



# HOLSTON METHODISM.







REV. THOMAS STRINGFIELD.

# HOLSTON METHODISM.

FROM ITS ORIGIN TO THE  
PRESENT TIME.

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BY R. N. PRICE.

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VOLUME III.

FROM THE YEAR 1824 TO THE YEAR 1844.

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## PREFACE.

THE tardiness with which the successive volumes of this work have been issued has evidently abated somewhat the interest of preachers and people in it; but this tardiness has grown out of circumstances which I have not been able to control. There is more official matter in this volume than in its predecessors, making it a little less racy than the others; but the official matter used is of considerable historic value. Thus while the volume is heavier than the others as to entertaining qualities, it is also heavier as to historic importance. The chapters on Stringfield, Fulton, Patton, Sevier, Brownlow, and the General Conference of 1844 are chapters of general interest and thrilling import, not on account of ability in the writing, but on account of the intrinsic value of the matter recorded.

I owe my Church an explanation for dwelling so much at length upon the life of Senator Brownlow. It is my business to record history, not to invent it. A Methodist preacher who lived as long as Brownlow did, was constantly before the public, took an active part in theological and ecclesiastical controversies, was so gifted and was such a prodigious laborer, must necessarily have made much history, which could not be ignored by an honest historian. But I confess that in the chapter on Brownlow I have been somewhat influenced by motives of policy; for I happen to know that Brownlow is one of the men whom people wish to read about. Also I confess to some partiality for Brownlow in spite of his many and great faults, because he and his family were always my friends. On that account my notice of the man may be more kindly than it ought to be. Again, I have always had more respect for outspoken and even violent men than for the oily-tongued and smiling hypocrite, who betrays you with a kiss and smites you in the fifth rib.

In the fourth volume, if I write it, I will bring the history down to the present date. Much of the matter for this volume is yet to be collected. If the preachers and the peo-

ple patronize the third volume liberally, and aid me in the collection of historic items, I hope to be able to make the fourth volume even more interesting than either of its predecessors. The labor of compiling and writing these volumes bears pretty heavily upon a man of my age; but I bear the burden cheerfully, and realize a holy joy in the privilege of helping to perpetuate the memory of the good men and women who founded Methodism in this hill country and contributed their influence to the cause of Christian civilization.

R. N. PRICE.

Morristown, Tenn., March 19, 1908.

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## CHAPTER I.

### THOMAS STRINGFIELD AND HIS TIMES.

THOMAS STRINGFIELD has perhaps made more history than any Holston man up to the present time, because he lived in a day when talent and culture in a Methodist preacher gave him great prominence among his brethren (the most of whom had very limited educational advantages), because he lived at a time when Methodism was fighting its way into recognition in the West, because in his earlier ministry he was the leading polemic champion of Methodism in the Southwest, and because for these and other reasons he touched society at more points than any other Holston man up to the present time. I shall, therefore, give him considerable space, not because any one man in himself is entitled to a large space in a work which proposes to cover the history of over a century of Holston Methodism, but because the history of Thomas Stringfield is a history of his times; for a history of Holston Methodism from 1816 to 1858 which did not dwell considerably upon the sayings and doings of Thomas Stringfield would be Hamlet with Hamlet omitted.

Richard Stringfield emigrated from England to Virginia in early colonial days and settled near Jamestown. James, son of Richard, was born in Surry County, Va., December 19, 1735. He married Mary Anne, daughter of John Ray, whose home was in

Queen Anne County, Md. The Ray family were originally from Scotland. James Stringfield was a man of intelligence and influence. He was a colonel of militia, and frequently led out parties against the Indians for the protection of frontier settlements. In the conflict which arose between the Continentals and the Royalists, he espoused the cause of freedom and did service with the Virginia troops. He afterwards removed to Burke County, N. C. His son John entered the service at the age of fourteen, and served under Colonel Brittain, who married his sister, a daughter of James Stringfield. John Stringfield was born February 13, 1762. In Colonel Brittain's command were James Boylston and four sons, from Burke County, N. C. He became intimate with these young men, and visited their home on Boylston Creek (now in Henderson County), and after the war became enamored of their sister Sarah and married her. She was born November 29, 1768. Having served seven years in the army, he at first settled in Burke County, N. C., but eventually removed to Buncombe (now Henderson) County, and located his land warrant in the Mills River section, near the relatives of his wife on Boylston Creek. Finding that his land was claimed by another party under an older grant, he removed to Kentucky.

John Stringfield was a warm supporter of John Sevier in the State conflict; and, although he served in the Burke troops at King's Mountain, he had become much attached to the redoubtable commander of the Watauga troops, and named one of his sons after him. John Stringfield remained in Kentucky eleven years, and then removed to Alabama not far from

Huntsville. He served as an officer in the Creek War. He finally removed to Illinois, where he died January 5, 1822. He was at first an Episcopalian, but later became an ardent Methodist. His wife was at first a devoted Baptist; but during the great revival they united on Methodism.

To John Stringfield were born five sons and five daughters. Thomas, the fourth child and third son, was born in Barren County, Ky., February 13, 1797. English, Scotch, and Welsh bloods mingled in his veins. Reared as he was in the woods of a primitive country, his infant ears were accustomed to the sharp music of the ax and the crash and thunder of falling timbers.

Thomas was a bashful child of deep feeling and vivid imagination. He had the baby habit of shutting his eyes to keep people from seeing him. This timidity or disposition to shrink from public gaze followed him through life; but it vanished whenever danger confronted him or duty called. In repose he was a lamb; aroused, he was a lion.

His childish habits were an inkling of his future career. He would often assemble his young associates, and using cubical blocks of wood from his father's shop for Bible and hymn book, he would sing, pray, and preach with as much earnestness as if he were a Wesley or a Whitefield. He and his sister Elizabeth, afterwards Mrs. Randolph, were accustomed to follow their father at his work, who made a habit of explaining to them the Scriptures and counseling them to pray in secret three times a day, as he did. They followed his advice, and prayed together in private for two or three years. Their religious

convictions were, no doubt, greatly stimulated by the great revival which at that time was sweeping over the country; but these convictions became permanent. A special covenant entered into by the boy of eight with his sister to pray till they should both be converted soon resulted in the fruition of faith; for these children, already of the "kingdom of heaven," awoke at the same hour to a consciousness of divine love, as one day they prayed together in the woods. From this date the boy grew in grace and the knowledge of the Lord Jesus, and became a man of private, wrestling prayer.

Mr. Stringfield, though deprived of academic and collegiate advantages, was carefully taught in the rudiments of English by his mother. He also learned grammar and arithmetic under his father, who was at intervals a school-teacher.

When the war of 1812 came on, John Stringfield, who came out of the Revolutionary War with the rank of captain, now enlisted under Jackson, taking his sons, James and William, with him into the army. A soldier belonging to Jackson's "Life Guards," having returned home on a furlough, contracted with Thomas Stringfield to take his place in the army as a substitute. The boy passed alone the wilderness, a distance of two hundred miles, and reported at headquarters. The captain at first refused to receive him on account of his youth and frail appearance. Tears of disappointment came into the lad's blue eyes. His father, though sorry that he had come, was unwilling that he should risk a hazardous return alone through the wilderness, and interceded for him. The decision in the case having been referred to General Jackson,

he at first gruffly said "No." "But he is so in earnest and so brave," replied the captain. "Bring him in," quoth the General; and surveying him quizzically, he said, "Aren't you afraid of being shot, my buck?" "Not much," replied Tommy. And so, after a little more questioning and teasing concerning his trip through the wilderness, the General said: "Muster him in; I would rather have a brave boy than a cowardly man." "Tommy," as the youth was familiarly called in the army, was very fair and slender, and was quite a pet in the camps. It was the starvation period of the campaign, and the men were often exhausted by extra duty and a deficiency of rations. One night, after a hard day's march, it was Tommy's turn to stand guard. Tired, hungry, and cold, the stripling sentinel fell asleep on his post. The penalty in such a case was death. But the officer of the guard conducting the relief, fearing what had happened, went ahead of the relief and awakened the boy, but did not report the offense. After that his father and brother stood guard for him, and sometimes a rough-visaged, tender-souled comrade did the same. But he was never after this allowed to stand guard. In the battle of Camp Lookout Thomas lost his horse. In the battle of Emuckfa an Indian bullet struck him in the forehead, cut into his skull, and left a mark for life. Stunned and covered with blood, he was picked up as dead. "Poor little Tommy Stringfield is dead!" said one to General Jackson as he rode up. "Poor little fellow!" echoed the General, dismounting and taking the boy in his arms. However, a hatful of water dashed into the face of the boy restored him to consciousness, and the General, who had bound up the

boy's head with his own bandanna, rode away, saying: "Take care of that buck; he is worth his weight in gold." Later William was detailed to take his wounded brother home.

A lifelong friendship grew up between General Jackson and the soldier boy. As long as Jackson lived Mr. Stringfield was accustomed to visit him whenever he passed the Hermitage. In their last interview, after a conversation in regard to the scenes of their earlier days, the preacher put to the General the solemn question: "How is it with your soul, General?" What the answer was, I know not; but I can guarantee that the question gave no offense, for the General above all things admired faithfulness in the discharge of duty. It is related of him that as he one day entered a church where Peter Cartwright was about to begin services the preacher who had charge of the Church at that place went to the pulpit and whispered to him that General Jackson was present, supposing that the information would cause him to be cautious in his remarks; but the redoubtable clergyman spoke audibly and said: "Who is General Jackson? If he don't get his soul converted, God will damn him as soon as he would a Guinea negro!" Jackson, meeting him afterwards and giving him his hand, said: "Mr. Cartwright, I told the preacher who was so fearful you had wounded my feelings that if I had a few thousand such independent, fearless officers as you are, and a well-drilled army, I could take old England."

Although Mr. Stringfield felt that God had called him to the work of the ministry, he did not apply for license; but the preachers without his knowledge laid

his case before the Quarterly Conference, which authorized him to preach. His first effort at preaching was a failure. After he had announced his text he was seized with a panic; and not being able to proceed, he turned his back to the audience, sat down, and wept. The brethren at once gathered around him, took him by the hand, spoke words of cheer, and bade him go forward. In this case "a bad beginning made a good ending;" and the failure only aroused him to diligence in such studies and exercises as would prepare him for the great work upon which he was about to enter. His father owned a beautiful farm with cliffs facing the Tennessee River; a cave in one of these became his study and oratory. In subsequent years Thomas L. Douglass and John Watson took note of the young man, who was thirsting for knowledge. The former gave him lessons in Hebrew, and the latter in Greek and Latin.

In 1816 he was received into the Tennessee Conference, which met in Franklin, Tenn., October 23, and appointed to Elk River Circuit. He was in earnest. There was no time or place for idle jest in the heart of the young man. To the garrulous, the frivolous, the indelicate, his thoughtful mien seemed proud and cold. His light, quick step, however, betrayed eagerness and resolution. Intelligent observers could not but see in him a rare consecration of every mental and physical power to God and the Church. His labors were abundantly blessed on his various pastoral charges. In 1817 he was sent to Tennessee Valley Circuit, in the Holston country, a circuit which extended from the lowest settlements in Sequatchee Valley to several

societies above Kingston.<sup>1</sup> He was on circuits several years; in 1821 he was stationed in "Nashville town"—the title indicating a station as distinguished from a circuit. In 1823 he was appointed presiding elder of the Knoxville District, and remained in charge of it two years. In 1825 he was appointed presiding elder of the French Broad District, and remained on it two years. At the Conference of 1825 the question of establishing a Conference college was mooted. Anent this enterprise Stringfield was the prime mover, and headed a committee to consider the feasibility of the establishment of such a school, and to select a site for it. The committee met and determined that the school ought to be established, and selected Knoxville as the place for it. In 1827 he was appointed Conference agent to carry out this purpose. He was left without an appointment at the Conference of 1828. In 1829 he was appointed agent for Holston Seminary, and was continued in the agency four years. In 1833 he was appointed to Knoxville Circuit. In 1834 he was placed in charge of Washington District, together with the superintendency of the Cherokee Mission. In 1835 he was appointed to Abingdon Station, under circumstances which call up a very interesting event of his life, an event which will be particularly noticed in its place. Having been elected editor of the *Southwestern Christian Advocate* by the General Confer-

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<sup>1</sup>Address to an impartial public by Thomas Stringfield. According to the Minutes, the Tennessee Conference was to be held in Franklin, Tenn., beginning October 20. McFerrin says it began October 23. Stringfield says he entered the traveling ministry November 10. He probably means that he actually entered upon his work at that time.

ence of 1836, he was transferred to the Tennessee Conference. In this office he was continued for four years; but at the end of that time he voluntarily relinquished the tripod and removed to Strawberry Plains on account of the health of his wife. In the ecclesiastical year beginning in the autumn of 1838 John W Hanner was his assistant in editorial labors. Beginning in 1840, he was two years presiding elder of the Athens District. In 1842 he was appointed presiding elder of the Lafayette District, which embraced portions of lower East Tennessee, North Georgia, and Western North Carolina. In 1843 he was appointed to the Knoxville District, and in 1844 he was appointed Agent of Holston College. From 1845 to 1849 he was Agent of the American Bible Society; and this agency, together with malicious efforts to oust him from it, will furnish an interesting story. In 1849 he was placed in charge of the Greeneville District. In 1851 he was appointed to Knox Circuit; in 1852 he was agent for Strawberry Plains College, for which he had given the land and in the establishment of which he had been a leading spirit. In 1853 he was superannuated; but returning to the effective list, he took charge of Dandridge Circuit in 1854, and of Loudon Station in 1855. In 1856 he was relegated to the superannuate roll, and sustained this relation to the day of his death, June 12, 1858. His illness lasted only a few days, during which he gave evidence of his readiness to depart and be with Christ.

Mr. Stringfield was happily joined in holy wedlock to Sarah, only daughter of William and Sarah Williams, of Strawberry Plains, Tenn., October 10, 1826. This union, besides giving to the country some of its

most useful men and women, placed in the hands of Mr. Stringfield means without which much of his literary work would have been impossible, and the controversies by which he did much to defend Methodism against its assailants and to establish it in public confidence could not have been carried on.

Mr. Stringfield, though deprived in his youth of academic and collegiate advantages, was during his whole life a patron of the higher education. He was a pioneer of this cause in the Southwest. He was a seer. Blessed with superior intellectual endowments, he stood, as it were, on an intellectual promontory, and saw a wider horizon and a longer vista of the future than ordinary men. On friendly haystacks, under umbrageous oaks, and on rocky cliffs he had prosecuted his studies; but he wished the coming generation to enjoy better advantages and ascend to higher planes of culture than he had been able to reach.

At the second session of the Holston Conference, which began in Jonesboro October 20, 1825, a committee consisting of Thomas Stringfield, Jesse Cunnyngham, John Henninger, George Horne, and David Adams was appointed to take into consideration the propriety of establishing within the bounds of the Conference a school to be conducted under the patronage of the Conference. Stringfield's position on the committee is evidence of the fact that he was the prime mover in the project. The committee was charged with the additional duty of inquiring into the expediency of establishing a Conference newspaper. The report of the committee favored the school and newspaper projects. The part of the report relating to the paper was negatived by the Con-

ference; but that relating to the school was adopted, and Thomas Stringfield, John Henninger, and James Y. Crawford were appointed a committee to carry out the purposes of the Conference. The committee met in Knoxville in the following January, and selected Knoxville as the place for the school, and drafted a constitution for its management. Tradition has it that the site selected was the present site of the University of Tennessee. The school was to be named Holston Conference Seminary.

When the question of the location of the seminary was under advisement, Knoxville, Abingdon, New Market, and Strawberry Plains were considered. In 1826 Mrs. Thomas Wilkerson offered three hundred acres of well-situated and fertile ground at Strawberry Plains for the use of the seminary; but funds not being in sight for the erection of suitable buildings, the transfer was not made.

