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Vail, Rev. C. L., was born on Long Island, N. Y., in 1806, and died in Windsor, N. Y., Dec. 23, 1887. He was converted at the age of twenty and joined the church in West Windsor. Here he was ordained Nov. 3, 1840. His pastorates were West Windsor, N. Y., South Killingly, Conn., and Constantia, Franklin, Oxford, Virgil and Dryden, and Richford, N. Y. He continued in active service until seventy-three years of age. He was ready to every good work, and left many sincere friends.

Valentine, Rev. Robert T., was born in North Carolina in 1812, and, because of his race, enjoyed no advantages. He was ordained at Fairfield, Ia., in May, 1877, and ministered to the Albany church. He was a good man, and faithful to his Master.

Vanamburg, Rev. Freeman, died in Bath, N. Y., Aug. 3, 1871, aged 78 years. He was born in Fishkill, N. Y., served in the war of 1812, and after a few years settled in Bath, where he continued to reside. In 1824 he and others were converted under the labors of Elder Z. Dean, and later were organized into a church. Sept. 4, 1836, he was ordained, and continued a worthy laborer until strength and life failed.

Van Amringe, Rev. Henry H., died in Philadelphia, Pa., his native city, May 24, 1862, aged 66 years. He graduated from Columbia College in 1815, and soon entered upon the practice of law in Chester County, Pa. In 1844, though he had a brilliant legal and political career, he devoted himself to the Christian ministry. He labored as an evangelist and lecturer in Pennsylvania, New York, Ohio, Illinois and Wisconsin, assisting that state to its "homestead exemption law," and wrote much for the press. He united with the Free Baptists in 1854, and became pastor of the churches in Burlington, and Mt. Pleasant (Racine), Wis., and at Prairie Centre, Ill. His wide knowledge and sweet temper endeared him to all.

Van Dame, Rev. Bartholomew, died in Nottingham, N. H., April 3,

1872. He was born June 21, 1807, in Arlandeerven, Holland. His early life was spent with grandparents. At the age of nine he could read but little. He then resided for three years with his uncle, a physician at Alkmaer, twenty miles from Amsterdam. He here became enamored of a sea-faring life and was placed by his uncle under the care of John C. Long, of Portsmouth, N. H. After Long had become commodore of the U. S. Navy, he informed Mr. Van Dame in 1860 that he was allowed to leave home in early life in order to keep from him a large fortune which had been left by a relative. In July, 1819, he left his native land for the sea and began to learn a new language, through disuse losing knowledge of his native tongue. After cruel treatment on the sea, he ran away in Portsmouth, N. H., in January, 1822, and penniless and thinly clad, fell in with Josiah Clark, of Epping, N. H., in a store at Portsmouth, and went to his home that evening. After eight months with him he went to live with John Dow, near by. Here, in his sixteenth year, he began to read in words of two syllables with a class of small children. After many accidents, one of which permanently maimed his right arm, he reached his twenty-first year, when Mr. Dow paid him \$55 and a new suit of clothes. With these he started out into the world, thirsting for an education. He had in Epping acquired a good common school education. Hiring out that summer, his right hand was so weak that he had to tie it to the snath of his scythe. The December following, while attending district school, he was thoroughly converted. In the spring he entered at Lee the school recently opened by Dr. Timothy Hilliard. At this time he boarded with a family of Friends, Cartland by name. With this noted family Van Dame afterwards went on lecture tours. Dr. Hilliard now deeply impressed him. He read through the New Testament while walking two miles to and from school. After three terms with Dr. Hilliard he taught three months in Epping, having in his school forty pupils, most of whom had attended

school with him. He taught a short time in New Market, and again entered the school of Dr. Hilliard, sometimes acting as his assistant, laboring as necessity compelled him and practicing the most rigid economy.

In the spring of 1830 he entered New Hampton Institution with other Epping students. He walked twelve miles to Dudley Leavitt at Meredith, to have Mr. Leavitt show him where his mistake was in calculating the time of an eclipse of the sun. Aug. 14, 1830, he was baptized in Epping by Rev. Israel Chesley, of Durham. In September he opened a school at Wadleigh's Falls. During the winter of 1831, while teaching, he prepared and published 500 copies of a small hymn-book, partly original. He studied mathematics, of which he was especially fond, four months with Dudley Leavitt. In the winter, he kept school there, having three of Mr. Leavitt's daughters in his school, one of whom became a teacher in the West Indies, and another a missionary in the Sandwich Isles. He studied Latin with Dr. Hillard. For three years he taught to gather funds, uniting meanwhile with the Greenfield church, under the charge of Rev. John Kimball, where his membership remained till his death. John D. Philbrick, afterwards superintendent of the Boston public schools, now recited Greek to him, and Mrs. Rev. J. L. Sinclair, then a young lady, recited Cicero. He entered Strafford Academy in the spring of 1835, having Prof. John Fullerton as his classmate in Latin and Greek. His arduous duties left but a very few hours for sleep. The next vacation he was licensed by his Q. M. to preach. He had previously prepared in manuscript a work of nearly four hundred pages in arithmetic, and was well prepared to teach this department at Strafford Academy. In 1836 he had under his instruction Henry Wilson, afterwards Vice-president of the United States. During vacation he preached frequently in Barrington, New Durham and Farmington, and saw several converted.

He entered the Congregational Theological Seminary at Gilmanton Centre soon after his graduation at Strafford

Academy, and attended the meetings of Rev. Peter Clark, two miles away, sometimes preaching for him. He lectured July 4 in Farmington on "Temperance," "now as always showing himself the indefatigable, irrepressible Van Dame." After teaching in various places in New Hampshire and Maine, in November, 1837, he came to Epsom, N. H. He supplied the vacant pulpit in connection with his teaching, and during an extensive revival he held seventy meetings. Here, April 10, 1838, he was ordained by Arthur Caverno, John Kimball, Daniel P. Cilley. The next day he attended the ordination at Canterbury of Rev's Joseph and Jeremiah Clough, and Dr. J. M. Harper. The next day, April 12, he baptized six, and soon after two others.

He now became broken in health through this excessive labor. He left his pastorate at Epsom, and opened a private school at New Market. In 1840 he settled in Pittsfield, teaching and occasionally preaching. During twenty-five years his teaching, lectures and travels were now interrupted by seasons of the most painful sickness. During forty years he taught thirty years in all. Nottingham Union Institute was built by friends of his and of education, and Dec. 17, 1849, he entered upon his fifty-seventh term of teaching there. He taught in all ninety-four schools, 3,150 different pupils, all of whom he catalogued, keeping an account of them in their future course, and making notes concerning their progress and success. He loved his pupils and magnified his office.

