tim. 2:5, 6; Heb. 2:9; St. John 3:16; Rev. 1:7; Acts 24:15; 1 John 2:2.

3. We believe that there is one Holy Ghost, the precious gift of the Father through His dear Son, unto the world, who quickeneth and draweth sinners home to God.—St. John 16:7, 8; Acts 2:4; Eph. 2:1; Eph. 4:4-6.

4. We believe that in the beginning God made man upright, and placed him in a state of glory without the least mixture of misery, from which he voluntarily, by transgression, fell, and by that means brought on himself a miserable and mortal state subject to death.—Gen. 2:17; 3:19.

5. We believe that God is not willing that any should perish; but that all should come to repentance and the knowledge of truth, that they might be saved; for which end Christ hath commanded the Gospel to be preached among all nations and to every creature.—Mark 16:15; Luke 24:47; John 3:15-17; 1 Tim. 2:4.

6. We believe that no man shall suffer in hell for want of a Christ who died for him, but as the Scripture has said, for denying the Lord that bought them; because they believe not in the name of the only begotten Son of God. Unbelief, therefore, being the cause why the just and righteous God of heaven will condemn the children of men; it follows against all contradiction that all men, at one time or other, are found in such a capacity as that through the grace of God they may be eternally saved.—Acts 17:30; Mark 6:6; Heb. 3:10; 1 John 5:10.

7. We believe the whole Scriptures are infallibly true, and that they are the only rules of faith and practice.—2 Tim. 3:16, 17.

8. We believe in the doctrine of General Provision made of God in Christ, for the benefit of all mankind, who repent and believe the Gospel.—Luke 14:16-20; Matt. 28:19, 20; Luke 13:3-5; Luke 24:47; Acts 3:19; Mark 1:15.

9. We believe that sinners are drawn to God, the Father, by the Holy Ghost, through Christ His Son, and that the Holy Ghost offers his divine aid to all the human family; so as they all might be happy, would they give place to His divine teaching; whereas, such who do not receive the divine impressions of His Holy Spirit, shall, at a future day, own their condemnation just, and charge themselves with their own damnation, for wilfully rejecting the offers of sovereign grace.—Matt. 11:27; St. John 6:44, 65; Ps. 1:1; Tit. 2:11, 12; Jer. 22:29.

10. We believe that men, not considered simply as men, but ungodly men, were of old ordained to condemnation; considered such who turn the grace of God into lasciviousness, denying the only Lord God, and our Lord Jesus Christ who bought them, and therefore, shall bring upon themselves swift destruction; but we observe that they, and such the Apostle saith because they receive not the love of truth, that they might be saved; therefore the indignation and wrath of God is upon every soul of man that doeth evil, living and dying therein; for there is no respect of persons with God.—Jude 1:4; 2 Peter 2:1; 2 Thes. 2:11, 12; Rom. 2:9-11.

11. We believe that all children dying in infancy, having not actually transgressed against the law of God, in their own persons, are only subject to the first death, which was brought on them by the fall of the first Adam, and not that any one of them dying in that state, shall suffer punishment in hell by the guilt of Adam's sin, for "of such is the kingdom of God."—1 Cor. 15:22; Matt. 18:2-5; Mark 9:36, 37; Matt. 19:14.

12. We believe that good works are the fruits of a saving faith, and that in the use of the means of grace, and not out of the use

of those means, eternal life is promised to men.—Rev. 22:14, 15; Isa. 1:19, 20; Matt. 7:8; Jer. 6:16; Luke 13:34, 35.

13. We believe that no man has any warrant in the Holy Scriptures for justification before God through his own works, power or ability which he has in and of himself, only as he by grace is made able to come to God, through Jesus Christ; believing the righteousness of Jesus Christ to be imputed to all believers for their eternal acceptance with God.—Rom. 4:24; Acts 8:20, 21.

14. We believe that all things are foreseen in the wisdom of God, so that God knoweth whatsoever can or cannot come to pass upon all supposed conditions; yet not as having decreed any person to everlasting death or everlasting life, out of respect or mere choice, farther than He hath appointed the godly unto life, and the ungodly, who die in sin unto death.—Heb. 4:13; Prov. 8:22-31; Matt. 25:31-46.

15. We believe, as touching Gospel ordinances, in believers' baptism, laying on of hands, receiving of the sacrament in bread and wine, washing the saints' feet, anointing the sick with oil in the name of the Lord, fasting, prayer, singing praise to God, and the public ministry of the Word, with every institution of the Lord we shall find in the New Testament.—Mark 16:15-16; Acts 8:17; Acts 19:6; Luke 22:19-20; John 13:5-17; Jas. 5:14.

16. We believe the Gospel mode of baptism is by immersion, and that the believers are the only subjects for baptism.—Matt. 3:16; Mark 1:9, 10; Acts 3:38, 39; Rom. 6:4; Col. 2:12.

17. We believe in a general resurrection of the dead and a final judgment at the last day.—John 5:28, 29; 2 Cor. 5:10.

18. We believe the happiness of the righteous is eternal and the torments of the wicked are endless.—Matt. 25:46.

The following points are clearly brought out in the foregoing narration:

1. The first churches in Maryland, Virginia and North Carolina were established and nourished during their early history by and under General Baptists and their influences from England.

2. That several of these churches are in existence today identified with the same movement begun, in this country, as above stated.

3. That this was not a new movement but a continuation or extension of the General Baptist movement from England.

4. That this very same General Baptist movement was extended into Tennessee, Kentucky, Georgia and other western states through the migration of its members and ministers and their influence and work.

CHAPTER XIII

LIBERAL BAPTIST MOVEMENT—CENTRAL STATES

Having found that the first Baptists in America and especially those in Maryland, Virginia and North Carolina, were descendants of the English General Baptists and having traced a portion of these early General or Arminian Baptists in North Carolina down to the present time, we will now turn our attention to that movement in Kentucky and Indiana, which is commonly known as General Baptists. The movement in those parts was brought to its present state of development principally through the efforts of Binoni Stinson and others.

We have before seen that the Arminian Baptists of the states first mentioned, extended their efforts into South Carolina, Tennessee and Georgia at an early date, and a little later into Alabama and Florida. We will now turn our attention to Kentucky and the surrounding states.

KENTUCKY.—The first actual settlers in Kentucky were Baptists. Riley says that "these pioneer Baptists came from North Carolina." (P. 33.) A brother of Daniel Boone, the great hunter, was a Baptist preacher. It seems that the first Baptist preacher, in fact preacher at all to preach in this region was Thomas Tinsley, who was an Arminian Baptist. William Hickman and George

T. Smith came to Kentucky from Virginia in 1776. Through the influence of Tinsley, Hickman entered the ministry and proved himself "to be one of the most active and efficient ministers of the early Baptist preachers of Kentucky." (Riley's Hist., p. 34.) Colonists continued to pour across the mountains into Kentucky and among them many Baptists, but owing to the atrocities of the Indians a church was not organized until 1781. Riley says: "The disturbed condition of the region was such that it was impossible for the settlers to assemble without serious interference from the savages." (P. 35.) On June 18, 1781, eighteen Baptists met in the wilderness under a green sugar tree and constituted a church which is said to have been the first church of any kind in Kentucky. This was the Severn's Valley church and John Gerrard was its first pastor. On July 4, Cedar Creek was constituted and a little later Gilbert's Creek; and Riley says: "The spirit of church organization spread rapidly. It was not long before every populous community was favored with the presence of a Baptist Church. This served to accelerate immigration from the older sections of the South into this favored region." (Pp. 35-36.) They worshiped at first in groves during the mild season of the year and at the dwelling houses during the remainder of the year. They had no lumber nor tools to build houses save a chopping axe.

Among other Baptist preachers in Kentucky at these early dates were William Marshall, Benjamin Lynn, John Whitaker and James Skaggs. Riley tells us that at the close of the year 1780 there were only six preachers in Kentucky, and that they were Baptist. (P. 37.) On the same page he says, "The spirit of the early

Kentucky churches was seriously impaired by the infection of Arminism, which was introduced by General Baptist." He then refers to the "laxness," as he terms it, "engendered by such a spirit," which no doubt refers, as does the same remark by Burkitt and Read and Benedict, to the practice of General Baptists in receiving members into their fellowship without relating an experience of grace. He tells us that in 1784 there were eight churches and up to that time not one person had been baptized in Kentucky. They were baptized it seems, he thinks, before coming to Kentucky. This was not due, he says, to the fact that the early ministers were "wanting in diligence, for they traversed the region in all directions, preaching as they went." (Pp. 38, 116.) Mr. Riley seems to think that this was due to Arminianism and was a sad condition; and would have one think that so small a progress was scarcely ever found in the Baptist ranks. But the observant reader will not be so easily misled. The fact is these were in most part General Baptist churches and it is customary for Calvinistic Baptists to make such charges. Let the reader remember that the first church was organized in 1781 and by 1784 they had increased to eight. And what if no members had been baptized? The seed had first to be sown and harvesting is always in the main afterward. And such was the case, for in 1785 a great revival was experienced in Kentucky, which has rarely been witnessed in the history of Christianity. This drew the Baptist churches into a closer union with each other. Again in 1789 another revival was experienced in Kentucky, which lasted in some portions of Kentucky for three years, and "had the happy effect," says Riley, "of blending the

denomination into a greater unity and giving it greater efficiency." Then again in 1800 Kentucky shared in the "Great Revival" which swept over the southern states and which began under the services of James McGready in North Carolina. This served to finish the compact of the various Baptist interests in Kentucky, not by removing the differences in doctrine that existed in their ranks, but giving them the spirit of toleration. So they, like Paul and Peter and other disciples mentioned in Gal. and Acts, though having some divergence of opinion, might walk, talk and worship together as brethren. And so in 1801 a union was formed in which it was stated that the preaching that Christ died for every man should be no bar to fellowship. This was in absolute contradiction to the old Particular Baptist doctrine and practice as expressed in their old confession of 1689 and which was adopted by the Calvinistic Baptist Churches in this country. This was a concession to the General Baptists. This Union continued until about the year 1830.

The great revival of 1800 fired the Baptists with new zeal and ministers extended their labors into Ohio, Indiana, Illinois and other states. Eld. James Smith was among the first of Protestant ministers to preach in Illinois. He was taken prisoner by the Indians and afterwards ransomed by his friends at a cost of \$170.

In 1817 the Kentucky Baptists had another revival which gave them new vigor and prosperity, but only lasted a short time. For soon afterward the union formed in 1801 was shaken to the center by the agitation of Alex. Campbell on the one hand and Daniel Parker on the other. Many were deceived by the plea of Campbell, Stone and others and led off into Campbellism, and

the remainder of the union soon separated into four parts. One party retained the name of the old union formed in 1801 and was and is known as United Baptists. A second party split off and was and is known as Missionary Baptists; a third party following Joseph Parker, was and is known as the "Primitive" or Hardshell Baptists; and a fourth party seeing that the old union was rent asunder and not being satisfied with either of the other parties dropped back to their old position entering the ranks of the movement which God had opened for them through the efforts of Stinson and others, and some who knew nothing of this move for quite a while were known as Separate Baptists. Sometime the separation referred to above was mutual on the part of those engaged while in other instances one element was expelled from the fellowship of the body of the other element. As an instance of a case of mutual separation, we cite the reader to the Brawley's Fork church in Tennessee, which at one time belonged to the old union, but by mutual agreement of the churches composing the association the two elements separated and Brawley's Fork church was among those which held to a general atonement and open communion. In 1824 this church belonged to the Concord Association of Separate Baptists. From this church came Eld. Jacob Speer. He was licensed to preach in 1828 and taking a letter from the church moved to Gibson County, Indiana, in 1829, where he commenced preaching south of Princeton. In September, 1829, he went back to Tennessee and was ordained by Elds. Calvin Curlee and Elisha Bell, Separate Baptists. He returned to Gibson County and continued preaching, and in January, 1830, constituted Enon

church. This church represented in the Liberty Association in 1831 and is still there today and Eld. Speer spent about fifty years' service with these people. Several others of the same religious condition moved to the northwest about the same time as Mr. Speer and identified themselves with the General Baptist movement. At the annual session of Liberty Association in 1861 Shelby Association of Separate Baptists in Illinois sent a letter of correspondence in the hands of their messenger, Eld. Willis Whitefield, who was from the same association in Tennessee, to which Eld. Speer formerly belonged. The correspondence has been kept up. Other Separate Baptists that affiliated and had fellowship with the General Baptist movement were the Ambraw, the Central Indiana, White River, Sand Creek and other associations. Montgomery says there were eleven associations which were the same as the General Baptist except the name.

CHAPTER XIV

"GENERAL BAPTISTS OF THE WEST"—STINSON AND HIS ASSOCIATES

Benoni Stinson was born in North Carolina in 1798, and came to Kentucky while a small boy. He professed religion in 1820 and was baptized by Matthew Floyd after having joined a United Baptist Church in Wayne County, Ky. He was ordained in 1821 by Elds. Floyd and Richard Byers. He was there called to pastor Liberty church, but soon moved to Vanderburg County, Ind., where an interest soon began under his ministry and he organized the New Hope Church. He was sent by this church as a messenger to the Wabash District Association. These people, although called United Baptists, were not in accord with the principles of the union which was formed in 1801. Stinson soon found that he could not preach the doctrine that Christ died for every man, unmolested and remain with these people. A new association was set off and Stinson's church was a part thereof. The Articles of Faith formed and adopted by this association would not permit him to preach according to the terms of the Union of 1801. This gave Mr. Stinson considerable trouble and worry. If he broke off he would be a schismatic and he could not afford to preach what he did not believe. What was to be done? Soon, however, God opened a way. An association of the New

Hope church, consisting of about one-half of its members, was established about one and one-half miles from Evansville, and in 1823 petitioned to be constituted a church which was done. This was called Liberty church, and had 33 members. It was constituted by George Parker, Lewis C. Stinson and Benoni Stinson himself, together with J. Saunders and Z. Harrison. They chose Benoni Stinson as their pastor and he and his wife took letters from the New Hope Church and placed them with Liberty.

Eld. Stinson continued to preach and the Lord blessed his labors and many souls were brought to Christ, so that by September, 1824, three other churches had been organized *viz.*: Union, Black River and Providence. Two new ministers were ordained, D. R. Jacobs of Liberty Church and Jesse Lane. In October, 1824, messengers from the four churches named above met at Liberty Church and formed an Association. Stinson was chosen Moderator and E. E. Casselberry Clerk. They had a membership of about 201. During the next year four new churches were constituted—Mt. Gilead, Mt. Pleasant, Concord and Hopewell.

The second session was held with Union Church in Posey County. Eight churches were represented, having a membership of 310. They decided to designate their Association historically by the name of Liberty Association of General Baptists. Mr. Williams in his history suggests that the reason they chose the name General Baptist was that the Stinsons—Benoni and his father, at least—were born in North Carolina and were acquainted with the General Baptists there, now known as Free Will Baptists, and further, as he was a considerable

reader he had gained a knowledge of them in this way. It is further likely, as we have seen, that the General Baptists were in Kentucky in the closing years of the eighteenth century and that a considerable portion were included in the Union of 1801, and as Stirson was in Kentucky from early childhood to the year 1821 or 1822, or until he was about the age of twenty-three years old, it is more than likely, we say, that he had full knowledge of these people and hence the name. They proceeded with caution and care. All the influence and moral power that the Calvinists could command were brought to bear on this little movement.

In 1828 at the Yearly Meeting at Concord the following resolution was passed which fixed or declared their policy on the communion question: "*Agreed*, that we hold communion with all that are qualified according to the Scriptures, and are in good standing in their own churches, and believe Jesus Christ to be the true God and head of the Church." Jacob Speer and Elias Hutchens appeared among them about this time and assisted much in the work. Also John B. Stinson and Berry T. Dunn were active ministers.

From 1830 to 1840 the growth was slow but steady. In 1835 a Home Missionary Society was formed. They had grown to 890 members and 10 ministers. They now began to gain the confidence of the public.

SECOND DECADE—1840-1850

In 1840 Union Association in Kentucky was formed, having eight churches. This association increased the next year to 15 churches. In 1843 and 1844 five more were added, and by 1850, the number of churches had

increased to 24. The work in Kentucky met with the same persecutions and misrepresentations as it did in Indiana.

In 1846 Cumberland Association was formed in Kentucky. The exact number of churches is unknown. The formation of this association made Liberty Association number a few less members at the close of this decade than at the beginning.

THIRD DECADE—1850-1860

During this period three new associations were added, the first of which was the Southern Illinois Association. The formation of this association is an interesting story, but we haven't time here to give the full particulars. Let the reader see Montgomery's History, pp. 317-335. H. S. Gordon moved from Pennsylvania to Missouri, and located near St. Louis. He became a member of the Missionary Baptist in 1836 and was soon ordained to preach. He constituted a church in 1850 at Looney Springs in Jackson County, Ill., with nine members. This church desired that their religious neighbors, whom they believed to be children of God, should be permitted to take the Lord's Supper with them and they referred the matter to their pastor, Mr. Gordon. He informed them that it was contrary to Baptist usage. They continued their earnest plea, however, until he yielded to them. Charges were preferred against Gordon and an interesting trial pursued which resulted in the exclusion of Eld. Gordon and the formation of a new church of 25 members, all of whom had been members of the old church. The church increased greatly in numbers and soon two other churches were organized. This

made four churches which agreed on the communion question and they met at Georgetown, Ill., and formed an association known as the Southern Illinois Association. There were four ministers—Mr. Gordon, R. A. Bradley, Isaac Hale and John McLaughlin. Soon after William Bradley was ordained. These earnest people for a long time were called "Free Willers" by their enemies. In the fall of 1854 they corresponded with Liberty Association. This work soon spread over seven counties. It grew both in strength and numbers. Among the new ministers added were William Carlyle, Robert Lee, Silas Parker, J. M. Madglin, Willis Charles, W. P. Hale, J. Teffertillar, J. C. Gilliland, James McIntosh, W. L. Smart, A. Pearson and G. A. Gordon.

Samuel T. Thompson was ordained by John Almon, a United Baptist, and began an earnest work in and near Pike County, Ind., and formed an association called Flat Creek which numbered seven churches in 1860.

Several churches in the western part of Liberty Association in conjunction with six from the Cumberland Association formed a new association in 1854 called the Ohio Association. During this decade Liberty Association had increased rapidly; Union Association about held its own, after losing some in the formation of the other associations, and the Cumberland showed a small gain after giving off six churches in the formation of the Ohio Association.

FOURTH DECADE—1860-1870

We have found heretofore the work in Indiana, Kentucky, Ohio and Illinois, but during this decade it spreads into Missouri. Liberty Association during this decade

showed a gain of more than 500 members; Union Association in Kentucky showed a gain of more than 1200; Cumberland held its own; the United showed a gain of more than 500; Flat Creek, Southern Illinois and the Ohio Associations showed handsome gains.

During this and the preceding years of this movement their ministers were pressing their claims almost everywhere. Stinson had to meet in joint discussion many of the Calvinistic Baptists. The beginning of this decade finds William R. Darnell and Uriah Stratton preaching in Missouri, and although not acquainted with the Stinson movement, they were preaching the same doctrine. Soon, however, they heard of Stinson and addressed him. He sent them a copy of the minutes of Liberty Association, and they formed the Liberty Association of Missouri.

Eld. Thomas Norris, a member of Union Association (Kentucky), moved to Ozark County Mo. Although he was poor and had to work hard, and although in the midst of the great Civil war he began work in earnest and organized in 1866 the Missouri Association. A number of other preachers were raised up to his assistance.

In 1863 the Union Grove Association in Illinois was formed by Benoni Stinson. Its oldest church was organized in 1853. Its other three churches were formed by J. W. Gwinn, H. H. Brown and William M. Montgail.

Mt. Olivet Association was also formed in Illinois in 1870 out of churches connected with the Southern Illinois Association. It was a result of the labors of Mr. Carlyle and others.

In 1862 or 1863 some Southern Free Will Baptists from the Cumberland Association in Middle Tennessee

and some General Baptists from Kentucky, moved to Franklin County in southwestern Illinois and found there some General Baptists. They at once began religious work together and soon several churches were formed, the oldest ones being Friendship, New Hope, Springdale, Union, Free Will and Freedom. They met in the above named County, and formed the Central Illinois Association of General Free Will Baptists. In 1870 the United Association was divided into two Associations—United and Flat Creek.

During this decade the Southern Illinois Association was very prosperous, almost doubling its membership. In 1865 or 1866, Eld. J. S. Brown, formerly a member of the Close Baptist Church, but who had withdrawn from it on account of its close communion, and Eld. Harry Thompson and M. A. Shepherd, they having organized several churches on the Free Communion plan, united with the Southern Association. In 1869 this association was divided and Mt. Olivet Association formed.

The year 1869 witnessed the decease of Elds. Benoni Stinson, Alvah Parker and James Blackburn, three stalwart ministers. It is very difficult to see how the movement can further proceed without Eld. Stinson.

FIFTH DECADE—1870-1880

During this decade Liberty Association reached her zenith. A union with Ambraw and Shelby Associations was formed in 1871. Correspondence with the Cumberland Association in Tennessee was fully entered into in 1873.

Union Association increased nearly 700 members and

several ministers. Cumberland Association lost several churches which went to the Ohio Association, but held her own.

In 1875 the Southern Illinois Association, with several other churches in Illinois, was organized into the Central Illinois Yearly Meeting of Free Will Baptists and a short account of the same will be found in the history of the Northern Free Will Baptists. At that time it embraced three Quarterly Meetings. In 1881 they had six Quarterly Meetings, fifty churches and forty-two ordained ministers.

At the end of this decade the Ohio Association is represented as being in a better condition for work than at any time before. After the formation of Flat Creek Association in 1870, the United Association numbered only 1,320 members; at the close of this decade they number about 1,745, and gave a good support to all the enterprises of the movement.

Liberty Association in Missouri grew very rapidly. At the close of the other decade or in 1867, an interest was started in the neighborhood of Valley Ridge, Dunklin County, Mo., by a religious revival conducted by the Methodists. At this revival T. J. (Tom) Davis was converted. He had been raised a Missionary Baptist and believed in baptism by immersion alone, but did not believe in close communion and could not swallow the Campbellistic idea of baptism for the remission of sins, so he did not unite with any of these movements. Having some business at the county seat he went down there and on his return he fell in company with a lively little man who informed him of the existence of a people commonly known as General Baptists and gave him a minute

of the Liberty Association in Missouri. Mr. Davis exacted a promise of the little man to pay his neighborhood a visit which he did and organized (formed) Beachwell Church on the first Sunday in September, 1869. Tom Davis was licensed to preach on the same day and was chosen as its pastor. He was still its pastor in 1882, and the church numbered 200 members.