The Conference of 1827 seems to have taken no further notice of the school enterprise than the appointment of Thomas Stringfield to the agency. At the Conference of 1828 the school committee reported that it was not expedient to establish a school at Knoxville, and the report was agreed to; but the Conference, nevertheless, resolved upon the establishment of a school, and appointed a committee consisting of the presiding elder of Abingdon District, the preacher in charge of Abingdon Station, and the preacher in charge of Abingdon Circuit to establish a school, select a site, and erect buildings. The composition of the committee seemed to indicate that the Conference favored Abingdon or some place near Abingdon as the site of the school. Thomas K. Catlett was ap-

pointed agent. By consulting the General Minutes I find that the committee consisted of Samuel Patton, Albion C. Taylor, and Isaac Lewis.

At the Conference of 1829 the committee appointed at the last session to procure a convenient and suitable site for the seminary, and to perform other duties mentioned in the resolutions adopted at that session, reported, and the report was adopted. I have looked in vain among the archives of the Conference for the text of this report. But there is evidence that New Market was selected as the place for the school and that parcels of land were procured from Jacob Peck and William Dick for the use of the seminary. Thomas Stringfield and John Henninger were elected agents by ballot.

A committee consisting of Jacob Peck, John Cocke, James King, Isaac Lewis, James Cumming, John Y. Smith, William B. Lenoir, William B. Reese, and Elbert F. Sevier was appointed to draft a constitution for the seminary. At the Conference of 1830 a committee of seven was appointed to examine the constitution of the seminary, and, if necessary, "amend, alter, or change said constitution, and publish it to the community, as such, through the medium of some periodicals or otherwise." They were also empowered to appoint the trustees of the institution. The following persons were elected on that committee: Joshua Soule, Thomas Wilkerson, John Henninger, Thomas Stringfield, James Cumming, William S. Manson, and Elbert F. Sevier. It will be noticed that the chairman of this committee was the bishop who presided in the Conference.

The salaries which the Conference allowed the

agents for the past year were not exorbitant; and, without incomes from other sources, they were not likely to become rich. Henninger was allowed fifty dollars and Stringfield one hundred dollars, with traveling expenses out of moneys collected for the institution. The agents in their reports expressed the belief that money could be raised to purchase several other tracts of land adjacent to the tracts which had been procured, and recommended that, if the building committee could not be induced to convene, the agents should be authorized to employ workmen, and rent the lands of the institution as its interests might require. They also suggested the propriety of making arrangements to open a preparatory school in the spring of 1831, and of directing the trustees to employ a suitable teacher till the next Conference. These recommendations were adopted by the Conference. John Bowman was associated with Mr. Stringfield in the agency for the coming year. It appears, however, that the school was not opened during the Conference year following.

The Conference of 1831 resolved that it was expedient to open the school as soon as possible, and that the teachers should depend on the tuition fees for their salaries. By act of Conference James G. H. Speer was elected principal of the preparatory department, and Henry Saffel employed as a teacher. E. F. Sevier, who located at this Conference, and Thomas Stringfield were elected agents.

At the Conference of 1832 Stringfield was elected secretary, and David R. McAnally assistant. At this session a committee consisting of Samuel Patton, James Cumming, Thomas Stringfield, Abram Still,

and William G. Brownlow was appointed "to take into consideration all the business appertaining to Holston Seminary and report to the Conference."

Upon recommendation of the committee thus appointed, the Conference concurred in the resolutions of the Board of Trustees adopted at their meeting September 25 by which they determined to inaugurate the manual labor system in connection with the school; directed the trustees to employ an assistant teacher as soon as they should judge it expedient; advised them to establish the following rates of tuition—for the primary school \$5 per session of five months, for the academic course \$8, and for the collegiate course \$10; provided for an agent to travel within and beyond the bounds of the Conference; resolved that it was highly important that the Conference should establish a female academy at New Market or elsewhere, and that the trustees of Holston Seminary be authorized to allow a building to be erected on the seminary lands for that purpose, should the committee to be appointed by the Conference select that location.

These resolutions were the germ of the manual labor system which was afterwards adopted and put into operation at Emory and Henry College; and little as the trustees suspected it, it was the origin of a scheme that in a short time raised up an overshadowing rival in Virginia and eventuated in the gradual decline of Holston College. How true the quaint lines of the Scottish bard:

The best-laid schemes o' mice an' men  
Gang aft a-gley!

The Conference of 1832 resolved upon three agents for Holston Seminary, and Abram Still and Lewis Marshall were associated with Mr. Stringfield in the agency. In 1833 James Cumming was appointed sole agent of the Seminary. In 1834 Creed Fulton became the agent, and to a *coup d'etat* engineered by him is mainly due the removal of the manual labor school from New Market to the present site of Emory and Henry College. A statement of his connection with this scheme will be given farther on.

In this sketch of the origin of Holston College I have anticipated. But it has been impossible to separate Stringfield from the origin of the educational movements in Holston. It is due to him that this sketch should be given at this point in our narrative, for he was indisputably the chief founder of Holston College and the principal originator of the first educational movements of the Holston Conference. His subsequent labors for Holston College and his coöperation with Creed Fulton in founding Strawberry Plains College were only a continuance of that enthusiasm in the cause of the higher education which had characterized him from his first connection with the Conference.

It is worthy of note that among the dreams of Mr. Stringfield was that of a theological school in the South for the training of young men for the ministry. This thought had entered his mind even before the establishment under Church auspices of a school of any sort in the South. On this subject he corresponded with Fisk, Olin, Soule, Andrew, Paine, and others of the most prominent men in the Church. Some of them favored the scheme, but said that the

time was not yet. One said: "Brother Thom., you are too visionary; the saddlebags of our circuit riders are the only theological school needed." Olin favored the principle of a theological school, but said: "These things will be; but you are ahead of your day and generation by fifty years, my brother!" Olin argued well; for it was probably about the year 1825 that Stringfield began to agitate the question of a theological seminary, and Vanderbilt University was opened for students in 1875.

Mr. Stringfield's connection with the educational enterprises of Holston Conference is far from being his only title to historic recognition. The magazine and review enterprises of Southwestern Methodism evidently had their birth in the establishment by Mr. Stringfield of the *Western Arminian*; and while the *Southwestern Christian Advocate* was preceded by an unofficial and independent Methodist newspaper conducted by the Rev. Lewis Garrett, yet it was the first authorized organ of the Methodist Episcopal Church in the South, if we except one year of the *Holston Conference Messenger*, published by the Holston Conference and edited by Mr. Stringfield.

In the autumn of 1822 Stringfield was stationed in Huntsville, Ala., and in the autumn of 1823, while in charge of that station, he began the publication of a monthly magazine entitled *The Western Arminian*. It was in book form, a duodecimo of forty pages. The first number was issued in November. In the prospectus the editor said: "Let not the most gentle heart be alarmed. The editor is a man of peace as well as a man of plainness. If the truth must be defended, it must be defended in the spirit of truth. All kinds

of bitterness and everything opposed to the gospel of peace shall be studiously avoided." It was printed by Yokes & Bledsoe, and the subscription price was two dollars a year, or two dollars and fifty cents if payment was delayed four months. The magazine was devoted to the promotion of religion and science, but especially to the advocacy and defense of the doctrines and polity of the Methodist Episcopal Church. In the same year Mr. Stringfield was appointed presiding elder of the Knoxville District, in East Tennessee, and he was under the necessity of editing the magazine at long range. At the end of the first volume it was removed to Knoxville, Tenn.; and a partnership in the periodical having been entered into with the Rev. George Atkin, its title was changed to *Western Arminian and Christian Instructor*. It was published and edited for one year by Atkin and Stringfield, and printed by King & Atkin, who were at that time editors and proprietors of the *Knoxville Enquirer*, a family paper published in Knoxville. At the close of the second year of the magazine, or rather of the first under Atkin and Stringfield, the partnership was dissolved, Atkin giving his whole time to the *Enquirer*, and Stringfield becoming sole editor and proprietor of the magazine. In the fall of 1826 Mr. Stringfield transferred his property in the periodical to the Holston Annual Conference, which took charge of it, and conducted it for one year through the agency of a publishing committee, with Stringfield still as editor. But the title of the periodical was changed to *Holston Conference Messenger*, and it was issued as a weekly, the first number appearing January 6, 1827. The publishing com-

mittee was James G. H. Speer, John Henninger, and James Cumming. The size of the page and the book form were retained; but the number of pages was reduced to sixteen, thus giving more than sixty-four pages to the month instead of forty. It was published at three dollars a year, or two dollars and fifty cents if paid for by June 1. By the close of the publishing year the Conference discovered what Samuel Patton, Price & Thomas, the Holston Publishing Company, William L. Richardson, and O. W. Patton discovered later—that a Holston Conference organ was not a lucrative enterprise—and wisely but cruelly unloaded on Thomas Stringfield, turning over to him both the glory and the financial burden of the enterprise. This backward step reminds us of the adage, “The cat loves fish, but is unwilling to wet her foot.” But this self-sacrificing moral hero cheerfully accepted the situation, willing that he should be burdened and his brethren eased. For the calendar years of 1828 and 1829 he bore the heat and burden of the day—trod the wine press alone. When the Conference became disconnected with the publication, the title was changed to *Holston Messenger* and the paper was changed to a monthly. The size of the page was somewhat en-  
smallled for the year 1828, enlarged again for the year 1829, and each number contained only twenty-four pages. The reduction was, no doubt, the result of an experience in publishing a paper in a sparsely settled country for a nonreading constituency.

In the month of January, 1827, Mr. Stringfield purchased the office of the *Knorville Enquirer*—press, type, fixtures, and good will. He conducted it as a political paper until he sold out to Hiram Barry in

March, 1828. He was therefore a political editor a little over one year. His principal reason for securing control of the *Enquirer* was that he might have material for publishing the *Holston Conference Messenger*, and otherwise disseminating religious knowledge. Under him the *Enquirer* espoused the cause of Colonel Williams, candidate for Congress, and Gen. Andrew Jackson, candidate for the Presidency of the United States. It is a matter of wonder how he found time and strength to edit two papers—one political and the other religious—and at the same time travel a large presiding elder's district, and he was not a man to miss an appointment. His position as political editor was very uncongenial to him; for he was a man of marked spirituality, and he was thoroughly consecrated to the work of the ministry. However, as he was not neutral in religion, so he was not neutral in politics. His situation on the political tripod was peculiarly trying to his sensitive nature, for he found himself between two fires. The political enemies of Jackson heaped abuse on his head, and the friends of Jackson accused him of lukewarmness in the support of the General, and some even accused him of secret opposition to the General because he did not denounce in unmeasured terms the slanderers of Jackson's wife and enter into a detailed statement of matters connected with her private life. The fact is, Stringfield was decent and prudent as a political editor, and he wished to maintain that moderation which he thought ought to characterize a minister of the Lord Jesus Christ. Williams and Jackson were both elected, and Mr. Stringfield, glad to disengage himself from party politics, sold out to Mr. Barry. While

connected with the *Enquirer* he was accused again and again of using his ministerial influence to make votes for his friends. It must not be supposed that he quietly submitted to these unjust imputations. He never turned his back to a foe. His answers were candid and manly, and sometimes caustic. In the March number of the *Holston Messenger* for 1828 he takes the following leave of the *Enquirer*:

We rejoice at having it in our power to announce to the public that we have dissolved all connection with the *Knoxville Enquirer*, having transferred the establishment to Mr. Hiram Barry, former partner of Dr. King. This new, and to us important, arrangement will allow us ample time to fill the pages of the *Messenger* with such matter as will not only be mostly original, but of more interest and utility than our hitherto encumbered circumstances would allow us to do. When we purchased the printing establishment, it was principally for the purpose of circulating religious knowledge. We soon, however, found ourselves floating on the boisterous sea of politics. We are happy once more to have returned to land, from which we hope never again to venture, especially in stormy seasons.

It may not be an improper use of our space to insert here a copy of an advertisement in the *Enquirer* of June 13, 1827, of Warnack & Stringfield, partners in a paper mill which manufactured paper for the use of the *Enquirer*, and for other publications of Mr. Stringfield. It reads as follows:

RAGS! RAGS!

The little scraps that you reject,  
 Unfit the tenant of a hovel,  
 May shine with sentiment and wit  
 And help to make a charming novel.

Sweet ladies, pray be not offended,  
Nor mind the jests of sneering wags;  
No harm, believe us, is intended  
When humbly we request your rags.

We wish to purchase a large quantity of rags—three cents for white rags delivered at any store or convenient place in East Tennessee, or three and a half cents if delivered at our paper mill, three and a half miles west of Knoxville.

An examination of the periodicals and pamphlets published by Mr. Stringfield shows that they were considerably controversial in their character. He was gentle and affectionate in his nature; his feelings were as fine as those of a refined and cultivated woman. As a husband and father he was so indulgent and approachable that he was almost idolized by his family. But at the same time he was a born logician and polemic. His critical mind had a keen perception of the distinctions between truth and error, right and wrong; he had a conscience, and he hated error and wrong with a perfect hatred. Timid and shrinking as he was, he had, when aroused, the courage to assail the false and vicious wherever found. It is due to him to say that he usually acted on the defensive, that only the second blow was his, that he put his antagonists to the disadvantage of fighting him on his own ground, and that he had the public sympathy usually accorded to those who carry on a defensive warfare.

It is no derogation from the Christian character of a man that he is a controversialist. The history of mankind is a history of controversy between truth and error, right and might. Moses, Elijah, Jesus, Paul, Augustine, Arminius, Luther, Calvin, Wesley, Fletcher, Edwards, Fisk, Bledsoe, and many others of

the best men that ever lived were controversialists. It has been said that the steel and flint of controversy strike out the spark of truth. Controversy is to the intellectual and moral world what cyclones, tornadoes, earthquakes, and volcanoes are to the physical world; for these are not, as the old schoolmen supposed, evidences of divine wrath against depraved human nature, but are beneficent arrangements of Providence, by which the atmosphere is purified and the earth made a fit abode for man. The civilian of the commonwealth of Israel has no right to sit at his fireside enjoying in peace and quietude the advantages of Christian civilization, and at the same time look with abhorrence upon the bold polemics who meet the enemies of truth and righteousness upon the frontiers, and fight the battles that render that civilization possible. Such men deserve a triumph and a crown.

The controversy between the Arminians and the Calvinists in this country was, in its very nature, inevitable. The two systems of doctrine were antipodal. They could not dwell together in peace. Each necessarily excluded the other. Calvinists could but feel that it was their duty to make war on Arminian tenets, and Arminians could but feel that it was their duty to make war on the Calvinistic creed. All honor to the men of both sides who had the conscience, the love of truth, the altruism, the self-abnegation, and the courage to buckle on the armor, repair to the field of battle, and rush into the thickest of the fight!

The controversies with which Mr. Stringfield was connected, and in which he was the chief belligerent on the Methodist side, might be named the Winchester Controversy, the Rogersville Controversy, and the

Central Virginia Controversy. On Stringfield's part these controversies were carried on partly in the pulpit, but chiefly in the periodicals edited by him. His break with the Presbyterians took place, as he says, when (1821) he was on Madison Circuit, in North Alabama, embracing Madison and Franklin Counties and a small portion of Tennessee. Winchester, Tenn., was one of his regular appointments. On a certain Sunday as he entered the pulpit in Winchester a Presbyterian minister informed him that a Rev. Mr. Hardin, a Presbyterian minister from East Tennessee, had an appointment to preach there at that hour. Notwithstanding Mr. Stringfield's appointment had been announced a month before, and Mr. Hardin's only a week, Mr. Stringfield waited till Mr. Hardin put in his appearance. Upon consultation Mr. Hardin politely requested him to proceed, but declined to conclude after him. When Mr. Stringfield had concluded, Mr. Hardin announced that after an intermission of a few minutes he would preach. At the close of an earnest discourse Mr. Hardin proposed to raise in the audience a subscription for the Southern and Western Theological Seminary (located at Maryville, Tenn.). He said that it was established for "the education of poor, pious young men of all Christian denominations." He called for subscriptions to be paid in annual installments for five years. Some controversy had already arisen between the Presbyterians and Methodists in East Tennessee over the seminary, and Mr. Stringfield had been apprised of the issues in the case. This controversy began in 1820, not between the Methodists and Presbyterians alone, but between the Old School and the New School Pres-

byterians as well. An effort had been made to secure an incorporation, by the State, of the Theological School at Maryville and of the Synod of Tennessee. The incorporation on the basis proposed, it was feared, looked to a union of Church and State. Judge Thomas Williams and his brother, Col. John Williams, Old School Presbyterians, aided in defeating the effort to secure the incorporating acts.