He traveled considerably; his diary in 1854 notes the fact that during the past thirteen years he had traveled more than 10,000 miles. He came and went, visiting Washington and the South, looking on statesmen whom all the country were thinking about, and studying the magnitude of the offense of slavery under his own keen observation. He went to gatherings, sacred, secular, patriotic, delivering speeches abounding with information, resplendent with wit and fancy, rendered especially interesting and fascinating by the quaint individuality of the mau. His voice

was clear and ringing, and as he talked every feature and muscle of his little body seemed to speak. On one occasion he held the attention of a mixed audience at Greenland, N. H., for five hours. He had a Sabbath at Hampton as a supply for Brother Hutchins. He preached an hour and a half, and pausing, said: "Brethren, it is so rainy you will not care for an intermission; I will preach right on," and spoke an hour and a quarter longer, keeping the people interested to the end. He delivered the first two lectures on anti-slavery ever delivered in Manchester. He was early outspoken concerning teetotalism. As his school duties would permit, he went in New Hampshire, Maine and Massachusetts, giving ringing lectures on these great reforms.

He left in manuscript 10,000 closely written pages composed since 1834, among them a hymn-book, dictionary, chemistry, arithmetic, geometry, grammar, besides lectures on anti-slavery and temperance. A small volume entitled, "Outdoor Thoughts and Indoor Suggestions," he hoped to have published before his death. For several years feeble health forbade his teaching, and in comfortable homes he was a welcome guest. He was always cheerful and fond of children. At his funeral a sermon prepared by himself in verse was read. Having willed to several churches and to the benevolent enterprises of his denomination his personal effects, he wrote in his epitaph:

"This world I leave without a debt behind,
At peace with God—I trust, with all mankind."

Dr. John Fullonton writes of him: "You can not overdo your testimony to this wonderful little man of Strafford Ridge memory. I always regarded myself as a hard-working student. But I found in him a match, and more, though the only one during my whole course of study."

Vanvalkenburg, Rev. J. G., was born in Albany, N. Y., June 11, 1803, and died in Wayne, Pa., April 15, 1874. His early ministry was with the Calvinistic Baptists, and for some years in Ohio. He united with the Free Baptists some twelve years before his death.

He was a good counselor, a lover of books, and was much respected.

Van Vecten, Rev. Abraham, pastor of the Prairie Grove, Ia., church, died near that place, Sept. 3, 1865.

Van Wormer, Rev. William P., was born in Gilead, Mich., Dec. 3, 1854. His parents were Philander and Melinda (Wolfe) Van Wormer. His education was obtained at Coldwater Seminary, and at Hillsdale College, in the college and theological departments. He was led to Christ in 1872, received license in 1881, and was ordained March 15, 1885. He has ministered to the Snow Prairie, West Reading, South Allen, Leslie, and Osseo churches, and is now pastor of the Rome and Cambridge churches. He was married Dec. 21, 1879, to Mary E. Adams, and has two children.

Vaughn, Rev. Hiram, a native of Rhode Island, was converted in New York in 1832, and removed to Brunswick, O., in 1839, where he joined the Freewill Baptists. He was ordained in June, 1840, and, after very earnest and successful labor in the ministry, died in June, 1846, aged 30 years.

Vaughn, Rev. H. W., son of William and Betsey (Whitman) Vaughn, was born at East Greenwich, R. I., May 31, 1820. He was married in 1844 to Adelia Clark, and in 1887 to E. Huffman. He was father of four children, three of whom are living, one son being a lawyer of prominence. He has had the care of several churches in Ohio, Indiana and Michigan. His conversion took place in 1842 and his ordination in 1856, the council being composed of Elders Seth Parker, E. Root and Thomas Dimm. He has been twice a member of the General Conference, has organized two churches and had several revivals. His present pastorate is Pleasant Ridge, Ind.

Veasey, Rev. Jeremiah, was born in New Hampton, N. H., in 1789. In youth he became interested in the Saviour and was baptized by Rev. Aaron Buzzell when about twenty-six, joining the church in Tunbridge, Vt. He was licensed some two years later and labored in Norton, Royalton and Hartford, with success. He was ordained by the

Sandwich Q. M. at the place of his birth by Rev's Perkins, Knowles, Pinkham. He was full of religious earnestness, eminently courageous and held truth with an iron grasp. His last days were filled with joy. He died at Gilford, N. H., Dec. 10, 1860.

Veney, Rev. Joseph Daniel, was born March 10, 1850, in Rappahannock County, Va. Soon after the Civil War he became a participant in the religious services held by Sister Dudley (afterwards Mrs. Bates), in the old log stable at Martinsburg. He was, even then, modest and dignified in manners, manifesting such spirit and characteristics as gave evidence that God had chosen him for the ministry. In 1863 he entered Storer College and finished the normal course in five years, graduating in 1873; after which he spent one year at Hillsdale enjoying the advantages of the theological department, which he greatly prized. He was drawn away from Hillsdale by the needs of the work in the Shenandoah valley, where his influence and labors were helpful in many ways. His pastorate at Berryville, which continued several years, was a very successful one. In 1879 he became pastor of the Pond Street church, Providence, R. I., which was prospered during his connection with it. Failing health, with consumptive tendencies, caused his return to West Virginia. When near the end, he was bolstered up in bed that he might see the students and teachers gathered at the Shenandoah for baptism. This scene, recalling so much that was dear to his heart, was his last view of earth. He died March 27, 1885, greatly loved by all. Brother Veney occupied a prominent position among the clergymen of his race, both in the Shenandoah valley and in Providence, and his influence in encouraging his people to seek education and to make progress in all that pertains to a true Christian manhood was manifest in the results. Endowed with traits which peculiarly fitted him for his work, he was true to his mission in life. His biographer says: "Few of us have any adequate idea of what a cultivated Christian gentleman has to bear when he gets into a region where it is an of-

fense for him to walk by the side of a fellow-mortal; where he dare not enter a lecture-room or a church unless he first makes sure there is a gallery or at least a corner for *lepers* like himself; where, when pressed by hunger, he must meekly ask at the door of a restaurant or hotel if there are accommodations there for colored people. The colored man or woman who, under such circumstances, can maintain both self-respect and a Christian spirit is a hero. Many fail to maintain either. Brother Veney did both. Enough such men would save the country."