Other churches were soon formed and in November, 1869, the New Liberty Association of Missouri was formed. At its organization they had 17 churches and in 1882 they had 21. Eld. Davis was a great power in Missouri. It is said of him that he would often work all day and at night become so interested in his book that the crowing of the chickens for day would arouse him from his study.

Missouri Association which was formed in 1866 and had four churches—Mt. Lebanon, which was formed in 1847 by members from Mt. Lebanon Church (General Baptist) in Kentucky, Union, Liberty and Spring Creek—up to 1881 had received 25 other churches.

In 1870, 14 churches having 692 members, occupying largely the same territory as old Flat Creek Association, met with the old Flat Creek church and formed the New Flat Creek Association. In 21 years after its formation it had gained nearly 73 per cent in membership. Many of these churches had been members of the Old Flat Creek Association and were formed by Eld. S. T. Thompson.

Bethany Association was reported in the General Association in 1874 and in 1880, at which date it was supposed to have had a membership of 500.

Little Vine Association was organized in 1877, and is located in Howell and Oregon Counties, Mo., and Fulton

County, Ark. It is the direct offspring of the Missouri Association. At its formation it had 5 churches, 5 ministers and 180 members. In 1881 it had 11 churches, 9 ministers and 350 members. Besides those mentioned in Missouri and Arkansas, are Hopewell, formed in 1892, which was in a prosperous condition in 1905-6-7; Mt. Lebanon, formed in 1884; Western Union formed in 1897; also Post Oak Grove, Arkansas and Fairdealing. Mr. Williams in his history mentions in 1891 the Lincoln Association in Nebraska, numbering 80 members; Concord in Missouri numbering 200 members; New Harmony, Kentucky, 548; New Liberty, Tennessee, 497; Salt Fork, Kansas, 100 and White River, Missouri, 300. There are others which we have heard of but have no information concerning them.

CHAPTER XV

GENERAL ASSOCIATION

This movement has a yearly meeting aimed to be composed of messengers and ministers from all the associations. It was formed in 1870 at the suggestion of Dr. Ransom Dunn, at Harmony Church, Gallatin County, Illinois. Three associations were represented—Liberty, Ohio and Mt. Olivet. John Onyet was its first Moderator and Eld. G. W. Moore, Secretary. At its second meeting held with Liberty Church in Indiana, eight associations were represented—Liberty, United, Flat Creek, Union, Southern Illinois, Ohio, Mt. Olivet and Missouri. The fourth, fifth and sixth meetings of the General Association were disturbed greatly by the question of union with Free Baptists, which lessened the interest of the associations in the General Association and only a few were represented.

The seventh meeting was held at Sebree City, Ky., in 1876; at this meeting it was proposed to change the name to Baptist General Association. But the eighth meeting held with Mt. Gilead Church, Indiana, in 1877, reported unfavorable to the change and the matter was dropped.

The ninth session was held with Liberty Church, Indiana, in 1878. It was resolved at this meeting that the great purpose of the association for the next ten

years should be to build and uphold the publication, Home Mission, and educational interests.

The tenth session was held at Boonville, Ind., in 1879. Only four associations were represented. This was the gloomiest session of the association. A course of study was recommended for those preparing for the ministry.

First Year.—Eight common school branches with Natural Philosophy and Rhetoric, junior year.

Second Year.—Mental Philosophy by Haven; Moral Philosophy by Wayland; Evidences of Christianity by Hopkins. Church History—Gregory, Butler and Hass. Homelitics by Shed. Canon of Old and New Testament by Stewart. Pastoral Theology by Shed and Pond.

Third Year.—Systematic Theology by Butler; Dictionary of Relig. Knowledge by Abbot; Commentary—Jameson, Faucett and Brown; History of Bible, Kitto; Analogy by Butler.

The eleventh session was held with Liberty Church in Indiana in 1880. It was a pleasant and profitable one. Eight associations were represented. The General Association now had a constituency of 12,367 members—a gain in ten years of 4,367.

The twelfth session held again with Liberty Church in 1881, and was reported an interesting session.

At the session in 1882, Syd. Ball was selected as corresponding messenger, with the General Conference of Free Baptists to be held in Minneapolis.

In 1883 A. A. Smith, editor of the Free Baptist, attended the meeting and made an effort to get the association to assist in the support of the Free Baptist. D. B. Montgomery and W. P. Hale were appointed assistant editors. A detailed report of the work was made by

Smith at the next session and a solicitation was received from him to continue the work, but a move being on foot to start the General Baptist Messenger it was discontinued.

There is no record of the session in 1884.

At the session in 1885 the death of Dr. Holeman was reported, which was sad news. He willed to the association his library; to this was soon added Speer's library and still later several other additions.

The session in 1886 was held at Oakland City, Ind. The sad news of the deaths of Speer and Cockrum were reported. By this time matters of policy had become more settled and they began work in earnest.

The session in 1887 was held in Illinois with Antioch Church and in 1888 at Malden, Mo. Dr. Dunn and Eld. J. H. Culley from the Free Baptist attended this session. The next session was held at Corydon, Ky. It had a splendid attendance and great interest. Dr. G. H. Ball from the Free Baptist was with them. They decided to coöperate with the Free Baptists in Foreign Mission work. The association in 1890 was held with Oakland City, Ind., and in 1891 at Vernon, Ind.

From this time onward the General Association continued to increase in numbers and interest until it now numbers more than 30,000.

PERIODICALS

An interest toward, and a need for, a paper through which they might express themselves began to be realized in 1843, and in 1845 Benoni Stinson and William Reavis, Jr., launched the Original General Baptist Herald as a semi-monthly. The people received it with great joy,

but failed to give it a proper support and so it failed. Nothing farther was done along this line until 1860, when the General Baptist Banner was put forth, but only for a short time when it met the fate of the former one.

In 1782 Joshua McKenney of Richmond City, Ind., began the publication of the second series of the General Baptist Herald with Eld. J. G. Lane as associate editor. It was published at Richland for several months, then moved to Calhoun, Ky., and then Evansville, Ind. At the solicitation of Mr. McKenney the General Association took charge of the Herald and in 1874, a stock company was formed to continue its publication. Elds. D. B. Montgomery and J. G. Ensle were employed as editors and they worked jointly until June, 1875, when Eld. Ensle resigned and Montgomery continued the work till January, 1876, when the stock company sold out to Col. John Cockrum. Col. Cockrum chose Eld. J. G. Lane for editor who conducted it until the death of Col. Cockrum, when a new company was formed and T. J. Hargan was employed as editor. Ere long in 1879, however, publication of the Herald ceased.

The Golden Rule was started by J. E. Cox, who was later joined by his brother, J. P. Cox. It was first published at Evansville, then Mt. Vernon, then Evansville again, then at Enfield. It continued through the unremitting efforts of Mr. Cox for three years, when he had to suspend its publication.

The Christian Union, a General Baptist paper published at Dexter, Mo., by Eld. C. B. Hysom, made its appearance in April, 1880. It did good work for a while but soon was forced to suspend publication. Its subscriptions were turned over to the Golden Rule.

The Messenger began its work in February, 1886, with Eld. W. P. Hale as editor and J. P. Cox publisher. The small plant was purchased by the Home Mission Board at a cost of \$450 and leased to Eld. Hale and Mr. Cox for one year. In seven months it had 450 subscribers. In 1888 a power press was put in which cost a little more than \$700. By this time the subscription list had reached 750; in 1890, 1,100, and 1891, 1,300. About this time \$400 worth of type and other office material were added to the plant. Interest increased and the Messenger is yet today sending her words of encouragement and instruction to the world of mankind.

HYMN BOOKS

The first hymn book put out by this movement was in 1851 by Eld. H. A. Gregg. This book contained a good collection of hymns and was well received. The second was compiled by Eld. G. P. Cavanah and was known as the General Baptist Hymn Book, which appeared in 1858. Several editions of this book have been published. The publication of it ceased in 1879, and in 1880 Eld. J. E. Cox presented a copy of "Manual of Praise" which was adopted.

HISTORIES

Mr. Adam Taylor wrote a history of the General Baptists in Europe and England, Mr. Knight a brief history of these people in Europe and America, and Mr. Wright a history of them in America. Besides these we have Montgomery's History of the General Baptists in England and America and Benoni Stinson and the General Baptist by A. D. Williams. Also Crosby, Ivey, Woods, Cramp, Backus and Benedict give a considerable account

of these people. Dr. Holman and Captain William Reavis, prominent men among the General Baptists, wrote considerably of these people.

MISSIONS

Home.—The General Baptists have always been a missionary people, both in England and America. The early missionary work of these people in the West was mostly carried on by the self-sacrifices of its early ministry. They began to organize for mission work in 1831. Eld. B. Stinson was sent out as General Missionary by Liberty Association in 1831, and did a splendid work. Later Elds. Speer, Reavis and others were sent into the field by this association. Other associations did similar work.

At the second session of the General Association a committee of three—A. H. Polk, I. H. Henry and J. C. Gilliland—was appointed to assist in putting into operation Home Mission plans in all the associations. This committee made an encouraging report to the next meeting. Elds. Henry and Gilliland resigned and Elds. William Clark and T. M. Strain were appointed to fill their place. Soon local committees in all the associations were appointed and H. H. Polk was sent out as General Missionary. Polk did a great work. The Missionary and Hardshell Baptists were at this time trying to disorganize this movement. Eld. Hume took upon himself the task to prove that the existence of the General Baptist had only been for a short time and was confined only to the few associations identified with the General association at that time. Eld. Polk took his books and followed Eld. Hume to every appointment, completely upsetting his theories until he (Hume) quit the field. An

effort to establish permanent funds was set on foot and in 1873 they had \$2,975, and in 1892 the fund reached \$4,090.50.

Foreign Missions.—Foreign Mission interest obtained very little footing among them before 1888. In this year Dr. Pagan sent five dollars to the meeting of the Liberty Association for foreign missions. This aroused an interest in this work and what they were pleased to call a Foreign Mission Society was formed with Eld. W. P. Hale, president; J. P. Cox, secretary; and Wm. Clark, treasurer. Nearly \$100 was pledged to start the work.

In December Miss Ida Phillips, one of the heroines of the Free Baptist Missions in China, visited a number of their churches and lectured and took collections for missions. This aroused fresh interest in the work and in 1889 it was resolved to coöperate with the Free Baptists in Foreign Missions until they were able to sustain a work of their own. But before the arrangement for coöperation was made, Dr. J. L. Phillips, who had just returned from India, paid them a visit, making a tour through Indiana, Kentucky, Illinois and Missouri. He brought them the news that Mr. Ager and wife of the General Baptists in England were located at Chandbali, and that he already understood two of the native languages and would be glad to do mission work for them. They viewed the opening as providential and at once raised \$101.43 to send to his support. They now have a mission in the Guam Islands.

EDUCATIONAL

An interest in education began to manifest itself among these people in 1838, when the old Liberty Church sent

to the association a request to establish a "Seminary of Learning" for General Baptists. Gen. Joseph Lane, afterwards United States senator from Oregon, and Charles D. Baurne, Esq., Benoni Stinson, Jesse Lane and Charles S. Weaver, were selected as a committee to procure a charter from the Indiana legislature empowering them to purchase a site and erect and furnish a building for a Seminary of Learning.

The next year the Evansville Church sent up a similar request, and the above named parties with two others—John B. Stinson and William Depriest—added were declared a Board of Trustees and the proposed school named "The Indiana General Baptist Seminary." They failed, however, and the matter was allowed to sleep until 1857, at which time another committee was chosen—T. M. Strain, J. Speer, G. P. Cavanah, B. Stinson and Henry Ayers, to select a site and solicit subscriptions for an institution to be known as the "General Baptist Academy." This, too, failed. Stinson and others then took active measures in encouraging and aiding several young men, among them Cavanah, Henry and Kerr, to procure an education.

In 1866 a movement was set on foot by W. M. Cockrum, D. C. Barrett, L. Houchin and Dr. McGowin to establish an institution of learning at Oakland City, Ind. Four thousand two hundred and fifty dollars worth of stock was taken. They erected a good brick building and established a successful school therein, under the care of Prof. Lee Tomlin, but a debt was incurred in so doing, which, on account of the death of Col. J. W. Cockrum, who was the backbone of the movement, failed to be met and the building was sold to the public school district for its debt.

It was next proposed to establish a college at Evansville, Ind., and Mrs. Saleta Evans promised, as soon as the work was fairly under way, to make a large donation to it of Evansville property. Dr. G. H. Ball of New York, was enlisted in the enterprise and \$30,000 subscribed on condition that \$50,000 be raised, but at the critical point Mrs. Evans died without securing a cent to the institution. And so another failure resulted.

Soon after this Col. W. M. Cockrum, son of Col. J. W. Cockrum, offered to give a ten acre site of ground at Oakland City, Ind., as a campus for a school. Accordingly a brick building was begun and Eld. S. D. Bates, D. D., of Ohio elected president. The matter was delayed and Dr. Bates died. Eld. W. W. Charles was elected to succeed him and another start was made on the building, but another delay ensued. Finally A. D. Williams, A. M., D. D., of Nebraska and later of Tennessee, was elected president and work was again resumed on the building. An appeal was made to the denomination at large who responded with enough money to put the building in shape to use it and an academic school was begun in April, 1891. This enterprise proved to be a success and the college is still alive and prosperous today. It is known as the Oakland City College.

ORIGIN AND CONTINUITY

The General Baptists of the West were simply a continuation and extension of the movement set on foot in the East and South by General Baptists from England. In addition to the proof already given we will give the following: General Baptist historians contend that this is true, and they are supported generally by "Missionary"

Baptist historians. I will now quote from Dr. Ben M. Bogard of Little Rock, Ark., who is a distinguished author among the Baptists and a representative debater, having held debates in Kentucky, Tennessee, Mississippi, Arkansas, Texas, Oklahoma and Missouri. He is also the editor of the historical and polemical departments of the Arkansas Baptist. He says in the Arkansas Baptist (p. 9, No. 4, Vol. 6, new series), speaking of the General Baptists in the United States: "I discuss General Baptists here because they are really Free Will Baptists in doctrine and practice but have a different history and church polity." Again, speaking of Benedict's statement found on page 304 of his history referring to the church formed by Smyth, stating that it was "the first regularly organized Baptist Church, of which we possess any account," he (Bogard) says: "This dodge will be exposed by calling attention to the fact that Benedict was discussing ENGLISH BAPTISTS AND NO OTHERS AT THIS POINT IN HIS HISTORY. Hence he only meant that the first English Baptists were General Baptists." And again he says: "General Baptists have had a continued existence since the day of John Smyth (1607) to the present day and they now number possibly one-fourth of the Free Will Crowd." He says: "They give letters to those who wish to join the Free Wills and receive letters from the Free Wills. They are in fellowship with them and it is difficult to tell the one from the other, yet they have maintained a separate organic existence from the Free Wills." Dr. Bogard is a splendid man. He usually recognizes the truth when he meets it and is generally fair and bold enough to admit it. This statement of his carries the history of the General Baptist continuously back to 1607—304 years.

Our next quotation is from Mr. B. F. Riley's "History of the Baptists in the southern states east of the Mississippi River," published, endorsed and sold by the American Baptist Publication Society. He says: "We find General Baptists in New England at the close of the seventeenth century. Near the beginning of the century following they organized themselves into a General Association. A little later we find them establishing churches in Maryland, Virginia and the Carolinas. A marked revolution was effected in the last named states by the visits of such missionaries as Gano, Van Horn, Miller and others. Under the instruction of such men the most of them became Calvinistic in faith.

During the first quarter of the present century the drift of the General Baptists was toward the West where they are now concentrated." (Pp. 347-8.)

Again he says: "So closely akin are the General and the Free Will Baptists that each readily receives into its communion and fellowship the churches of the other. The growth of the General Baptist has within the last quarter of a century been rapid."

Thus Mr. Riley verifies the statement of Dr. Bogard and proves clearly that the General Baptists of the West are descendants from the General Baptists in England. Other proofs could be adduced but is deemed unnecessary.

CHAPTER XVI

GENERAL FREE WILL BAPTISTS IN MISSOURI AND ARKANSAS

BY ELD. G. A. BARRETT, MEMBER OF FAIRDEALING ASS'N
OF G. F. B., ELLSINORE, MO., 1899.

SOCIAL BAND ASSOCIATION OF GENERAL FREE WILL BAPTIST

This Association is located in Ripley County, Missouri, and Randolph County, Arkansas. In the year 1870, Elder David Leroy Poyner, an ordained minister of the Central Illinois Association of General Free Will Baptist, moved with his family to Ripley County, Missouri. He, one son, and daughter had their letters from the General Free Will Baptists of southern Illinois. They were the only Free Communion Baptists in that country at that time. Eld. Poyner found there a few Methodists, Campbellites, as they are called here; and some United, or Close Communion, Baptists. About this time, four miles west of Pocahontas, Arkansas, lived Elder Gwinn, formerly a member of Liberty Association of General Baptist in Indiana. Eld. Gwinn lived about twenty-five miles from Eld. Poyner, but before success could be achieved Eld. Gwinn died, leaving Eld. Poyner alone. The first meetings that Eld. Poyner held in Missouri and Arkansas were under brush arbors. There were some

few church buildings at this time belonging to the Missionary Baptists and Methodists. Very seldom was he allowed by them to preach in them, much less organize a church. When the inclemency of the weather was such that services could not be held in the grove, man's first place of worship, the meetings were held at private houses. At the organization of the first association, there was not a single church building belonging to the General Free Will Baptist and but two school houses where they were allowed to hold services. It was quite a while before they got far enough along to build houses. Now most of the churches have houses of their own, and, we regret to say, that the first church organized is out of doors yet. The greatest opposition met with was the persecutions of the Close Communion Baptists, who styled the doctrine preached by Poyner as heresy, etc. He had a few copies of the minutes of the Association to which he belonged in Illinois; these he distributed among the people and began to preach what he understood to be the doctrines taught by Christ and the apostles, the distinguishing characteristics of which preaching were a

GENERAL ATONEMENT and FREE COMMUNION:

We are glad to say of Brother Poyner, as D. B. Montgomery said, that doubtless he did feel that he was weak; yet he remembered his Lord had said, "Out of weakness will I bring strength," so he did go, like David, met Goliath in the name and strength of Israel's God, and organized the first church on Saturday before the second Sunday in August, 1871, at Sugartree Grove, Ripley County, Mo., with ten members, then one at Brier Creek, with eleven members, in the same county. The next church he organized was at Macedonia, Randolph County,

Arkansas, with seven members. L. J. Thornbury and wife, F. M. Bates and wife, G. A. Barrett and wife and Wade Kees were the charter members of this church. By this time, 1874, Eld. Greaf Williams, formerly of Liberty Association of General Baptists of Missouri, moved into the vicinity and joined the church at Sugartree Grove and began assisting Eld. D. L. Poyner in preaching. These two ministers soon after organized another church at Springhill, Randolph County, Ark., with several members. Among the charter members of said church were Ellis Wright, Kinsey Hair and others.

Some time in the latter part of 1874, Elds. Poyner and Williams notified the churches to send delegates to meet in a convention at Brier Creek church. At the time appointed the delegates chosen from all these churches, organized by Poyner and Williams, together with Elds. Poyner and Williams, were there. In deciding the name that the churches should be called a considerable discussion arose, Eld. Williams wanting to leave off, or drop, the Free Will part and Eld. Poyner wishing to retain the full name, General Free Will Baptists, the name by which the churches had been known since their organization. When the vote was taken it resulted in favor of the full name—General Free Will Baptists, the vote standing three to one in favor of it. As soon as the votes were counted, without waiting for the close of the session, Eld. Williams picked up his hat, walked out and a part of Springhill church followed him. Springhill church then disbanded, those that remained loyal to the name changing their membership to Sugartree Grove. The Williams faction survived only a few months. This left only three churches. Springhill church was, after-

wards, reorganized by Revs. F. M. Bates and G. A. Barrett.

And at the above convention Eld. Poyner called on the Close Communion Baptists in that section for assistance to help ordain a couple of young preachers, Samuel Davis and Eliphaz Davis; this the Close Communion preachers, portraying their usual closeness, refused to do. So Eld. Poyner was obliged to look elsewhere for aid. Next he called on some of the ministers of the M. E. Church South, and with their assistance these two young men were ordained. The two young brothers just ordained became leading preachers and did a great work in bringing souls to Christ. This convention before it adjourned, set the time and place for holding an association the next year, 1875.

CHAPTER XVII

THE FIRST ASSOCIATION—SOCIAL BAND

The first association was held with Sugartree Grove church, in Ripley County, Missouri, Sept. 17, 1875. Before this association was convened Macedonia Church of Randolph County, Ark., had licensed L. J. Thornbury and G. A. Barrett. At this Association Eld. D. L. Poyner was chosen Moderator and I. Whittenburg, Clerk. The old rules of decorum, constitution and articles of faith of the Central Association of the General Free Will Baptists of Illinois printed in 1870 were adopted. This association adopted the name of General Free Will Baptist. This was the first General Free Will Baptist Association west of the Mississippi. L. J. Thornbury was ordained at this association. This gave them four ordained ministers and one licentiate as follows: Ministers—D. L. Poyner, Samuel Davis, Eliphaz Davis and L. J. Thornbury; Licentiate—G. A. Barrett. In this association there were three churches, to-wit: Sugartree Grove, 40 members; Brier Creek, 26 members, and Macedonia, 22 members.

The second association was held with Brier Creek Church, in October, 1876. Social Band at this meeting received one new church, New Prospect, with seven members. Previous to this association, G. A. Barrett and M. R. Langley had been ordained and F. M. Bates licensed. This increased the number of ordained minis-

ters to six and one licentiate. The membership during this year had increased to 122.

At the third annual meeting of this association held with Macedonia Church, Randolph County, Ark., in October, 1877, two new churches were received—Mt. Carmel and Newhope. Mt. Carmel was organized by Eld. D. L. Poyner with eleven members, and Newhope Church was organized by G. A. Barrett and M. R. Langley, with twenty members. The membership at this time numbered 157. There were five churches with New Prospect not represented. Two new preachers were received during this year—William Correns and William Steane, and three licentiates—C. Votan, W. A. Langley and V. C. Davis. Newhope church received at this time was organized in the vicinity where Eld. Gwinn had lived and organized a church. Eld. Gwinn and his church tried to join the United Baptist Association, but were refused because they believed and practiced open communion. The United Baptist offered to receive the church, but refused to accept Eld. Gwinn; then as the United Baptist would not receive their pastor the church refused to join. This church of Eld. Gwinn kept up its existence until the death of their pastor, then the church lost its organization. Upon the organization of the church there by Elds. Barrett and Langley, all the members of Eld. Gwinn's church that were living there at that time joined. This church presents a strange coincidence—the Clerk of Gwinn's church became the Clerk of the new church. The people of this church, rather than accept doctrines contrary to their views of the Bible, allowed their church to go down for want of a preacher, but resuscitated it again the first opportunity.