Mr. Stringfield suggested to Mr. Hardin in a low tone of voice that he explain to the congregation that the seminary was a Presbyterian institution, and that it was intended to educate young men for the Presbyterian ministry. Mr. Hardin declined to make the explanation; and then Mr. Stringfield stated the facts to the congregation. He felt it to be his duty to let the Methodist people know what they were doing when they promised money for the institution. Mr. Hardin was what in that day was called a Hopkinsian—a believer in the New School divinity, which was about as offensive to Old School Presbyterians as to Methodists. Mr. Stringfield's interference on this occasion brought upon his head the heaviest censures of the Hopkinsians, and he was for a long while afterwards looked upon by them as a Hopkinsian persecutor. The opprobrium cast upon his name by this incident led him a short time afterwards to publish an address to the people of Winchester vindicating his course. In this address he quoted from the Constitution of the seminary the following passages:

“Young men of all Christian denominations shall be admitted into the Seminary, and entitled to the same privileges as students of our own denomination.”

“As preparatory to the student's writing on didac-

tic theology, he shall read and be examined on some well-chosen elementary works, which most clearly illustrate and defend the doctrines contained in the Confession of Faith."

"The doctrines taught in the Seminary shall be the system of doctrines contained in the Confession of Faith of the Presbyterian Church, and such doctrines only as are in agreement with that system."

It was not the design of Mr. Stringfield, as he explained, to object to the establishment and perpetuation by the Presbyterians of a school for the training of young men for the Presbyterian ministry. This, as he conceded, they had a right to do. Neither did he object to the making by Methodists of contributions to the enterprise, if they saw proper to contribute; but he believed it to be his duty to let them know what use was to be made of their money, so that they might contribute in view of all the facts in the case.

In the address Mr. Stringfield showed that the seminary was under the absolute control of the Presbyterians; that it was under the direction of the Synod of Tennessee—that the Board of Directors consisted exclusively of laymen in full communion in the Presbyterian Church and Presbyterian ministers in good standing, that all the professors were by the constitution required to be ordained ministers of the Presbyterian Church, and that no man was eligible to a professorship until he had declared his hearty approbation of the Confession of Faith and of the Presbyterian mode of Church government.

Mr. Stringfield did not think that such a school was a proper place for the education of poor, pious young Methodists for the Methodist ministry; and he did not

believe that Methodist gentlemen and ladies of his Church in Winchester would be willing to contribute to such an institution for such a purpose. At least, he thought that, if they contributed at all, they ought to contribute understandingly. In the address he quoted from the Confession its deliverances on absolute decrees, unconditional election and reprobation, and the effectual and common calls—doctrines to be taught in the seminary.

Suffice it to add that the Winchester incident gave a new impulse to the controversy between the Methodists and Presbyterians which had already begun, and which raged with so much fury in Tennessee and Virginia and adjacent sections for many years. It, no doubt, suggested the publication of the *Western Arminian*, which was begun in the autumn of 1823. In this paper and its successors up to 1830 the Methodist side of the dispute was handled with great ability, mainly by Mr. Stringfield.

The controversy on the Calvinistic side was mainly carried on by Hopkinsians, and our readers may wish to know who they were and what Hopkinsianism was. The system of theology called Hopkinsianism was named after Samuel Hopkins, D.D., who was born in 1721 in Waterbury, Conn., and died in 1803 in Newport, R. I. He studied theology under Jonathan Edwards, and was a Congregational minister.

The following summary of Hopkinsian tenets I take from the *Columbian Cyclopaedia*:

1. God is the efficient cause of all the heart's volitions, good or evil.
2. The guilt of Adam's sin is on Adam alone, and is not imputed to his descendants, whose moral corruption consists in their aversion to that goodness of which they

are fully capable. 3. All holiness consists in disinterested benevolence. 4. All sin consists in selfishness. 5. Reconciliation and redemption are distinct works of God for sinful men. Reconciliation opens the way of grace through Christ; redemption applies to individuals the saving grace that is in Christ. 6. Effectual calling to salvation consists in the willingness to be saved by grace in Christ; it is induced in the sinner's heart by God. 7. The righteousness of Christ is the only ground of the sinner's justification, yet it is not in any strict or proper sense imputed to the sinner. 8. Repentance precedes in time the act of faith in Christ.

Hopkinsianism was only a phase of Calvinism; and, so far as it was a new departure at all, it was a departure in the direction of Arminianism. The first count in the above statement of doctrine contains the essence of Calvinism, in that it makes God not merely the permissive cause, but the efficient cause, of all human acts that possess a moral quality. In other words, it destroys all free moral agency in man, and therefore all moral accountability. The second count exploits the doctrine of natural ability, though not in so many words. By natural ability was meant the natural power of the sinner to keep the divine commandments—a caveat injected into the creed to relieve God of the opprobrium of damning men eternally for deeds which they could not avoid. But the Hopkinsians were pronounced Calvinists, they held to the Westminster Confession of Faith, and the controversy between them and the Methodists lay along the line of distinction between Calvinism and Arminianism. The Hopkinsian party in the Presbyterian Church was young, virile, active, progressive, and aggressive; and it held itself in readiness to offer the gage of

battle to all who differed from it. It was with this party that Stringfield's wars were mainly waged.

It was said by Mr. Stringfield's enemies that when he came to East Tennessee the Churches were in peace and harmony. But this was not so. Had it been so, that would have been no reason why he should fail to antagonize doctrines which he believed to be unscriptural and hurtful to the cause of Christ. In replying to the charge of introducing controversy into East Tennessee, Mr. Stringfield in "An Address to an Impartial Public," published in 1827, stated that at that time he had in his possession ten pamphlets of different titles, published before he came to Tennessee by Hopkinsians in this country principally against the doctrines of Methodism, besides abusive pieces published in the *Knoxville Register* in connection with the theological seminary dispute. Among these pamphlets was a sermon by the Rev. James Gallaher, in which, according to Mr. Stringfield, he misrepresented the sentiments of our Church in a most shameful manner. This sermon Mr. Stringfield had reviewed in the *Western Arminian*, at that time published in Huntsville, Ala., and this review Mr. Gallaher characterized as an attack upon himself, not sufficiently distinguishing between an assault upon himself and an assault upon the principles which he advocated.

While W. S. Manson was in charge of Carter's Valley Circuit, to which he was appointed in the autumn of 1825, the controversy received a new impetus by what seemed to be an unfortunate occurrence. The Presbyterians and Methodists in Rogersville, a town within the circuit, were dwelling together in unity; but a pamphlet inimical to the doctrines of the Pres-

byterian Church, which, by the by, had been published first in Kentucky some twenty years previously, and which had recently been republished, had fallen into the hands of Mr. Gallaher. Mr. Stringfield was accused of being the author of it. The pamphlet was made a pretext on the part of Mr. Gallaher for a series of sermons in Rogersville against the doctrines and polity of the Methodist Episcopal Church. Mr. Manson, feeling sure that Mr. Stringfield was not the author or publisher of the pamphlet, as he had been informed by a reliable gentleman that he had evidence that the pamphlet had been republished by the Rev. James G. H. Speer, and wishing to preserve the peace, went to Mr. Gallaher's church and publicly stated that he had reason to believe that Mr. Stringfield had been improperly suspected. But Mr. Stringfield, coming to the town the next day and hearing of what had transpired, candidly stated to his friends that he was concerned in the republication of the pamphlet, although he had not had a copy of it within twenty miles of that town. When Mr. Manson met Mr. Gallaher the next Sabbath at Providence meeting-house, Mr. Gallaher charged him with downright lying, but refused to allow him to give a public explanation before his congregation. Mr. Manson, however, forwarded a statement to the *Western Arminian*, which appeared in the number for March, 1826. This statement, by his own explanations and by certificates which he had obtained, completely vindicated him from the charge of willful falsehood.

Mr. Stringfield did not, as has been stated, deny having been concerned in the republication of the pamphlet, and held himself ready to defend it. Mr.

Gallaher not only accused Mr. Manson of falsehood, but he attempted to fasten the same stigma on Mr. Stringfield—a man who was always transparent, and whose lionlike courage was equaled only by his sincerity and absolute devotion to truth. Learning that Mr. Gallaher had delivered two philippics against Methodism, and had promised a third, Mr. Stringfield asked him to divide time with him. To this he consented; and an appointment was made for the debate to take place on a certain Sabbath in the courthouse, where the Methodists were accustomed to preach. It was Mr. Stringfield's understanding that services were to begin at eleven o'clock A.M. The day was cold, and when Mr. Stringfield came to town he was surprised to find that the appointment had been transferred to the Presbyterian church, an unfinished building. The sash had not been put into the windows; and, though it held a larger congregation than could get into the courthouse audience room, it was a very uncomfortable place to meet in. About six hundred people were present, perhaps about equally divided in sentiment between the Presbyterians and the Methodists. Mr. Gallaher, understanding that the appointment was for twelve o'clock, did not begin services till that hour. There were two chairs on the rostrum, a temporary pulpit, and these were occupied by Mr. Gallaher and the Rev. Frederic A. Ross. Mr. Gallaher in the discourse which followed used the same text which he had used before in his series of controversial sermons—namely, Psalm xvcii. 12. The discourse was a setting forth and defense of the peculiar tenets of Hopkinsian Calvinists; the sermon, however, in the latter part of it degenerated into a personal

criticism of Mr. Stringfield and a tirade against Methodist doctrine and discipline. He attempted to arouse the prejudices of his friends by representing the Presbyterians as having been the objects of relentless persecutions in the past, and insinuated that Mr. Stringfield not only had in the public prints attacked himself, Mr. Hardin, Mr. Anderson, and Mr. Eagleton, but had now followed him into his own church to pick a quarrel with him. His whole bearing toward his antagonist on this occasion was haughty and contemptuous.

Mr. Stringfield had made his way to a seat adjacent to the rostrum, but was not recognized by the pastor or invited to a seat on the rostrum. The congregation sat shivering for an hour waiting for the firing of the first gun. After Mr. Gallaher had been proceeding with his discourse about fifteen minutes, Mr. Stringfield went up and took the chair Mr. Gallaher had vacated. The singing, praying, and speaking occupied two hours, after which Mr. Stringfield, chilled through and through, and seeing that his audience was in a like predicament, hesitated to detain them any longer, and asked Mr. Gallaher's advice, which he promptly refused to give. Mr. Speer, however, came to him and advised him to proceed. He did so; and if Methodist tradition is to be relied upon, it was a glorious day for Stringfield and Methodism.

Mr. Gallaher was a man of fine attainments, and a very fluent and forcible speaker; but, all things considered, he had his equal at least in the man with whom he broke lances on that day. Stringfield's mind was of the logical and polemic build; he had an unusual amount of reserve force, both intellectual and

physical, which came to the front only on important occasions, especially occasions of conflict; he had tremendous driving force, and when thoroughly aroused he was irresistible. In addition to this, he had made the Calvinistic controversy a study for years, and he was thoroughly posted on all arguments on both sides of every question discussed that day. The Presbyterians were probably satisfied with their standard bearer, and surely the Methodists were not ashamed of theirs. This bout gave a new impulse to the controversy that was already raging, and, lashed into fury, its foam-crested waves rolled over the mountains and undulating valleys of the Holston country.

In an article published by Mr. Gallaher about a year after the debate, he made merry with Mr. Stringfield's case. Among other facetious remarks, he says: "After I had been preaching some fifteen minutes some person of strange aspect scuffled out from among the people in one corner of the house, where they were very closely seated, and, making his way over some benches, came up to the pulpit and seated himself beside Mr. Ross. Whether the man had actually been crowded out of his seat by the people in that quarter, and was drawn to the pulpit by the temptation of an empty chair, or wished to look at the congregation or wished the congregation to look at him, or was actuated by some other motive, were inquiries which I did not pause to make."

It was evidently the duty of Mr. Gallaher to ascertain whether Mr. Stringfield was present, and to invite him to the stand. This would have been only the dictate of ordinary courtesy; and no one could doubt that he would have had no difficulty in finding him.

As he had compelled him to come to his own church, the rights of hospitality demanded better treatment than he received. In reply to the allegation of his crawling over the benches Mr. Stringfield in a published article said: "Let the reader judge of this matter, when he learns that I can prove by the Revs. James Cumming, William S. Manson, George White, James G. H. Speer, and every person who sat near me in the meetinghouse that there was not one seat nor one individual between me and the pulpit."

In Mr. Gallaher's account of the debate he further proceeded to cartoon Mr. Stringfield by representing him as having a dreadful chill at the beginning of his address, as being much confused, as not knowing what to do, as unable to read his own notes, and after borrowing his, as being unable to use them. But before the speaker was done, he seems to have been warm enough for Mr. Gallaher, the congregation forgot their chills, and Mr. Gallaher himself probably found a considerable rise in the temperature.

That the controversy on that occasion and subsequently should have taken a personal turn is to be regretted; for all self and all personalities should have been lost sight of in the shadow of the great questions which were dividing the public mind and demanding a serious and conscientious solution.

A detailed history of the Central Virginia Controversy would make a volume of considerable dimensions. I have space for only a brief notice of it, and that only in so far as Thomas Stringfield was connected with it.

The Calvinistic magazine for February, 1828, edited by Revs. James Gallaher and F. A. Ross, contained

a pastoral letter of the Presbytery of Lexington, Va., addressed to the Churches under its care. This letter says:

In our own age and country and within the bounds of this Presbytery we have witnessed what would seem to be a concerted and resolute effort to destroy our Church. Means, both open and concealed, both ordinary and extraordinary, have been put in requisition to render us odious and unpopular. At least, several things have lately occurred, and are likely to occur again, which seem to manifest a spirit of implacable hostility against our doctrines and institutions. Justice to ourselves and faithfulness to what we believe to be the cause of truth and piety call upon us at length to break silence, to lay aside false delicacy, and to expostulate frankly with our chief opponents. You too, brethren, we must warn of these attempts and endeavor to fortify your minds against them. Most of you, from your knowledge of facts, already understand that we allude to a society whom, as Christians, we would love, but against whom, as persevering assailants, we must at length defend ourselves. We mean the Methodists.

It will be perceived that the pastoral letter characterizes the Methodist Church as a "society," whom they *would* love, not *did* love. In that day there was a disposition on the part of the older denominations to deny the legitimate churchship of Methodism; hence the use of the term "society."

The letter very adroitly plasters over the Calvinistic doctrine of election by saying: "If God converts the sinner, we presume it will be admitted that he knew beforehand, or that he knew and determined from all eternity, whom he would convert; and this would constitute the doctrine of election." Of course this disingenuous attempt to confound decrees with foreknowl-

edge did not escape the sharp eyes of Mr. Stringfield. The letter further says :

Will it be asked, Since God converts sinners, why does he not convert all sinners? This is a question it behooves all Christians who acknowledge and pray for the converting grace of God to answer as much as us. But we cannot answer it. God Almighty has reasons worthy of himself for everything he does and for everything he omits to do. But what those reasons are, we often cannot know; and particularly, why it is he converts some, and leaves others unconverted, is not for us to determine.

If the decree of election is absolute and unconditional, as the Confession of Faith teaches, it is not surprising that the Presbytery was not able to account for the divine partiality involved in it. According to the Calvinistic creed, salvation is an arbitrary work; and arbitrary acts are acts without a reason, except in the free will of the actor. Again, the letter says :

It is asserted in our standards that "God decrees whatsoever comes to pass." This expression is objected to as implying that God decrees the existence of sin. When we use the expression that God decrees sin, we simply mean that God determines to permit sin to exist; and not that he tempts, much less that he forces or impels, any one to sin.

This every intelligent man will see was a backing down from the whole scheme of unconditional election and reprobation, and especially from the Hopkinsian doctrine, that "God is the efficient cause of all the heart's volitions, good or evil." It was a substitution of the divine *permission* for the divine *efficiency* in the causation of sin.

Again, the letter says: "If God foreknows a thing

*will* take place, that thing certainly *must* take place." Here *certainty* is confounded with *necessity*. It is remarkable that the learned divines of the Presbytery could not distinguish between the auxiliary verbs *will* and *must*, as to their force and meaning. Yet this subtle fallacy is well calculated to mislead superficial thinkers.