Vermont. When our first church in the state was organized in 1793 Vermont had enjoyed her right of statehood but two years and her population was less than 90,000. For ten years previous, in the peace following the revolutionary strife, emigrants had been pouring in on the east and south into the great valleys on both sides of the Green Mountains, and were felling the lordly forests and founding homes, while some were pushing across the arbitrary boundaries of Lower Canada and settling in the adjacent province of Quebec. Before 1780 the Calvinistic Baptists had planted but two churches in the state, and these were in the extreme southwestern corner. Before 1790 they had founded thirty-two others and were exerting a wholesome influence in most of the southern counties. Many of the original settlers from Massachusetts and Connecticut had brought in state Congregationalism. But not till 1797 was an act known to have passed the Legislature for the support of parish churches, and then the act ordered that each local church be "of such denomination as a majority of such town or parish thought proper." When all state support of churches was abolished Oct. 24, 1807, only about 100 Congregational clergymen were settled in the state.

Our Y. M. in 1887 contained six Q. M's, with forty-nine churches and 2,716 communicants. For many years the lone church at Strafford and later the two Q. M's that were formed reported at the Y. M. in New Hampshire. Delegates to the Y. M. requested that one of the four sessions be held in Vermont;

after two or three postponements it was unanimously granted, and the first session in Vermont was held Feb. 6, 1808, at Bradford. The session in February, 1809, was held at Strafford. For several consecutive years the place selected was Tunbridge, where the first General Conference was convened Oct. 11, 1827. The three parent Q. M.'s came from three distinct beginnings. Each original body, with a new one gathered on its northern border, abides: The Strafford with the Corinth, the Wheelock with the Stanstead hold the eastern valley; the Huntington with the Enosburgh occupies the western slope; while at the end of each great valley on the north and on the south a Q. M. has become extinct—the Dover and the Rutland on the south, and the St. Francis and the Brome on the north. An unauthorized Q. M., according to the polity of that day, was held Saturday, July 4, 1801, at the house of Gideon Leavitt in Wheelock for conference. Representatives from the churches of Hardwick, Danville, Sheffield and Sutton chose Rev. Joseph Boody from Barrington, N. H., chairman, and Rev. Joseph Boody, Jr., from Hardwick as clerk. The next day was a Sabbath of spiritual blessing. From these churches and from Strafford requests were presented in June, 1802, to the New Hampshire Y. M., asking that Q. M.'s be established in each locality; committees with discretionary power were appointed to visit each place; accordingly P. Tingley, John and Aaron Buzzell and the representatives from Strafford, Corinth, Tunbridge, Vershire, and probably Brookfield met at Vershire and organized the STRAFFORD Q. M. June 16, 1802, designating it the "STRAFFORD ASSOCIATION."

The first church in Vermont was organized in Strafford, by John Buzzell, with nine members, early in 1793. It was a scion from the New Durham church. Robert Dickey, one of Randall's members, working as a hired laborer with a relative, saw the wickedness and needs about him; while using his "excellent gift of exhortation," about thirty were hopefully converted. Hearing of the revival others came in, engendering doctrinal controversy. The church wrote

"to the Baptist church at New Durham, N. H.," as early as Sept. 10, 1791. After repeated visits the church was established. Rev. Nathaniel Brown was one of its original members. In 1801 Aaron Buzzell began a thirty-seven years' pastorate with the church. In 1798 Jeremiah Ballard, of Unity, N. H., came up the Connecticut valley, and organized a church of fifteen members at Corinth. From this second church in the state, whose light still glows in the Corinth Q. M., there have come six ministers. The first was Daniel Batchelder, who, having passed a satisfactory examination at the New Hampshire Y. M. in 1799, was ordained by their appointment at Corinth, October 4, the same year. This was our first ordination in the state, and the pastoral relation thus established continued twenty years. In 1800 the Tunbridge church was organized by Rev. Daniel Batchelder, from converts gathered by him, with the aid of Nathaniel Brown. Among the converts was Nathaniel King. The same year the Vershire church was organized. Possibly the interest at Brookfield had already crystallized into a church. N. Brown was ordained the day following the organization of the Q. M. (June 27, 1802), and N. King was ordained at Tunbridge four days later (July 1). Soon after, Eli Stedman was ordained, and the Q. M. had four ministers, five churches and 330 members, and was soon through Brown and Stedman sending forth its influence into western New York and southern Ohio. Churches were organized in Washington in 1802, in Bradford, the place of the first Y. M., before 1810, in East Randolph in 1810. In 1814 thirty-two united with the Tunbridge church. The Q. M. enjoyed great prosperity in 1816, and the church at West Brookfield was organized. The Y. M.'s, usually held within the limits of this Q. M., were seasons of refreshing. In August, 1818, every church within the Strafford Q. M. reported a revival interest. In May, 1821, Ziba Woodworth, of Montpelier, journeyed twenty miles to the south, and in newly settled Roxbury began an interest which resulted in the establishment of a church that year. At the Y. M. held at Strafford Oct. 6,

1821, in addition to reports from different parts of New England, interesting letters were read from New York, Pennsylvania, and Ohio. Encouraging information was constantly laid at the doors of the Strafford Q. M. from the entire denomination. A church was organized in Groton in 1822. The same year Rev. Timothy Morse, of New Hampshire, began so rich an interest at Windsor that a church was gathered of about sixty members. The Y. M. at Tunbridge in 1825 was one of unparalleled interest. James Sawyer, from Maine, and J. White, from Rhode Island, preached on the Sabbath, and T. Morse, from New Hampshire, says: "A more solemn day I have not witnessed for years. Monday morning we went to the meeting-house at 9 o'clock, and there was no intermission till after sunset; during this time fourteen were hopefully converted. A meeting in the evening continued till 11 o'clock, and the reformation spread into Strafford and other towns till 300 were converted. Thus, in the midst of living fire was this grand old Q. M. forming, though the light that enables us step by step to witness the conflict is unfortunately wanting. When the battle-cloud lifts and we look down upon the position about 1830, we find that the ten veteran interests whose origin we have traced had gained another ten. In addition to Strafford organized 1793, Corinth 1798, Tunbridge 1800, Vershire 1800, Washington 1802, Randolph 1810, West Brookfield 1816, East Roxbury 1821, Groton 1822, and the same year Windsor, we find in the field the Second Tunbridge, Northfield, Hartford, Orange, Hanover (N. H.), Plymouth, West Roxbury, East Brookfield, Topsham, and Kingston. Aaron Buzzell was still at Strafford, Nathaniel King at Tunbridge, while Ziba Pope and Nathaniel Bowles, with twelve other ordained ministers, were serving the nineteen churches of the Q. M. In 1833 Berlin and Moretown, Cavendish, Second Corinth, Mt. Holly, and West Windsor had been received, and the Q. M. had twenty-four churches, with a membership of 1294—far the largest in the Y. M., and the fifth Q. M. in size in the denomination, as it was the seventh in time of origin. The Strafford