The fourth annual meeting was held with Newhope church, Randolph County, Ark., in September, 1878. One new church was received—Liberty—organized by Elds. L. J. Thornbury and M. R. Langley with thirteen members. A part of the members of this church had belonged to a General Baptist Church in Kentucky of which Eld. Arter Belk was pastor. This church (Liberty) has been one of the most faithful churches in Social Band Association. Never, so far, has the roll of the churches been called that Liberty did not respond. The membership of the Association in this year had increased twenty-six.

The next meeting of the Association was held in September, 1879, at Liberty Church, Oregon County, Mo. At this meeting two new churches were received that seemed to give great encouragement—Union and Social Band, both in Randolph County, Ark. Union Church was constituted by M. R. Langley and L. J. Thornbury. Social Band Church was constituted by G. A. Barrett and M. R. Langley. At this association an attempt was made to correspond with other Open Communion Baptist Associations. Elds. G. A. Barrett and Eliphaz Davis were appointed to write letters of correspondence to other associations and report at the next meeting. The beginning of the life of this association was a struggle for existence. Braver heroes never fought on the field of battle than these. Shut out from the care of older and stronger associations, growing up as it were in the desert of Close Communion, where the air was even poisoned by the fumes arising therefrom, with only one preacher at the beginning, they fought bravely on, recruiting their own ranks with their adversaries' soldiers until now they have secured a formidable army.

The sixth annual meeting of Social Band Association was held with Union Church in Randolph County, Ark., in September, 1880. A stronger effort was made to get up a correspondence with the other Open Communion Baptists. Polk Bayou Association of Free Will Baptist of Independence County, Ark., corresponded with Social Band at this meeting, being represented by Eld. John Crafton. At the end of five years the association was shown to have grown slowly but steadily. At the first association it numbered 3 churches, 4 preachers and 88 members; now, the report shows 9 churches, 8 ordained ministers, 4 licentiates and 269 members. The names of the ministers were as follows: D. L. Poyner, S. Davis, E. Davis, L. J. Thornbury, G. A. Barrett, M. R. Langley, R. C. Stamper and C. B. Dilday; Licentiates: V. C. Votan, Hezekiah Rogers, E. McClintock and J. F. Murphy. It required considerable energy up to this time as the churches were required to contend with the Close Communion element; but that gained was held. There were some grievances within the association, yet these were soon removed. Not a single preacher had been lost so far by death. By this time Elds. Thornbury, and Langley and the two brothers, Davis, had become eloquent preachers. People came from far and near to hear them preach peace, love and union. This was called a new doctrine; the people liked to hear them tell this peace, love and union which the United Baptist, nor Missionary, knew not; and the Methodist had forgotten it on account of the war that was being raged against them by the Close Communion Baptists and Campbellites. But when these great preachers began to throw out the life line the country was greatly revolutionized and times, religiously, got better.

The seventh annual meeting of the association was held with Social Band Church, Randolph County, Ark., in September, 1881. Pleasant Grove Church was received in 1881. It was organized by L. J. Thornbury. The preceding applies also to the seventh annual association. The eighth annual meeting was held with Pleasant Grove Church, in September, 1882. This church is located in Randolph County, Ark.

The year 1882 is marked not by its increase in numbers, but in knowledge and power. During this year D. N. King was ordained. Two other associations corresponded with Social Band, *viz.*: Big Creek Association of Free Will Baptists of Shannon County was represented by Eld. David Johnson; Polk Bayou Association of Free Will Baptists by Eld. Crafton. The future seemed at this time brighter for us than ever. The next association was held with Sugartree Grove, Ripley County, 1883. During this year three new churches had been received, namely, New Union, Springhill and Pleasant Valley, and with these new churches four good preachers—James Carter, Elijah Gibson, J. N. Carner and R. L. Shaw. These preachers were a considerable addition to the church and did a good work among us. Eld. J. N. Carner organized New Union Church with several members. Some of the members of this church were members of Providence Church of General Baptists of Kentucky: *to wit*, J. A. Shahan and wife and J. L. Wodlington and wife. So we see that the General Free Will Baptists of Missouri and Arkansas are the same people as the General Baptists of Kentucky, Indiana and elsewhere, Benoni Stinson like crying, "Liberty, Liberty, Liberty." Springhill Church, the one that followed Williams astray

and soon disbanded, was reorganized by Elds. F. M. Bates and G. A. Barrett in 1883. Many of the members after mature deliberation returned to help reorganize. Pleasant Valley Church was organized by Eld. M. R. Langley. The statistics of this year show 12 churches, 13 preachers and about 400 members.

The tenth annual meeting was held with New Union Church, Ripley County, Mo., September, 1884. At this meeting three more new churches were gained and one preacher, J. A. Leroux. The churches were Mt. Zion, organized by Eld. D. L. Poyner; Mt. Pleasant, organized by L. J. Thornbury; Friendship, organized by Rev. D. L. Poyner. Social Band was spreading like a green bay tree. Eld. Uriah Stratton of Liberty Association of General Baptists of Missouri visited us during this associational meeting. At this association another effort was made to correspond with other associations of the Open Communion Baptists. Several delegates were appointed to correspond with other associations.

The eleventh annual meeting of Social Band Association was held with Newhope Church, Randolph County, Ark., in September, 1885. One new church was received—Walnut Grove, Clay County, Ark., organized by Eld. J. N. Carner with twenty-seven members. A good portion of the members of the Walnut Grove Church had been members of Elds. Holic's and Bilk's Church in Kentucky, *viz.*, Telitha Thompson and her daughter, Diretha Potts, with others. Sister Thompson says Eld. Belk baptized Eld. Holic in an early day. She is still living and is eighty-four years old (1896), and is still a member of Walnut Grove Church, Clay County, Ark.

The twelfth annual session, held in 1886, we can say

nothing about for I haven't the proceedings of that association. We can only say that that year was a grand success.

In September, 1887, the thirteenth annual association was held with Macedonia Church, Randolph County, Ark. No permanent correspondence had so far been attained with any other association. One new church was received this year—Shiloh, in Ripley County, Mo., organized by J. A. Leroux with nine members. The efforts for correspondence with other associations of Open Communion Baptists were unabated.

We this year became greatly encouraged by hearing of several other associations of Open Communion Baptists, though as yet we had not succeeded in establishing a correspondence with them. The association had been making a rapid growth during this year. The churches numbered 14; ordained preachers, 14; licentiates, 5; members, 536.

The next association, the fourteenth, was held at Liberty Church, Oregon County, Mo., September, 1888. Newhome Church was added during this year. This church was organized by M. R. Langley and G. A. Barrett in Randolph County, Ark. In this year two ministers, Elds. W. A. Langley and Elijah Gibson, died. The church felt the loss of these ministers. Nearly their last moments were spent in preaching. They died in the faith. By their own request Eld. D. N. King preached their funerals.

The fifteenth association was held with Pleasant Valley Church, Randolph County, Ark., in September, 1889. Two new churches were received at this meeting—Fairview, organized by L. J. Thornbury and Pleasanthill,

Randolph County, Ark., by G. A. Barrett. This associational year was a better success than it had ever been before; the meetings of the association were especially so, and might, from the rejoicings, have been termed Pentecostal days. At this association the idea of having an evangelist in the field to work around among the churches for revival meetings was first spoken of, though only privately. The necessity of an Evangelist or Home Missionary was beginning to be realized.

The sixteenth association was held with Springhill Church, Randolph County, Ark., September, 1890. Three new churches were added at this association, *towit*, Eureka, organized by a traveling preacher named Maxwell and Eld. M. P. Johnson; Grand View, organized by Eld. John Perren, out of the remains of New Prospect, this church having disbanded about fifteen years previous to this time, a part of the members of the new church having formerly belonged to New Prospect; Mt. Grove, Ripley County, Mo., organized by M. R. Langley. A considerable gain had been made in churches and membership. Some churches and members had been lost, yet the gain overbalanced the loss. Another minister passed during this year from labor to reward—Eld. J. W. Webb. The association was able to show this year twenty-five ministers and sixteen churches. In spite of the difficulties, the church continued to grow. Some of the preachers of Social Band Association were as able preachers as those of any denomination, and we give the names of some: D. L. Poyner, M. R. Langley, F. M. Bates, L. J. Thornbury, D. M. King, J. C. Carter and J. A. Leroux. The other ministers at this time were young; most of them, afterwards became good preachers.

At this association several associations corresponded with us by delegates, *viz.*: Cave Springs, Eld. David Johnson and John H. Herlston; Western Union, Eld. B. F. Walker. Green River Union Association of Kentucky sent a letter of correspondence. An attempt was made to secure a general association of General Free Will Baptists west of the Mississippi river, but failed on account of the Missouri Association of General Baptists preferring a State Association, so we had neither.

A decided effort was made to secure an evangelist, but was lost, for fear that they would not be able to support one. The motion that we have a salaried evangelist was lost. After the voting Elds. F. M. Bates and G. A. Barrett asked to be released from pastoral work that they might act as evangelists. They were released from pastoral work, so Eld. Bates went South and Eld. Barrett East. The result of their labors were two more associations—Fairdealing of Missouri and Union Band of Arkansas.

The seventeenth session of the association was held with Eureka Church, Arkansas, in September, 1891. All was eager expectancy among the people, this being their first year of having an evangelist in the field. Some said it would be a failure; others said not; all awaited the result. Seven churches were added during this year, surpassing all expectations. The friends to the idea of having an evangelist in the field had won a victory. Since that time, in Social Band Association, there has been scarcely a murmur of complaint against sending an evangelist into the field to labor for the ingathering of souls. The seven churches added were: Mt. Zion, Arkansas, organized by Eld. D. N. King; Mt. Zion, Mis-

souri, organized by G. A. Barrett; Pleasant Hill, Missouri, by L. J. Thornbury; Bethel, Green County, Ark., by M. S. Carroll; Stony Point, Arkansas, by S. A. Dame; Mt. Tabor, Arkansas, by S. A. Dame; and Antioch, Lawrence County, Ark., by F. M. Bates. This made a total of 23 churches, 18 ordained ministers, 10 licentiates, and 809 members.

The association was becoming so large there was some talk at this meeting of dividing it. A resolution was passed to have the churches consider the division of the association along the state line. This, however, failed, the churches refusing to accept. * * *

The next association was held right in one of the Campbellite strongholds. The members of the Campbellite Church carried their Bible in their pockets and challenged every one of the delegates that they thought bore a resemblance to the trees in summer time to an argument. The Campbellites even went so far as to go into the altar with their Bible open in their hands to convince the penitents that they were wrong. They also persisted in staying with the penitents to give advice until they were removed by pure physical strength and informed that when needed they would be called upon. This advice caused the zeal of the followers of Campbell to suddenly abate to a surprising extent. While the adherents of Alexander Campbell were walking around with their Bibles the delegates could be heard humming:

"My soul be on thy guard,
Ten thousand foes arise.
The hosts of sin are pressing hard
To draw thee from the skies."

The eighteenth annual meeting was held with Sugar-

tree Grove Church, Ripley County, Missouri, in September, 1892. Four new churches were received—New Covenant, Mt. Vernon, Fairview and Bethabra, organized by F. M. Bates, S. A. Dame and W. C. Austin. Eld. W. C. Austin was received into this association from Tennessee Association of Free Will Baptists of Tennessee. At this time Western Union Association of General Baptists was represented in this association by Eld. H. H. Stratton. The association sent three evangelists—F. M. Bates, M. R. Langley and G. A. Barrett. The good work once started the people were not willing to let it cease. G. A. Barrett made his report as follows: Four new Churches—Mt. Zion, Liberty No. 2, Hickory Grove and New Union No. 2. Mr. Barrett, asked letters for the dismissal of the following churches, *to wit*, New Union No. 1, Walnut Grove, Shiloh and Mt. Pleasant, all in Missouri, for the purpose of organizing a new association. Letters were granted them to go into the new organization. The organization of the new association was soon perfected and the new association named Fairdealing.

In Social Band Association at the eighteenth session, 1892, there were twenty-six churches represented, four being lettered out left twenty-two. We can not but think that it must have been quite a pleasure to Eld. Poyner to have seen at this time the growth of the General Free Will Baptist which but twenty-two years before numbered but three here in this part of the country—himself, son and daughter. Though he at the beginning might have felt weak, he now remembered, "Out of weakness will come forth strength." He could see the reward of his labors. Methinks that Eld. Poyner, after having seen this

numerous army of General Free Will Baptists attending this meeting, and if his hope had begun to pale, would be willing to say:

"This glorious hope revives
Our courage by the way,
While each in expectation lives
And longs to see the day."

The nineteenth annual association convened September, 1893, with Macedonia Church of Randolph County, Ark. At this meeting, after having dismissed four churches at the previous meeting for the purpose of organizing a new association, many still thought the association to be too large, so a petition was presented for the following churches to be lettered out to form another association: Newhope, Pleasant Valley, Eureka, Fairview, Mt. Tabor, Stony Point, Bethel, Mt. Vernon, Pleasant Grove, Bethabra and Shannon Grove, leaving seven churches to remain in Social Band Association and the following preachers: D. L. Poyner, L. J. Thornbury, D. N. King, T. A. Waggoner, W. O. Smith, John Perren, T. R. Kinsey, J. D. Poyner, T. B. Hilton, B. B. Garlen, S. S. Hale and Wm. Hester. These divisions were made in love and harmony and were only divided because Social Band was, as the churches thought, becoming too large.

The twentieth annual meeting of Social Band was convened with Macedonia Church, Randolph County, Ark., September, 1894. No new churches were received in this year. One of the ministers, Eld. M. R. Langley, died during this year. His funeral sermon was preached at this session by G. A. Barrett and D. N. King. The association appointed D. N. King to solicit subscriptions for the purpose of erecting a monument to Eld. Langley's

grave. A sufficient subscription was raised and the monument erected. A correspondence by letter to the General Association of General Baptists was effected, N. Y. Gary being the corresponding secretary. Little Vine Association of General Baptists of Howell County, Missouri, was the only new association sending corresponding delegates. The association at this time passed a resolution condemning the use of intoxicating liquors. This resolution had been favored all the time, *i. e.*, condemnation of intoxicating liquors. A form of credentials for the deacons was adopted by this association; also that there be quarterly meetings held by the presbytery, consisting of the ministers and deacons, each fifth Sunday in the months of the year having them.

The twenty-first annual association was held with Mt. Grove Church, Ripley County, Mo., September, 1895. This association granted G. A. Barrett five minutes to speak in behalf of the General Baptist paper, the Messenger. One new church was organized this year by B. B. Garland.

At the twenty-second annual association held with Grand View Church, Randolph County, Ark., September, 1896, a resolution was passed strongly urging the need of Sabbath Schools in the churches. This was the beginning of the Sabbath School work in Social Band. Another one of the first and faithful ministers passed away during this year, Eld. L. J. Thornbury. Although some of the older ministers were passing off the stage of action new ones were being constantly brought in to make up for this loss. A monument was erected at the grave of Eld. Thornbury by the association out of re-

spect for his labors. This erecting of monuments at the graves of these "Veteran Soldiers of the Cross" showed the esteem by which they were held, and though their voice was heard no more in the councils of the church, the memory of their good work has not been forgotten.

The minutes of the twenty-third association were lost. The meeting was held with Mt. Zion, Randolph County, Ark., in September, 1897. No new churches were added, but some new ministers were ordained, *viz.*, N. A. Phillips and F. M. Thornbury, a son of Eld. L. J. Thornbury. The presbytery meetings previously mentioned were held every year with wonderful success.

The twenty-fourth session was held at Springhill church, Ark., September, 1898, at the same place where the Williams trouble had occurred.

This the last association so far was noted for its good meetings, as Social Band has always had from its first organization to the present time. The whole association cooperated for the upbuilding of the cause of Christ. The writer is glad to say that he has been permitted to be present at every one of these meetings, except the one at Eureka Church, since the first organization, and these people are noted especially for their never abating zeal for the cause of Christ.

CHAPTER XVIII

SUPPLEMENT

HISTORY OF SOCIAL BAND—CONTINUED

BY G. W. MILLION

(Taken from official minutes)

TWENTY-FIFTH ANNUAL MEETING OF SOCIAL BAND ASSOCIATION

The twenty-fifth annual meeting of Social Band Association was held with Grandview Church, Randolph County, Ark. It convened Saturday, Sept. 16, 1899, holding till Monday evening. The annual sermon was preached by Elds. W. O. Smith and D. N. King from Ez. 33:2. Eld. D. N. King was elected Moderator and Eld. N. Y. Gary, Clerk. Six churches were represented by letter and delegates—Sugartree Grove, Liberty, Grand View, Mountain Grove, Springhill and Warm Springs; one by letter only—Macedonia; two were not represented—Mt. Zion and Pleasant Hill. The Messengers were, I. A. Hopkins, John Rainwater, Peter Cole, Craton Gaither, J. Miller, W. M. Cockrum, C. C. Ezell, Jesse Niswonger, W. G. Ward, G. W. Merry, H. C. Tomlinson, W. P. Carter and John R. Holt. One new church was received—Warm Springs. Received one letter of corre-

spondence—Green River Union Association of General Baptists of Kentucky. Very little work that would demand mentioning was done at this meeting. Eld. D. N. King was chosen as evangelist. Correspondence with Green River Union Association of General Baptists, Fairdealing Association of General Free Will Baptists, Union Band Association of General Free Will Baptists and Reunion Association was resolved upon. Sugartree Grove was chosen as the next place of meeting. The minutes close with the following expression indicative of the spirit that prevailed: "Closed in peace and love, the Lord's Good Spirit having been with us."

The twenty-sixth annual meeting of Social Band Association met with Sugartree Grove Church near Poynor, Mo., Sept. 15, 1900, and closed the eighteenth. The introductory sermon was preached by Elds. D. L. and J. D. Poynor from 1 Cor. 12:13. Six churches were represented, *viz.*: Sugartree Grove, Macedonia, Grandview, Mountain Grove, Spring Hill, Warm Springs; Liberty, Mt. Zion and Pleasant Hill not represented. The following messengers were present: I. A. Hopkins, W. M. Roy, G. W. Adams, W. A. Smith, B. F. and M. R. Knowlton, M. F. Gean, M. Niswonger, S. Griffin, W. A. Holt, N. Russell and J. R. Holt. Eld. F. M. Throneberry was elected Moderator and N. Y. Gary, Clerk. No new churches were received. T. R. Ezell, J. W. Leroux and sister, M. J. Ezell, were received as delegates from Fairdealing Association of General Free Will Baptist.

The most interesting occurrence at this meeting was the preaching of the funeral sermon of Eld. G. A. Barrett by Elds. W. H. Revell and D. N. King from Rev. 14:13. A committee of four—D. N. King, J. R. Holt, B. B.

Garland and J. D. Poynor—was appointed to raise funds to assist in placing a monument at the grave of Eld. Barrett.

Eld. W. H. Revell was chosen as preaching evangelist for the next year and J. R. Holt as singing evangelist. It was moved also to correspond with Union Band and Fairdealing Associations; Eld. F. M. Throneberry was chosen as delegate to the former and Elds. W. H. Revell and D. N. King and Brethren J. R. Holt and I. A. Hopkins as delegates to Fairdealing, the latter with instructions to try to bring about the consolidation of Social Band and Fairdealing. Warm Springs was chosen as the next place of meeting.

The twenty-seventh annual meeting of Social Band Association was held with Warm Springs Church near Warm Springs, Ark., convening September 12 and closing September 15, 1901. The annual sermon was preached by Elds. D. N. King and H. C. Tomlinson. Eleven churches were represented this time and four failed to represent. A correspondence from Fairdealing was received. Eld. D. N. King was chosen as Moderator and T. B. Hilton as Clerk. Social Band and Fairdealing Associations were united into one and retained the name of Social Band. Nothing very much out of the ordinary was done at this meeting. A move was made to correspond with the State Association of Free Will Baptists, also with Mt. Zion Association of same denomination.

TWENTY-EIGHTH ANNUAL MEETING

This session of the association was held with Mountain Grove Church, No. 1, Ripley County, Mo., commencing on September 18th, and closing the 21st. The annual sermon was preached by Elds. D. N. King and B. B.

Garland from 1 John 5:3. Ten churches were represented at this session as follows:

Sugartree Grove—I. A. Hopkins, W. M. Roy and John Joiner.

Macedonia—J. N. Flannigan.

Grandview—W. M. Cockrum.

Mountain Grove No. 1—E. Welker and S. Griffin.

Springhill—H. C. Tomlinson.

Warm Springs—W. P. Carter and J. R. Holt.

Hickory Grove—F. H. Brannon.

Shiloh—Wm. Ezell, William Miller, J. W. Leroux.

New Union—J. A. Shahan.

Mt. Zion, Walnut Grove, Bethlehem, Little Zion and New Harmony were not represented.

The association organized by electing Eld. D. N. King, Moderator and Eld. N. Y. Gary, Clerk. New Union of Weer, I. T., was received as a new church. One corresponding letter was received, that from West Liberty Association of General Baptists with George Freeman as delegate. Very little work out of the ordinary or that deserves mentioning was transacted at this meeting. We notice a move to engage in solemn prayer for the restoration to health of Brother Waggoner. Moved also to correspond with Union Band Association of General Free Will Baptists. Shiloh was chosen as the next place of meeting. The deaths of Sisters Martha Hopkins and Mintie Rogers and Eld. N. A. Phillips were reported at this session. Closed in peace and harmony.

TWENTY-NINTH ANNUAL SESSION

The twenty-ninth session was held with Shiloh Church, Ripley County, Mo., Aug. 22-24, 1903. The annual ser-

mon was preached by H. C. Tomlinson and B. B. Garland from Acts 1:14. Ten churches were represented at this meeting also. The minutes show twenty ordained ministers and three licentiates. It seems that one new church was represented, *viz.*: Harviell. J. A. Leroux was elected Moderator and W. F. Miller, Clerk.

Brother C. Johnson was received as a visitor from Western Union Association of General Baptists. The association was again divided as before, Current River being the dividing line and Social Band occupying the territory west of said river and Fairdealing the territory east. Moved to correspond with Western Union Association. Elds. Leroux and Ezell were selected as messengers. Also with Union Band Association of General Free Will Baptists, Brethren Flannigan and Garland being chosen as messengers.

THIRTIETH ANNUAL MEETING OF SOCIAL BAND ASSOCIATION

This meeting was held with Warm Springs Church near Warm Springs, Ark., September, 1904. Elds. J. H. Welker and N. Y. Gary preached from St. John 3:16. B. B. Garland was elected Moderator and N. Y. Gary, Clerk. Only three churches were represented by delegates—Sugartree Grove, Warm Springs and Mountain Grove, and one by letter, New Union.