Again, the letter avers: "To evade this difficulty, however, Mr. Wesley and others have told us that foreknowledge does not properly belong to God." This statement misrepresents Mr. Wesley. Adam Clarke, it must be admitted, strangely took the ground that God did not choose to foreknow all things; but this absurd theory never found any favor among Methodists, and they are not responsible for it.

In its defense of the doctrines of the Presbyterian Church the letter is lame; but when it comes to defending the Church against Methodist criticisms upon its method of supporting its pastors, it is more plausible, as it is only defending a very reasonable policy; but it gravely blundered when, in retaliation upon the critics of the Presbyterian Church, it repeated the easily refuted canard that the Methodists taxed even their slave members a dollar a year!

This pastoral letter was reviewed by the Rev. William Monroe, of the Baltimore Conference. Mr. Stringfield also reviewed it in the *Holston Messenger*. These reviews called forth a series of articles in the *Richmond Visitor and Telegraph* over the *nom de plume* of "Presbyterian." These articles filled about fifty pages of that paper. When this series had been concluded, Mr. Stringfield addressed the following note to Mr. Converse, the editor:

KNOXVILLE, April 4th, 1829.

*Mr Converse—Sir:* In several numbers of the *Visitor and Telegraph*, which recently came to hand, I find a lengthy discussion of what you call "The Methodist Controversy"—a controversy in which I am partly concerned. The object of this note is, first, to know if you will permit me to reply to the writer in the columns of the *Visitor and Telegraph*; secondly, as the writer has made some statements designed to affect my moral character, I think I have a right to know who he is. He says, for example: "He [Mr. Stringfield] has in years past been convicted of disregarding what every man of common honor, not to say *piety*, holds sacred." This is a strong assertion; and if the author "regards common honor," he will not withhold his name and stab a man in the dark. If I can be allowed to reply to the gentleman in your paper, I shall aim at doing it in the spirit of truth and moderation, and will not occupy more room in your columns than does my opponent. If truth—unsophisticated truth—can suffer no loss by rational discussion, there can be no objection to granting my request.

Yours respectfully,

THO. STRINGFIELD.

Mr. Converse not only refused to allow Mr. Stringfield to reply in his columns, but declined to surrender the name of the author of the libel. However, he said: "I think, sir, that Dr. Baxter, or the Rev. Mr. Ruffner, of Lexington, Va., would inform you on what ground the assertion or charge in question is made."

Mr. Stringfield then addressed the following note to Dr. Baxter:

KNOXVILLE, April 9, 1829.

*Rev. Mr. Baxter—Sir:* I beg leave so far to rely on the privileges of common friendship and Christian courtesy as to ask of you a candid avowal or denial of the authorship of a series of numbers now in publication in the *Richmond Visitor and Telegraph*. Report fixes the authorship on you; and as I am alluded to *personally* in these pieces, I think

their author will feel bound in honor to allow me the use of his name.

Very respectfully yours, etc.,

THO. STRINGFIELD.

To this note Mr. Stringfield received no reply; and in the *Holston Messenger* for June, 1829, he says: "We might apply with as little success to a dozen other Presbyterian ministers, and the matter remain just where it is. The fact is, the charge is maliciously false, and we hold the editor of the *Visitor and Telegraph* responsible for it in the eyes of the religious community, until he delivers up the name of the author." It may be taken for granted that this Aristides of Methodism did not patiently lie under the false and malicious imputation hurled at him in the columns of the *Visitor and Telegraph*. It roused the lion in the man, and in the columns of the last volume of the *Holston Messenger* he proceeded to review his reviewer. The man who had attacked him behind a pseudonym was evidently Dr. Baxter. Our space will not allow the introduction of the text of Mr. Stringfield's articles. Suffice it to say they manifested his usual acumen and incisive logic. He collected and published in book form the whole discussion in 1830. The discussion not only involved questions of doctrine, but also questions of Church government.

In the November number of the *Messenger* for 1828, reviewing a severe and unchristian pamphlet written against the ministers and government of the Methodist Episcopal Church by the anonymous writer mentioned above, Mr. Stringfield, by way of comparing the relative defects and advantages of the Pres-

byterian and Methodist Churches, used the following language:

Again, our plan admits of no wrangling among the preachers as to what congregations they shall take charge of, as is sometimes the case with Presbyterian clergymen. A sample of this was lately given in Buncombe County, N. C. No fewer than five clergymen went to that place, it is said, in quest of a call. Some of them struggled occasionally for more than twelve months. They carried their disputes so far as to indulge in personal abuse, disputing even about the money which was collected at their sacraments. One of them, it is said, claimed and kept most of it. The consequence of these strivings for the mastery was a division among the congregations, some voting for one preacher and others supporting another. And the result so far has been a determination on the part of one or two congregations to have nothing more to do with any of them, choosing to continue destitute until they can be better pleased. This is one out of the many instances which might be noticed as proof of the evil effects of that policy which requires each congregation to choose its own pastor.

The Richmond reviewer (Dr. Baxter), noticing this statement, wrote to Buncombe County and procured and published a certificate from two Presbyterian gentlemen denying the truth of the statement *in toto*. I shall not give the names of these gentlemen, as in the dispute, as to the question of fact, they went to the bottom. Mr. Stringfield at once wrote to gentlemen in Buncombe County and procured certificates abundantly sustaining him in all his allegations. These certificates were signed by Allen Fox, William Brittain, William Fox, Joseph F Brittain, David Vance, James Hughey, Robert Brittain, George W Jones, John Chambers, Daniel Killian, Charlotte Killian, Rachel Alexander, Lydia Killian, James M. Alexan-

der, James Lowry, John Weaver, Sr., Michael Francis, Andrew Pickens, and Jacob Weaver. Many of these were Presbyterians, some of them elders in the Presbyterian Church, and others of them were Methodists.

Having cleared the personal rubbish out of the way, Mr. Stringfield proceeded to discuss the questions of Church polity that had been raised by Dr. Baxter.

If I am not mistaken, this bout with Dr. Baxter ended Mr. Stringfield's controversial career, except so far as he afterwards chose to discuss controversial questions in the pulpit.

Stringfield's literary adventures had involved him in debt. In these he had spent from six to eight thousand dollars. He was never personally an owner of slaves; the slaves that he held were really the property of his wife, inherited from her father. But in his absence under a judgment for debt, which was pressed with a degree of venom, an execution was issued for the sale of a female slave, and she was sold under the hammer, though provision was made by Mrs. Wilkerson that the woman should not be separated from her family. This circumstance was the occasion of his being wounded in the house of his friends. In the Annual Conference held in Abingdon in the autumn of 1835 charges were brought against him by Robinson Gannaway and others for slave-dealing. In his defense he opened not his mouth, save in one short scathing speech; he then silently received its verdict, which was that he should be deprived of his ordination parchments for one year, but allowed to travel and preach as a pastor. This action was taken on Thursday; and being made known in the town, it created considerable indignation. On the fol-

lowing Monday Col. David Campbell, afterwards Governor of the State, at the head of a body of citizens, entered the Conference room and, politely addressing the President, said substantially: "It is our duty to inform you that such an abolition body as this cannot sit in the State of Virginia!" On the next day the case of Stringfield was reconsidered, and his parchments were restored. Bishop James O. Andrew was in the chair; but perhaps did not foresee that in nine years he would stand arraigned before the General Conference on an offense similar to the one with which Mr. Stringfield had been charged. The Conference at this session passed some resolutions on slavery, abolition, and colonization, which will be noticed in a future chapter. The indignation of the community at the treatment of Mr. Stringfield was so great that a petition numerously signed by Church members and outsiders was presented to the Bishop for his appointment to the pastorship of Abingdon Station, and he was accordingly appointed.

Mrs. Stringfield, for some time an invalid, died April 5, 1842. The children yet remember the cold, white-robed form, and the silent man kneeling in prayer by the bier. Then comes the story and pathos of a father's effort to be both father and mother to his helpless little children. It was an unequal task, and December 11, 1843, he was married again to Mrs. M. H. Cockrill, of North Alabama, a woman of warm social instincts and of methodical business habits, well qualified to rear her husband's children for virtue, piety, and usefulness.

The Conference of 1843 elected Mr. Stringfield to the General Conference to meet in New York City in

the spring. His letters to his wife on his way to the Conference, and after he reached it, show his deep solicitude for the unity of the Church. It seemed to him that it was a struggle of conscience against conscience. He, however, coöperated with the Southern delegates in resisting what he considered the extrajudicial action of the majority; and when Bishop Andrew thought of resigning his office for the sake of peace, he united with the Southern brethren in exhorting him to firmness. He got the floor only once during the debate, and stated his position very definitely.

He was for four years agent of the American Bible Society, and neither love of home nor love of ease could induce him to neglect the duties of his office. Long absences from his family and losses by neglect of his private business afflicted him; but duty was his inexorable law. During his incumbency of this office certain parties attempted to oust him from his job, but in vain. The facts showed that he was faithful and indefatigable. The tale of the slanderous letters written to the authorities of the Society, to the effect that he was neglecting his duty and attending to his private affairs, would be an apt illustration of human depravity; but it will not be repeated here. Concomitant with the charge of neglecting his duties as Bible agent was that of Sabbath desecration. The facts in the case were these: In the year 1847 he had had a flatboat loaded at the Plains with wood and produce for his family at Knoxville. As there was a freshet in the river and creeks at that time, and as, on that account, he did not deem it prudent to attempt to reach Knoxville by horse or buggy, he resolved to

go by water. Accordingly he contracted with two men to convey the boat to Knoxville Saturday afternoon, paying them extra on condition of their reaching the place before Sabbath. But the boat was delayed by one cause or another, and the crew did not reach Knoxville till noon Sunday. He was anxious to reach Knoxville in time for religious services on Sunday, as a revival was in progress in the Methodist Church in town, and some members of his family were seeking religion. This accidental delay was magnified into a crime, the object being to put him into bad repute with the American Bible Society.

On his own demand a committee consisting of ministers of different denominations investigated the charges, and unanimously acquitted him of any wrong. His own Conference also adopted resolutions of positive indorsement of his character and conduct.

Mr. Stringfield was of the logical rather than of the oratorical build, physically and intellectually. When not aroused his sermons were mere thoughtful elaborations of doctrinal or practical points, and such sermons sometimes seemed to be dry; but on controversial questions, with an enemy in his front, he waxed powerful. He bore down all opposition with the momentum of his massive intellect. Great congregations at camp meetings and on revival occasions developed the evangelical power that was in him by much study and much prayer. On such occasions his friends were amazed at his power and vehemence. While he was presiding elder of the French Broad District (1825-26) glorious revival scenes were witnessed at Dandridge, Sevierville, Stone Dam, and other places. His sermons thrilled the congregations at these gatherings.

At one of these meetings the work became so general in the tents, in the woods, and all over the camp ground that there could be no preaching at the stand or anywhere else. It continued thus from Monday till Wednesday. Some of the most abandoned sinners were struck motionless to the ground, and many of them were happily converted. Some four or five hundred persons were gathered into the Church at the camp meetings on his district during this season, to say nothing of the results of other meetings.

Dr. John H. Brunner has furnished for this work the following statement :

The year before I joined the Conference Mr. Stringfield was laboring in my native county (Greene) in the interest of the American Bible Society. I felt attracted to him on account of his having edited the *Southwestern Christian Advocate*, the paper that had been so influential in molding my character in early youth. He pressed me (then a student in college) into helping him in his Bible work. When I joined the Conference, he became my friend, and had me at the end of the first year put on the Committee of the Bible Cause. Up to the day of his death he continued to show me favor. One year of this time I was the pastor of his family, and a better one I have never known.

I mention these facts to show that I was in relations that enabled me to know the man. At Conference, at camp meetings, at the usual Church service, at his home, and in the press of his large business (for he was a man of affairs) I had the same well-rounded character ever before me. *He seemed fifty years in advance of his generation.* Before a railroad had penetrated this section he mapped in outline its course, almost precisely as afterwards laid off by civil engineers, within a hundred yards of his own dwelling. His sagacity was remarkable. He had more to do than any other man in molding the character of Methodism in this Switzerland of America. He spilled his blood in defense of his country under

Jackson. He spent his life and a large portion of a princely fortune in defense of his Church. The cause of education had no truer friend. He was perhaps too liberal in the use of his means. His sons and daughters all rose to distinction, and they revered his memory. Sixty-five years I have been mingling with men in a dozen States and from all parts of the world, but a truer man than Thomas Stringfield I have never known. Physically, mentally, spiritually, he filled up the measure of an ideal prince among men.

The Rev. William Robeson thus writes of Mr. Stringfield in the *Holston Methodist* of February 15, 1886:

He was presiding elder of the Athens District when I was a mere stripling, and I first saw and heard him at Cedar Springs Camp Ground, in McMinn County, East Tennessee. He was then in the zenith of his power as a preacher, and I recollect parts of several of his sermons as distinctly as if they had been delivered yesterday. He was a man of medium size, about five feet and ten inches high, very erect, symmetrical, of a clear, healthy, ruddy complexion, rather small, but expressive grayish blue eyes, a slightly aquiline nose, a modest mouth and chin, a well-developed head, auburn hair, and a full, broad chest for a man of his size. His voice was soft, flexible, musical, and well-trained. In speaking he could go up to the highest key seemingly without effort, and down to the lowest without a jar. He had the wonderful power of flinging his voice from him, as no other speaker I ever listened to had. Cedar Springs Camp Ground, two miles southwest of Athens, Tenn., was a very noted place, with its beautiful cedars crowning the gently rising ridge and its clear, gushing springs, northward, westward, and southward, at the foot of the hill. And the cedar limbs, being cut to hitch horses to, gave out a sweet aroma. I have thought it had the purest and most exhilarating air that I ever breathed in my life except in a pine forest. It had a great arbor, eighty feet long and forty feet wide, firmly bound together with girders, strongly rafted, sheeted, and covered with shingles. It had ample wings on both sides and at the far

end from the pulpit securely propped with prepared scantling, and these could be let down in case of wind or cold and shut a large congregation snugly in. It was well seated and "strawed," and scores of seats were prepared at convenient distances outside. Now you have a tolerable description of the place. Imagine such a man on Sunday, with an audience of about five thousand souls before him, nearly all well seated, all quiet and in expectancy, and hear him read for his text the great commission, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost," etc.

After briefly glancing at the context, he emphasized the word "Go!" That was the Master's great command. Where? "Into all the world." For what purpose? "To teach." Whom? "Every creature." This does not mean that a man shall settle down in one community for life, however pleasant and desirable the situation may be; it means itinerancy, going about and doing good after the example of the Master and his early disciples. The preacher said: "I verily believe that Methodist itinerancy is exactly after the same pattern, that it meets the divine requirement and approbation, that it fills the bill, and that the blessing of God is largely attending it." Here he gave an example and exhaustive definition of the gospel, descanted upon its rapid spread both in our own and other countries, quoting that ancient prophecy, "Many shall run to and fro, and knowledge shall be increased," besides several other pertinent passages from Isaiah and the Psalms, and took a brief survey of modern discoveries and inventions, "the grand march of mind," and, gradually warming to an intense heat and rising with his subject, he said: "My brethren, I have not a doubt but the time will come when the missionary of the cross will step into a balloon and sail over vast continents and oceans and deserts and bear the glad tidings of this blessed gospel to the far-off heathen, perishing for lack of knowledge." There was a melting softness and sweetness in the tones of his voice just here that demonstrated to his vast audience that he felt deep down in the depths of his fervid soul what he was saying. The effect was thrilling, it electrified his vast audience,

set many of the Christians on fire, and there was an outburst of "hallelujahs!" The preacher paused for a considerable time waiting for the intense feeling to abate a little, and then resumed the further investigation of his subject and moved on grandly to the end. There was no claptrap about it; it was a great gospel sermon, "full of marrow and fatness."