church now had a membership of 164, the First Tunbridge of 186, the First Corinth of 155. In 1834 the Newbury church was received, and in 1835 the Granville and East Williamstown churches. In 1836 the Q. M. yielded its thirteen northern churches, with a membership of about 700, to form the CORINTH Q. M. Its eleven remaining churches, the Cavendish, Granville, Hartford, Hanover (N. H.), Mt. Holly, Plymouth, Randolph, Strafford, First Tunbridge, Second Tunbridge, and West Windsor, had a membership of 584. Three years later there were 729; in 1843, 731. During the next fifteen years it decreased to 302. In 1840 the Second Plymouth church was added. In 1842 the Plymouth and Ludlow church appeared. The next year the church at Bridgewater (Bridgewater and Plymouth) joined. In 1842 Centre Tunbridge appeared with fifty-seven members, and a year later a church of thirty members was organized in East Tunbridge. In 1845 the old Second Tunbridge church lost its visibility, and the next year the East Tunbridge church disappeared. The First Tunbridge (East Hill) church prosecuted its work till 1879. Centre Tunbridge (later North Tunbridge, Tunbridge) exists in 1888, with seventy-five members. In 1846 a church with eighteen members appeared at Andover for a few years, in 1861 another with ten members at Hancock, and in 1878 a church at Plymouth with twenty-four members. The Q. M. has at present 288 members, with the three churches, Strafford (1793), East Randolph (1810), and Tunbridge (1842).

THE DOVER Q. M. (afterwards called the FRANKLIN Q. M.) was organized Dec. 6, 1828. Southeastern Vermont was early reached by the denomination. Accessions were largely from Calvinistic bodies. Wm. S. Babcock, a student from Yale College, settled in Springfield, Windham County, and from studying the Bible for infidel objections, was converted in 1800, and at once began to preach. May 4, 1801, he wrote a letter to the New Hampshire Y. M. desiring that his church of twenty-five members be instructed and received into fellowship. A committee from the Unity

(N. H.) Q. M., with Randall as chairman, went by appointment for the service. They also met Rev. Stephen Place, formerly of Rhode Island, at Weathersfield, where he had gathered a church of twenty-one members. To these two churches assembled, Randall "gave an account of the rise, progress, doctrine and discipline of the Freewill Baptists," to the entire satisfaction of both ministers and people. The union with the denomination was then consummated by giving the hand of fellowship. When John Colby, of Sutton, passed down the Connecticut river on his way to Ohio, he attended several meetings at Springfield with Wm. S. Babcock and Nathaniel Marshall. Heeding their advice, he was ordained there Nov. 30, 1809. Clarissa H. Danforth, of Weathersfield, was converted during this visit of Colby. Before 1810 a church was organized at Chester. In the spring of 1821 Miss Danforth's labors in Weathersfield were blessed by the conversion of 100 souls. The church organized by Rev. T. Morse at Windsor about 1822 was afterwards associated with the Strafford Q. M. A Calvinistic Baptist church in Dover, Windham County, with its pastor, James Mann, becoming dissatisfied with Calvinism and close communion, voted in May, 1821, that salvation was provided for all men, and the Lord's Supper was instituted for all Christians. A revival followed, and the same year a free church was organized in Dummerston. David Marks in 1822 found the church at Dummerston with eighty members. They called themselves Freewill Baptists, though they knew of no denomination by that name. His statement of doctrine satisfied them. This same year, 1822, Rev. Isaac Wellman and a small church in Brookline renounced Calvinism, and small Free churches were organized in Hinsdale, Cheshire County, N. H., and in Massachusetts at Zoar, Franklin County, at Florida, Berkshire County, and at Chesterfield, Hampshire County. A correspondence was opened with the Weare Q. M. in New Hampshire. Rev. T. Morse visited them in 1826, spending several weeks in Dover, where 130 were converted. These churches were this year

received into the Weare Q. M., with six ministers and over two hundred members, but owing to the inconvenience of attending, they were dismissed two years later to form the Dover Q. M. In 1831 the Q. M. reported Dover with eighty-five members, Dummerston forty-five, Chesterfield (Mass.) thirty-seven, Florida (Mass.) fifteen, Gilford twenty-three, Hinsdale (N. H.) fifty, Halifax nineteen, Whitingham forty-seven; in all 321 members. But being isolated the Q. M. never united with any Y. M. As early as 1836 there were added in northwestern Massachusetts the Pittsfield church, organized the year before, the Amherst and Leverett church, the North Leverett church, probably a remnant of the church organized there in 1828; the Troy church, of southwestern New Hampshire, reported for one year. In 1840 the Dummerston disappeared, also the Amherst and Leverett church, but the Ashfield (Mass.) church was enrolled. In 1842 Gilford was lost, but the next year a church was added from Ware, Mass. In 1845 Chesterfield and Whitingham were lost, but a church was reported in Williamstown (Mass.), and one at Stephentown (N. Y.) from the Rensselaer Q. M. With the disappearance of the Dover church in 1845, the little Q. M., which for fifteen years had watered southeastern Vermont, now drifted wholly into Massachusetts, having its center over Franklin County. In 1849 no reports were rendered; the next year it appeared with its three western churches—Pittsfield, Stephentown, and Williamstown—shorn away, but with the Ashfield, North Leverett, and Ware churches, and a total of fifty-two members. The name was FRANKLIN Q. M. After three annual reports the Q. M. disappeared. No man can tell its work; a passing cloud may leave great fertility.

THE CORINTH Q. M. was formed in 1836 by the Strafford Q. M.'s yielding its thirteen northern churches as follows: First Corinth (1798), Vershire (1800), Washington (1802), Northfield, First Orange (East Orange), West Roxbury, East Brookfield, West Brookfield (1816, 1836), Topsham, Berlin and Moretown (1833), Second Corinth (1833), Newbury

(1834) and East Williamstown (1835). In 1836 a Second West Brookfield church was organized with fifteen members. In 1837 West Fairlee, Middlesex, and Second Orange churches reported. In 1839 a church was added from East Roxbury and the number reached 798. By 1855 several of the smaller churches had disappeared and the Q. M. had but ten churches and 349 members, while the Chelsea and Second Washington churches had come and gone. The Second Orange church, disappearing in 1853, reappeared in 1859 for a few years. The same year a church of nineteen members was organized at Groton. In 1875 the Q. M. had 355 members, with six of its original churches: First Corinth organized in 1798, Second Corinth 1833, East Orange (First Orange), West Topsham (Topsham), East Williamstown 1835, and Washington 1802. These all continue to the present. A small church at West Berlin, which disappeared about 1865, reappeared in 1882 and makes the seventh on the list. The Q. M. has 305 members.