No petitionary or corresponding letters were received. Eld. J. A. Leroux was received as a corresponding delegate from Fairdealing. Among the moves made we might mention the following: A letter of dismissal was given to New Union Church. Moved to have the fifth Sunday meetings convened Friday night, before each

fifth Sunday. The churches were advised to leave off the name Free Will and be known only as General Baptist. The churches failed to act according to this advice.

Correspondence was next taken up and moved to correspond with Union Band and Fairdealing Associations of General Free Will Baptists and Western Union and Liberty Associations of General Baptists.

Elds. W. O. Smith, D. N. King, N. Y. Gary and J. D. Poynor and Brother J. R. Holt were selected to visit and try to raise to new life the churches that were failing to represent. Sugartree Grove was chosen as the next place of meeting. Closed in peace and harmony.

THIRTY-FIRST ANNUAL MEETING

This session was held with Sugartree Grove near Poynor, Mo., beginning Sept. 16, 1905, and closing Sept. 19. Eld. J. D. Poynor and D. N. King preached the annual sermon. Only four churches were represented—Sugartree Grove, Warm Springs, Mountain Grove and Grandview. Eld. D. N. King was elected Moderator and N. Y. Gary, Clerk. No new churches were received. Springhill and Macedonia were dropped from association. The Ministers' and Deacons' meetings were continued and the usual correspondence kept up with the other associations. And further it was decided to represent in the General Association of General Baptists which convened at Campbell, Mo., and Eld. J. A. Leroux was chosen as delegate. It was also moved that each pastor should preach a sermon to each of his churches on communion and feet washing. Grandview church was chosen as next place of meeting.

THIRTY-SECOND ANNUAL MEETING

Met this time with Grandview Church near Supply, Ark. It convened Sept. 15th and closed Sept. 17, 1906. The annual sermon was preached by Eld. D. N. King from Acts 5:11. Only four churches—Sugartree Grove, Warm Springs, Mountain Grove and Grandview—were represented. Eld. D. N. King was chosen Moderator and N. Y. Gary, Clerk. No new churches were received, and only one corresponding delegate—no corresponding letters—was received—Brother E. McElye from Fairdealing Association. The association advised the churches to leave off the name Free Will and be known only as General Baptist, intending it seems to go to the General Baptist. Brethren McElye and J. D. Poynor were directed to write ministerial credentials for N. Y. Gary; Eld. F. M. Throneberry was granted a letter of dismissal. The minute doesn't state, but we are satisfied it granted the request of Brother Throneberry as he had moved to the Boston mountains.

The fifth Sunday meetings were continued through the next year. A correspondence was moved with Fairdealing and Union Band Associations, also with the General Association of General Baptists to be held at Junction City, Gallatin County, Illinois. Mountain Grove Church was chosen as next place of meeting.

THIRTY-THIRD ANNUAL MEETING

This session began Sept. 14, 1907, and continued three days. The introductory sermon was preached by Elds. J. A. Leroux and A. R. Sanders from Psa. 133:1. Eight churches were represented. Social Band properly

had dwindled down to four churches and they were aiming to consider the act of disbanding at this meeting, which would have put an end to the oldest move of the denomination in this country, but three churches having withdrawn from Union Band Association (see minutes of the 15th annual meeting of Union Band Association) applied for and were admitted into Social Band. This gave her a new stimulus, saved her from disorganization and put her on the road to prosperity. The Lord gave her one of as glorious a meetings as had been witnessed by her for several years. Eld. J. A. Leroux was received as a corresponding delegate and none seemed to enjoy the meeting better than he did, he being one of the old veterans at the post of duty. M. P. Johnson was chosen evangelist for the next year. A committee composed of one from each church was appointed to investigate the character of our ministers. The committeemen were: John R. Holt, J. Miller, W. M. Roy, Jesse Niswonger, J. H. Pearce, S. F. Gates, David Million and J. W. Childers. Correspondence with Fairdealing and Cave Springs Associations was resolved upon. Warm Springs was selected for the next place of meeting. Closed revived and in good spirits.

THIRTY-FOURTH ANNUAL MEETING

This session was held at Warm Springs, commencing Sept. 19, 1908, and closing the 21st. Eight churches were represented, *viz.*: Mountain Grove, Sugartree Grove, Grandview, Warm Springs, Eureka, New Hope, Stony Point and Social Ridge. No new ones were received. Elds. D. M. Holder and M. P. Johnson preached the annual sermon from Heb. 12:1.

Eld. M. P. Johnson was chosen Moderator and J. F. Gates, Clerk. Correspondence from two associations of General Baptists was received, *viz.*: Fairdealing and Western Union. Eld. J. A. Leroux from the former and Brother and Sister McDowel from the latter. Nothing of especial importance was transacted. Grandview church was chosen as place of next meeting.

THIRTY-FIFTH ANNUAL MEETING

This session began Sept. 17, 1909, and continued three days, and was held with Grandview Church near Supply, Ark. The introductory sermon was preached by Elds. D. M. Holder and D. N. King from Eph. 3:14, 15.

Twelve churches were represented and Eld. W. T. Shoffitt chosen as Moderator and G. W. Million, Clerk.

Four new churches were received, *viz.*: New Home, Lonoke, New Covenant and Union Ridge. Fairdealing and Hopewell Associations were represented by delegates. One new elder was ordained at this meeting through the request of Lonoke Church—H. F. Newberry. The following was the presbytery: Elds. W. T. Shoffitt (Moderator), D. N. King, D. M. Holder and G. W. Million and Deacons S. F. Gates, Ben Duff and J. Miller.

The following resolution was passed which gave rise to the present work (history): "*Resolved*, That we have the manuscript of Eld. G. A. Barrett on the history of the General Free Will Baptists put in book form, after being amended so as to bring the history of said people down to the present time; and D. M. Holder, J. R. Holt and G. W. Million were appointed to oversee the work. A subscription of \$37.00 was raised to start the work."

We might give space to the following other resolution: "*Resolved*, That we have a librarian, whose duty it shall be to collect and preserve all matter pertaining to the history of the Liberal Baptist people, and also any books or any other such matter, that may be donated or that may in any way fall into his hands. G. W. Million was chosen Librarian with J. R. Holt assistant. Every member of the association was requested to assist in this matter by furnishing all the information in the way of minutes, etc., that they may have or can obtain. It was resolved to have quarterly meetings convening Thursday night before each fifth Sunday during the ensuing year. Eld. G. W. Million was chosen as evangelist for the next associational year. The name of Eld. W. O. Smith was dropped from the ministerial list. New Hope was chosen as the next place of meeting.

THIRTY-SIXTH ANNUAL MEETING

The association met this time with New Hope, Randolph County, Ark., on Sept. 16, 1910, and continued two days. Fourteen churches were represented this time, and Eld. D. N. King was chosen as Moderator, and G. W. Million, Clerk. The first or annual sermon was preached by D. N. King from Rom. 11:11.

Two new churches were received this year *viz.*: Old Jackson and Pleasant Hill. This was through the efforts of the evangelist. Polk Bayou and Cave Springs Associations were represented at this meeting, the former by Eld. L. D. Hagwood and the latter by Eld. Crace. The name of T. J. Cisk was dropped from the ministerial list and the names of J. W. Tharp and J. R. Rosson added thereto. G. W. Million was chosen as evangelist for the next year.

The following item as given in the minutes might be of value, therefore we give it in full: "Moved, that the matter relating to the manuscript of the History of the Liberal Baptist people by Eld. G. A. Barrett, etc., be turned over to a stock company formed for that purpose, provided said company can be formed. A company was formed and the matter turned over to it. The company as temporarily subscribed and organized was as follows: W. T. Shoffitt, five shares; G. W. Million, three shares; C. P. Fender, three shares; J. R. Holt, two shares; D. M. Holder, two shares; Perry Kingcade, 1 share; J. F. Gates, one share; F. E. Rosselot, one share; M. P. Johnson, one share and J. C. Carter, one share (stock \$100 and a share placed at \$5.00). W. T. Shoffitt was chosen temporary chairman and C. P. Fender secretary-treasurer."

Moved to correspond with Cave Springs Association, delegates, Elds. M. P. Johnson, G. W. Million and J. R. Holt; Western Union Association, delegates, Elds. D. M. Holder, J. C. McDowel, J. Miller and C. Crosson; New Liberty, delegates, J. H. Welker; Polk Bayou, delegates, Brother J. C. Carter and Elds. J. H. Welker and G. W. Million; Fairdealing, J. C. McDowel, Jesse Niswonger and N. Y. Gary.

The following resolution deserves mentioning: "*Resolved*, That the quarterly meetings be regarded as having the same power and authority as the yearly meeting of the association, and that the minutes of the several quarterly meetings be brought to the yearly meeting and read before that body so that any resolution or action of the quarterly meeting may be printed on the minutes of the yearly meeting if so desired."

Thus closed the last annual session of the association to the present. The association which had dwindled to four churches in 1905, and which entertained a strong feeling to disband, now, that is in 1910, in only five years numbered fourteen, a net gain of nine churches. Who knows what blessings God has in store for His people if they but hold out faithful, bravely enduring every hardship that may arise. Truly all things work together for good to them that love the Lord. Great credit is due Eld. D. N. King for his patient endurance and service in holding up Social Band through times of trials. The Lord, who knows all things, will give him his blessed reward in due season.

CHAPTER XIX

FAIRDEALING ASSOCIATION

BY ELD. G. A. BARRETT

At the sixteenth annual meeting of Social Band Association a strong effort was made to get an evangelist in the field. This was voted down, but New Union and Walnut Grove churches said, that they must have an evangelist on their side of Current river. These churches just named made an agreement with Eld. G. A. Barrett to move on that side of the river and go to work as an evangelist, promising him in the meantime that they would see after him and his family if he would. He went. The result of this was a new association on the east side of Current river. Success followed their efforts. Thus by a determined effort of two resolute churches, the doctrine of the Bible, a general atonement and open communion were placed before the people.

FAIRDEALING

This association is situated on the east side of Current river in Ripley and Butler Counties, Mo. At the eighteenth annual meeting of Social Band Association, held with Sugartree Grove Church, Ripley County, Mo., Sept. 17, 1892, on motion, five churches were granted letters of transfer, as requested, to go into the organization of a new association. The following were the churches

granted letters: Mt. Zion, New Union, Walnut Grove, Mt. Pleasant and Shiloh. These five churches, together with Hickory Grove, New Union No. 2, Liberty and Cedar Grove, brought in by Elds. G. A. Barrett and B. F. Walker, met at Fairdealing Oct. 1, 1892, and organized into an association called Fairdealing, G. A. Barrett, J. A. Leroux and S. S. Hale assisting in the organization. G. A. Barrett was chosen Moderator; S. S. Hale, Assistant; J. W. Allen, Clerk; J. A. Leroux, Assistant. The rules of order, constitution, and articles of faith of their mother association, Social Band, were adopted.

Western Union Association of General Baptists corresponded by delegate O. G. Gauter. This association, Fairdealing, when organized consisted of eight churches, having three ordained ministers—G. A. Barrett, J. A. Leroux and B. F. Walker; licentiate, W. B. Richmond. The association corresponded this year with the General Association of General Baptists, G. A. Barrett being the delegate. Such resolutions as these were passed; that we stand firm to the doctrine of open communion, and that no man be ordained as a minister until he was able to defend the doctrine of the church.

The second annual meeting was held with New Union Church, Ripley County, Mo., October, 1893. Three new churches were received and several new ministers—T. A. Baycon, W. B. Richmond, W. A. Shahan, J. F. Shahan, H. H. Crofford and W. Hopkins. W. H. Jenkins was sent to travel with H. H. Stratton as an evangelist in Western Union Association.

The third annual meeting of Fairdealing Association was held with Mt. Grove Church, Ripley County, Mo., October, 1894. The association continued to grow steady-

ly; two new churches were added. During this year two new preachers also were received—I. S. Hunt and John Perren. Western Union Association of General Baptist corresponded by delegate with this association, Eld. L. T. Carnahan being the delegate.

The fourth annual association was held with Walnut Grove Church, Clay County, Ark., October, 1895. An attempt was made at this association to secure a General Association of General Free Will Baptists. Warm Springs, Ark., was named as the place for the holding of a convention for the organization of said General Association, 1895. At this convention the time was set for the organization of a General Association. The churches were fairly represented.

The fifth annual meeting was held at Shiloh Church, Ripley County, Mo., October, 1896. Eld. G. A. Barrett was selected as evangelist and instructed to work for and with the evangelist, A. H. Cisney, of Western Union Association of General Baptists. Eld. M. R. Tucker was received as a minister during this year. The year just passed was one of great success, with regard to revival meetings. All over the association were held revival meetings. These meetings were conducted by the evangelist assisted by M. R. Tucker.

The sixth association was held with New Union Church, Varner, Ripley County, Mo., October, 1897. No new enterprises were started during this year. Eld. G. M. Leach represented Western Union Association of General Baptists at this meeting.

The seventh session was to have been held at Walnut Grove, Clay County, Ark., October, 1898, but on account of high water the association failed to transact any busi-

ness as the delegates could not get there. Shiloh Church was chosen, by the few that did get there, the place for the holding of the next association.

This association from its first organization has always stood ready to assist in any new enterprise for the up-building of the cause of Christ and the Free Baptists. They believed in coöperation and stood shoulder to shoulder for the advancement of their cause. From this association came the first move for a General Association of General Free Baptists. This association has advocated the publishing of a paper for the General Free Will Baptists west of the Mississippi river, and do not hesitate in aiding any denominational enterprise with their money. There has not been a single year in which this association has not had an evangelist in the field. Truly can they say:

"With grateful hearts the past we own;
The future all to us unknown,
We do Thy guardian care commit,
And peaceful leave before Thy feet."

REUNION ASSOCIATION OF GENERAL FREE WILL BAPTISTS

Reunion Association is situated in Shannon and Carter Counties, Mo. It was organized by the labors of Eld. W. H. Revelle. Delegates from the four churches met at Big Barren in October, 1897, and organized by electing W. H. Revelle, Moderator and W. D. Dowell, Clerk. Eld. L. T. Carnahan of Western Union Association of General Baptists, Eld. G. A. Barrett of Fairdealing Association and others, assisting in the organization. The articles of faith, constitution and rules of order of Western Union Association of General Baptists were adopted. This association, though young, has made considerable progress in strength, and being located in a

good country, it bids fair to become a large association. The people seem to be full of energy and we would not be surprised to see this becoming one of the strongest associations. The last association was held at Winona, Shannon County, Mo., 1898.

May they say to their Creator—

"Thou canst calm the troubled mind,
Thou its dread canst still;
Teach us to be all resigned
To our Father's will."

There is an association of General Free Will Baptists in Tennessee, which has been organized for some time. The particulars of the association I am unacquainted with.

These associations upon the recommendation of Fairdealing Association met at Warm Springs, Ark., in a convention and formed their first General Association of General Free Will Baptists, Nov. 6, 1896. Eld. D. N. King was chosen Moderator and Eld. J. A. Leroux, Clerk.

The constitution of the General Association of General Baptists was adopted. Eld. Uriah Stratton of W. U. A. of General Baptists was present and took part in the proceedings. Eld. G. A. Barrett was chosen evangelist.

The second annual session of this General Association was held with Sugartree Grove Church, Ripley County, Mo., November, 1897. At this general association there was a large attendance, four associations being represented. The matter of securing a publishing house and starting a Free Baptist paper west of the Mississippi, received considerable attention; but this move failed, because some of the members thought the body too weak, financially. They seemed to think the task too arduous. John R.

Holt was appointed to take the census of the Open Communion Baptists west of the Mississippi.

After failing to secure a paper through the General Association an effort is being made now by myself to obtain one by subscription. This subscription plan, being suggested to me by John M. Carnahan, is making at present good progress. The General Association was brought about for the purpose of coöperation; owing to its name of General Association of General Free Will Baptist it failed to meet with success. Had it been called convention, or anything else, the result would have been different. The writer, now, favors a state association.

CHAPTER XX

UNION BAND ASSOCIATION

GENERAL FREE WILL BAPTISTS

ORGANIZATION.—By the year 1893 Social Band Association had become rather large and the ministers, deacons and messengers most too numerous, it was thought, for any ordinary neighborhood to accommodate them conveniently at its yearly meetings. Therefore when the association came together in its annual meeting in September, 1893, a petition was offered and granted lettering off the following churches for the purpose of forming a new association, *viz.*: New Hope, Pleasant Valley, Eureka, Fairview, Mt. Tabor, Stony Point, Bethel, Mt. Vernon, Pleasant Grove, Bethabra and Shannon Grove—eleven churches. Accordingly by Oct. 21, 1893, the proper messengers, deacons and ministers from the eleven churches named above and one other church—New Covenant—met at New Hope (five miles southwest of Pocahontas) and organized Union Band Association.

NAME.—A number of names were suggested for the new association, but while the talk was going on about the different names Deacon D. B. McMullin arose and suggested the name Union Band. This met the approval of all and was adopted. Eld. G. A. Barrett started the song, "I belong to the Union Band" and the body soon joined in the spirit and melody of the same and a good time was had at the first meeting of Union Band.

Eld. W. C. Austin was chosen Moderator, and Eld. S. A. Dame, Assistant; R. F. Million, Clerk and A. Davidson, Assistant.

The same Constitution, Rules of Order and Articles of Faith were adopted that were used by Social Band. The organization embraced the following ministers: W. C. Austin, F. M. Bates, M. P. Johnson, M. S. Carroll, W. T. Shoffitt, S. A. Dame, F. M. Bryan and G. W. McClurg. The following brethren were present, and took an active part and assisted very much in the organization of the association *viz.*: Eld. G. A. Barrett from Fairdealing Association and Eld. D. L. Paynor, D. N. King and M. R. Langley from Social Band. These brethren had assisted in organizing and building up most of the churches going into the new association and had considerable interest in their welfare.

SECOND ANNUAL MEETING

This meeting of the association was held with Shannon Grove Church, Randolph County, Ark., at the present site of Shannon station on the H., P. & N. Ry. It met Oct. 6, 1894. The annual sermon was preached by Elds. W. C. Austin and S. A. Dame from Heb. 6:1. Eld. Dame was elected Moderator with Eld. W. C. Austin Assistant; A. Davidson, Clerk with E. L. Pickney, Assistant. The number of churches present at this meeting is unknown, but from the names given in the record we have of the meeting we suppose about all were represented. One new church was received *viz.*: New Home. Two ordained ministers were received, Eld. J. O. Adrian from the Free Baptists and F. M. Bates from Social Band Association; also W. C. Campbell was ordained at the

meeting. At this meeting a strong feeling prevailed for a closer union with the Free Will Baptists, *i. e.*, a more intimate relation. Elds. J. O. Adrian and M. P. Johnson were appointed corresponding messengers to Polk Bayou Association of Free Will Baptists. A number of good resolutions were passed among which we mention the following: ¹To change the term "word" to "words" in Art. 1 in Expression of Faith. ²To append Scriptural references to the facts set forth in the Articles of Faith. ³Advising the churches to hold the communion services in May.

We find also a resolution expelling Eld. S. A. Dame from the association. This was brought about by the elder trying to influence his home church and the association to receive certain parties into their fellowship with only sprinkling as baptism. This was refused and the act denounced by the association. The elder having refused and continuing to refuse to submit to the Scriptural teaching in this matter, the association passed a resolution of nonfellowship. The elder afterwards came back and set himself aright and continued an active and useful member in the work. This act of the association ought to be a sufficient declaration to the world as to its position on the form of baptism. They as a people do not receive sprinkling or pouring for baptism at all. If a church or preacher receives any one into their fellowship, recognizing affusion as baptism, they do it at their own risk, upon their own responsibility and contrary to the teaching and practice of these people. They believe that when men are Scripturally converted they belong to the church of God, and should, when they ask it, be received into the membership of a congregation;

but this should be done in view of their promise to be baptized by immersion (as this only is considered baptism by them) at their earliest convenience, and anyone refusing to thus be baptized, they think, should not be kept in the fellowship of any congregation. And Social Band Association at a Quarterly Meeting held at Warm Springs decided by vote of the body present that so far as church ordinances are concerned, baptism is or should be first in the Christian life-walk.

The association in spite of its little flurry, however, adjourned in good spirit for work to meet at Lee's Chapel, near Lima, Ark.

THIRD ANNUAL MEETING

This session was held with Stony Point Church near Lima, Ark., Elds. J. O. Adrian and M. P. Johnson preached the annual sermon from Ezra 5:16. Twelve churches were represented:

New Hope—R. F. & G. W. Million and D. Pursfull.
 Eureka—J. H. Gates, E. T. Chew and C. W. Hager.
 Bethel—I. N. Graves.
 Mt. Vernon—C. A. and E. L. Pickney.
 Pleasant Grove—J. C. Hughes.
 New Covenant—D. B. McMullin and Joseph Blancet.
 Bethabra—Nathaniel Wright.
 Stony Point—James Dunn, J. H. Pierce, B. F. Tyler.
 New Home—S. R. Songer and J. W. Moss.
 Antioch—J. W. Noland and G. M. Gates.
 Richwoods—Dave Hollaway.
 Beautiful Home—R. N. Vinson and J. S. Ramsey.

Pleasant Valley, Mt. Tabor and Shannon Grove, were represented by letter. Eld. M. P. Johnson was chosen

Moderator and the writer thinks that R. F. Million was Clerk.

It was decided at this meeting to have a record of the proceedings of the association kept in a book provided for that purpose. R. F. Million was selected for this task. It is from this record that we have taken the events mentioned in the second and third sessions.

FOURTH ANNUAL MEETING

This session was held this time in Lawrence County, Ark., with Antioch Church, Sept. 5-7, 1896. Annual sermon preached by Elds. S. A. Dame and T. A. Boycan from Amos 4:12. Eld. M. P. Johnson was Moderator; F. M. Bates, Assistant; A. Davidson, Clerk, E. L. Pickney, Assistant.

The following was the church representation.

New Hope—S. T. and F. M. Sutton.
 Eureka—J. Chew, R. Gates and J. Arnold.
 Fairview—Not represented.
 Mt. Tabor—J. McClintock.
 Shannon Grove—Thomas Melton.
 Bethel—William Garner.
 Mt. Vernon—C. A. Pickney.
 Pleasant Grove—Not represented.
 New Covenant—Not represented.
 Bethabra—Not represented.
 Antioch—J. N. Nolen and J. F. Wilson.
 Richwoods—J. W. Gray.
 Beautiful Home—R. N. Vinson and W. Ramsey.
 New Home—F. P. Garner and T. P. Gibson.

Three new churches were received—New Home, Union Hill and Reunion.