When we remember that Mr. Stringfield was for many years a circuit preacher and presiding elder on large districts, and for a number of years agent of the American Bible Society, and that he was encumbered with a considerable amount of private business, we cannot but be astonished at the great amount of literary work which he accomplished. His literary labors, so far as I have information, were as follows: One year, editor of the *Western Arminian*, one year, joint editor with George Atkin of the *Western Arminian and Christian Instructor*; one year, sole editor of the same; one year, editor of the *Holston Conference Messenger*, and two years, editor of the *Holston Messenger*. A considerable portion of the matter in these periodicals was from his own prolific pen. He recorded news, especially of revivals, wrote on scientific and philosophic questions, discussed theology, and gave thoughtful reviews of new publications as they came to hand. As assault after assault was being made by newspaper scribblers and pamphleteers on the doctrines and polity of the Methodist Episcopal Church, these reviews were generally of a controversial character. Though occasionally sarcastic, his articles were free from offensive personalities, free from slang and Billingsgate and of a high literary and moral tone.

His pamphlets were: "An Address to an Impartial

Public" (1827), a reply to Mr. Gallagher and a review of the Rogersville debate, octavo, sixty-four pages; strictures on a sermon delivered at Washington, Rhea County, Tenn., by the Rev. William Eagleton on "Final Perseverance" (1827), octavo, fifty-six pages; strictures on the "Controversy of Central Virginia" (1829), octavo, 208 pages.

To Thomas and Sarah Stringfield were born four sons and four daughters. Of his sons, William Williams Stringfield was born May 7, 1837, and married Miss Maria Love, of Waynesville, N. C., January 2, 1871. He is still living.

James King Stringfield was born March 27, 1839, and died June 2, 1870. He was a graduate of Strawberry Plains College, became a minister of the gospel, traveled several years in the Holston Conference, and was a chaplain in the Confederate Army. He was a diligent and persevering student; and had he lived to advanced life, he would have been a ripe scholar. He was like his father, strictly conscientious in all things.

Of the daughters, Sarah Frances, born December 28, 1830, married F. A. Butler, Esq., December 5, 1848. She has for about a quarter of a century been the editor of the *Woman's Missionary Advocate* of the Methodist Episcopal Church, South, published at Nashville, Tenn., and in this office she has given general satisfaction and accomplished much good.

Melinda Williams Stringfield, born March 16, 1833, married Rev. J. S. Kennedy, D.D., August 26, 1851. Dr. Kennedy was for many years an educator and pastor, a man of extensive learning and superior ability in the pulpit. He is now a superannuate of the Hol-

ston Conference.<sup>1</sup> Mrs. Kennedy died in Knoxville, Tenn., April 14, 1905. Hers was a beautiful death at the close of a beautiful life.

Mary Stringfield, born January 28, 1835, married John Edwin Ray, Esq., February 23, 1869. Mrs. Ray is a student and scholar, as well as a devoted Methodist. Mr. Ray has always been a man of business. He has been a devoted and uncompromising prohibitionist; and some years since he contributed a number of articles to the newspapers on the various phases of the question of prohibition, which for good sense, sound logic, originality, and incisiveness I have never seen equaled. These were afterwards gathered and published in pamphlet form, extensively circulated, and have exerted a powerful influence in creating a sound public sentiment on the temperance question.

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<sup>1</sup>Dr. Kennedy died at the home of his son, Mr. E. M. Kennedy, in Knoxville, Tenn., November 19, 1905.

## CHAPTER II.

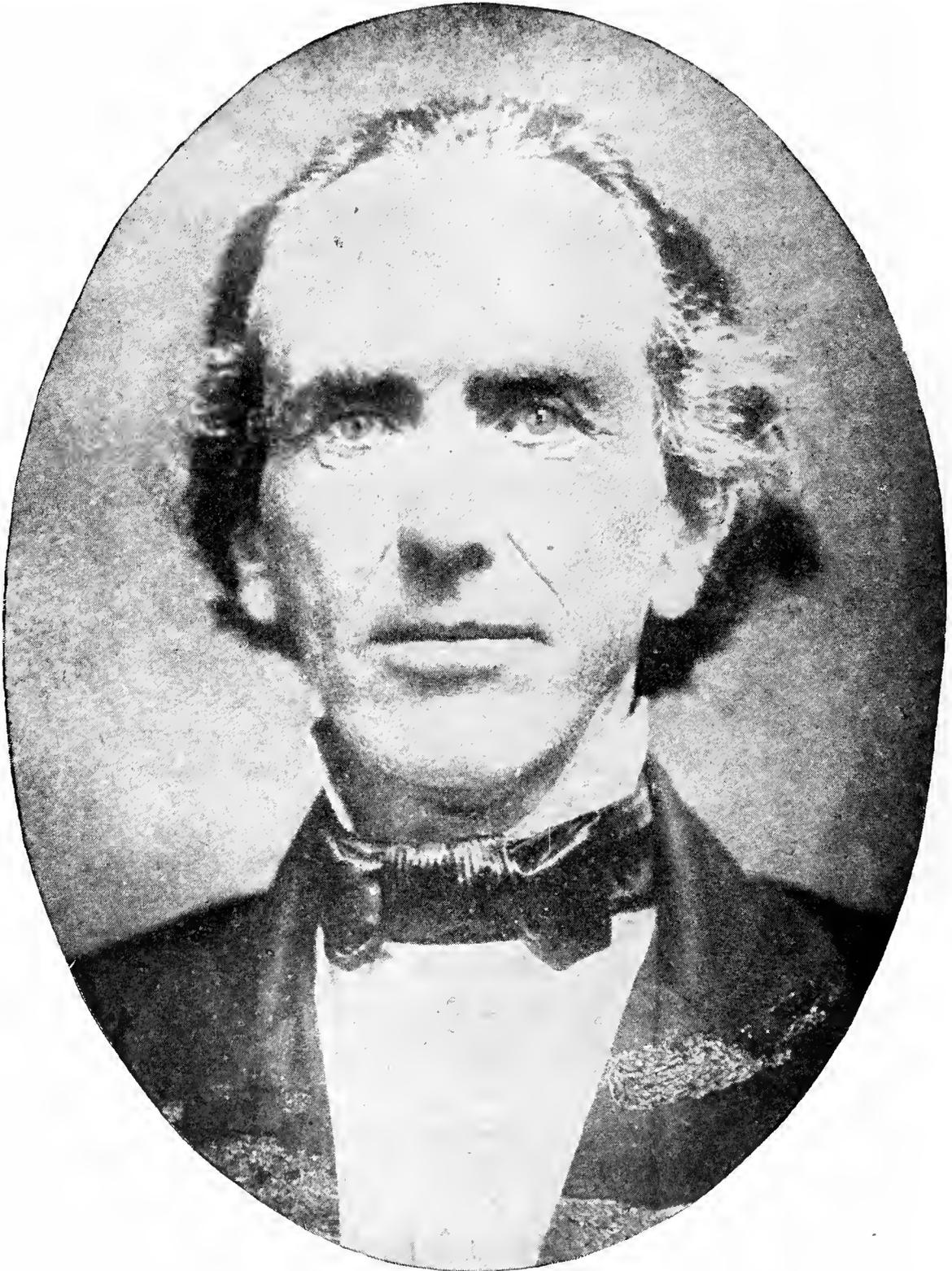
### CREED FULTON AND HIS TIMES.

MEN are the product of two factors, heredity and environment. By the term "environment" I mean to include everything outside of the man's native powers of mind and body. No man is strong or great without original capacity; and that capacity must be derived from his parents, although mental and physical peculiarities are often the outcropping of an ancestral diathesis some generations back. But talent must necessarily be more or less dormant without the stimulus of education. That stimulus begins very early; it is coetaneous with the first breath and ceases only with the last. Among the fosterers of genius are pure air, pure water, and sublime and beautiful scenery. These enter into the warp and woof of character. Creed Fulton was born with superior endowments; but there was ozone in the air he breathed and health in the water he drank amid his native hills. These, with healthful food and such manual labor as hardened his tissue, grew a brain of unusual size, power, and activity; and the charming vales and beautiful hills immediately around his home and the majestic mountains in the near distance poured their poetry into his expanding soul; for the wild grandeur and soft silvan charms of the scenery of Grayson County, Va., are seldom surpassed in any part of the world. The careful training of a good mother of

superior mind and strong will, the example of a kind and indulgent father, the transforming power of the primary school, together with the thoughtful admonitions of Christian neighbors and the sublime concepts that entered his mind from the earnest Methodist preaching of his day—all these conspired in the formation of his intellectual and moral character.

His education was only such as was afforded by the common schools of his neighborhood; but his quick and vigorous mind seized and appropriated all the knowledge within his reach. His scholarship was not eminently scientific or critical; but he read extensively and his historical and belles-lettres attainments were respectable, and all that he acquired he was able to use readily and to great advantage. Without the advantages of an academic or collegiate training, he became, in after life, a champion of the higher education and the founder of colleges. As evidence of the estimate placed on his attainments by the faculty and trustees of Emory and Henry College, they conferred upon him, unsought, the degree of Master of Arts.

Creed Fulton was a son of Samuel Fulton, who was married to Martha Powell Jones October 7, 1800. He was born on Elk Creek, Grayson County, Va., November 28, 1802. He was one of twelve children. His father was a man of most amiable temper, and his mother was a highly endowed and liberally educated woman. The training of the children was mainly left to her. Creed was the first of the family to embrace Christ by a saving faith. He was converted at Cripple Creek Camp Ground, Wythe County, ~~in 1820, and~~ ~~his~~ conversion led to the conversion



CREED FULTON.

of the entire family, all of whom were out of Christ at the date of his conversion. The drawing of the entire family after him can be accounted for only on the ground that he was possessed of a powerful magnetism; and, indeed, his subsequent life demonstrated this fact, for there was behind his face, voice, and words a personality that took possession of his hearers and for the time being placed them under the spell of an irresistible charm.

It is not only true that God calls men to the ministry; it is also true that he creates them for it. Creed Fulton was called to the ministry when he was called into being. His whole make-up adapted him for this glorious work. It is not strange, therefore, that he was licensed to preach in the same year in which he was converted. At a session of the Tennessee Conference held in Huntsville, Ala., in 1823, he was admitted into the traveling connection, starting abreast of E. F. Sevier, who himself arose to great prominence in the Methodist ministry. His first circuit was Carter's Valley, lying mainly in Hawkins County, Tenn., where he was helper to the Rev John Kelley, father of Dr. David C. Kelley, of the Tennessee Conference, a man who has long been the recognized leader of his Conference, and who was many years a missionary to China. The labors of Kelley and Fulton were attended with remarkable success on the circuit, for that year they added to the membership of the charge four hundred and fifty names. On the division of the Conference in 1824, Fulton fell into the Holston Conference. In that year he was appointed to Blountville Circuit as helper to James G. H. Speer. After this he was preacher in charge successively of King-

ston, Maryville, Abingdon, and Tellico Circuits. In 1829 he located, and remained in the local ranks till 1834, when his career as college agent and college builder began; and he was appointed agent of Holston Seminary at New Market, Tenn.

In the sketch of Thomas Stringfield a statement of the origin of the Conference school movement was given. In 1830 the school was located at New Market, Tenn., lands were purchased, and soon thereafter a two-story brick building was erected for the institution.

Mr. Fulton was continued in the agency of the Holston Seminary two years. In 1836 he was appointed agent of Emory and Henry College, while John M. Kelley was appointed agent of Holston Seminary. In 1837 Gabriel F. Page was associated with Mr. Fulton in the Emory and Henry agency, and Samuel Patton was appointed agent of Holston College, as the school was named in the minutes of that year. At the same session the trustees of Emory and Henry College were appointed, and the same men were named in the charter granted by the State of Virginia March 25, 1839—namely, John W. Price, William Byars, Alexander Findlay, John W. C. Watson, Creed Fulton, Tobias Smith, Daniel Trigg, Nickerson Sneed, Thomas K. Catlett, John N. Humes, Nathanael E. Sherman, Arnold Patton, and Thomas L. Preston.

At this juncture Charles Collins comes upon the scene as President of the newly launched institution. Mr. Collins was a graduate of the Wesleyan University, at Middletown, Conn. He had been recommended for the situation by Dr. Wilbur Fisk; and, as it turned out, he was eminently fitted for the posi-

tion; for he was a well-built, vigorous man physically, and well-rounded and well-balanced morally and intellectually. A better selection could not have been made. The subsequent useful career of this good (and may I not say great?) man demonstrated the wisdom of the choice. With talent and working will, and capacity for the highest positions in the gift of the world, he satisfied himself with making a living and doing good as a teacher and school manager. If after joining the traveling connection he had remained in it, no influence, in my opinion, could have excluded him from the bishopric of his Church—a position, however, which he would not have sought, and possibly would have declined. He had no fancy for the empty bauble of fame. He was a man of cool, philosophic temperament; his knowledge was exact and thorough, his language chaste and correct, not ornate; he was fluent, but not verbose. Though a man of pluck, he seldom or never exhibited anger, and never uttered rash words. He was almost a stranger to humor, but was always cheerful. Without being crabbed or censorious, he was master of irony and sarcasm. When he reprovved in the chapel, the boys called it “grinding.” At one time he had a theological tilt with Dr. Frederic A. Ross in the Gladespring Presbyterian Church. Dr. Ross was the ablest Presbyterian divine in this section, and he felt called to uproot Arminianism. His assaults on Methodism, its doctrines and its polity, were fearful. He was glad when, in compliance with a petition of the students, Mr. Collins proposed to meet him in debate; for he expected to swallow the little Arminian as he would a sardine. But before the debate was over, he discov-

cred that he was grappling with a giant. Professor Longley, a universal scholar, had assisted Mr. Collins in looking up the authorities which he wished to use in the discussion, and the college library furnished the desired books of reference. These books lay on the stand before Mr. Collins, and he used them to great advantage. Sermonettes were not fashionable in those days, and nobody complained or left the house, although Mr. Collins stood up and spoke seven hours without intermission! The students afterwards said that Mr. Collins had given Dr. Ross "a private reproof publicly." Dr. Ross replied the next day in a four hours' address of great learning and ability, but scarcely alluded to anything that Mr. Collins had said. It is due to Dr. Ross to say that soon after this he abandoned the controversial arena, that in the latter part of his life he changed his theological views in a measure, modified his attitude toward the Methodists, and considerably endeared himself to them; and the two polemics, I doubt not, are now where they see eye to eye and the saints of all ages in harmony meet.