THE WHELOCK Q. M. was first known as the HARDWICK Q. M. In 1799 Joseph Boody, Jr., from New Durham, after preaching at Tunbridge, proceeded to Hardwick, where five members of the Calvinistic Baptist church were soon after excluded for sympathizing with his free gospel. Rev. Joseph Quinby, from Sandwich, N. H., about this time preached free doctrines at Sutton, and witnessed a revival. Men were stirred, too, under his message at Lyndon and Wheelock. In 1800 Randall was in the state near Wolcott, and lost sinners were restored. Eighteen were baptized by Joseph Boody, Sr., at Sheffield, and on the same day a branch of fifty-six members was formed in connection with his own church at Barrington, N. H., more than a hundred miles distant. In 1800 churches were organized at Hardwick, Sheffield, Cabot, Danville, Walden, and West Danville, in 1801 at Lyndon and at Sutton. July 4, 1801, a conference was held by brethren from the Hardwick, Sutton, Sheffield, and Danville churches at Gideon Leavitt's in Wheelock. Their petition to the

New Hampshire Y. M. the next June, asking for the organization of a Q. M., was answered by a committee sent, consisting of Joseph Boody, Jr., and Aaron Buzzell, who Aug. 28, 1802, acknowledged them the Hardwick Q. M. The next day being Sunday, sermons were preached by Boody and Buzzell, and on Monday four deacons were ordained, with two ruling elders and two evangelists, Eliphalet Maxfield and Robinson Smith. Peleg Hicks, formerly a Calvinistic Baptist minister, with his two churches, united with the Q. M. It now had four ministers, Boody, Maxfield, Smith and Hicks, 260 members, and eight churches: Hardwick, Sutton, Sheffield, Upper Danville, Lower Danville, Cabot, and the two from the Calvinistic Baptists, names unknown. "One reason," says Benedict, "why the Calvinistic Baptists failed in this part of the state was the perpetual conflicts on the open communion question, arising from the prevalence of Freewill Baptists and the Christian Society." A church was organized at Waterford this year. At the January session of the Q. M. in 1805 Randall was present and afterwards visited most of the churches. Revivals were enjoyed at many places, especially at Sutton (Billymead), in which John Colby was converted. A church in Concord was organized in 1805, also one at Calais, Washington County. 1807 was a season of dearth; the Lower Danville church assumed the name Christian. In 1808 an interest was organized at Peacham, Caledonia County. Misunderstandings and lax government distressed the body. In May, 1808, at their request, a committee from the Y. M., consisting of Rev. A. Buzzell, S. Dana and James Spencer, visited them, and in 1809 some improvement followed. This year John Colby began his ministry for Christ. The last of 1810 he spent in Sutton, Burke, Lyndon, and Wheelock, baptizing fifty-one. On the last Sabbath in June, 1812, he preached his first sermon in the new meeting-house, not yet finished, at Sutton. A church at Montpelier was organized. In 1813 Colby labored in a revival at Wheelock, and baptized thirty. In 1816 Daniel Quimby settled at Lyndon, where he was a father

in Israel for over thirty years. Before the year closed, Sheffield, Lyndon, Danville, Cabot, and Montpelier were greatly revived. Sabbath evening, June 8, 1817, Deacon Colby returned to his sick son from the Q. M. holden at Wheelock, a meeting of peculiar power. Joseph and Daniel Quimby, and Nathaniel and Charles Bowles soon after stood at the door. The earnest prayers of these good men were answered in John Colby's convalescence, and soon he was attending meetings and baptizing the converts. The same month (June, 1817,) Clarissa H. Danforth began meetings at Danville, where the high sheriff was the first one converted. For several months she went from church to church in the Q. M., and large accessions were made. Early in 1818 Reuben Allen, from New Hampshire, commenced preaching at Wheelock and additions were made to the church almost every month during the year. Waterford was blessed. At St. Johnsbury a church was organized. The Y. M. at Sutton was one of great interest; the sermon by N. King was full of divine power. In 1819 Reuben Allen preached alternately at Wheelock and Cabot, baptized fifty, and organized two churches. During ten years the Q. M., through the services of J. Colby, Miss Danforth, and R. Allen, had been wonderfully edified and strengthened. In 1820, a church was organized at Woodbury. Miss Danforth preached till June, 1821, to large congregations in most of the churches. The church at Concord was organized by Daniel Quimby in 1821. The old church founded in 1805 soon waned. John Agertant, a licensed preacher from Cabot, had held meetings there as early as 1808, and after him Benajah Maynard and Rufus Cheney. A Freewill Baptist in town sustained a prayer-meeting for several years; finally a substantial church grew out of the revival under Daniel Quimby. In June, 1823, a revival began in Lyndon under D. Quimby, and in August in Sutton under J. Woodman. It spread to Burke, Sheffield, and Wheelock. Before February, 1824, not far from four hundred professed conversion. Quimby baptized eighty, and Woodman nearly as many. Never before was the Whee-

lock Q. M. so prospered. At the January (1823) session Joshua Quimby, of New Hampshire, made an appeal for the interest at Indian Stream, Essex County. Volunteers accompanied him to this settlement. Revivals attended their efforts and churches were founded in Canaan, the northeast town of the state, and across the river in Stewartstown, the extreme northern settlement in New Hampshire. In 1826 T. Morse went to Montpelier; he found there the remnants of three churches and labored with the central one, and after two months left a church of thirty-five members. In 1827 a church was organized at Worcester, Washington County. In Canada the interest culminated in the organization of the northern churches of the Wheelock Q. M. into the Stanstead Q. M. As early as 1799 Joseph Boody, Jr., engaged in revival work in northern Vermont, and was the first to preach there a free gospel. He had organized several churches by 1800. During this year, at the first burial in the town of Hatley, P. Q., Christopher Flanders, a Freewill Baptist layman from Newbury, N. H., who had come into the town the day before, on invitation conducted the funeral services. He settled in the town the next year and established a prayer-meeting. Some were converted, and in June, 1802, Avery Moulton, from Stanstead, with a Methodist minister, held there a few meetings. The people were interested and invited Joseph Boody and Robinson Smith to labor among them. Their labors in the fall led to the organization of churches at Stanstead and Hatley. After a few years Smith settled at Hatley and the church enjoyed great prosperity. The first ordination in Canada was that of Avery Moulton, at Stanstead, in 1806. In 1810 additions were made to the churches, especially to that in Hatley, and new interests were established. The war of 1812 with England made trying times for these churches. In 1818 Willard Bartlett moved to Melbourne; a church was organized and he continued to labor there for nearly forty years. In 1819 a church was organized at Compton. In 1821 at Durham. The Hatley church left the denomination at the Y. M. at