A move was made at this meeting to place ourselves upon a better financial basis by having the clerk of each church to furnish the deacons with the name of every male member belonging to the church; and the deacons to see said members and ask them to say how much money or produce he thought he could cheerfully give during each year for church work. This move, though in the right direction, met the same fate of many other moves like it among the Free Will Baptists in the West. This is the greatest hindering cause among these people! They are too tenderfooted about preaching the whole truth along this line! The work can't prosper without money or its equivalent. If the cause moves and grows as it should the preachers must go and preach. If the preachers go and preach they and their family must have clothing and something to eat. Most laymen among these people can't find time to go to the association once a year; and of course can't possibly find time to attend the Quarterly Meetings. Everything they had would go to rack (?) and their families would starve to death (?) if they should do so! But the preacher, if he is called to four churches, must lose every Saturday and Sunday and in many cases a part of Monday, and must attend all meetings of the association—yearly and quarterly—and spend from one to six weeks in protracted meetings or he is no preacher at all; and that almost free gratis, with but very little remuneration at all. Brother, does your work at home require all your time? Does it require this to support yourself and family? If so do you think the preacher has an easier way of making a living than you? The Scripture saith "the workman is worthy of his hire." Lu. 10:7; And again, "Thou shalt not muzzle the

ox that treadeth out the corn." 1 Tim. 5:18, 1 Cor. 9:9. And again, "They which preach the gospel shall live of the gospel." 1 Cor. 9:14. And again listen, "If we have sown unto Spiritual things is it a great thing if we shall reap your carnal things?" Let us wake up in this matter and get to work.

Eld. T. A. Boycan was received as a corresponding delegate from Fairdealing Association of General Free Will Baptists. Eld. S. A. Dame was appointed evangelist for the year coming. During the year closed by this meeting Eld. J. L. Thronebury, commonly known as "Uncle Lewis," passed from labor to reward. Uncle Lewis had been identified with the work almost from the beginning and was a very able and earnest worker for the Master. He was loved by most everyone. Also Elds. J. O. Adrian and J. A. Griffith, two good workers for the cause which they represented, passed from us. Closed in peace and harmony.

FIFTH ANNUAL MEETING

This meeting was held with New Home Church, Green County, Ark., Aug. 21-22, 1897. Introductory sermon preached by Eld. W. C. Campbell and S. C. Austin from Amos 12:4. Twelve old churches were represented at this meeting—New Hope, Eureka, Fairview, Shannon Grove, Bethel, New Covenant, Antioch, Richwoods, Beautiful Home, Union Hill, New Home and Reunion. Two old ones were not represented—Pleasant Grove and Stony Point. Two new churches were added—Rogers Grove and Mt. Vernon. Eld. S. C. Austin was chosen as Moderator with Eld. M. P. Johnson, Assistant; J. W. Gray, Clerk, with W. R. Garner as Assistant.

A move was made at this meeting to drop the name General from our historical designation. The matter was referred to the churches and was lost, we suppose. The time of meeting was changed to Thursday before the fourth Sunday in September. The names of Mt. Tabor and Bathabara churches were dropped from the list of churches. The obituary list showed the following deaths: Wm. Keath, Elijah Gates, P. A. Smith and Delilah Carter.

No minutes were made of the sixth session. It was held with Eureka church at the Old Gates school house near Okean, Ark.

I have been unable to obtain minutes of the seventh annual meeting. It was held with the church at Old Jackson. I think the churches enjoyed about the usual degree of prosperity.

EIGHTH ANNUAL SESSION

This session was held with Fairview Church, Randolph County, Ark., Sept. 20-22, 1900. Annual sermon preached by Elds. J. C. Jackman and W. C. Campbell from Rom. 4:20. Fifteen churches were represented. Eld. M. P. Johnson presided at this meeting. The work was prosperous the past year and this was one of the most harmonious sessions the body has ever had. G. W. Million was elected Clerk. Only one new church was received—Mt. Olive.

Another effort was made at this meeting to get ourselves more intimately connected with the Free Will Baptists. Brethren F. M. Thronebury and _____ were sent to this association from Social Band on this mission.

It was with great sorrow that the body at this meeting learned of the death of our beloved brother, co-worker

and minister, Eld. G. A. Barrett. In accordance with a request of his own made prior to his death, Elds. J. C. Carter and S. A. Dame preached a sermon in memory of him on Sunday at 11 o'clock. Eld. Barrett was one of our oldest and most useful ministers. He was associated with the General Free Will Baptist movement since its beginning in Missouri.

Eld. S. C. Austin, one of the best posted men in the Scriptures in the state of Arkansas, passed from this to a better world during the past year.

Because of the importance of the following resolutions, and the fact that they show the attitude of the General Free Will Baptist with reference to the matter contained therein. They are given verbatim as they appear in the minutes of this meeting.

RESOLUTIONS

Relating to government of the churches:

1. WHEREAS, Drunkenness is a sin (Rom. 13:13, Eph. 5:18) and the manufacture and sale of intoxicating liquors are an aid to same, and is therefore an appearance of evil, therefore, be it

Resolved, That we use our influence against the aforesaid uses of same (1 Thess. 5:2; 3 John 11²; 1 Cor. 5:11 and Hab. 2:15.)

2. WHEREAS, We should search the Scriptures (John 5:39; 2 Tim. 2:15) and should bring children up in ways of the Lord (Eph. 6:14), and as the Sabbath (rather Sunday) school is conducive of all these, be it

Resolved, That we impress upon the churches of the association to ever maintain the same as an aid to the cause of Christ. (Lu. 4:16; 1 Pet. 2:21, Acts 17:2, 3, 18:4; Heb. 10:25.)

CHAPTER XXI

NINTH ANNUAL MEETING

This session was held with New Home Church, Green County, Ark., convening Sept. 25, 1901. The annual sermon was preached by Elds. D. M. Holder and S. A. Dame from Eph. 3:1. Eld. M. P. Johnson presided and R. T. Gates kept the record. Eleven churches were represented and two new ones were enrolled. Some of the preachers who heretofore had been giving the churches good service, had for the last two or three years almost quit preaching. Two causes can be assigned for this action of the ministers: 1st. The churches failed to give their pastors proper support, and 2nd. The preachers got lazy themselves. The consequence was a falling off in the number of churches. The new church added this time were Mulberry Grove and Reunion.

There were seventeen ordained ministers on the list and eight licentiates. Each pastor was required to preach two sermons during the year on Sunday schools. Credentials were given to Eld. D. M. Holder at this meeting. Bro. Holder came from the Free Will Baptists of Missouri to us and was already ordained. Closed in good order.

Tenth Annual Meeting held in 1901. No record of this meeting.

ELEVENTH ANNUAL MEETING

This session was held with Social Band Church (near James Mill), in Randolph County, Ark., Sept. 24-26, 1903. Elds. Shoffitt and Holder preached the annual sermon from Heb. 6:1. Eld. W. T. Shoffitt presided at this meeting and J. C. Matthews was Clerk. Only eight old churches were represented. Three new ones were added—New Prospect, Bard's Chapel and Fairdealing. We think these churches were located in Green and Craighead Counties, and were the result of the labors of Elds. J. C. Jackson and E. H. Tarwater. The brethren in the West didn't do much. There seemed to be a sufficient number of ministers to have accomplished wonders, there being nineteen names on the list. Two other associations corresponded with this this year, *viz.*: Hopewell and New Liberty Associations of General Baptist. Messengers were selected to return the correspondence. The ministers were urged to use their influence against the sale of intoxicating liquors. The character of Eld. G. W. Williams was questioned and referred to the church of his membership to be looked into.

TWELFTH ANNUAL MEETING

Convened this year with Stony Point Church near Lima, Ark., Sept. 22-24, 1904. The annual sermon was preached by Elds. J. O. Norsworthy and D. M. Holder from Rom. 6:6. Eld. M. P. Johnson presided and Eld. J. F. Gates kept a record of the proceedings. Twelve old churches were represented and three new ones received—Union Grove, Harmony and Sand Hill. These churches were organized in the eastern part of the association and were a result of the labors of Eld. J. C. Jack-

man and others. The work in the West had been prosperous the past year, but not spreading like in the East.

A strong stand was manifested at this meeting in behalf of temperance. Lectures in behalf of same were made by G. W. Million, J. D. Poynor and J. O. Norsworthy. Three lecturers were appointed to address the people on this subject to try if possible to rid our county of saloons, *viz.*: G. W. Million, W. T. Shoffitt and E. H. Tarwater. We are glad to say that this was a success. Methodists and others took hold of the work also and a general crusade was made throughout the county which resulted in completely routing the saloons from the same, and they have never succeeded in getting another hold on our county so far. And through the untiring efforts of our worthy sheriff, Hon. W. A. Jackson, blindtiggerism was completely driven from our county. The action of Mr. Jackson in this matter cannot be too highly spoken of.

The southern part of the association had quite a revival this past year through the efforts of Elds. David Bandy and F. B. Starns. Clear Lake grew from a very small number to a membership of 117.

THIRTEENTH ANNUAL MEETING

This was held with Clear Lake Church, near Portia, Lawrence County, Ark., Sept. 2-4, 1905. The introductory sermon was preached by Elds. D. M. Holder and S. A. Dame from Deut. 17:29. Eld. M. P. Johnson presided over most of the session. He was called away in the latter part of the meeting and his assistant, W. T. Shoffitt, presided. G. W. Million was chosen Clerk. Eleven old churches were represented at this meeting

and two new ones received—Moor's Chapel and Liberty—with a total membership of 465. Correspondence from Hopewell Association of General Baptists was recognized. The names of sixteen ordained ministers appear on the list with five licentiates. Ordained one new minister at this meeting—G. W. Million. This was rather a stormy session. Considerable trouble was had in adjusting some difference between Elds. E. H. Tarwater and G. W. Williams. A committee appointed for the purpose investigated the matter thoroughly and reported to the association. In accordance with such report the association withdrew fellowship from Eld. G. W. Williams. Eld. D. M. Holder was chosen and sent out as an evangelist and \$120 was pledged to support him, *i. e.* as far as it would go, but to the shame of those who subscribed we must say that less than five dollars of the amount pledged was paid.

The following names were dropped from the ministerial list: Ordained—W. A. Hathcoat, who went to the Campbellites, J. O. Norsworthy, who went to the Methodists; M. E. Ratliff, W. H. Benjamin, for preaching that men should be received into fellowship with sprinkling and pouring as baptism, and G. W. Williams; licentiates, J. C. Smith, Joe Poe (Brother Poe got cold and lukewarm, but has since been revived and we are told is an active member), E. T. Miller, Louis Worn and T. J. Cisk.

FOURTEENTH ANNUAL MEETING

Convened this time with Liberty Church, Randolph County, Ark., Sept. 1-5, 1906. The annual sermon was preached by Elds. G. W. Million and W. T. Shoffitt from

1 Thess. 5:6. Eld. W. T. Shoffitt presided at this meeting and G. W. Million served as clerk. Ten churches were represented this time. Three new churches were received—New Home, revived; New Covenant, revived and Lonoke. One corresponding delegate was present from Hopewell Association of General Baptists, *viz.*: Eld. D. F. Matthews. The number of ordained ministers increased this year to eighteen, and one ordained at this meeting, making nineteen in all. There were five licentiates.

This was another stormy session, especially towards the last. The association prior to this year had never had occasion to consider the question as to whether a woman should be ordained to the full work of the ministry. Sister Sarah E. Parker having been ordained to the ministry during the past year, the following query was sprung at this meeting: "Is it Scriptural to ordain a woman to preach?" The question was raised privately at the twelfth annual meeting and a movement set on foot to ordain the sister, but it was seen that considerable opposition was going to be raised and the matter was abandoned. After the adjournment of the association, at one of the church conferences, another move was made to ordain her. Several of the members present realizing the confusion this act would cause and not wishing to take part either way withdrew. And the Moderator, Eld. F. B. Starnes, having found out the feeling of the association at its meeting just before and not wishing to cause any confusion, withdrew also. After this withdrawal only a few—probably nine—out of a membership of 117 remained. This number proceeded by calling to the chair Deacon Charley Parker, who was the husband

of Sister Parker. Seven of the nine voted for ordination and two against. Elds. S. A. Dame and J. M. West, with a deacon or two, ordained the sister to full work of the ministry. And so at the thirteenth annual meeting the attention of the association was called to the matter by the query before stated. Interest began to gather rapidly towards each side, and it was clearly seen that considerable confusion was likely to occur if the matter came up broadsided before the association, whereupon the following plan was offered and adopted almost without opposition: Each party to the question was requested to choose them a man from their colleagues as spokesman for his side of the question. All Scripture or arguments had by anyone which they wished to present were to be given to their spokesman. These two men, as representatives of each side, were to be given ample time to clearly state and explain each argument and Scripture given them by their colleagues. Sister Parker was given right to choose the man as spokesman for her side and she first chose Eld. S. A. Dame and upon his refusal to act she chose Eld. Frank Webb. Eld. G. W. Million was chosen as spokesman for the opposite side, and an adjournment taken till next morning to give time for the necessary preparation. So the following morning, after singing, reading and prayer, the matter was called up. Eld. Dame announced that they were ready for the matter to go before the body for decision without discussion. Eld. Webb, when asked if he had any arguments or Scriptures to offer, stated that he didn't know that there were any Scriptures for or against the ordination of a woman. Brother Dame stated that they had Scriptures to present at the proper time. The moderator in-

formed him that he had the affirmative side of the proposition and that it was his duty to take the lead. No arguments or Scriptures were presented and the negative side set forth their arguments through Million and a vote was taken which answered the question in the negative, *i. e.* that it was not Scriptural to ordain a woman to preach.

Charges were preferred against Clear Lake Church for the ordination and her delegates made acknowledgment and asked forgiveness. Forgiveness was granted and Clear Lake asked to call in Sister Parker's credentials. Nothing much of importance was further done.

FIFTEENTH ANNUAL MEETING

This session of Union Band Association was held with Liberty Church near Okean, Randolph County, Ark., commencing Aug. 31 and ending Sept. 4, 1907. The introductory sermon was preached by Eld. Fred B. Starnes from John 7:46. Twelve churches were represented—Liberty, Pleasant Valley, Social Band, New Home, Union Hill, Clear Lake, New Hope, Stony Point, Lonoke, Riddick's Chapel, Meadows Grove and Eureka.

Eld. M. P. Johnson was chosen Moderator and G. W. Million, Clerk. Several old churches failed to represent this time and two new ones were received—Meadows Grove and Riddick's Chapel.

Two letters of correspondence were received, *viz.*: From Social Band Association of General Free Will Baptists and Hopewell Association of General Baptist. Eld. W. C. Austin was granted the right to represent Antioch Association of Free Will Baptists.

Two new ministers were ordained, *viz.*: J. W. Tharp

and J. E. Mobley by request of their churches—Lonoke and Union Hill. Presbytery, Elds. D. M. Holder, W. C. Austin, W. H. Horn and J. C. Carter, and deacons, Chas. O'Hair and S. F. Gates. The name of John Dempsey was dropped from the ministerial list for immoral conduct. This was a very stormy session caused by Clear Lake Church failing to comply with the request of the association at its last session. The reader will remember that it was requested at last session to recall the credentials of Sister S. E. Parker. But it refused to do so. Objections were made to the reception of the letter and the seating of the delegates from Clear Lake when its letter was presented, but the objections were withdrawn with the understanding that the matter was to be considered later on. And so the church persistently refusing to do anything, but fight the former action of the association, a charge was preferred against it for so doing. It admitted its guilt as to the charge but expressed no sorrow nor asked any pardon; whereupon a motion was made to drop it from the fellowship of the association, but lost by a vote of eleven to thirteen. This action was looked upon by some as very inconsistent and inharmonious with former actions and subject to suspicion of foul play, but for the present nothing was done. Everything quieted down and the business proceeded along regular order.

The churches having had a year's notice of the resolutions requiring each member of the church to assess himself to the amount he thought he was able to pay, and requiring the evangelist to take up collection for himself, they were declared adopted and a part of the constitution.

A correspondence with Hopewell Association of Gen-

eral Baptists, Social Band Association of General Free Will Baptists, Cave Springs Association of Free Baptists, and also with the State Association of Free Baptists was resolved upon. I think the correspondence to the State Association was carried out and if so was the only one.

The examination of the characters of the ministers was taken up and the characters of all were pronounced good except that of John Dempsey, and he was dropped as stated heretofore.

After the characters of all were pronounced good with one exception as above stated, Elds. G. W. Million, W. T. Shoffitt, D. M. Holder, J. F. Gates and M. P. Johnson asked for letters of recommendation and the same was ordered granted by the association, but on the following morning, a number of the delegates having gone home, the association rescinded the act of granting the letters of recommendation passed the evening before, giving as reasons for its action that the four named brethren had manifested a disposition of nonfellowship by declaring their intention of joining another association; and by G. W. Million making three propositions challenging the action of the association in endorsing the act of Clear Lake Church in the ordination of Sister S. E. Parker by refusing to drop her from the fellowship of the association.

The propositions were these:

Proposition 1. "I will give five dollars for any place in the New Testament where it is expressly stated that Christ ordained a woman to the eldership, bishopric or as a prophetess or where he ever gave command or precept to do such.

Proposition 2. "I will give five dollars to any one showing where the apostles ever ordained a woman or commanded such a one to be ordained to the two offices.

Proposition 3. "I will give five dollars for any place where the Greek words *episkopos* and *presbuteros* are ever used interchangeably in the New Testament with the Greek word *prohetes*."

Failing to get a letter of recommendation the four brethren referred to heretofore requested that their names be dropped from the ministerial list. Which request was granted.

Eld. M. P. Johnson tendered his resignation as moderator which was received with considerable reluctance. G. W. Million also tendered his resignation as clerk, but the association requested him to continue the work of the preparation, publication and distribution of the present minutes which he consented to do.

Eld. J. F. Gates was chosen moderator for the remainder of present session and J. C. Carter as moderator after that for the remainder of the year. James Brooks was chosen clerk for the remainder of the year except as above mentioned. Valley Chapel was chosen as the next place of meeting.

The trouble as outlined in the proceedings of the last two sessions ruined Union Band. Three churches—Eureka, New Hope and Stony Point—withdraw at once from the association and petitioned Social Band for readmission into that body. And some of the corresponding delegates to Union Band being present when the petitionary letters were presented, and having been present at the session of Union Band just referred to, made some statements with reference to the nature of the case, and so the churches were received. In 1909 two other

churches came to Social Band—Lonoke and New Home. Liberty, Social Band and Moor's Chapel died as a result of this trouble.

Union Band met in 1908 at Valley Chapel and again had no little confusion over the matter of trine-immersion. A brother was sent by one of the churches for ordination who had been baptized by the Dunkards in their form of baptizing three times face foremost. My information is (there were no minutes printed of this session and we are giving the substance of what eye witnesses told us) that the association refused to recognize this as proper baptism. And the candidate refusing to be baptized in regular form, the association refused to ordain him.

SIXTEENTH ANNUAL MEETING

This session was held with Center Church (Moran's school house) Lawrence County, Ark. The introductory sermon was preached by Elds. J. W. Tharp and L. M. Buckner from Rom. 12:1. Only four churches were represented. No new churches and no corresponding letters or delegates. There was some misunderstanding as to the time of meeting. This might have caused some failures. The name General was dropped this session and Union Band is henceforward to be known as Free Will Baptists.

A correspondence with the State Association of Free Will Baptists was moved, but we don't know whether it was carried out or not. Voted to have fifth Sunday meetings also.

Pleasant Hill Church was chosen as next place of meeting, but they failed to meet and hold the regular session in 1910.

CHAPTER XXII

LIBERAL BAPTISTS IN THE SOUTHWEST

We have been unable to obtain satisfactory information of the work in this section. We have tried in a number of ways to do so but have failed so far. If it is the Lord's will and He sees fit to give us life and health for a few more years, it is our aim to write a history of the above people west of the Mississippi. As it is at present we will have to be satisfied with only a brief notice of the work in this section. Missouri is usually reckoned as belonging to this section, but is treated elsewhere.

ARKANSAS

We shall not attempt to give a history of the origin of the Free Will Baptists in the Southwest, but will be content to mention and give some facts relative to their most important Associations, beginning with those in Arkansas. It is almost certain, however, that the original instigators and promoters of the work in this state came from Tennessee and Kentucky.

Arkansas now has in all, about fourteen Free Will Baptist Associations with about 150 churches and a membership of between four and five thousand.

ANTIOCH ASSOCIATION

This Association is located in and near Pope County, and is perhaps the largest association in the state. It

was formed in 1891 and has 30 churches, 12 ministers and about 1,000 members.

POLK BAYOU ASSOCIATION

This association is located in the Northeastern part of Arkansas, principally in Lawrence, Sharp and IZARD Counties. It has about 18 churches, 20 ministers and 800 members. It is divided into four Quarterly Meetings.

SALINE ASSOCIATION

Located in and near Cleveland County. Formed in 1896, and has 9 churches with a membership of 306.

OLD MT. ZION ASSOCIATION

Located in and near Madison County; has 8 churches, 12 ministers and 233 members.

NEW MT. ZION ASSOCIATION

Located in and near Carroll County; has 7 churches, with a membership of about 200.

MT. HOME ASSOCIATION

Located in and near Logan County; has 5 churches, with a membership of 200.

HAMBURG ASSOCIATION

Located in and near Ashley County. Formed in 1898 and united with Saline Association in 1907. It had five churches. I think it is now separate again.

Besides the above there are the *Church of Christ Association, Union Association, Mulberry Association, Arkansas Association, Boston Mountain, Tyronza* and proba-

bly others. "*The Union Association* was reported," says the *Free Baptist Cyclopedia*, "probably as early as 1883, when it had 10 churches and 507 members. In 1888 it reported 807 members."

THE TYRONZA ASSOCIATION

Organized in 1891. It has 9 churches and about 250 members. This association has some splendid churches in it. It has needed more ministers and had it not been for the indefatigable services of Elder J. H. Bullard, it would ere long have been dead. Brother Bullard and the first churches united with the Flat Creek Association in Tennessee, and then lettered off and formed Tyronza Association.

Arkansas has a State Association in which most of the various associations in the state are represented. It was organized in 1897. This association is trying to establish an Orphans' Home at Branch, Ark. Considerable progress has been made in the work. They have an eighty acre tract of land upon which they expect to erect a stone building for this work.

The Free Will Baptist Banner is published at Branch, Ark. It was launched in 1906 by the writer and Elder W. C. Austin. The writer, however, remained in connection with the work only about six months. Elder Austin continued the work until the following October, when a stock company was formed which has had charge of the matter since. But as Elder Austin has been president of the company and editor of the paper most of the work of continuing the paper has devolved upon him. The paper has not been what its editor nor the people wished it to be on account of poor support

from the people, but it has done a great work for the cause, and if given a better support will do much more.