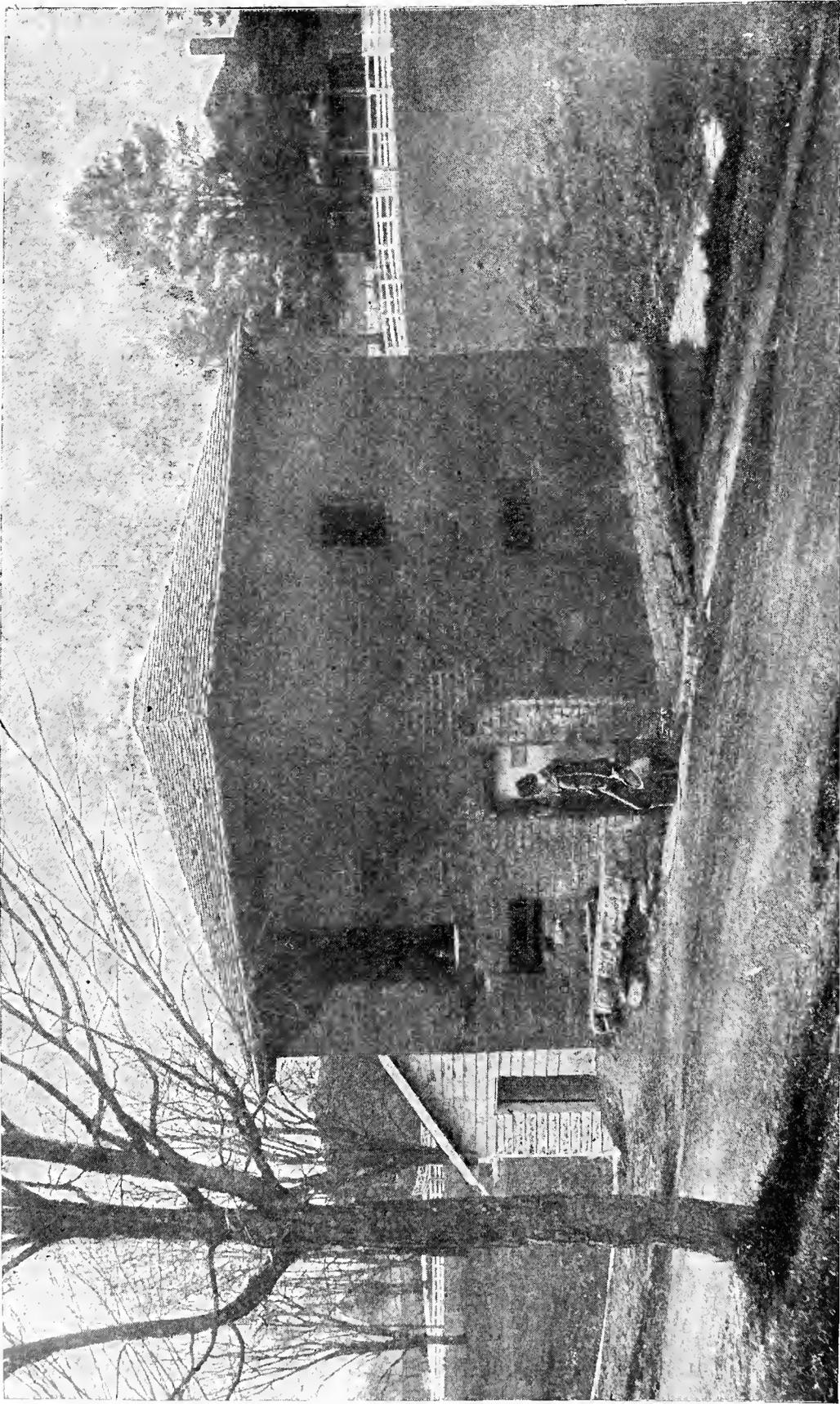
In 1839 E. F. Sevier and Timothy Sullins were appointed to the Emory and Henry College agency, while C. D. Smith and R. M. Stevens were appointed to the agency of Holston College. Creed Fulton returned to the pastoral work, and was appointed presiding elder of the Knoxville District, which position he held four years. He continued in the presiding eldership two years longer, one year on the Greeneville District and one on the Rogersville District. In 1846 he was returned to the agency of Emory and Henry College. In 1847 he was appointed President and Agent of Holston College; but becom-

ing convinced that the opportunities for enlargement and development at New Market were not encouraging, he conferred with Thomas Stringfield and others, and obtaining a liberal grant of land from Mr. Stringfield for school purposes, he assisted in raising funds for the establishment of a high school at Strawberry Plains, Tenn. Commodious buildings were erected and a school inaugurated; and in 1848 he was appointed superintendent of the school. He held this position till 1851, when he was again appointed Agent of Emory and Henry College. In 1852 he finally located, and continued in the local ranks to the day of his death, September 16, 1861. Thus this man of peace was taken from the evil to come—the fratricidal strife in which his beloved country had become involved.

Strawberry Plains High School, afterwards called college, was for a number of years useful and prosperous; later it languished. The main building was destroyed by vandals during the War between the States, and this was the end of the college.

Creed Fulton deserves the eminence of being regarded as the founder of Emory and Henry College—a noted fact in his career. Others helped and hindered, others coöperated with him, others built on his foundation; but he has the unique distinction of having conceived the enterprise in his fertile brain, and of having inaugurated those vigorous and decisive measures which made the enterprise both possible and actual, although in its inception some looked upon the scheme as purely chimerical—the vagary of the disordered brain of a crank and enthusiast.

In 1834 the Conference expressed a wish to broaden



**THE OLD SPRING HOUSE (STILL STANDING).**  
**The first building erected at Emory and Henry College.**

the gauge of Holston Seminary, and convert it into a manual labor school, and Fulton was appointed to the agency of the college in view of this design. He took hold of the work with energy and enthusiasm. With his nervous temperament and active brain, his evolutions were rapid. As a projector of educational enterprises, he was a veritable Napoleon. He at once entered upon his labors, and visited North Carolina, South Carolina, Georgia, and Alabama. His principal success was in the last-mentioned State. He went there, as he said, "impelled by a powerful impression." Early in the spring of 1835 he visited the eastern counties of Alabama, then newly settled, and spent several months in Talladega, Calhoun (then Benton), and Cherokee Counties, visiting the people at their homes, and preaching. His preaching in Alabama was attended by thousands of hearers, and the crowds were so large that it was generally necessary for him to address his audiences in the open air. In July of that year, at a camp meeting in the northern part of Calhoun County, Mr. Fulton preached at eleven o'clock on Sunday to a concourse of people counted by thousands. His theme was "Truth and Error in Doctrine Contrasted." In the sermon he contrasted the doctrines of Protestantism with the pretensions of Romanism, and showed the great importance of educating the people especially in view of the arrogance and progress of the Romanists in this country. It was one of those discourses that awaken the masses from their slumbers. Standing up in the rude pulpit, the preacher, moved by the Holy Spirit, swayed the feelings of the thousands who "hung upon the manna-like sweetness that dropped from his tongue," many

of whom crowded nearer and nearer to the stand, with tears streaming from their eyes, while others shouted the praises of God. Scores were convicted of sin and, falling to the ground, cried for mercy, and many were happily converted.

While preaching and saving souls, Mr. Fulton was busy soliciting financial aid for the manual labor school. The design of the manual labor feature was to enable students to pay their way in college in part by labor, as well as to give them such physical exercise as would preserve their health while applying themselves to their studies. This scheme struck the planters favorably, and they subscribed cheerfully and liberally. Mr. Fulton returned, and reported to the Conference of 1835 that he had collected in cash eleven hundred dollars, and had secured a subscription of about ten thousand dollars. It is proper here to state that sufficient effort was never put forth by the Conference to collect these subscriptions, and very little was realized on them. Also, the removal of the school from New Market, Tenn., to Virginia gave the subscribers a reasonable excuse for declining to pay their subscriptions.

Influenced by Mr. Fulton, who, it seems, favored some site for the school other than New Market, the trustees presented a report at this session of the Conference consenting to the removal of the college on condition that the Conference should appropriate the building and grounds at New Market for a female seminary under the patronage of the Conference. This action had been taken under the impression that land adequate for a manual labor school could not be secured near the site of the seminary. The Con-

ference did not indorse the proposal of removal, but left it an open question; and the trustees, finding that the concession was likely to be abused and that sufficient land could be secured in the vicinity of New Market, met in September, 1836, rescinded their former action, and demanded the location of the manual labor school at that place. At the Conference of 1835 William Patton, Samuel Patton, and Creed Fulton were appointed a committee to report on the report of the trustees. The report recommended the establishment of a school at New Market or elsewhere. The following resolution was also adopted: "*Resolved*, That the Agent of the Seminary be chairman of the following committee: Creed Fulton, William Patton, T. K. Catlett, Thomas Stringfield, Judge Jacob Peck, John Cocke, and Joseph Reese; that said committee shall examine the relative advantages at New Market and other places as to land, subscriptions, etc., for an extensive manual labor school; after which at least four of the committee besides himself shall personally examine the several places; then the committee shall meet and locate the site."

Mr. Fulton was continued in the agency, and on leaving the seat of the Conference at Abingdon he rode to Mr. Tobias Smyth's, near the present site of Emory and Henry College, to return a borrowed horse. After speaking of the work to which he had been appointed, he received from Mr. Smyth the suggestion of the purchase of a fertile but neglected farm in the vicinity for the manual labor school. The suggestion became a thought, the thought a purpose, and the purpose resolved itself into action. Mr. Smyth had a farm and tannery, was out of debt, well-



MAIN BUILDING, EMORY AND HENRY COLLEGE.

to-do but not wealthy; but he started a subscription for the contemplated school with five hundred dollars. At that early day, when this hill country was as to population and improvements in its infancy, when fortunes had not had time to grow, when railroads and other modern improvements had not stimulated production and commerce, this subscription from a plain man, of moderate means and very limited education, was a comparatively large one. It was the germination of the seed-thought of Emory and Henry College. If Emory and Henry was conceived in Creed Fulton's brain, it was born in Tobias Smyth's pocketbook. Afterwards Col. William Byars, a man of wealth for that day in this section, subscribed six hundred dollars, and his name was made to head the list. At a public sale at the former residence of Mr. John Smith, deceased, which occurred November 11, 1835, Mr. Fulton addressed the people on the subject of establishing a manual labor school, and took up a subscription with gratifying success. The first convention of the people that was called in the interest of the new enterprise met in the old Gladespring Presbyterian Church. The fact is worthy of note that this meeting was held in a Presbyterian community, and that a subscription was at once made amounting to five thousand dollars. It seems to be evident that, if God decreed whatsoever comes to pass, he decreed that this Scotch-Irish Presbyterian community should be a broad, noble, generous people. In the history of men we seldom meet with a more beautiful instance of the sacrifice of Church pride and Church preferences to the cause of Christian education.

For six weeks after Conference the work was

pushed, and the subscription list grew till, when the committee were called together, they saw that the proper place for the school had been discovered. All the committee, except Judge Jacob Peck and Gen. John Cocke, met in Abingdon, Va., December 31, 1835, and on the following day examined the farm of the Rev. George Crawford, a Presbyterian minister, and purchased the same, and the work of erecting buildings soon began.

The Conference met at Reem's Creek, N. C., October 12, 1836, and the committee reported that they had selected a site in Washington County, Va., that a farm had been purchased, that a considerable subscription had been taken up, and that buildings were in process of erection. The report, of course, favored the new location. It was opposed in a speech of considerable length by Thomas Wilkerson, and advocated in a speech of equal length by Creed Fulton, and adopted. When Wilkerson and Fulton met in debate, it was Greek meeting Greek, and there was "a tug of war;" but in this case Fulton seemed to have had the argument on his side, and he prevailed.

On motion of Creed Fulton, a committee of thirteen was appointed to draft a constitution for the college, and to report to the next Conference. The committee was instructed to insert in the constitution a provision vesting the power of appointing the trustees in the Conference. The committee consisted of William Patton (Chairman), Samuel Patton, Thomas K. Catlett, David Fleming, Creed Fulton, Elbert F. Sevier, James H. Piper, James P. Carroll, J. W. C. Watson, David R. McAnally, James Cumming, A. S. Fulton, and Daniel Trigg.

The Conference voted thanks to Col. William Byars and Mr. Alexander Findlay for the interest which they, as a building committee, had taken in the erection of the buildings; for these men had given personal attention without charge to the erection of the buildings. Colonel Byars drew up the plan of the boarding house, and Mr. Findlay that of the main building. Neither was an educated architect, but the buildings were handsomely designed, and were quite up to the best ideas of architecture in this country at that time.

At this session also (1836) a committee was appointed to employ a teacher and inaugurate the school. This committee consisted of William Patton, Samuel Patton, and the Agent of the College, whoever he might be. Mr. Fulton was appointed Agent, and the name of Emory and Henry College appears for the first time in the records of the Conference. The Agent's report made at this session contained a copy of the list of subscriptions to the college made up to date, amounting to \$35,310.75. Expenses were reported as follows:

Five hundred and fifty-four acres of land..	\$ 5,000 00
College edifice.....	15,000 00
Steward's hall.....	7,500 00
Three small dwellings and farming fixtures and implements.....	2,500 00
Total .....	<u>\$30,000 00</u>

At this session of the Conference the trustees of Holston Seminary presented a lengthy and powerful protest against the removal of the seminary. The paper was written by Judge Peck, Secretary of the Board, who was for some time one of the Justices of

the Supreme Court of Tennessee. The document was lawyerlike, compact, full, able, and incisive. The trustees of the seminary held that New Market was entitled to the refusal of the location of the agricultural school; they asserted that their consent to the removal had been given under the impression that sufficient lands could not be procured near the town, but that it had been ascertained that lands adjacent to the school property could be purchased at reasonable figures. They averred that Mr. Fulton had not sufficiently acquainted himself with the facts in relation to the New Market situation, and that his *coup d'état* was a violation of his instructions from the Conference, hasty, and unjust to the people of New Market.

It was known, and the proceedings of the New Market trustees show, that Mr. George Branner, a wealthy Methodist, had offered to sell to the seminary his fertile and beautiful farm of nine hundred acres at Mossy Creek (now Jefferson City), Tenn., for the sum of six thousand dollars, or six and two-thirds dollars per acre. Also Mrs. Thomas Wilkerson had offered to donate to the school some three hundred acres of excellent land at Strawberry Plains. But the protest was overruled, and the action of the Agent and committee was confirmed. Holston College, however, was continued as a Conference school.

There was policy in the selection of the name of the institution. Bishop Emory had made a fine impression in the South as President of Conferences, and as an eloquent pulpit man. His name represented the Methodism or rather the Christianity of the concern, while *Henry* stood for the patriotism and republican ideas under which the students were to be

trained and sent forth. Besides, the relatives of Patrick Henry in Southwestern Virginia were people of wealth and influence. The name *Henry*, however, was more a tribute to the memory of Madam Russell, sister to Patrick Henry, than to that of Patrick Henry himself. No woman in America ever more deserved such a monument. Talented, intelligent, liberal, saintly, indefatigable, she exerted an influence for God and humanity in this country that will be visible for hundreds of years to come.

The agricultural feature of the college was kept up for eight or ten years. At first labor was compulsory, then it was made voluntary, and finally the system was abandoned. It was a cumbrous and inconvenient system, financially unprofitable alike to the college and to the student.

As it has been stated, Mr. Fulton located in 1852; but he was so devoted to the cause of education that he could not long be quiet on this subject. He went to Georgia to engage in the cause of female education, and served for some time as President of the Southern Masonic Female College, in Covington; and he had begun the establishment of a female college at Columbus, in the same State, when his health failed and he returned to his farm in Virginia.

It has been asserted that Hiwassee College, in lower East Tennessee, was the outcome of an interest on the subject of the higher education awakened in that section by public addresses of Creed Fulton; and that he advised the purchase of the Preston property, at Abingdon, for Martha Washington College, in lieu of erecting new buildings or completing the unfin-

ished buildings turned over to the Conference by the Odd Fellows.

We cannot account for the burning and unquenchable zeal of this man in the cause of the higher education except upon the hypothesis that nature, in his very mental constitution, designed him for that sort of work, and that he was called to it by the same Holy Spirit that bade him go and preach the gospel.

Mr. Fulton was a man of medium height, erect stature, square build, face lean and lengthy, large blue eyes, large head, making his face look smaller by comparison, forehead wide and high, and broad, deep chest. His movement was quick and nervous. There were a softness and an amiability in his features and manners that were really captivating. In the social circle he was quiet and unobtrusive. He was not a wrangler or loud talker. Such was his constitutional versatility that, while always at home among the most refined and cultured, the uncouth and ignorant were made to feel easy in his company. He had the natural politeness that pleased without effort. His social qualities were excellent. He was not an ambitious conversationalist; he did not deliver orations in the social circle; he did not monopolize the conversation; he divided time with his friends; he was always instructive without affecting the rôle of a teacher; and by the sweetness of his voice, gentleness of his manner, and his bright, optimistic views, he made himself a most useful and agreeable companion. As an orator his manner was natural, his voice of great compass and melody, his fancy lively, his imagination often creative, and his style of delivery rapid, but distinct and occasionally remarkably impassioned. The delivery was half the

battle with him. His eloquence, like that of Patrick Henry, had to be heard to be appreciated at its real value. The flashing eye, the rotund, musical voice, the magnetic personality, charming and fascinating everybody, were measurably lost when the speech was committed to writing or appeared in cold type. The effect of a man's oratory depends more upon what the man is than upon what he says; and the great force and popularity of Mr. Fulton's sermons, addresses, and conversations depended largely upon the fact that Creed Fulton was behind them.

I am reminded of the fact that I am to speak of the *times* of Creed Fulton; and there are no times without men. I have spun this thread a little too long already, else I would like to speak particularly of the men that have been mentioned in connection with Mr. Fulton, and of others equally deserving of mention—of Ephraim E. Wiley, who succeeded Mr. Collins in the presidency of the college, and under whose wise and thoughtful administration the institution reached its zenith of prosperity; of Professor Harlow, whose conscious call to preach the gospel made college walls too narrow for him; of that living, walking encyclopedia, Professor Longley, in whose tongue was the law of kindness, whose face, the symbol of his soul, was perpetual sunshine, and who yet lingers upon the shores of time in a beautiful old age;<sup>1</sup> of Tutor Stevens, who learned by sad experience that the flowers of poesy bloom hard by the stagnant pool where weeds of madness grow; of Professor Davis, who noiselessly and without parade did more learned

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<sup>1</sup>Died May 26, 1906.

drudgery in the college, more of the little assiduities that are essential to the success of great enterprises, than any man ever connected with the institution.