Corinth, Oct. 4, 1823, induced by "John Orcott, a preacher of the Christian Order," who came into town two years before and united with them. A small minority adhered to the faith of their fathers, led by Philip Flanders, son of the first Freewill Baptist in town, and were sustained by the Q. M. Feb. 2, 1828, the seven Canadian churches belonging to this Q. M. were dismissed to form the STANSTEAD Q. M. During 1828 Martha N. Spaulding, of Rhode Island, as an evangelist, gathered many into the churches, and Jonathan Woodman, after his services closed in the fall as chaplain of the Legislature, witnessed repeated revivals in which 100 were added. The complete report of the Q. M. in 1832 shows 531 members, nine ministers, and fifteen churches: the Hardwick, Sheffield, Cabot, organized in 1800, the Sutton 1801, the Waterford 1802, Concord 1805, 1821, Montpelier 1812, 1826, St. Johnsbury 1818, Indian Stream, Canaan, Stewartstown (N. H.) 1823, Worcester 1827, Random 1832, Wheelock (South Wheelock after 1850) and Charleston (after 1870 East Charleston), time unknown. In 1834 Brighton appeared for a year with six members, and Lyndon, where an interest was planted in 1801, was reorganized with sixty members, while Woodbury, organized in 1820, appeared in the report. In 1837 Second Sutton and Second Sheffield interests appeared; in 1839 Glover, Second Wheelock (later Wheelock Hollow), and the next year Second Montpelier and Newark, where an original interest had been organized in 1815. At Walden (after 1862 Walden and Wheelock), where an original interest began in 1800, the church was organized about 1840 and retained its visibility for over forty years. About 1841 temporary interests appeared at Second Waterford, Second Danville (West Danville 1800), and Kirby, and a year or two later at Monroe, and at Orleans. The Coventry church, organized in 1841, was known as the Coventry and Brownington after 1860, and ten years later was reorganized in 1870 as the Brownington church. By 1845 churches were added at Albany, Danville (after 1870 called North Danville), Second Lyndon, Lyndon Centre

(called Lyndon after the loss of First Lyndon or Lyndon Hill in 1857), Goshen Gore (Goshen Gore and West Wheelock in 1865). In 1846 Wolcott (after 1860 Wolcott and Hardwick) was organized, and soon after Colebrook. By 1860 Irasburg, Newport (Newport Centre after 1870) and Westmore had appeared, and the Q. M. had nineteen churches, with over seven hundred members. In 1861 Craftsbury and South Barton (reorganized in 1887) were added, and West Charleston in 1864. By 1870 East Haven and Stannard (soon Stannard and West Wheelock) churches were reported. In 1887 the Q. M. had 1160 members, with eighteen ministers, and seventeen churches: the First Sheffield 1800, North Danville 1800, East Charleston early, South Wheelock early, St. Johnsbury 1818, Sutton 1837, Second Sheffield 1837, Wheelock Hollow 1839, Albany 1843, Lyndon Centre 1843, Wolcott and Hardwick 1846, Newport Centre 1860, West Charleston 1864, East Haven 1870, West Derby 1870, Brownington 1870, and South Barton 1887.

THE STANSTEAD Q. M. was organized Feb. 2, 1828, with the seven Canadian churches from the Wheelock Q. M., as follows: First, Second (Creek church), and Third Stanstead, Barnstead, Compton, Hatley, and Durham, having a membership of about two hundred and twenty-five, with Abiel Moulton, who died soon after, and probably Willard Bartlett and Moses Norris as ministers. This year Martha N. Spaulding did good work within the limits of the Q. M. as an evangelist. In 1829 the Westbury church was added. In 1832 the Fourth Stanstead and Fifth Stanstead, East Hatley (after 1853 Hatley) and Newport (organized in 1829) joined. The next year the Ascott, Bolton and the Eaton churches appeared. The Q. M. now had sixteen churches, with 469 members. In 1837 the Second Eaton church was added, and the next year the Coaticook and Newbury. Melbourne (organized 1818, later Melbourne and Branch) joined the Q. M. in 1840, and Massawippi; Chester Hurd organized the Newport and Eaton interest. This year the Q. M. had eighteen churches,

nine ministers and 709 members. In 1841 South Barnstead, Dudswell, and the Berry churches were added, and the next year Second Coaticook. In 1843 Clifton appeared, also the Barnston and Bafford. The number of members now reached 946. In 1844 nine churches were dismissed to form the ST. FRANCIS Q. M., but in 1847 returned to their old relations. Barnston was organized in 1851. In 1855 five churches, with four ministers and 176 members, were dismissed to form the HATLEY Q. M. In 1859 the West Stanstead church was organized.

THE UNION Q. M. (called STANSTEAD Q. M. after 1877) was formed by uniting the Stanstead and Hatley Q. M.'s in 1861. The Q. M. then had 519 members, eleven ministers, and eleven churches: at Stanstead (organized 1802), Hatley (East Hatley 1832, called after 1870 First Hatley), Melbourne (1818), Compton (1819), Eaton and Newport (Newport 1829, First Eaton 1833, church mostly emigrated, interests united 1840), Coaticook (1838), Massawippi (1840), West Clifton (1856, extinct in 1861), Shipton (1857), and West Stanstead 1860. In 1868 the Bulwer church was added with eleven members. For many years the Quarterly Meeting almost held its own. In 1879 ten churches were on the roll, with 368 members. But the number of ministers had decreased to five. In 1881 the four pastorless churches, having failed to report for years, were dropped. In 1887 the Quarterly Meeting had 264 members, four ministers, with five churches: Stanstead (1802), Compton (1819), Hatley (1832), Coaticook (1838) and Bulwer (1868).

THE ST. FRANCIS Q. M. was formed in 1844 by the dismissal from the Stanstead Q. M. of nine churches as follows: Ascott, Burnip, First Compton, Second Compton, Clifton, Dudswell, Eaton, Newport and Eaton, Melbourne, with nine ministers and 254 members. After three annual reports with a slight gain of members but with the loss of two or three ministers and churches, in 1847 this Quarterly Meeting returned to its original connection with the Stanstead Q. M.