LOUISIANA

The earliest information of the work in this state was among the colored brethren. Elder D. P. Cilley, who was chaplain of one of the regiments in New Orleans in 1862, became acquainted with Elder Charles Ready (col.), who had at one time been a Methodist, but at this time was identified with a Close Communion Baptist Church, with which he did not fully agree. Mr. Cilley explained to him and his nephew, J. Blackstone, the Free Baptist doctrine, which they both espoused and soon began to preach in its behalf, Blackstone being ordained by Elder Manning some time afterwards. Elder Ready gathered a large church at Angola, one at Greta and one at Algiers. He died in January, 1877, at which time these churches numbered 500 members. Elder Isaac Williams now took his place as leader among these churches and the work continued to spread. About this time about half the churches across the river were persuaded to leave the Free Baptists for the Congregationalists by false promises by one Mr. Healy. The Angola Church with Blackstone in their lead, stood firm. Soon Guy Watson, E. Burden, Dent, Hill and Smith were added to the ministerial list. Three Quarterly Meetings were formed in 1873—the New Orleans, the Angola and the Baton Rouge, by Manning and Chase, having twenty-one churches. These three Quarterly Meetings were formed into a Yearly Meeting in the same year by Elder Manning. The Louisiana work thus begun was in a prosperous condition 1888. No late reports.

OKLAHOMA

Oklahoma offers great inducements for the Free Baptist work. The first work in Oklahoma was greatly shocked and crippled by imposters—men who were able and did a great work for a while and right when they were in a position to reap the greatest results gave over, or sold out to the enemy.

In establishing the work in this state Elders Pulse, Huckleby, Austin, Stetson and others played a conspicuous part. Elder Pulse was one of its first preachers. Elder Charley Stetson was for a while a great power for the Free Will Baptists. He met successfully some of the strongest "Campbellite" debaters, but finally went to them. Elder W. C. Austin then picked up the work and met with success, many of their leaders, such as J. W. Chism and W. F. Ledlow. Austin came to Arkansas, and Elder H. S. Huckleby and later I. W. Yandell stayed the tide of these folks. Huckleby, although tangled for a while over bodily perfection, has done much for the cause, and we think the denomination is now safe in the hands of I. W. Yandell, the present Oklahoma debater, backed by such men as J. E. Yandell, Kimbrough, Davis, Timmons, Hearron, Townsend, Smith, Adams, Huckleby, Easton and a score of others, many of whom we have no information, by the help of the Lord.

ROBERTS—MCGEE ASSOCIATION

This, we presume, is the oldest Free Will Baptist Association in Oklahoma. These people seem to have been the descendants of the Free Will Baptists in North Carolina. This Association was formed in 1893. At its annual

meeting in 1908, ten churches were represented and several ordained ministers present, among others were W. C. Austin, J. E. Yandell, who was moderator, J. D. Kimbrough, assistant moderator, and J. A. Timmons, who was selected as their evangelist for the ensuing year. At the 1909 session, three new churches were added. At this meeting we find other noted ministers present, among whom we mention, I. W. Yandell, the Oklahoma Free Will Baptist debater, J. E. McGee, from Southern Oklahoma Association, J. W. Adams and T. J. Williams.

A call was made to form a State Association and Holdenville was chosen as the proper place. It was decided to have a ten days' Ministers' Institute which was to be held at Red Oak, Okla. Elder J. E. Yandell was president; W. R. Oller, clerk; Elder I. W. Yandell, instructor, and L. C. Easton, assistant. J. E. Yandell was chosen as their evangelist for the next year. This Association does not tolerate intoxication in the least.

FIRST OKLAHOMA ASSOCIATION

Located near Box, Okla. Formed in 1898. At its annual session in 1910 eight churches were represented and several preachers present, among whom were W. J. Padgett and E. Pults, who is from Missouri. He was one of their first preachers.

CANADIAN ASSOCIATION

Located in and near Wetumka. Formed in 1905. At its annual meeting in 1907, nine churches were represented, two of them being new. Several ministers were

present, among whom were J. T. Champion, moderator, T. J. Townsend, T. B. Molder, J. T. Gilmore, who came from the Missionary Baptists, W. L. Hutchens and D. T. Mansker.

DIBBLE ASSOCIATION

Located near Dibble, Okla. Had five churches in 1909. Elder W. A. Herron is their principal minister and is their evangelist. This Association has just received a visit from Elder John S. Mercer, from North Carolina, who, with Brother Herron organized a church at Francis, Okla. Brother Herron is doing a good work.

There are six other associations in Oklahoma, of which I have very little or no information. The South Canadian, the Eurica, the Grand River and the Southern were represented in the State Association, which convened at Holdenville in 1909. There are also the Center and the Cherokee Associations. It seems that the Grand River is one of the old "landmark Free Will" kind.

In December, 1909, pursuant to the call from the McGee-Roberts Association, six other Associations met with it at Holdenville and formed the Oklahoma State Association of the Church of God, denominated Free Will Baptists.

Elder J. E. Yandell was chosen moderator; Elder O. K. Davis, assistant; Elder I. W. Yandell, clerk; Elder J. S. Smith, corresponding secretary and Elder J. D. Kimbrough, treasurer.

The committee selected to draw up a constitution consisted of O. K. Davis, J. L. Keith, J. D. Kimbrough, I. W. Yandell and B. J. Davis. J. S. Smith preached

the introductory sermon from Rev. 6:17, concluded by I. W. Yandell. I. W. Yandell was selected as the first evangelist of the State Association.

We presume they held their next annual meeting, 1910, at Holdenville, as this was the place selected. We have no information about the proceedings of the meeting.

TEXAS

Our information is scant about the early history of the movement in Texas. Elder A. M. Stewart seems to be the earliest worker of whom we have an account.

THE TEXAS ASSOCIATION

This is the oldest body that we have an account of and is located in and near Rusk County. It was formed in 1878. Through the ministry of Elder Stewart the Good Hope and Union Springs Churches in Rusk County, Union Chapel and Beckville in Panola County; Lone Star in Cherokee County, and Rape's Chapel Churches were all gathered by Elder Stewart.

The Bright Light and Christian Home Churches were gathered by Elder T. H. Adams, in 1886. The Old Prospect in Rusk County, by Rev. James R. Lunsford, in 1887. The Beckville and Rape's Chapel had been scattered before 1888, and at that time there were seven churches in this Association.

THE NORTHWEST TEXAS QUARTERLY MEETING

Formed in 1883, and was located near Dallas. It had four churches, Randall in Dallas, St. Paul in Lancaster, Goodwill in Arlington and Mt. Pilgrim in McKinney; three other churches had been added by 1887. The min-

isters were H. E. Brown, A. Ferren, J. Ditto, George Perry, J. F. Carr and J. Olds. These churches, or a portion of them, at least, were finally included in the West Texas Association. (See account.)

DENTON CREEK ASSOCIATION

Located northwest of Dallas. It contained in 1888 the Bethel, Big Springs, Corinth and Desoto Churches. The ministers were L. W. Miller, F. L. Phillips, J. W. Johnson and H. Bryant.

CENTRAL BRAZOS ASSOCIATION

This Association is located rather in the central part of Texas on the Brazos river. It was formed in 1891. At its seventeenth annual meeting it had eight churches and twelve ministers.

WEST TEXAS ASSOCIATION

Met in 1909 with Randall Free Will Baptist Church Dallas, Tex. H. E. Brown, was Moderator, and D. W. H. Cyrus, Clerk. N. W. Hennigan was elected to his seventh term as president of the Ministers' Annual Conference.

Besides the above there are at least two more associations in Texas, *viz.*: The Woodlawn and West Fork, near Alvord.

The work in Texas is now very prosperous. They publish at Weatherford a monthly paper called the Free Baptist News, which is edited by S. L. Morris.

THE SOUTHWESTERN CONVENTION

Is an association of associations. It is meant to include all the associations in Missouri, Arkansas, Okla-

homa, Louisiana and Texas, but not half of them are represented. T. C. Ferguson and wife are kept in the field about half the time by these people and he is doing a noble work. He reports the movement in the Southwest as being in a splendid condition. He says in his general report in the *Morning Star*, Dec. 9, 1909, that within the bounds of this convention twelve new churches had been organized in the twelve months preceding. He further says: "Our work in the Southwest is at present in a very prosperous condition. Some Yearly Meetings or Associations have doubled, or nearly doubled, their membership the past year." In his report in the *Star* in 1910 he says that he and his wife "took in" 330 members the twelve months preceding. He states further that he had heard of twelve or fifteen new church buildings being erected, and twenty-five new churches being organized by our people in this territory. He says that one association added six churches to its membership. This territory is a rich field for the Liberal Baptist interests and is now ripe for harvest.

POLITY AND DOCTRINE

In polity the churches of the Southwest are Congregational, *i. e.*, independent. The churches cooperate together by the associational method, the association having only advisory power. It does the mutual work of the churches and takes care of their interests at large by the messengers chosen by the churches while in session, or while the body is not in session, by com-

mittees, sometimes called boards, selected by the messengers of the churches.

The associations of a state or a given territory sometime associate together in what they term State Associations.

In doctrine these people are nearly the same as the Free Will Baptists of the South, and in fact are the same people.

CHAPTER XXIII

BIOGRAPHICAL SKETCHES OF MINISTERS

BY ELDER G. A. BARRETT

ELDER D. L. POYNER was born in Caswell County, N. C., and died in Ripley County, Mo. He was converted and ordained in Central Association of General Free Will Baptists of Illinois. In 1870 he moved to Missouri, and still kept up his ministerial labors. Soon after his arrival in 1871, he organized his first church in Missouri, Sugartree Grove. He was a faithful worker.

SAMUEL DAVIS was born and reared in Ripley County, Mo. While yet young he joined the Methodist Church. Afterwards becoming dissatisfied, he joined the General Free Will Baptists, and was ordained to preach and remained a faithful worker until his death.

ELEPHAZ DAVIS was another of Ripley County's sons. Becoming dissatisfied with the Methodist Church, which he had joined when young, he joined the General Free Will Baptists, and was ordained and was a faithful minister until he moved away.

L. J. THORNBURY was born in Tennessee and moved with his father's family, while yet a youth, to Randolph County, Ark. As one of the pioneer preachers and one of the charter members of the Independent Church organized by Elder Poyner, was ordained and did a great work. He died Jan. 28, 1896. He was interred in Newhope cemetery, four miles west of Pocahontas. The

association, as a remembrance of his labors, erected a monument at his grave.

M. R. LANGLEY was born in Gwinette County, Georgia, Dec. 4, 1851. At the age of 17 he went from Georgia to Tennessee. When twenty years old he married and moved again, this time to Randolph County, Ark., in 1872. Here he joined a General Free Will Baptist Church and began preaching. He was ordained Oct. 7, 1876, by Elders D. L. Poyner, L. J. Thornbury and G. A. Barrett. His whole life was devoted to the cause of Christianity. After his ordination, he pastored from one to four churches till a year before his death; becoming afflicted so, at this time, it became impossible for him to do any pastoral work. His voice was coarse but soft. He was one of the best pastoral preachers the denomination afforded. He pastored one church for fifteen years. He died March 2, 1894. Among his last words were: "I am going home."

F. M. BATES, a native of Georgia, moved to Arkansas in 1872. While living in Georgia, he was a member of the Missionary Baptist Church. Not long after he reached here he joined the General Free Will Baptists. He was ordained and was a fairly good preacher. He served as evangelist for three years and did a very good work.

D. N. KING was born in Gwinette County, Georgia, Jan. 13, 1852. He moved with his father from that state to Tennessee in 1866. He professed a hope in Christ at the age of fourteen and joined the Missionary Baptist Church. In 1869 he moved to Randolph County, Ark. There he joined the Regular United Baptist Church, and remained a private member in that church

till 1874, when he joined the General Free Will Baptists in that year. In 1881 he was licensed to preach. The talent that he proved to be possessed of caused the church to ordain him in 1882. Since that time he has had the pastoral care of from one to six churches. He is a long-winded preacher and the people never tire of hearing him.

W. A. LANGLEY, a brother of M. R. Langley, was one of the first preachers of the General Free Will Baptists. He died soon after the Association commenced its works; he was born in Gwinette County, Ga. He soon removed to Arkansas at an early day, and remained the rest of his life.

J. D. POYNER was born in Weekly County, Tenn., Aug. 23, 1850. From Tennessee in 1864 his parents moved to Jackson County, Ill. After a stay there of only a year they moved to Johnson County, Ill., taking J. D. with them. 1870 was noted for their moving to Randolph County, Ark. In 1867 he joined the General Free Will Baptists, of Johnson County, Ill. In 1871, he joined Sugartree Grove Church, Ripley County, Missouri. He was ordained in 1894, and is a good preacher and is known as a good man.

J. N. CARNER was received into Social Band Association, a preacher when received. He had belonged, prior to this time, to the Union Association, of General Baptists of Kentucky. He was a power in the Association, and did a great work so long as he remained. He moved to Howell County, Mo., and joined the General Baptists again.

J. A. LEROUX.—No man can jump higher, turn around quicker, squall louder, or get happier than Elder

Leroux. Prior to his joining the General Free Will Baptists, he had been a preacher in the Missionary Baptist Church. He was ordained the same year, 1884, that he joined. He is of French extraction, a good man, a tireless worker, and but few men have done more for the advancement of the cause than he. He is a whole-souled fellow and a great revivalist. He went with Fairdealing to the General Baptists, and is now identified with those people.

T. A. BOYCAN professed religion under the labors of L. A. Roach, moved to Ripley County, Mo., and joined the General Baptist Church, West Liberty Association. He has a finished education, joined the General Free Will Baptists, and was made state evangelist for Arkansas. Of Irish descent, he is often called "The Wild Irishman." He is quick thoughted and quick spoken. Often in going to an appointment he would get in a hurry and leave his horse and take it afoot. He was withal a good man, the right man in the right place.

JAMES CARTER came from the Presbyterian Church, joined the General Free Will Baptists and was ordained the same year. He is a quiet speaker and his favorite theme is the operation of the spirit. After all he did a great deal of good. He is still (1911) in the fight.

J. F. SHAHAN is a very small man, has a good education, is a good preacher, skillful in debate and looks after all denominational work.

W. A. SHAHAN has a poor education. He is a good speaker, a fast talker, but has a weak voice. He is a noble man and a noble worker.

M. R. TUCKER is a young man well educated. He

joined the church and began preaching at once in the spring of 1893. He did a wonderful work for Fair-dealing Association. He traveled as an evangelist for three months. Witnessed near 100 conversions and baptized thirty-five during this time. He became discouraged by some cause unknown to us and quit preaching. Our prayers are that he may soon see the error of his way and return to the work.

J. F. MURPHY was one among the first licentiates of Macedonia Church, Randolph County, Ark. Soon after he began his ministerial work he moved to Polk County, Ark., and is now one of the leading ministers there. He has done a wonderful work.

Owing to lack of time and space we will be obliged to omit sketches of several of which we would have been glad to have written, such as T. R. Kinsey, John Perren, B. B. Garland, H. H. Crawford, N. T. King, J. M. West, T. A. Waggoner, I. S. Hunt, and T. Ezell, all good preachers and doing very well. The cause of the Free Baptists is safe in the hands of her people and with such talented men as they have there is no doubt but that the principles of their denomination, which are the principles of the Bible, will be handed on down to posterity unimpaired. These ministers named have been and are doing a greater work than they are aware.

IN MEMORY

In remembrance of our dear sister, Lou Barrett, wife of Rev. G. A. Barrett, who departed this life Aug. 31, 1894, at Warm Springs, Ark. She was a loving Christian wife and mother and was loved by everybody. She leaves a husband and several children to

mourn her loss. Her body was interred in the cemetery at Warm Springs, Sept. 1, 1894. She was aged sixty-four years. She died at the home of her son, Brother D. N. King.

Only mother, the people say,
Who see the funeral on its way;
Only mother, yet Christians thought,
Which by the Savior's blood was brought.

A stranger passed by the new made bed,
And, "mother, aged 64 years," read;
Ere he passes on, he turns to say:
"Somebody's treasure laid away."

Only mother—the children turn,
With hearts that ache and eyes that burn,
To leave the place where last she lay—
The form of lifeless dust and clay.

Only mother—but forever more,
A happy angel on heaven's shore;
And while we miss her here below,
That she's safely housed, we rejoice to know.

Another one from us is gone,
Another voice is stilled;
A vacant place within our home,
Which never can be filled.

Varner, Mo.

L. E. L.

JOY AFTER WOE

Written by A. J. Cole and dedicated to the life of
Eld. G. A. Barrett.

Brethren, live on for Jesus,
Wherever you do go.
Remember, in your trials,
There is joy after woe.

I am living for my Saviour,
I tell His goodness too;
And to you worldly sinner,
I now appeal to you.

O! think what you are doing,
And where your soul will go,
Just put your trust in Jesus,
He'll wash you white as snow.

Your eyes today they sparkle,
Your cheeks are blooming, too,
The next death warrant that comes
May be for me or you.

Some friends and dear relations,
Were called from earth away;
They are gone to live with Jesus,
Forever there to stay.

Oh! let me now persuade you,
Enlist with all the true;
And make your home in heaven,
There's room enough for you.

And now to you, dear brothers,
Be kind while here you live;
Keep your trust in Jesus,
He has a crown to give.

A few more meetings here,
A few more talks with you,
And I will have to leave you,
And bid you all adieu.

My race is nearly run,
In this sad world below;
I have a home beyond the sun,
Where all true Christians go.

And when I take my leave,
To a land that's bright and fair,
Take the road for heaven,
We'll meet together there.

ELDER G. A. BARRETT

By J. F. Shahan, Varner, Mo.

ELDER G. A. BARRETT, a son of John Barrett, was born in Douglas County, Mo., Jan. 17, 1854. In 1860 his father moved to Randolph County, Ark., then moved again, in 1864, to Ripley County, Mo., where Elder Barrett remained till he attained his majority. In 1872 he married Mrs. Louise King, and moved to Randolph County, Ark. He professed religion and joined the

Close Baptist Church in 1874. Immediately becoming dissatisfied with the Close Communion doctrine of this church he went into the organization of Macedonia Church, Arkansas, organized by Elder Poyner. First chosen as one of the deacons of this church, he was soon licensed to preach and commenced preaching at once in 1874. After serving his church as a licensed preacher for two years, he was ordained as a minister in 1876. From that time on until placed on the evangelistic work he pastored from two to four churches.

From Social Band Association, in 1890, he was sent as the first evangelist. That work he continued for seven years. During this time he traveled over Southern Missouri and Northern Arkansas, holding revival meetings. While evangelist he traveled continuously all the time, and has traveled and preached as much as any other General Free Will Baptist west of the Mississippi. In his travels he has been always successful. His first wife died Aug. 31, 1893. He attributed his conversion and success in the ministry to her influence.

On April 15, 1897, he married Mrs. Cordelia Condray, and is now living near Ellsinore, Carter County, Mo. He is still engaged in the work of his Master. He has had the pastoral care of churches again since 1897. This sketch was written without solicitation on his part.

BIOGRAPHICAL SKETCHES OF MINISTERS—SOUTHERN

By G. W. Million.

We will only have enough space here to mention a few things in connection with the lives of a few men.

PAUL PALMER

This excellent man, Riley says, came direct from England (p. 166). He was baptized at Welsh Tract in Delaware, by Owen Thomas and was ordained in Connecticut. From here he went to New Jersey, then back to Maryland and then to North Carolina. We first find him preaching at Chestnut Ridge, Md., at the Sayer's Church. The next account of his preaching is on the Chowan river at a place called Perquimans. Here we find him preaching and constituting a church in 1727, and with Parker he formed two other churches, known as the Gum Swamp and Little Creek Churches in 1729. We find him preaching a great deal throughout that country. Benedict saw a letter written to John Comer by him in 1729, stating that the church there had thirty-two members and that the churches in North Carolina and Virginia had an interview which met once a year. Riley says: "Palmer's greatest delight was preaching. The views held by Palmer were in entire accord with those held by the Arminian Baptists of England. Wielding an immense influence over the colonists of North Carolina, Palmer sowed broadcast the seeds of Arminianism in the early churches of the province." (Riley's History, p. 166.) No account of the death of this pioneer is on record. Burkitt thought that he was dead in 1754.

JOSEPH PARKER

This minister was one of Palmer's first converts. Very little is known of this veteran. Burkitt says that he was not "convinced" in the effort carried on by the "Calvinists from 1755-65, which he is pleased to call a

reformation." He stood firm, and under his care, assisted by a few other ministers, the General Baptists were enabled to survive the shock referred to and continue their existence. The date of his death is unknown.

WILLIAM PARKER

This man was an associate of Parker and probably of Palmer. The date of his birth is unknown. He died in 1793. He was a man of wonderful muscular power, "slow to resent an insult, but when fully aroused he feared not the face of man; otherwise he was as gentle as a lamb." He was untiring in his efforts as a minister, often traveling long distances on foot to preach the gospel and at last fell at his post of duty.

WILLIAM SOJOURNER

The above minister "is said to have been a most excellent man and useful minister," by Benedict and Riley. We first find him in the General Baptist Church at Burley, but on account of a "wasting pestilence," which swept through this part, he moved and settled on Kehukee Creek, in 1742, and we find him associated with Palmer, the two Parkers and a Mr. Winfield in the General Baptist work in that section. He also had died by the reformation period.

ELDER WINFIELD

One of Palmer's and Parker's converts and associates in the ministry. He also withstood the "Reformation" storm, remaining steadfast to the General Baptist cause. There were a few other ministers that survived this period. Other ministers than those mentioned

coming prior to 1755 are Norton, Mintz, Jones, Grayham, Haywood, Wheeler, Evans and Heath, from England, and Dr. Josiah Hart, who founded the Reedy Creek Church, etc. In 1781, Burkitt tells of one Jobe Thigpin, who began preaching in 1780, having a meeting on Muddy Creek, where "a considerable number were brought to the knowledge of the truth and by him were baptized." He says Thigpin was a Free Will and that "the members were received on that plan." Then comes F. Fonvielle, Isaac Pipkin, Levi Braxton and Jesse Heath. F. Fonvielle died in 1835. Braxton succeeded Roach to the pastorate of Gum Swamp and Roach succeeded the Parkers. Heath began preaching in 1807 at which time there were five churches. He was still alive in 1827. Then comes John F. Jones, Alfred and James Moore and H. Stancill, who figured prominently in the movement about 1850.

R. K. HEARN

Born in Pitt County, N. C., Oct. 19, 1819. He was a son of Howell Hearn. He was baptized in 1850 and began preaching in 1853. He figured prominently in the Union of the factions into which his people were thrown in 1850 and was a strong defender of the Free Baptist cause. At the solicitation of the editor of the "Toisnot Transcript" he wrote a history of the movement in North Carolina in 1875. He was editor of the "Free Will Baptist" published in Free Mount, N. C. The editor of the "Transcript" says of him: "Elder Hearn is fully competent to write the history of the church, and we would be pleased if he would undertake the task of publishing it in a book." The date of his death is unknown.