I would like to speak of the other agents of the college, who in the field coöperated with the founder or supplemented his labors in securing "the sinews of war" and bringing patronage to the institution—of Timothy Sullins, who for three years brought his eloquence, personal influence, and, at that time, powerful manhood to bear on the building up of the institution; of the unique Gabriel F. Page, who threw himself into the work with his characteristic zeal, positiveness, and singleness of purpose; of E. F. Sevier, the peer of any Holston man in the pulpit, the high-toned gentleman and Christian; of Thomas K. Catlett, that stern old Roman, the personification of honesty and consecration to God; of C. D. Smith, the genial companion, the orator, writer, and scientist. I would love also to speak of others who labored in the cause of education in the bounds of the Conference, though not as appointed agents of Emory and Henry College—of Thomas Stringfield, who made more history than any Holston man, the constant patron of learning, the founder of Holston Seminary and joint founder with Creed Fulton of Strawberry Plains College; of Samuel Patton, that little sober man, who as editor of the Conference paper, and pamphleteer, led the hosts of Methodism in the battles that raged in the days of that Goliath of Presbyterianism, Frederic A. Ross; of Lewis S. Marshall, James Cumming, John M. Kelley, Rufus M. Stevens, Allen H. Mathes, David R. McAnally, George W. Alexander, and others too tedious to mention, who labored in the cause

of Christian education, and deserve to be held in grateful remembrance by all who appreciate the advantages of the higher civilization.

I would be glad to sketch the original trustees of Emory and Henry College and their successors in office, but such a sketch would make this chapter too long.

And shall I fail to mention the first stewards of the college—the Rev. Robertson Gannaway and his wife (“Aunt Sallie”), two of the saintliest people that have ever been among us? Mr. Gannaway was the first steward, and without special training for the work he undertook—that of clearing and cultivating a farm grown up in briars and thorns, with untrained student labor, and furnishing the larder for a hundred hungry mouths, when board was at the price of one dollar and twenty-five cents a week, including room rent, fuel, and washing! Gannaway did the best he could; and “Aunt Sallie,” dear old soul, fed as well as she could; but it was thought that she was more solicitous for the souls than for the bodies of her boarders. Mr. Gannaway and wife were succeeded by the Rev. Joseph Haskew and his wife (“Aunt Bettie”). Haskew as a farmer and business manager was thought to be an improvement on his predecessor. “Aunt Bettie’s” candor in praise and censure and her kind and thoughtful motherliness made her a success in her situation, despite the fact that she was more than suspected of undue partiality for the good boy

Mr. Fulton was twice married. His first wife was Miss Elizabeth Wier, whom he married on Little Tennessee River, and by whom he had two children—Aurelia Turner and Ferdinand Magellan. He was

married to Miss Mary Smith Taylor, of Smyth County, Va., November 24, 1836, by whom he was blessed with six children—James Taylor, Margaret Elizabeth, Sallie Smith, Mattie Powell, Mary Taylor, Charles Mountraville—only three of whom are alive at the present writing. The three living are Miss Sallie Smith Fulton; Mrs. Mary Taylor, widow of Charles Dale Carter, originally of Russell County, Va., but resident, when he died, near Saltville, Va.; and Mrs. Mattie Powell, widow of Col. Francis Preston, of Washington County, Va.

Mary Smith Taylor was a daughter of James Taylor, of Smyth County, Va., who was a nephew of Gen. William Campbell, of King's Mountain fame; and General Campbell was a lineal descendant of the Duke of Argyle.

Creed Fulton's home was a little heaven; his gentleness and tender regard for the happiness of others were peculiarly manifest in his domestic relations. He did not abdicate as the head of the family; he was a man of strong will and positive ideas; he had strict notions as to the manner in which children should be brought up; but he dealt so gently and tenderly with those that were under his care that their memory of him falls little short of adoration.

There are not wanting persons of superior intelligence who think that the founding of Emory and Henry College, important and far-reaching in its influence as it was, was a fact of secondary consequence in the history of Creed Fulton. They think that he should be commemorated not so much as the founder of colleges and the patron of learning as the great preacher. They think that the pulpit was his fort.

Indeed, he had great gifts as a preacher. But he was an orator rather than a homilist. Like Apollos, he was a son of consolation. He was the Chrysostom of the Holston Conference. His chief elements of success as a preacher were a prodigious memory that gathered and retained every grand and beautiful thing he read or heard, a capacity for using all he knew, a lively fancy, and a creative imagination that had the blaze of the sun and the parabolic sweep of the comet. These mental gifts, united with a constitutional meekness, a voice that possessed the sweetness of the Æolian harp combined with the roar of the tempest, a fine nervous structure, the impetuosity of Demosthenes, and an impassioned utterance that alternately denounced sin in peals of thunder and dwelt upon the love of God in tenderest strains, made him a very popular speaker and a power for good in the sacred desk.

In the fall of 1851 I heard him preach at Middle Settlements Camp Ground, in Blount County, Tenn. It was on Sunday morning. The Rev. Mr. Bell, of the Cumberland Presbyterian Church, preached at 10 A.M., and Fulton followed at 11. Bell was an excellent preacher. His powers of analysis were superior. He was lucid, fluent, powerful. I felt that we surely had heard the best sermon of the day. As soon as Mr. Bell sat down, Mr. Fulton arose and, without preliminaries, announced his text: "My kingdom is not of this world." He began by saying: "This is a beam from the uncreated light." It was projecting the sermon on a high plane; but there was no reaction, no flagging; the sermon to the last was what physical philosophers call "soaring flight." If there was any

defect in the sermon, it was its excess of genius. It is an epoch in one's life to hear such a discourse.

Mr. Fulton wrote comparatively little. Hence scores of his sermons and lectures, with all their profundity and brilliance, have sunk under the wave of oblivion, if we except what is retained in the memories of the few still surviving who had the good fortune of hearing him. A few of his manuscript sermons and literary addresses have fallen into my hands. In 1843 he published by request a discourse on "Foreknowledge, Predestination, and Election," which he had delivered in the Methodist Episcopal Church in Knoxville, Tenn., in February of that year. It was beaten oil. It is no exaggeration to say that it was a great sermon. I had conceived the idea that while he had the tongue of a Tully he was not remarkable for metaphysical acumen and powers of analysis; but the reading of the sermon has modified this opinion. It is characterized by profound metaphysics, careful analysis, logical presentation, accurate learning, and convincing arguments, together with brilliant sorties of imagination. It is an overwhelming defense of Arminianism, and a damaging assault on absolute decrees and unconditional election. The spirit of the discourse, however, is kindly and courteous. The booklet consists of fifty-six pages, duodecimo; and the sermon is entitled to high rank in homiletic literature. It shows what his friends claim for him: that his fame does not rest exclusively on his labors on behalf of the cause of education, but that he was a great preacher.

A candid sketch of Mr. Fulton requires me to say that he was not without faults. Small salaries, some

years practically no salary at all, and a growing family rendered necessary in him the practice of a close economy, which at times subjected him to suspicion and criticism. In estimating the character of such a man, it must be postulated that such brilliant gifts, such success and popularity, could not but arouse envy in his contemporaries and cause them to lend a listening ear to adverse rumors. At this late date the writer is not prepared to sit in judgment on the complaints lodged against Mr. Fulton from time to time. But I remember that Prof. Edmund Longley, of Emory and Henry College, once remarked in my presence that, the complaints lodged against him in connection with his agency of that institution having been investigated, he was completely vindicated.

At the Conference held in Athens, Tenn., in 1845 complaints, in his absence, in connection with his college agency, were formally presented against him; the case was referred to the presiding elder of Rogersville District; it is probable that the complaints were investigated, but the minutes of 1846 certainly show that his character passed without objection.

Mr. Fulton was taken sick on the first day of December, 1860, and, after a protracted illness, passed from earth September 16, 1861. During the last few weeks of his sickness his sufferings were intense, but he bore them with great calmness and resignation. He claimed that God was making all his bed in his sickness, and that Jesus was making his dying bed feel soft as downy pillows. He took delight in hearing read passages of the New Testament. He had no fear of death; on the contrary, his contemplations of death and eternity were sweet. His life had been a life of

usefulness. In him the poor had had a true friend. While teaching in Gerogia he had educated at his own expense the daughters of many indigent Freemasons and Christians.

His family had implicit confidence in him, and their love for him almost amounted to adoration, so gentle, so loving, and so considerate was he in his home.

Mrs. Fulton was born in Smyth County, Va., in 1805; and died at the home of her daughter, Mrs. Mary F. Carter, April 21, 1894. She left one of the loveliest homes in Virginia to become the wife of a traveling Methodist preacher, when Methodism was fighting its way into social recognition, and when a Methodist preacher's life was one of poverty and self-denial. No small part of the honors won by Mr. Fulton in building schools and colleges is attributable to the faithful, intelligent coöperation of his wife. She was not only a faithful wife, mother, and neighbor, bearing the burdens of itinerant life with zeal and cheerfulness; but she delighted in calling the unsaved to Christ. Many a weary, anxious spirit was refreshed and enlightened by her counsel and prayers. She was a woman of deep piety, fervid zeal, large experience, and extensive information in Church literature, especially in the Bible. She had a rich personal experience in the things of God, and she was often constrained to praise God aloud in the great congregation. But it was at home, and in the bosom of her family, that she most frequently gave vent to her religious feelings in such expressions as: "My soul is full of glory and heaven. I don't see why the Lord so often gives me such glorious foretastes of heaven. Praise the Lord, O my soul, and forget not

all his benefits! I shall soon enjoy the companionship of God and angels." At other times, drinking still more deeply of the rivers of divine pleasure, she would say: "This communion is too sacred to talk of now." On such occasions her children would refrain from conversation and withdraw from her room, leaving her alone with God. The messenger of death found her waiting and ready for the kind summons. So gently did she descend into the valley and shadow of death that when sleeping the family thought her dying and when dying they thought her sleeping. Nearly ninety years of battle and triumph lay behind her when God said, "Come up higher," and her pure, blood-washed spirit glided from the falling tent, while yet the first spring flowers were scarcely unfolded, and the birds from summer lands had just begun their spring-day songs. From amid the green hills which looked down upon the sparkling waters of the beautiful Holston, near the spot where she first saw the light and where she spent the happy hours of girlhood's morn, she went up to dwell with God and angels.<sup>1</sup>

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<sup>1</sup>Obituary notice written by the Rev. J. T. Frazier for the *Holston Methodist*.

## CHAPTER III.

### SKETCHES OF PREACHERS.

JOSIAH B. DAUGHTRY was, as to his fields of labor, a Holston man from beginning to end. I have looked in vain for satisfactory sketches of him in the books. He seems to have written but little, and to have been but little written about; and yet his appointments show that he was a considerable man. He entered the Tennessee Conference in 1815, and was appointed to Lee Circuit, in Southwestern Virginia. He traveled some of the most important circuits in the Tennessee Conference, and afterwards in the Holston Conference. He was local between 1818 and 1823. He was a presiding elder for eight years—three years on Asheville District, 1833-35; one on Washington District, 1836; two on Newtown District (Ga.), 1838-39; and two on Lafayette District (Ga.), 1840-41. In 1837 he was appointed Agent for the Preachers' Aid Society, and served in that capacity for one year. His last charge was Athens Circuit, to which he was appointed in 1843. He was superannuated in 1844, and located finally in 1848. His location deprives him of a memoir in the General Minutes. The Rev. William Garrett, however, has by his facile pen aided in rescuing the name of Daughtry from oblivion. Daughtry was appointed to Newport Circuit in 1823. According to Mr. Garrett, he possessed a large share of Christian grace and principle, was in heart and soul a Meth-

odist, and was fully devoted to the work. His talents were fair, with a zeal and perseverance that knew no faltering. He was a gentleman in his feelings, and he set before him high ideals of the Church and ministry, and labored to bring them up to those ideals as far as he had influence. In person he was tall and well-proportioned, and his presence was commanding. His social qualities were fine; but in private circles and among intimate friends he sometimes relaxed into garrulousness.<sup>1</sup>

The *Holston Methodist*, October, 1896, contained a notice of Mr. Daughtry, from which I take the following paragraph substantially: He was tall, six feet or more in height, and well-built. His preaching, while not deep, was methodical and forceful. His sermons were interspersed with anecdotes, which gave them life. He was of a cheerful disposition, and looked on the bright side of things. At times he was very able in prayer. Early in the forties a drought set in while corn was in the roasting ear, but not filled. The prospect for farmers and for the people generally was gloomy, for at that time in lower East Tennessee the principal dependence of the people for bread was on the corn crop. At a quarterly meeting on Chatata Creek, in Bradley County, on Sunday, in the exercises that immediately preceded the sermon, he prayed twice. In the second prayer he prayed especially for rain, and with great feeling and power. About three o'clock that afternoon there fell a very heavy rain, accompanied by lightning and thunder.

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<sup>1</sup>McFerrin's "History of Methodism in Tennessee," Vol. II., p. 513.

The people who heard the prayer and witnessed what followed generally regarded the rain as a direct answer to his prayer.

Upon this extraordinary circumstance may I not venture a remark? God reigns in the physical as well as in the moral universe, and the Bible plainly encourages us to pray for temporal as well as spiritual blessings. He that taught us to pray, "Forgive us our trespasses," also taught us to say, "Give us this day our daily bread." The doctrine that God hears and answers prayer is fundamental to all religion. The effectualness of prayer—I mean the prayer of faith—has its philosophy. When we pray for spiritual things, God often makes us the instrument in securing the answer to our prayers. Prayer and effort coöperate: This is true also of temporal blessings; if the man would pray successfully for daily bread, he must also labor for it. To expect the end without the means is enthusiasm. How do we know but that God uses the psychic force of the praying man to effect meteoric changes? The mental and the physical touch somewhere. The mind, which is immaterial, affects the brain, which is material; why may it not affect matter generally? The living brain is known to be a dynamo. The magnetism necessary to animal life is perhaps nothing but vital electricity; and may not the undulations of this vital fluid affect the state of the atmosphere? But one may say: "This is taking the rain-producing power out of God's hands. This denies the sovereignty of God in the physical universe." Nay, verily; it rather confirms it. For although the intelligent Christian labors for his daily bread, he none the less, on that account, heartily

thanks God for it as his gift. So if God should choose, in his inscrutable wisdom, to use the psychic influence of the praying man to precipitate the rain, he would not for that reason be any the less deserving of our gratitude for sending the cooling and fructifying showers upon the languishing crops. Faith, which is the vital element in prayer, is something more than a condition of salvation and, indeed, of temporal blessings; it is itself a living force, a divine energy; so that the word of God says, "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them;" and again it says, "All things are possible to him that believeth." This vital force endues the man with an omnipotence, to which no lesson is too hard to learn, no labor too difficult to accomplish, and no burden too heavy to bear. It can still turn the sea into dry land, batter down the walls of cities, subdue kingdoms, stop the mouths of lions, quench the violence of fire, and turn to flight the army of the aliens.

The Rev Samuel D. Gaines in a letter to the *Holston Methodist* speaks of Mr. Daughtry. He says that he was a good mechanic, and that he with his own hands framed the preachers' tent at Reedy Creek Camp Ground, all the buildings of which were destroyed by fire during the War between the States. He says that Mr. Daughtry had a peculiar tact in starting and promoting revivals, and that he was ever ready to go on errands of mercy. He further asserts that the secret of his success was his affability and industry as a pastor. Mr. Gaines says he thinks that Mr. Daughtry died in lower East Tennessee.

William S. Manson was admitted into the Tennes-

see Conference in 1816. On the division of that Conference in 1824 he fell into the Holston Conference. His circuits were Carter's Valley, Nollichucky, Holston, Greene, Dandridge, Rutledge, New Market, and Sevierville. He was four years presiding elder of Asheville District, 1826-29. In 1842 he was expelled from the Church on charges of immorality. When arraigned, he made frank confession, giving the details of his fall. He might not have been so candid, but the proof was point-blank. Many years before his arraignment he yielded to temptation and fell into sin, but went on preaching. After a while, however, he and his partner in crime agreed to reform, and he remained reformed a number of years and began to preach with his old-time unction; but having been sent back near the scene of his first fall, and being exposed to the same temptation, he fell again, and was detected in his crime. After his expulsion he went West, renewed his allegiance to God, entered the ministry of the Methodist Protestant Church, lived and labored as a minister in that Church, and died in it.