THE HATLEY Q. M. was formed in 1855 by the dismissal from the Stanstead Q. M. of five churches as follows: Barnston, Dudswell, Eaton, Hatley, (East Hatley), Melbourne, with four ministers and 176 members. The Q. M. was not connected with any Y. M. In 1856 West Clifton was added and a year later Shipton. In 1861 the churches at Hatley, Melbourne, Shipton, and West Clifton, having a total membership of 166 persons, united with the seven churches of the Stanstead Q. M. to form the UNION Q. M. of the Province of Quebec.

THE HUNTINGTON Q. M. lies west of the Green Mountains. John Colby seems to have had Moses' privilege of looking over the land soon to be occupied by our Israel. In September, 1813, he went with his father, Deacon Thomas Colby, to Burlington, Vt., and preached to soldiers in camp and hospital stationed there in the conflict of 1812. But Charles Bowles was the Joshua of our interests between the lake and the mountains. He went piercing the snowy heights in March, 1817, and by June such had been the blessed increase that churches were organized at Duxbury, Hinesburgh, and at Shelburne, where the revival had begun. He first visited Huntington in July. God's grace was superior to the opposition encountered, and from 150 converts by August he organized the Huntington church, with sixty-five or seventy members. Rev. S. Webster from the Christian Connection and Rev. B. Minard united. In January, 1818, having enjoyed revivals in adjoining towns, a temporary Q. M. was held at Huntington, and a second Q. M. was appointed at Huntington, Sept. 12, 1818, with the understanding that a committee from the Strafford Q. M. should be sought for permanent organization. Probably, the churches already constituted were now members of the Strafford Q. M., as the records state that a committee was to be sought "to set us off as a separate Q. M." So according to appointment, Rev.'s Nathaniel King, George Hackett, Ziba Woodworth, and others from the Strafford Q. M. crossed the mountains to Huntington, and Sept. 12, 1818, the permanent organization of the Q. M. was

effected. In 1819 churches were organized at Stow and at Waterbury, and great prosperity was enjoyed through the abundant labors of Bowles, especially in the valley of the Winooski river. In 1820 Middlesex was added, Starksborough in 1821, and Richmond in 1822. In 1823 a letter was received by Rev. S. Robinson at Shelburne from Rev. J. S. Carter, of Benson, and a correspondence began which resulted in the reception from the Calvinistic Baptists of a church of sixty members in southwestern Vermont, and thus the interest was forming which culminated in the Rutland Q. M. While the Q. M. was making its southern outpost at Benson by the formal reception of this church in June, 1823, C. Bowles was pushing northward his well-directed labors, and the next month there was organized at Enosburgh a church of five members. Here at a session of the Huntington Q. M. in October he ordained Perley Hall, a licensed preacher from the Methodists. Before the year closed he added one or two other churches, and the foundation of the Enosburgh Q. M. was laid. Here in 1824 his labors were blessed till 140 confessed the pardoning power of God in their salvation. Churches were also established at Farnham, Can., and at St. Albans. For the establishment of the brethren in this vicinity Charles Bowles was made the bearer of a circular letter addressed to these churches in 1827. He saw every church more or less revived. While the first General Conference was in session in central Vermont, Oct. 11, 1827, Rev's Perley Hall, Alanson Kilburn and Nathaniel Ewer, with other delegates, met at St. Armand, P. Q., and organized the ENOSBURGH Q. M. After this organization in 1829 the Huntington Q. M. had fourteen churches as follows: Huntington, Duxbury, Hinesburgh, and Shelburne, organized in 1817, Stowe 1819, Waterbury and Stowe 1819, Middlesex 1820, Starksborough 1821, Richmond 1822, Benson 1823, and Putnam, Bolton, Jericho, Second Huntington, time of organization unknown. In 1832 but eleven churches reported, though new interests had appeared, as Third Huntington, Underhill, Lincoln, Hinesburgh (organized 1832).

The membership in 1832 was 401. In the next two years it rose to 462, and the Dresden church reported. In 1835 four churches of this Q. M. united with three new churches to form the RUTLAND Q. M. In 1835 Bolton Reckerhill church appeared. In 1836 the Q. M. still had 394 members in eleven churches, including Waterbury (reorganized 1836, old organization 1819), with nine ministers. In 1837 Danbury and Second Starksborough were added, in 1839 Second Underhill (Underhill Centre after 1853). Second Huntington and the Warren churches appeared in 1840, Waterbury Centre in 1841, Second Stowe 1843, and in 1844 the churches at West Craftsbury and at Morristown. In 1846 the Q. M. had seventeen churches, with as many ministers and 676 members. Temporary interests appeared at Elmore in 1843, Second Middlesex in 1850, and Craftsbury in 1852. In 1856 Stowe, West Branch, was organized; in 1858, Wolcott, West Branch; in 1859, West Berlin, and in 1860 Jonesville. In 1860 the membership was 498, with twelve churches and as many ministers. In 1870 the Waterbury Centre church was divided to form the Waterbury Centre and Waterbury River churches. The same year churches were organized at Cambridge and at Fayston, and four years later at Morristown Corner, and at South Starksborough. The Q. M. now had sixteen churches, with 790 members. In 1887 the Q. M. has 634 members, with nine ministers, and twelve churches, as follows: Huntington 1817, Waterbury Centre 1819, Starksborough 1821, Middlesex 1823, Lincoln 1832, Underhill Centre 1839, Warren 1839, Stowe (West Branch) 1856, Waterbury River 1870, Cambridge 1870, Fayston 1870, and Morristown 1874.

THE RUTLAND Q. M. was organized in 1835 by the union of the four churches from the Huntington Q. M.: Benson organized 1823, Putnam (N. Y.) 1829, Rutland 1833 (West Rutland after 1845) and Dresden (N. Y.) 1834, with the churches in northeastern New York at Fort Ann, Warrensburg, and White Hall (all organized in 1835). The Q. M. had in its seven churches 215 members with two ministers. It was not then connected with the Y. M. In 1836 churches

were added at Caldwell and Danby with their pastors. From 1839 the Q. M. was reported under the Y. M. In 1839 Johnsburgh was added, in 1841 Minerva Branch, in 1842 Middletown and in 1843 Hadley. The Q. M. now had eleven churches, with seven ministers and 231 members. A church was organized at Day in 1848. In 1849 the Q. M. had 248 members with ten churches and nine ministers. The next year Bolton church appeared. Its four pastorless churches at Dresden, Fort Ann, Middletown, and West Rutland had failed to report for several years. In 1855 its five churches at Caldwell, Hadley, Johnsburgh, Putnam, and Warrensburg with nine ministers became known as the LAKE GEORGE Q. M. and united with the Central New York Y. M. See *New York*.