C. C. MARTIN

He was born March 12, 1828. Date of death unknown. He was a Georgian and was one of six brothers, four of whom were preachers. He united with the Liberal Baptist movement in 1842, received license to preach in 1849 and was ordained in 1850. About this time many of the churches in his vicinity united with the Missionary Baptists, but Martin remained true with the faithful ones. He has been a great worker; has assisted in forming many churches and several associations and baptized by 1889, 1,531 converts. He was pastor of two churches in the Chattahoochee Association for more than thirty years. He was honored greatly by the churches in Georgia.

Several prominent veterans appeared just before, during and just after Martin. Among them were White, of Georgia, Gore and Nelson of Alabama, Skelton, Sawyer, Hendley and more than a score of others. And that country is now ably represented by G. C. Vause, who is a splendid preacher and a graduate of the Theological Seminary at Ayden, of which he is now president; E. T. Phillips, who is also vice-president of the seminary and editor of "The Free Will Baptist," a weekly published in the interests of the Free Will Baptists; Professor J. E. Sawyer who is a graduate from several institutions of learning and is now the successful principal of the seminary above mentioned; Lucas, Grice, Pittman, etc., of North Carolina; Corbett, Paston, Gause, etc., of South Carolina; Wiley, McDonald, Harris, Woodard, etc., of Georgia; Hendley, Searcy, Duncan, Montgomery, etc., of Alabama; Dunn, Holder, McGuire, etc., of Mississippi;

Stephens, etc., of Florida; Adams, Campbell, Young, Vance, etc., of Tennessee.

T. E. PEDEN, A.M., D.D.

Born in Huntington, O., Sept. 13, 1832; educated at Albany, O.; converted in 1850; received license to preach in 1858 and ordained in 1859 by the Athens Quarterly Meeting. His early ministry was with the Ohio Yearly Meeting, with which he is still identified. He was moderator of the last session of the Meigs Quarterly Meeting, June 2-4, 1911. He has done much to strengthen the work in Ohio and North Carolina and the movement in the South at large. Being displeased with the action of the General Conference in 1892, he, with about 20,000 members, withdrew and has continued to work in General Conference in the South since. He has been a teacher in Rio Grande College, principal of Randall Academy, West Virginia College and the Theological Seminary in North Carolina. The last named position he held till 1909. He has been active in all the enterprises of these people in the South. He is gentle, energetic and untiring in his work. He is the chief officer in the Foreign and Home Mission Societies.

E. L. ST. CLAIR, A.M., D.D.

We know not the date nor place of birth, conversion or ordination of this energetic man. His home is now in Edison, Ga., and his membership with the Midway Association.

He has been a great power for the work in Georgia, and the movement at large. He was National Evangelist for at least four years prior to 1910, which position he

resigned to accept the position of Financial Agent for the Seminary at Ayden. Through his efforts largely the seminary has been relieved of its debts and is now on a safe financial basis. He is now raising money to build a dormitory for the school. He is quick thoughted, powerful in argument and dashing in his attacks upon an enemy. Among his writings are: "The Great Controversy," "The Difference," "The Intermediate State of the Dead" and with Del Upton he put out a pamphlet on "Feet Washing," tracing by history this practice back through all ages to the apostles.

J. M. EMMANUEL, D. D.

This young man is a splendid worker. He has a fair education and first engaged in the practice of law. Entering the ministry a few years ago, he has been very active since. He is now National Evangelist, which position he has held for sometime, and is engaged in advancing the work in Florida and adjacent country. We predict for him a bright future.

CENTRAL STATES

TENNESSEE.—Besides the very early pioneers in this state we have Curlee and Bell, members of the Concord Association; C. C. Vandiver, who assisted in forming the Bethlehem Association; Eaton and Gower, who assisted in forming the Cumberland Association; Garret Deweese of the French Broad Association; Peterson and Woolsey, who assisted in forming the Tow River Association; R. P. Moore, Chatham and Moore in the John Wheeler Association; Pannell, a leader in the Clinch River Association, etc.; Head, Stewart, etc., in the Cumberland,

and later we have W. J. and J. Webb, W. Morgan, S. C. Austin, J. G. Whitlock, Kennedy and others.

JOHN WHEELER

He must have been a native of Rehoboth, Mass. He died Aug. 4, 1878, being ninety years old. In 1808 he moved to New York, served through the War of 1812, was converted soon afterwards and moved to Ohio in 1818, where he began to preach. He gathered a church and was ordained in September, 1825. He served as its pastor until it was put on a firm basis then resigned the pastorate and began evangelistic work.

He then engaged in work in Virginia, Tennessee and North Carolina, assisting in the formation of the Tow River, American, New American and John Wheeler Associations. He was a talented man, close student of the Bible and a successful revivalist.

G. R. HEAD

Elder Head was a son of George Head. He was born in Robertson County, Tenn., converted at the age of nineteen, was licensed in 1866 and was ordained in 1867. His ministry has been in the Cumberland Association, in whose work he has been very prominent.

MATTHEW CURTIS

Elder Curtis was a son of John Curtis and was born near Caplin, Tenn., Oct. 11, 1849. He was converted in 1865 and two years later received license to preach from the Methodist Episcopal denomination. He was ordained in September, 1878, by the New Union Association. He has conducted several revivals and organ-

ized four churches, and was engaged in publishing the Christian Progress and manager for a company for printing religious tracts in 1889. He takes a leading position in the New Union Association.

KENTUCKY.—The reader is referred to Montgomery's and Williams' Histories of the General Baptists. These are valuable works, especially in this respect. Several of the early ministers are left off.

ALABAMA.—In this state we have Ellis Gore, Malloy and Springfield as early ministers and those mentioned heretofore as later ministers. Gore was an early preacher and visited Alabama from Georgia in an early day. The other two mentioned joined him in the work in 1865 and formed a number of churches in Pickens, Lamar and other counties. Then comes Nelson, who died in 1906 at an old age and others. Also Martin, D. J. Apperson and L. Gibson, who formed the Spring Creek Association.

D. J. APPERSON

He was born Jan. 11, 1810, in Clarke County, Ga., and was a son of James Apperson, who came from Virginia. He united with the Baptists in 1827 and was a participant in the Liberal movement in Georgia. In 1841 he was licensed to preach and three years later ordained. He served the Corinth and New Prospect Churches for thirty years. He traveled as a home missionary. He was moderator of the Chattahoochee Association from 1850-81 and had baptized 1,007 persons by 1889.

MISSISSIPPI.—Early ministers in this state were Kendrick and Willis Harris on the Southwestern; Kendrick and McIntyre in the central western part of the state,

and Eillis Gore in the Northeastern. Kendrick was from Louisiana and a short sketch of his life is given elsewhere.

WILLIS HARRIS

Was born in Amite County, Miss., Aug. 9, 1833. He was converted in 1850, given a license to preach in 1872 and ordained in the same year. He served seven or more pastorates and baptized about 600 converts.

MISSOURI.—See Montgomery's and Williams' histories of General Baptists. Besides those mentioned by those histories we might mention Jeremiah and John Wood, both from Ohio. They were brothers, sons of Joshua Wood, born in Randolph County, Virginia. Jeremiah was born in 1825, was converted in 1847, licensed to preach by the United Brethren in 1868 and ordained by the Free Will Baptists in 1869. He has assisted in forming four churches and baptized more than 100 converts. John was converted in 1853, was licensed to preach in 1871 and ordained in 1874, after which he engaged in pastoral and revival work. He had formed, or assisted in forming, all the churches in the St. Francois Quarterly Meeting, except two, in 1889. He is an untiring worker, well known and influential in southeastern Missouri. In addition to the above there was W. H. Copass also in the above region. He came from Ohio. The work in the central part was introduced principally by Isaac Johnson, who began his work in Saline County, in 1867, forming four churches. H. Green was born in Howard County, Mo., educated at Baton Rouge, La., Hillsdale, Mich., and Lincoln Institute, Mo. He was ordained in 1867 by Isaac Johnson. Many souls have been led to

Christ by him. D. G. Holmes of Chicago, Ill., did good service here instructing the churches.

In the western part we have S. Keyes, J. B. Fast, M. W. Campbell and E. V. Merritt. Keyes was born in West Boylston, Mass., in 1819, and was educated at Prairie City Academy, Ill. He spent his early days at De Kalb, N. Y., was converted in 1843, licensed to preach in 1858, ordained by the Cherokee Quarterly Meeting, Kansas, in 1870. He formed the York Center and Fulton Churches and did considerable work in that region. Fast was born in Dunkard, Pa., in 1814, converted in Ohio in 1824, and began work at once, but did not unite with the Free Baptists, nor any *church*, until 1835. He became a member of the Orange Church, Ohio, in 1835, received license to preach in 1836 and was ordained in Adams County, Ill., in 1840. He was prominent in Illinois where he gathered about fifteen churches and assisted in forming the Walnut Creek, Fulton County and Prairie City Quarterly Meetings and was instrumental in establishing the Prairie City Academy. He served his people in many prominent positions. His later life and works were spent in Kansas and Missouri.

In northwest Missouri we find Elder O. S. Harding and Dr. E. N. Hunt among the first workers. Hunt belonged to the Baptists (Missionary) but was not satisfied and invited Harding to come and preach. Hunt was afterwards ordained to preach and played a valuable part in the service of the Master in those parts. Harding formed several churches and he with Glenn and Hunt formed the "Northwest Missouri Association." He died about 1877.

ARKANSAS (Free Will Baptists.)—Real early min-

isters of this movement are unknown to us now. Among the earliest and oldest of which we have information are T. H. Collinsworth, located at Bluffton, Ark., doing work in the western part of the state; a noble man he is; J. T. Ross, who has done a good work in and near Logan County; G. W. Hassell of Anderson, who was an active member and did some good work in the Polk Bayou Association; J. F. Crafton of Sydney, Ark., and J. H. Finney of Judsonia, both in the above association; also J. H. Bullard and J. H. Johnson, both in Tyronza Association. We tried to get a sketch of the life of quite a number of Arkansas ministers but failed on nearly all.

J. H. JOHNSTON

Elder Johnston was born in Lawrence County, Tennessee, in 1854; converted at Johnston's campground and joined the Methodist Episcopal Church there in the summer of 1871. Received license to exhort in 1872 and to preach in 1879 from Grove Spring Church, Henderson County, Tenn. He became dissatisfied with sprinkling in 1881, joined the Free Will Baptist Church at Mt. Cabo, Henderson County, Tenn., and was ordained to preach the same year and pastored several churches there. Served as moderator of the Flat Creek Association from 1889 to 1891. Moved to Tyronza, Ark., in 1896 and took charge of four churches—Tyronza Chapel, Dead Timber, Bullard's Chapel and Holly Grove. Served as moderator in Tyronza Association in 1892-93. Was elected secretary of association in 1896 and served six years, and also served as secretary of State Association, which he also served as state evangelist a part of

two years; after that he pastored churches up till 1908 when he resigned pastoral work. He moved to Wynne in 1902 and has resided there since, where he informs us he is now preaching every Sunday. Brother Johnston has done much for the cause in this state.

J. H. BULLARD

Brother Bullard was born in Tishomingo County, Miss., Oct. 22, 1848. Moved with his parents when four years old to Upshur County, Tex., remaining there till 1865, where he was forced to part with his best friend on earth in the person of a mother. He with the family then moved to Hunt County, Tex., and in 1869 moved to Crittenden County, Ark., where he married Miss Louisa Manning and in which section he has since resided. He was converted in September, 1878, at Gilmore Station in Crittenden County and joined the Methodists. Brother Bullard never believed in the Methodist Episcopal, but merely joined till he could find one that did suit him. In May, 1882, he united with the Missionary Baptist Church at New Hope, in Mississippi County, and was licensed to preach, being immersed by Elder Turner, and was ordained August, 1886, by the Missionary people. He continued preaching in this capacity till 1890, baptizing about forty into the church. In 1890 he received a letter stating that he was a consistent member and an ordained minister. With this letter in company with several others, he attended the Flat Creek Association of Free Will Baptists in Tennessee, which convened with Union Church in Hardeman County in 1890 and was received as an ordained minister. Returning with "renewed energy and doubled strength" he

went to work and soon "with the help of the Lord and the coöperation of brethren" he formed three churches—one at Wardell, one at Tyronza and another at Dead Timber, in Mississippi County, Ark.; and in 1892 with these churches, Tyronza Association was formed. Since that time he has formed and assisted in forming thirteen churches, has attended every session of the association, being elected moderator in 1899, in which capacity he has served ever since. He has preached a great many funeral sermons, performed several marriage ceremonies and baptized more than 300 persons. Brother Bullard has been a power in his country for our cause and he asks that all who read this "pray for him, his family and the cause."

W. C. AUSTIN

Elder Austin was born in Hardin County, Tenn., Jan. 2, 1864; was converted in 1877 and joined the Methodist Episcopal Church and remained with them several years; after which he united with the Free Will Baptist people and has been identified with this movement ever since. He was ordained in May, 1882. He labored in Tennessee for about ten years, then moved to Randolph County, Ark., and settled near Black Rock. Here he labored earnestly and faithfully and was instrumental in gathering two churches—Fair View and Pleasant Hill. He also pastored a number of churches and had two debates—the first with Elder J. G. Conner and the other with J. H. Lawson. Elder Conner being an experienced debater, and as this was Brother Austin's first, his opponent had considerable advantage in this respect. Brother Austin, however, being stationed on a

solid rock and Elder Conner in the mud, rendered the battle more equal and the results were in our favor. His *second* debate was with Elder Tucker instead of Lawson. In this debate the opposition were getting worsted so badly that they stirred up a racket and stopped the debate, Tucker's moderator leading in the affray. His *third* was with Lawson in Lawrence County and it was stated that it also was a victory for the cause of Free Will Baptists. From here he moved to Oklahoma and engaged in building the cause in that state, evangelizing, pastoring and debating. In this state it is said he won some of his hardest fought battles with Elders Chism, Ledlow, Young and others. He labored in Oklahoma until 1906, when he came back to Arkansas, locating this time at Houston, Ark., where assisted by Million and others he launched the "Free Will Baptist Banner" and has been engaged in pushing its interests ever since. He, however, has found some time to preach and debate in the meanwhile and is now very much interested in the founding of the Free Will Baptist Orphans' Home at Branch, Ark. He served in 1906 as state evangelist. His report shows that he traveled 1,115 miles, preached 163 sermons, debated sixteen days, gathered 102 members and received \$104 above his expenses in seven months. In this state he has debated with Jackson, Wilkinson, Searcy, Joe S. Warlick and others among the "Campbellite" fraternity (all the debates mentioned heretofore being with these people), and with some prominent Missionary Baptists, among them being Elders Thompson and Bogard. He has a splendid voice and sound respiratory organs. He is bold, tireless and fearless in his work and has been a power for good in his sphere.

M. P. JOHNSTON

Brother Johnson began preaching about twenty-two years ago. He was converted near Ravenden Springs, Ark., and first took membership with the Presbyterian people but only lived with them a short time, when he united with the General Free Will Baptist people, being ordained soon afterwards. He lived in Social Band till the churches lettered off to form Union Band when he entered with his church into the new association, not long after his ordination moving to "Black River Bottoms" (near O'Kean). An extensive revival began in that section of the country under the preaching of one Elder Maxwell, in which Brother Johnson took an active part. Many souls date their conversion with this revival and as a result of it Eureka church was principally built up with nearly a hundred members, and the Methodists and Missionary Baptist Churches in the neighborhood also received several additions. Brother Johnson took membership with this church and since then has held several revivals himself here and elsewhere, and has been instrumental in the hand of God in bringing a goodly number of souls to Christ. He has assisted in forming several churches and pastored a great many. In his early ministry he was very prompt and faithful in this respect, but later becoming involved in a financial embarrassment by reason of his churches failing to support him as they should, he was not so careful. He served as moderator of Union Band Association more times than any other man as the records will show. When the split came in 1907 he went with his church back to Social Band Association where his

membership still remains. He is a good pastor and a splendid revivalist. He is yet alive and active in the work.

W. T. SHOFFITT

The above named minister, we think, was converted in Black River Bottoms, where he had been principally raised. His parents died while he was small and he was thus left largely to the "wilds of the world." He came to Christ, however, in due time about the time of the revival mentioned above, and united with the Eureka church where he was ordained about twenty years ago. It is said that Brother Shoffitt was a considerable preacher before he began to preach. Before his conversion he would very often entertain his friends with a darkey sermon. The darkey brogue, which he became habited to in this manner, clung to him for a long time. After his ordination he entered earnestly into the work, holding and assisting in holding several revivals and forming and assisting in the formation of several churches. And along about 1897 to 1903, he pastored more churches, we think, than any man in the association. He was very prompt and attended almost every appointment. The churches, however, failed to respond with the proper support and being a man who disdains the idea of indebtedness he went to work to support himself and family. Brother Shoffitt is very firm and outspoken in his convictions, and it is said that he was the only man that had grit enough to tell the churches that "his wife and children liked ham, meat and red gravy as well as anybody." He did not quit ministerial work, however, but has been laboring considerably all along. He was among those

who left Union Band and went back to Social Band. Brother Shoffitt is a good worker and delights in revival work.

D. M. HOLDER

The above brother is a native of Missouri, coming from that state to Arkansas in 1901 or 1902, stopping about five or six miles east of Pocahontas near which vicinity he has since resided. He was converted and ordained in Missouri. He was engaged for some time before coming to Arkansas in revival work and pastoring churches and was therefore pretty well experienced in the work when he came to this country, having labored with such men as Elds. E. Pults, Bandy, etc. It was sometime after landing here before he began preaching. After beginning, however, several revivals ensued conducted by himself, Shoffitt and Johnson and the cause was advanced both in strength and numbers. Since that time he has done more work we expect than any one man in the fellowship, pastoring from three to five churches and holding several revivals each year. He has the reputation of being the most punctual minister among us. When he sends an appointment people never ask, "Do you suppose preacher will be there?" They go assured of his presence at the proper time. He is quiet, jovial and sociable, always winning the confidence and estimation of those whom he serves. Sometimes he is "long winded," preaching an hour and a half, sometimes longer, when he takes an interesting and important subject, and then we have heard a few say in a humorous way, that he had the right name. But we never have known him to preach as long as did Paul at Ephesus—all night, and until he

does this we will not censure him. Brother Holder has been a great strength and power to the cause in this country. He at first united with Union Band Association, but when the split came he went to Social Band where he has since remained.

J. F. GATES

Brother Gates has lived the greater part of his life in Arkansas and is between forty-five and fifty years old. He was converted in this state, where he was also ordained by the people with whom he is identified. He was first a member of Social Band Association, but was among those who were littered off to form Union Band. He remained with Union Band until the split when he went back to Social Band. Brother Gates has not preached as much as some men, but what preaching he does is to the point. He fears not to tell the people their duty and where they will land if they fail therein. He is one of the best posted men in the Bible that we have among us, and takes a great interest in points of doctrine held by us that is disputed by our religious neighbors and occasionally tangles with them a little on these points. He has been of service to his people in many ways; has served them as clerk of the Association and Quarterly Meeting quite a number of times. He is generally ready to take part in all the enterprises of the movement.

F. B. STARNES

We have not the data of either the natural nor spiritual birth of this good man. He was first licensed as an exhorter in the M. E. denomination, but becoming dissatisfied in some way he united with the Free Will Baptist

movement and was ordained by them. All his life-service so far as it is known to the writer was spent in the region near Portia and Old Walnut Ridge. He was a co-worker with Eld. Dave Bandy during his life-time. He played a very important part in the revivals held by them. He spent about eight years serving his people as pastor and in other ways, dying in 1909. He was one of the sweetest spirited men I ever met with. He was meek, kind and gentle and a splendid singer. He was not a great speaker and never talked at length. His words, however, were well chosen, well directed and backed by such a Christ-like life, that they had a wonderful effect. In his death the movement lost a valued worker.

DAVE BANDY

This brother, I think, was born in Missouri. He was the son of two preachers. His father was a minister when he died and after his (the father's) death his mother took up the ministerial work, and David entered the work before his mother's death. He began preaching about 1900 and spent the greater part of five years in thus serving his Master's people. Most of his work was done in the vicinity of Portia, Ark. A great revival was carried on by him assisted by Elds. Starnes and Frank Webb in this region. He was an earnest man fully convinced of the truthfulness of the Christian religion of which he was full. His life-sun went down right at the time when his prospects for usefulness seemed brightest.

FRANK WEBB

We know nothing of the early life of this good man. He was ordained in 1906 and was about fifty-five years

old at the time. He had been a member of the Methodist Episcopal denomination for a great while, but on hearing the writer preach on baptism was convinced that immersion was the proper mode and at once was immersed by Elder F. B. Starnes, his pastor. He was not a great preacher but was one of the most devoted revival workers we ever met with. He was gentle, kind, earnest and sympathetic. He died the year after his ordination. All were forced to say that a good and useful man had been called away.

J. W. THARP

The above brother was ordained at the Yearly Meeting of Union Band Association in 1907 and was then about twenty-two years old. He is the son of a Pennsylvanian, from German descent, small of stature with a keen eye and mind.

Since ordination Brother Tharp has been engaged some in pastoral, supply and also revival work. He remained with Union Band until last year (1910) when he decided to place his membership with Social Band. Brother Tharp is a splendid little man, pretty well posted, a fairly good speaker and an energetic worker. He is yet alive and we expect and predict some valuable work at his hands.

N. Y. GARY

Brother Gary is also a man of small stature and of Irish descent. We know not the place nor time of his birth nor conversion, but an account of his ordination has been given in the history of Social Band Association.

The career of Brother Gary has been one of usefulness. He has served his people well in the capacity of pastor, supply and revivalist. He is well posted in the Scriptures, is a good scribe and has served several terms as clerk of the association. He was a great strength to the association during its weak period.

CHAPTER XXIV

LIBERAL BAPTISTS IN THE BRITISH DOMINION NOVA SCOTIA

The history of the movement in this section, so far as our present information goes, begins in the revival work of Henry Alleine in Nova Scotia, in 1775-1784. A few Open Communion Baptists were in this territory at the time and this revival gave them fresh energy and an increase in numbers. A great many of them, however, by 1827 had become close in communion, but a remnant was brought closer together and placed in a stronger condition through the efforts of Elder Thos. Crowell of Barrington; Asa McGray of Cape Sable, who came from the Free Will Baptists in Maine in 1816, and Jacob Norton, from the "Christians" a little later. Several churches were gathered and in 1837, at Cape Sable Island, messengers from all churches having the same faith met and formed themselves together in an association called "Free Christian Baptist." The record says: "We consider it an undoubted privilege to choose that name which best expresses our faith; and as we believe in and practice baptism by immersion, we must be Baptists; and if we are disciples of Christ, as we profess to be, we must be Christians; but as no forms or rites of themselves can make us Christians, we must be made free

by the Son of God; and if made free by the Son, we must be 'Free Christian Baptists.'"