ENOSBURGH Q. M. began in the revival interest under Charles Bowles on the northern borders of the Huntington Q. M. At the same time a spark from New Dunham kindled at Farnham forty miles west of any Freewill Baptist church yet in Canada. A petition was sent to John Buzzell by several persons in Canada about 1825. The Parsonfield Q. M. sent Samuel Burbank and Benjamin S. Manson to their aid. After enduring hardships, toiling through snows for two weeks, they enjoyed a blessed interest. Manson returned in June, and went back to Maine in August to the Q. M. to secure ordination. John Stevens returned with him, and they organized in September the Farnham church. Alanson Kilburn, of Dunham, a Methodist local preacher, united with the church and was soon after ordained. The same year Rev. Nathaniel Ewer, from Vermont, moved into that part of the Province. In 1826 Samuel Hazelton, from New Hampshire, attended sixty meetings and organized a church at St. Albans, Vt. Charles Bowles brought a circular letter to those churches in 1827 and saw in every church a revival spirit. Oct. 11, 1827, Rev's Perley Hall, Alanson Kilburn, Nathaniel Ewer and other delegates met at St. Armand, P. Q., and organized the Enosburgh Q. M., with its nine churches: St. Armand, Brome, Farnham (1825) in Canada, and East Franklin. First or North Enosburgh

(1828), Second or South Enosburgh (1827), Bakersfield (1826), Fairfield, and Cambridge churches in Vermont. Three others united within the next nine months, probably the East or First Farnham (1825), Dunham (1826), and Bolton (1828), or perhaps St. Albans (1826). In 1832 West or Second Farnham and West Franklin were organized and St. Armand was on the roll. The Q. M. now had fourteen churches, with eight preachers and 235 members. During the next few years temporary interests appeared at Hog Island, Alburgh, and St. Avanton. In 1841 the Second Enosburgh interest was organized with eight members. In 1842 the Brome, Bolton, and Farnham East churches were dismissed to form the BROME Q. M. In 1845 an interest was organized at Berkshire with seven members, and another at East Farnham with ten members. The East Farnham, which joined the Brome Q. M., had disappeared. The Old East Farnham had been the First Farnham (organized in 1825). East Farnham (1845) was known as Second Farnham; West Farnham (1832) became First Farnham. In 1846 a church was organized with nine members at Lowell. The next year the Q. M. had 234 members against 235 in 1832. In 1850 Rice Hill appeared on the roll with forty-three members. In 1851 Bakersfield (old interest organized in 1826) was organized with fifteen members, and two years later Fletcher with twelve members. In 1858 the Q. M. had nine churches, four ministers and 238 members. The next year Sheldon appeared. In 1861 Bolton again appeared and in 1873 Brome was added. The Q. M. had 112 members, three ministers, and five churches: at Enosburgh (1823), Franklin, Farnham (East Farnham, 1825, 1845), Bolton (West Bolton 1828, 1861), and Brome (West Brome by 1842). The report in 1886 had these same five churches with five pastors and 109 members.

BROME Q. M. was organized in 1842 by the union of the Brome church, Rev. Moses L. Dudley pastor, with the two churches at Bolton (organized 1828) and Farnham East (1825) of the Enosburgh Q. M. The Quarterly Meeting had but one ordained minister and one licensed

preacher and a total membership of sixty-one. After two annual reports it disappeared, but reappeared in 1851 with seventy-three members. A church at Sutton was in the place of the Farnham East church. After 1852 it was reported not connected with any Y. M., and though then it had four ministers and eighty-three members, it gradually lost, till its last report in 1860 showed but three churches, with eighty members, and one minister, Rev. R. Austin.

Vilas, Rev. Aaron, son of Aaron and Deborah (Spencer) Vilas, was born in Derby, Vt., Oct 9, 1810. Converted in the summer of 1825, he was licensed by his church in February, 1836, and ordained in June, 1838. After being deacon of the East Farnham, P. Q., church eighteen years, and Sunday-school superintendent sixteen years, he now became its pastor. He has organized a church at West Bolton, also serving it as pastor. He has baptized forty converts. March 10, 1835, he married Fanny C. Kent and has five children.

Vincent, Rev Clarence Augustus, son of Augustus R. Vincent, was born in Bainbridge, O., Dec. 17, 1859. He was educated at Oberlin College, and pursued his theological studies at Yale and Oberlin. After a Christian experience of six years he received license to preach in 1885, and was ordained by the Free Baptists in 1888. He became pastor of the Buffalo, N. Y., church, and is prosecuting the work with success, having baptized sixty converts. He is also editing a monthly paper, *The Enterprise*. In November, 1888, he was married to Lucy S. Hall.

Virginia. The churches in the north-east part of this state had their origin in the Shenandoah Mission, and are connected with the Virginia and West Virginia Association. See *West Virginia*.

The churches among the white people in the extreme southwest part of the state had their origin in influences from Tennessee and North Carolina. See *Tennessee*.

W

Wabbey, Rev. Isaac, was a member of the Brothertown (N. Y.) church, to which he ministered. He was an eloquent preacher; but, like others of the Indian race, he was not strong in resisting temptation. For some time he was a useful minister.

Wade, Rev. Charles, was born in Gloucester, R. I., in 1791. Though the eldest of a large family of children and with little opportunity, he acquired sufficient education to enable him to teach. He married in 1812 Miss Sarah Pray, of Foster, and settled on his farm in western Gloucester. In 1823 he married Mrs. Abigail Bowen, thus uniting two families of four children each. Up to this time he had no fixed religious belief, though claiming at times to regard with favor Universalism. Converted through the faithfulness of an old friend, he was baptized and joined the Foster church in November, 1828, four months after its organization, Rev. Daniel Williams being pastor. He was ordained as deacon of this church Nov. 7, 1825, through the

assistance of Rev's Reuben Allen and Joseph White. About this time the farm was abandoned for factory life. Four years were spent in Blackstone, Mass., during which he preached his first sermon, Feb. 12, 1826. For nearly ten years his labors as a minister were desultory. After a few years on his farm in 1834, he went for factory toil to East Killingly with his family. In 1837 he returned to his farm and lived there for thirty-seven years. In 1832 he changed his membership to Foster and Gloucester church, and in 1841 this church became destitute of a pastor and he was ordained.

Still managing the farm for support, he now began a useful ministry. Before the close of 1843 sixty-one converts had been baptized and added to the church. The Morning Star church was organized in 1846 and he was called as its first pastor. With this church he continued till his seventieth year, when he baptized some thirty-four converts and retired from active ministry. He took the