Elder McGray and the Cape Sable Church resumed the name Free Will Baptist in 1839, and being reinforced by Elders Davis, Atwood and Henderson, several other churches were gathered and a Quarterly Meeting formed in 1843.

At the outset the Bible was taken as an all-sufficient rule of faith and practice. Soon a General Conference was formed which was defined by them to be "An associate body of churches of the same faith and order." "Every church in the associated body is a body of baptized believers who have given evidence to one another that they have been born again of the Spirit of God, and have covenanted together to take the Scriptures for their rule of faith and discipline."

The separation continued till 1866 when they united again. They then had thirty-four churches. 1888 they had a membership of 3,840. They have been growing nicely and have formed a union with the Baptists of that section and the Liberal element must number about five or six thousand now.

NEW BRUNSWICK

Our present information of the associated work of our people in this province began about 1832. Prior to this time they existed in a scattered form. The movement came about as a protest against the unspiritual ministry and empty forms of the Church of England and the extreme Calvinism of the Baptists.

At the date above mentioned six churches having two ministers associated themselves together in a body

called the "New Brunswick Christian Conference." Fifteen years later the name was changed to Free Christian Baptist, and today it is talked about and referred to as the "Free Baptist" people. At the time of the formation of the Conference the country was very thinly settled. No railroads, steamboats and very few highways; so the early ministers through untold hardships and chiefly at their own expense, continued to spread the gospel.

The movement in this territory has had a steady and almost continuous growth, both in numbers and influence, and at their union with the Baptists occupied a good place among the other Christian bodies of the province. The Year Book for 1888 showed 154 churches having 11,000 members and 50 ministers. The Liberal Baptist element now must number about 20,000 members.

In 1853 "The Religious Intelligencer" was launched by Elder Ez. McLeod. In 1864 a Foreign Mission Society, and in 1875 a Woman's Mission were formed. In 1888 they were supporting 3 missionaries in India. "The Union Baptist Education Society—a society in which Baptists and Free Baptists have equal interests and responsibilities—owns and controls the Union Baptist Seminary at St. Martins, N. B., an excellent institution." The building occupied by this institution, erected in 1887, is said to have been at that time the finest building for a like purpose in the province.

ONTARIO, CANADA

In 1820 Thomas Tolman, who was ordained by the church at Suffrage on the Susquehanna river, "visited the London district in upper Canada, and being invited to preach," did so "and an extensive revival was the re-

sult. Churches were formed at Oxford (now Woodstock), Westminster, Southwold, Blenheim, Norwich, Windham, Townsend (now Waterford), Bayham, Zorra, Nissouri and Hope. This seems to be one of the beginnings of the denomination in Canada. Several other churches were added soon, and the Upper Canada Quarterly Meeting was formed in 1834, the name being changed to London Quarterly meeting in 1835. In 1846 the Norfolk Quarterly Meeting (then called Brock and Talbot Quarterly Meeting) was formed, having three churches—Blenheim, Windham and Townsend. Others were soon added. The Oxford Quarterly Meeting was formed in 1855, having five churches—Durham, Nissouri, Oxford, Zorra and Blenheim from the London Quarterly Meeting.

THE FREE WILL AND FREE CHRISTIAN BAPTIST YEARLY MEETING, which in 1865 was called "Free Baptist Yearly Meeting of Canada West," and in 1873 called the Ontario Yearly Meeting, was formed in 1846 with the London and Norfolk Quarterly Meetings. The Oxford was added in 1855. This Yearly Meeting with two other churches added became

THE ONTARIO ASSOCIATION in 1879. It then numbered twelve churches. It still exists but is not growing very rapidly.

CHAPTER XXV

OTHER LIBERAL BAPTISTS IN THE UNITED STATES

THE CHRISTIAN OR CHRISTIAN CONNECTION

The above people had their beginning as a distinctive people in or about 1793. "The cause of the origin seems to have been at that time," says an author, "a weariness on the part of many of the restraints of church discipline and the 'bondage of the creeds.'"

They practice baptism by immersion and open communion. They were at first Trinitarians—believed that there were three in the Godhead, Father, Son and Holy Spirit—but they are now drifting rapidly toward Unitarianism.

They had a General Christian Conference formed by their ministers and messengers from the various congregations for a while "but, being found unwieldly, they have adopted conferences for the individual states." These conferences are only of an advisory nature, having no authority. These people numbered in 1887 140,000.

CHURCH OF GOD (WINEBRENNERIANS)

This movement as a distinct one under the above name had its beginning in the United States in Pennsylvania about the year 1825. Elder John Winebrenner, who was a member of the Dutch Reformed Church, set-

tled at Harrisburg, Pa., in 1820 and a remarkable revival followed his preaching there, "which," Sanford says, "was in many ways opposed by members and ministers of the Synod. This continued for five years when Mr. Winebrenner and his people separated from the German Reformed Church and formed an independent congregation. Revivals broke out in the surrounding towns and new churches were organized." In 1830 representatives of these people met at Harrisburg, Pa., and agreed to be known henceforth as the "Church of God." The conference in Pennsylvania meets annually and since then more than fourteen other conferences located in other states have been formed, and a general eldership which meets every three years. "They accept the Scriptures alone as the rule of faith and practice, and recognize immersion of believers as the only form of baptism. The Lord's Supper, they hold, should be 'administered only in a sitting posture, and always in the evening.' They practice feet washing as a religious ordinance." They have a publishing house at Harrisburg and a college at Findlay, O. "They reported in 1890 525 churches, 491 ministers, and 33,000 members," says Sanford. "What the World Believes" places their membership at 45,000. These people are Arminian in theology.

NUMBER OF ARMINIAN AND OPEN CUMMUNION
BAPTISTS

| | |
|-------------------------------------------------|---------|
| Free Communion Baptists in England..... | 383,937 |
| Church of God (Free Baptists)..... | 35,000 |
| General Baptists in the United States (West)... | 35,000 |

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|-----------------------------------------------------------|---------|
| Free Communion Baptists in Canada, etc..... | 25,000 |
| Free Communion Baptists in the South (Arminian) | 50,000 |
| Free Communion Baptists in the Southwest (Arminian) | 12,000 |
| Free Communion Baptists in the North..... | 87,000 |
| Christians | 140,000 |
| <hr/> | |
| Total | 767,937 |

CHAPTER XXVI

DIVISION AND UNION—ENGLAND

The ancient Baptists were early divided in sentiments into Sabbatarian or Seventh Day Baptists and Non-Sabbatarian or Lord's Day Baptists, and a little later into Calvinistic and Arminian. But this, for a long time, was a division in sentiment only. There was no distinct separation until 1633, when Spilsbury and other Independents withdrew from the Independent Church under Henry Jacobs and started the movement which is called the Particular Baptists. By 1643 or 1644, they had seven churches and met in London and adopted the first Calvinistic Confession of Faith ever formed by Baptists. In 1689 they numbered about 100 churches. They met again and formed the confession of 1689 which is known in this country as the Philadelphia Confession of Faith. This theory reached its highest point in England by the middle of the latter part of the eighteenth century under the tutorship of Dr. John Gill. By 1790 Robert Hall's and Andrew Fuller's powerful artillery began its work on Calvinism, and by the time they were forced to quit the walks of men, Fuller in 1815 and Hall in 1821, the old fabric was almost demolished. To their theory and effort were added the practical sense and genius of William Carey, and in 1832 the Baptist Union was formed in England which meant to include all, and does include

all, but the old style Particular Baptists in one fellowship. This body is open in communion and holds largely to a general atonement. Hall and Fuller stood identified with the Particular denomination at first but were, as they afterward discovered, in the wrong pen. Thus the great body of Baptists in England is working together again as one people.

IN AMERICA

The first Baptists in America were General Baptists. In 1729 there were only four Calvinistic churches in America. Calvinism true and proper reached its climax in this country only a little later than it did in England. The difference in sentiment here was much like the ancient manner of Baptists—not marked by any absolute distinct separation of any very large extent. Divisions, if any, were local and usually mutual. Arminianism and Calvinism were tolerated by both parties in most sections of the country. By the year 1780 the Calvinistic party in New England had become intolerant, and so by the close of the century we have the Randall movement, the Free Communion Baptist and the Christian movements, with considerable headway gathering the Liberal Baptist forces who did not have peaceable homes to worship in. And later in the West and South we note the General Baptist movement which was almost crushed and absorbed, recovered, and, with the Separate and General Baptist movements of the middle states, moving along at a good pace having the same task.

In 1814 a movement began which resulted in the formation of the Old School Baptist and Missionary denominations. The organization of missionary societies and

efforts is the outgrowth of the Arminian doctrine. The Particular Baptists in England never did anything in the way of an organized effort for missions before Hall and Fuller appeared upon the scene with their general atonement theology. Mr. R. B. Cook in his "Story of the Baptists in All Ages and Countries," says: "The first step was taken in the year 1779 by Robert Hall, father of the celebrated preacher of that name. A sermon which he preached before the Northamptonshire Association did much to give shape to the growing tendency of the denomination. His text was Isa. 57:14." An instance is related which illustrates the feeling and logical attitude of the Particular Baptists. At a meeting of ministers in Northamptonshire Mr. Carey, the mission hero, proposed as a topic for discussion, "The duty of Christians to attempt the spread of the gospel among heathen nations," and Dr. Ryland at once sprang to his feet to denounce the proposition. "Young man," he said, "sit down, when God pleases to convert the heathen he will do it without your aid or mine." This is Calvinism in a nutshell by a "hardshell." Man cannot do *anything* at *all* toward salvation. God *must* do it *all*. Missionism in America as in England is due to the Arminian doctrine that was infused into the minds of Baptists by the "Separate" and General Baptists.

It was very clearly seen that the spirit manifested and doctrine implied by the interest taken by most Baptists in missions was contrary to the spirit and doctrine of the Old Philadelphia Confession of Faith, and Burrage says (p. 284): "It was deemed best that the doctrinal belief of the churches should have a better expression than was

presented by the Philadelphia Confession. Attention was called to the matter in the New Hampshire Baptist State Convention at a meeting in Concord, June 24, 1830, and a committee was appointed to prepare a declaration of 'Faith and Practice, together with a Covenant,' and to present the same at the next annual meeting." After describing the several steps taken in the preparation of the Declaration he says: "In October, 1832, Mr. Brown presented the revised articles, and after their consideration the work of the committee was accepted."

This is the Declaration of Faith used nearly altogether by the Missionary Baptists. Riley says (p. 354): "What was taking place in the East at this time was also taking place in the West and South." After 1832 divisions were frequent. Throgmorton says that the "split began in 1832" (p. 118). Since then there have been two distinct denominations—the Missionary Baptists and the Old School Baptists. The Old School Baptists are the descendants of the Old Particular Baptists in England if either denomination is. They are like them in doctrine and more like them in missionary enterprise. Other divisions have followed but we have not space to note them.

Union of the Arminian and "Missionary" Baptists is now, it seems, to the writer in good headway. It began in the actual sense in Nova Scotia and New Brunswick in 1906. Missionary Baptists and Free Baptists in these territories affiliate both in their church membership and associational relations. Members of one denomination are received into the churches of the other, etc. Such is the case now that in the North and Northeastern part of the United States arrangements have been made

for coöperation in Mission work and for the reception of members each way on the same terms of members of same denomination. The following is the basis of Union as approved by the bodies mentioned and also by twenty-four out of twenty-six conventions and associations, the two taking no action at all, and finally by the Northern Baptist Convention at its session just closed. At this session it was also voted "that delegates from Free Baptist churches be admitted to seats in this convention." Four members of the Free Baptist denomination were added to the Executive Committee. Here is the Basis of Union:

BASIS OF UNION

After three years of conference, and careful study of the situation, a committee representing the American Baptist Missionary Union, the American Baptist Home Mission Society, and the American Baptist Publication Society on the part of the Baptists and the General Conference of Free Baptists on the part of the Free Baptists, under instruction of the bodies appointing them, have formulated and do now recommend to their respective societies and constituencies the following plan for coöperation in missionary and denominational work.

First, The following brief historical statement shall be put into the records of each party to the coöperation:

The Baptist people, from their beginning in New England to 1780, were happily living "in the unity of the Spirit and the bonds of peace." They had a common faith in a common Lord. They rejoiced in a common history, and shared in honoring the long list of heroes of the faith who had suffered in New England and in

Old England for Truth's sake. Enshrined in their hearts were the names of Bunyan, Baxter, Milton, Knollys, and others in Old England; Williams, Clarke, Dunster, Backus, Smith, Montague and Manning in New England. They shared in the long struggle by which liberty of religious opinion and freedom of worship were attained. They equally rejoiced in the blessings of Congregational church government.

They sought to build their faith on the teachings "of the Apostles and Prophets, Jesus Christ himself being the chief corner stone." In doctrine they held to the necessity for the regeneration of the heart, and the sanctification of the life by the help of the Holy Spirit, to the baptism of believers only, and to baptism in the New Testament way as a prerequisite to membership. The Bible was the recognized rule of faith and practice. In Theology they accepted without serious question what the ministers taught. If there was anything erroneous in their views, all were equally in error. They were assembled in churches which carried Calvinistic banners. It was the common and almost unquestioned doctrine of the time.

During the first years of the eighteenth century there was a great decline in the spirituality of all the churches in America. But in 1734 Jonathan Edwards introduced a new element into the preaching of the times. His Calvinistic theology yielded to the fervency of his piety. For several years the zeal of his faith led him to preach not only that men could, but that men ought to seek the Lord. He gave to his generation a new motto: "Press into the Kingdom." Under his influence the rigidity of Calvinistic opinion was greatly modified.

Following his work came another period of indifference, lasting until about 1745. For the next twenty years evangelism was more common. George Whitefield came to America for such work, and spent much of his time in New England, and stirred it with his message. In these years all who were in any way reached by him felt the logic of Calvinism give way before the facts of evangelism. The teaching of the Spirit in the hearts won the ascendancy over the teaching of the Theologians. Great multitudes were converted, and began their religious life in ignorance of theology, and learned their views from the New Light preachers, as interpreted in their own experiences. They were neither Calvinists, nor Arminians, but only plain Biblereading Baptists.

Among this number was a young man, Benjamin Randall, who was converted by the last sermon of Mr. Whitefield. He became a preacher. For several years he was a lay evangelist. He preached the same gospel which he had followed in his conversion. He urged men to seek salvation and promised them life, if they sought in faith. Some of the older ministers complained that he was not Calvinistic enough. But they failed to show him that he was in error. He declined to change his message. In New Durham, N. H., he had preached and made many converts. At the request of these converts he was ordained, and a church was formed. This was in 1780. It was a Baptist church, but held less rigid Calvinistic views than were common. Later other churches having the same views joined with the New Durham church and later still a Quarterly Meeting, then a Yearly Meeting and other Associations were formed, which were the beginnings of what is called the Free Baptist denomination.

Since that time the denomination has maintained its original confidence in the Scriptures, its testimony to the New Testament church and baptism, its Congregational polity, its evangelistic zeal, and its missionary activity. Its articles of belief are not dissimilar to those of the Baptists in any vitally important point.

In numbers the denomination has grown from one church in New Durham in 1780 to 1292 churches in 1908, organized into 68 Yearly Meetings and Associations, containing 87,015 members. They are all organized under the Congregational principle, having "the General Conference of the Free Baptists" as their central representative body, which meets triennially.

In educational lines they have three schools of academic grade, New Hampton Literary Institution, Maine Central Institute, and Manning Bible School; six colleges, Bates, Hillsdale, Keuka, Parker, Rio Grande, and Storer; and two Theological Seminaries, Cobb Divinity School, a department of Bates College, and the Theological Department of Hillsdale College.

In Foreign Missionary work the denomination expended in 1907, \$43,000 and has property valued at \$85,000 and invested funds amounting to \$80,000. In general Home Mission work it expended \$24,363, and has invested funds amounting to \$54,565. For Ministerial education it expended \$2,240, and has invested funds amounting to \$7,633. Total expenditures for the year ending June 30, 1907, were in round numbers \$70,000 and its investments at that time, \$142,799. The proportion of such offerings does not materially differ between the two branches of the Baptist family, Baptists and Free Baptists.

During this century and a quarter, the Baptists have been greatly modified. The yielding of rigid Calvinistic feeling recorded itself in New England when in 1832 the New Hampshire confession was adopted by the New Hampshire State Convention. In the Middle States where the Old Philadelphia Confession is nominally held it has either been expurgated of its strongest expressions, or allowed to fall into "innocuous desuetude." The Baptists today have little, if any, more sense of restriction in their Calvinism than Benjamin Randall had in 1780.

In view of these facts, patent to all students of the situation, and moved by the spirit of fraternity, which is affecting the whole Christian world, both denominations, by an impulse unpremeditated on the human side, sought conference on the subject of reuniting in work. It seemed to many that both the letter and the spirit of Christian brotherhood called for the abandonment of divisions in the Body of Christ which have so little to justify, and so much to rebuke them.

Accordingly some brethren, following some preliminary promptings arising in several states, presented the matter to the May Meeting of the Baptists at St. Louis in 1905, and each of the three Baptist Societies adopted the following statement:—

"We are of the opinion that the Baptists and the Free Baptists are so near together in faith and practice that coöperation is not only desirable, but may be made practicable."

A committee was appointed to confer with a similar committee from the Free Baptists. On recommendations of these joint committees, which met in Brooklyn, N. Y.,

in November, 1905, the following resolution was approved by each of the Baptist Societies in their Meetings at Washington, in May, 1907:—

"*Resolved*, That the Baptists and the Free Baptists are so closely related by a history which long was common, and has always been kindred, that they enjoy closer fellowship and a greater similarity in genius and spirit than are common between two Christian bodies. It is recognized as a fact that the original occasion and cause of separation between our two bodies have practically disappeared, and that in all the essentials of Christian doctrine as well as of church administration and polity we are substantially one."

To this platform of accord, was added by a Joint Committee, representing all of the agreeing societies, met at Boston, Mass., March 28, 1908, the following statement:—

"Differences, if still existing, may be left, where the New Testament leaves them, to the teaching of the Scriptures under the guidance of the Holy Spirit."

In accordance with these expressions of agreement and unity, and following the obvious intention, this plan for union in missionary and denominational activities has been formulated, and is now submitted for the prayerful attention, and, it is hoped, the approval of those interested.

Second, it is recommended that the Constitutions of the American Baptist Missionary Union, the American Baptist Home Mission Society, and the American Baptist Publication Society be so changed as to admit to membership Free Baptists on the same terms as Baptists.

Third, that the general missionary work of the Free Baptists be adopted and carried on by the American Baptist Missionary Union, the American Baptist Home Mission Society, and the American Baptist Publication Society, as the missionary agency of bodies thus united.

Fourth, that the churches of the united bodies will be expected to contribute to general missions through the above agencies, and the representatives of these agencies shall have equal standing in all the churches.

Fifth, that all the missionaries and pastors of the united bodies shall be recognized as on the same footing in all denominational activities.

Sixth, that this union shall go into effect January 1, 1909, provided that previous to that time the Free Baptists shall have approved it, and three-fourths of the Baptist State Conventions, where there are Yearly Meetings or Associations of Free Baptists, shall have approved it.

Seventh, it is suggested that in States where the Free Baptists equal twenty-five per cent of the Baptists, or more, the two organizations be consolidated into one new society to be called "The United Baptist Convention of the State of _____" and as a sub-title, "Union of Baptist and Free Baptist Societies."

The consummation of the union set forth in the document just given took place in the Ford building, Boston, Mass., Oct. 5, 1911. It was quite a marked and interesting event. Of this event Dr. John Clifford, the most prominent Baptist in England and probably in the world, says: "The Union of 'Free' Baptists and the 'Regular' Baptists of the states (as I have heard the larger bodies

of Baptists in the states called) is an event of deep significance; it registers solid advance in Christian unity, and is prophetic of greater things to come.

"The 'Free' Baptists I have known from my boyhood. It was my good fortune to start my Christian life amongst the 'General' Baptists of this country (England); and it was the custom of the 'Generals' of England and the Free Will Baptists of the states to interchange communications, and to appoint delegates to each other's conventions. In that way I came into touch with the leaders of the Free Baptists of fifty years ago; heard their speeches and felt the inspiration of American Baptist life and movement. That was my introduction to the United States as a youth, and to the Baptist world within the states.

"The story of the meeting in the Ford building in Boston, Mass., stirs many memories on which I would fain dilate, such as the figure and form of Eli Noyes; of D. M. Graham, Professor Anthony and others; but I must only recall the fact of the union of the 'Generals' and 'Particulars' of Great Britain in the year 1891. * * *

"For nearly two centuries they moved along separate lines, only now and again touching one another in debate, and rarely in fraternal coöperation. At length, owing to changes in theological outlook, they thought more graciously of one another; then at far-parted points in the geographical field of operations they fraternized; next transferred members from one to the other, and interchanged pastorates; and at length in 1891 the two became one, and have marched together in happy and joyful union for twenty years."—*Watchman*, Nov. 16, 1911.

From the foregoing instruments of writing it is clearly seen that the two families of Baptists in England and the northern and eastern part of the United States are now practically one people—one in doctrine and practice. And from the Basis of Union, the first document quoted, we learn that the great majority of Baptists in the North and East have laid aside the Calvinistic tenets which caused the separation and are now virtually standing on the same platform that the Liberal Baptists have always stood on. This undoubtedly registers a great victory for these people. And in England the victory is even more complete; for as we have already seen almost all Baptists in England are Open Communionists. Thus the progress of this movement is not a discouraging feature as some would have us think, but rather one of encouragement. Its principles have gone beyond the denominational confines and have and are undermining other movements, many of whose members although not severing denominational connections, are espousing this cause. More than a million Baptists who today are identified and numbered with the "Regular" Baptists are in principle and practice "Liberal" Baptists.

The number of Liberal Baptists in the world is not a feature to be ashamed of either, for as we have already seen these movements number nearly 800,000 members. And if we take into account the more than one million Baptists in the North and East and those scattered in the South, who are in fact Liberal Baptists, it would swell the host of Liberal Baptists to nearly 2,000,000.

And when we remember that some of the best scholars and most profound thinkers have advocated in the past and are now advocating these principles, it gives us

another reason for rejoicing. So, brethren, let us refresh ourselves with these thoughts, take fresh courage and continue the fight with renewed energy, fully realizing that it is a fight for the right and that the Lord Most High is on our side, and who or what should we fear.

C. H. SPALDING, *Secretary.*