My information is that Manson was a man of robust frame and strong voice. His preaching was said to have been a little boisterous. He was above mediocrity in preaching ability; he was doubtless a pious man and truly in earnest when he began to preach; but apostasy is possible, and, yielding to propensities which we all possess, and which the grace of God alone is sufficient to subdue, he fell into hurtful lusts and grievous sins. His restoration to the divine favor, which we have reason to believe afterwards occurred, was a triumph of that omnipotent grace which is the only hope of a sinful and perishing world. Ministers

cannot be too prudent and cautious in mixing with society, too careful in suppressing the first motions of rising passion, or too constant in prayer for the spiritual fire that burns up the dross and tin of fallen human nature. When fallen, however, even the preacher should not surrender to despair; but, arising with his gaping wounds, should renew the battle till he is able to shout: "Thanks be to God, which giveth us the victory through our Lord Jesus Christ."

George Atkin was admitted into the Ohio Conference in 1817, and was appointed helper on Lexington Circuit, Kentucky District. In 1818 he was transferred to the Tennessee Conference and appointed to Knoxville Circuit, and he located in 1819. He appeared again on the Conference roll in the Holston Conference in 1825, but was left without an appointment. In 1826 he was appointed to "Abingdon Town," evidently as station preacher. The station was named "Abingdon Town" to distinguish it from Abingdon Circuit. This was the beginning of Abingdon Station. The year following the station was continued, with Samuel Patton in charge of it. Abingdon is an old, aristocratic town. When Methodism first entered it, it found a comparatively wealthy and cultured community, with social ideas somewhat adverse to the plainness, simplicity, and earnest Christianity of the Methodist people. Here worldliness had entrenched itself; and, as far as the people were religious at all, they were either Presbyterians or Episcopalians in sentiment, and the Presbyterians had actually pre-empted the ground. The appointment of George Atkin to this town as station preacher was evidence of the confidence of the authorities in his piety and abil-

ity as a preacher. This was his last charge, and in it he died. Dr. McAnally speaks of him as "the talented and lamented George Atkin."<sup>1</sup>

For some reason no memoir of Atkin was furnished for the General Minutes; hence, unless his history has been preserved by his family, his memory must go into comparative oblivion. However, in reviewing the facts necessary to a sketch of Thomas Stringfield, I find a few items in connection with Mr. Atkin that are worthy of preservation. In the year 1823 a newspaper entitled *The Knoxville Enquirer* was established in Knoxville by William E. Anderson and Jacob Howard, the former being the editor. At the end of about one year these gentlemen sold the office to Dr. James King, the Rev. George Atkin, and Mr. Hiram Barry, who made a good family paper of the *Enquirer* while they conducted it. But in 1827 they sold the office to the Rev. Thomas Stringfield, who edited the paper with Mr. Barry as publisher.<sup>2</sup>

In November, 1824, Mr. Atkin formed a partnership with Thomas Stringfield in the publication of the *Western Arminian*, which had been published for a year in Huntsville, Ala., but was now removed to Knoxville, Tenn. As Mr. Atkin, who was at that time one of the editors of the *Enquirer*, a political paper, had been contemplating the starting of a religious paper to be entitled *The Christian Instructor*, the magazine was named *Western Arminian and Christian Instructor*. It was edited by Atkin and Stringfield. In

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<sup>1</sup>"Life of S. Patton," p. 203.

<sup>2</sup>Address of Moses White before the East Tennessee Press Association,

November, 1825, the partnership was dissolved, and Mr. Stringfield became the sole editor and proprietor, while Mr. Atkin devoted himself exclusively to the *Enquirer* until he was appointed to Abingdon Station, in 1826. Sometime in 1827, as has already been intimated, he dissolved his connection with the *Enquirer*, and in the same year passed to his reward in the skies.

Atkin's literary attainments were respectable; indeed, in that respect he excelled the average of his contemporaries in the Methodist ministry. I have just read a sermon of his on "The Subjects and Mode of Christian Baptism;" and for cogency of logic, familiarity with the Scriptures, originality of thought and method, as well as for a most excellent spirit, it ranks high in polemic literature. No ordinary man could have written such a discourse.

Mr. Atkin had two sons with whom the writer was well acquainted—Samuel Atkin, Esq., of Knoxville, Tenn., and the Rev. Thomas Atkin, a local preacher of the Methodist Episcopal Church, South, and long a citizen of Asheville, N. C. Samuel Atkin was for a long period a leading business man of Knoxville. He was manufacturer and merchant—honest, industrious, and capable. Some of his children and grandchildren still reside in that growing city. Samuel Atkin was a stanch Methodist, and was a liberal supporter by his prayers and means of the institutions of the Church. Thomas Atkin was never a traveling preacher, but he was an active local preacher for many years. I have heard him preach, and it is not saying too much to assert that he was one of the ablest preachers in the South. His style was faultless—accurate as to gram-

mar and rhetoric, sound as to theology, and terse and sententious. He began without circumlocution, dealt directly with the merits of his subject, made a direct application to his hearers, and quit when he was done.

For a number of years he was the editor of the *Ashville News*, a Democratic paper. At the beginning of the War between the States he espoused the cause of secession. During the war he changed front, and advocated reunion. At the close of the war he declared himself a Republican, and connected himself with the Methodist Episcopal Church; but finding that that Church was not prospering in his immediate section, he withdrew from it and joined the Episcopal Church, and died in that communion. One of Thomas Atkin's sons became a Methodist preacher, but eventually joined the Episcopal Church.

Lewis S. Marshall entered the traveling ministry in the Tennessee Conference in 1818; but did not receive work in the Holston country till 1821, when he was appointed to Tennessee Valley Circuit. He was placed on New River Circuit in 1823, and located in 1824. He was readmitted, in the Holston Conference, in 1832, and appointed Agent for Holston Academy. He was four years presiding elder of Greeneville District (1833-36), and one year presiding elder of Knoxville District (1837). After some years in the local relation he reëntered the itinerant ministry, and died while in charge of Wachita Circuit, Wachita Conference, Arkansas, in the year 1862. While a member of the Holston Conference he was six years Secretary of the Conference (1833-38). Dr. McFerrin says: "He was a sound and successful minister of the Lord

Jesus Christ.”<sup>1</sup> He died during the War between the States, and unfortunately no memoir of him was furnished for the General Minutes.

James Dixon was a man in whom a bright intellect was hampered by bodily infirmities, and eventually borne down by the strong hand of disease. He joined the Western Conference in 1810, and traveled in Ohio, Kentucky, and Illinois till the year 1814, when he was placed in charge of Knoxville Circuit; in 1815 he was sent to the Natchez country, in Mississippi, where, after traveling one year, he was placed on the superannuate roll, and remained on it till the year 1819, when he was again appointed to Knoxville Circuit. In 1820 Knoxville and Greeneville were linked together to form a double station, and Mr. Dixon was put in charge of it. This was the embryo of the station system proper in the Holston Conference—a system which has since perhaps been carried to an extreme. The inconvenience of this station may be judged from the fact that Knoxville and Greeneville were over seventy miles apart, with no means of travel between the two places except by stagecoach or private conveyance. We are not surprised, therefore, to find this feeble-bodied man at the end of the year seeking rest in superannuation—a relation in which he remained to the end of his days.

Dixon was in many respects a remarkable man. He was by birth an Irishman, and was a man of excellent natural gifts and fine educational opportunities. He was an able preacher and a skillful expounder and defender of the doctrines and polity of his Church.

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<sup>1</sup>“Methodism in Tennessee,” Vol. III., p. 45.

He was once drawn into a protracted controversy in the public prints with the Rev. Dr. Isaac Anderson, of the Presbyterian Church, on the doctrines and polity of the Methodist Church. These Dr. Anderson, who was a man of great ability, had assailed. Speaking of this controversy, Dr. McAnally says: "A portion of the published matter in the controversy alluded to is in the possession of the present writer; and whatever Dr. Anderson and his friends may have thought of the result, Mr. Dixon and his friends had no cause to regret that the controversy had been thrust upon them, or to feel ashamed of the manner in which he had conducted it, or of the results which followed."<sup>1</sup>

This controversy took place during the year 1814-15. During the year of his incumbency of the Knoxville and Greeneville charge he was stricken with apoplexy, and remained for a period in a helpless and unconscious state. After some weeks he was restored to consciousness, but recovered slowly a recognition of his friends and of the things around him. He had forgotten his own name, the names and faces of his most intimate friends, how to read, and even the letters of the language. He learned his letters, learned again to read, but recovered only a small part of what he had lost by disease. Some eight or ten years after this attack, he had so far recovered as to be able to deliver a short exhortation at religious meetings, and he attempted to preach a few times. Later in life his malady took the form of insanity, and he was committed to the Asylum for the Insane at Nashville, and was put under the supervision of Dr. J. B. McFerrin. He was

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<sup>1</sup>"Life of S. Patton," pp. 146, 147.

well cared for while he lived, and in the winter of 1849 his soul, freed from its ruined tenement, soared to the realm of cloudless day, where he sees God face to face and knows as he is known. Mr. Dixon never married.

David Adams, son of Micajah Adams, was born in Sullivan County, Tenn., July 12, 1798. He had only a common school education; but his language in the pulpit and in the social circle showed that his education, though only rudimentary, was thorough as far as it went. He was always accurate and skillful in the choice of his words. He served as a local preacher some years before he joined the traveling connection. He was admitted into the Tennessee Conference in 1818; on the division of the Tennessee Conference he fell into the Holston Conference, and was ordained elder at its first session, in 1824. He located in 1827, and was readmitted in 1832. He located again in 1835, and was readmitted again in 1844, and remained a member of the Conference till the day of his death, which occurred April 15, 1853. He died of a tumor on his breast.

His appointments, while he traveled, were Tazewell, Clinch, Knox, Little River, Holston (two years), Jonesboro (two years), Wythe, Dandridge, New Market (two years), Knoxville. These were circuits. In 1824 he was appointed presiding elder of the Abingdon District, and in 1833 he was appointed to Knoxville Station. He was supernumerary from 1825 to 1827; he was superannuated in 1848, and held this relation to the day of his death.

Mr. Adams was twice married. His first wife was Lucretia Calfee, and he was married to her June 4,

1822, the Rev. George Atkin officiating. The fruit of this union was six children, all now dead. Steven D. Adams, one of the six, became a preacher, and was for some time a member of the Holston Conference. Steven enjoyed the advantage of a college education, having been at one time a diligent student in Strawberry Plains College. He was an orator of great ability. For his second wife David Adams married Susan Craft April 7, 1835. The fruit of this marriage was eight children. Samuel H., the oldest son, was killed in the battle of Seven Pines. The oldest daughter married J. Curtis Bailey, and lives near Strawberry Plains. James A. is a farmer, and occupies the old homestead. Josephine, the youngest daughter, became the wife of the Rev. Milton L. Clendenen, and lives near Bristol, Tenn.

Mrs. Susan Adams died December 21, 1897. She was an excellent Christian lady.

From the beginning of his itinerant career David Adams manifested a strong desire for mental culture, and by dint of perseverance and close application to reading and reflection, as he rode from appointment to appointment, and in the use of pine light where he stopped, he attained a good degree of learning. This learning he consecrated to the service of God in the salvation of souls; but his excessive reading eventually injured his eyes. The result, however, was that he became a preacher of unusual power and usefulness. He was in appearance a stout, robust man, had a commanding person, a strong, musical voice, which he had carefully cultivated and knew how to control. Without being theatrical, he handled himself handsomely in the pulpit. He probably lacked the tinsel and froth

that please the young and the gay. There was a depth about his concepts, a massiveness about his arguments, and a perspicuity in his statements that convinced, persuaded, and greatly pleased the better class of hearers. On occasions when he was sprung, and especially imbued with the Holy Spirit, his sermons were resistless tides of power. In his style of thought and delivery he beautifully united the elements of the reasoner and orator.

It was much to be regretted that his large and growing family seemed to render it necessary that he should devote so much of his life to secular pursuits. His superior capabilities, if they had been wholly devoted to pulpit and pastoral work, would have grown, and he would have done much good, which he could not do so well as a farmer and merchant. But his labors even in his local relation were considerable, and were not lost. He reared in his home men and women who became prominent and useful citizens, and did his part of a work in Methodism without which its influence for good would not be complete. The Rev. Samuel Gaines in a letter to the *Holston Methodist* says: "The doctrines of the Church found in him a safe exponent and defender. I remember being present at a debate between him and Adam Miller, of the Lutheran Church. They were strong men physically and mentally. It may be said that it was a drawn battle, both sides claiming the victory."

It was the privilege of the writer to hear a sermon from Mr. Adams in the Methodist church in Abingdon at the Conference of 1850. Its clearness and force made a deep impression on his mind. Adams was a man of unusual intellectual and will force.

William P. Kendrick was admitted into the Tennessee Conference in 1820. His first appointment was Holston Circuit. His appointments after this were New River, Abingdon (two years), Carter's Valley, Greene, Knox, Florence, and Huntsville. The last two appointments were in Alabama.

He has long been remembered in the Holston country for his handsome and attractive person, eloquence and spiritual power in preaching, and the extensive revivals which he began and conducted. When preaching he often shouted the praises of God, communicating to his audience a wonderful enthusiasm.

No one who ever traveled and preached in the Holston country had more astonishing success unless we except John A. Granade; but he was much better adapted to getting people converted and gathering them into the Church than to building them up on their holy faith after their accession to the Church. All his energies seemed to have been concentrated upon the work of revival and ingathering; and, if his successors had been less ambitious to use the sifting process, and more attentive to conserving the fruits of his labors, it would have been better for the Church. No man has all the gifts; and if he had, the diligent use of one sometimes either partially or wholly excludes the use of another. There are edifiers—external builders of the Church; and there are pastors and teachers—internal builders. He was of the former class, of the prophetic and apostolic corps, quarrying the rock and bringing it to the place, leaving others to square, polish, and lay<sup>1</sup>

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<sup>1</sup>McAnally's "Life of W. Patton," pp. 56-59.

The following is Dr. McFerrin's estimate of this good man:

William P. Kendrick soon grew to be a very attractive and popular preacher. He was a minister of rare gifts, and was followed in his palmy days by multitudes. In East Tennessee and Southwestern Virginia, where he first acquired fame, he was regarded as almost unequaled. There was a power in his pulpit appeals that was almost irresistible. His person was agreeable, his face and features fascinating when he was in animated discourse; his voice was smooth and pleasant, and his articulation peculiar, accompanied with a slight lisp; his elocution was good, his style easy and natural, and his logic powerful. Altogether he was an extraordinary preacher, excelled by few in his day.<sup>1</sup>

It is seldom that logic and eloquence are combined in a high degree in one man. But this was the case with Kendrick. Like the Methodist preachers of his day, he felt it to be his duty to combat Calvinism, and his arguments against the ramparts of those who held that theory were red-hot thunderbolts. By his preaching whole communities were revolutionized. Hundreds of nominal professors of religion became convinced that they were still in the gall of bitterness and in the bonds of iniquity, and sought and obtained that warm and triumphant experience which animated the preacher.

At the Conference held in Jonesboro in 1825 Mr. Kendrick's character was arrested on complaints of social imprudences, neglecting his work, and selling a negro. An *ad interim* committee composed of John Bowman, George Horne, Isaac Lewis, William Cumming, and James G. H. Speer found a trial necessary, and formulated three charges embodying the com-

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<sup>1</sup>McFerrin's "Methodism in Tennessee," Vol. III., p. 190.

plaints. At the next Conference, held in Abingdon, he was acquitted, and appointed junior preacher on Greene Circuit under E. F. Sevier.

It may be interesting to the reader to know something of the nature of the charge of selling a negro. Having been cited to the investigation, he addressed the following letter to Samuel Patton, presiding elder, who was to preside in the investigation:

June 24, 1826.

*Rev. Samuel Patton, P. E.*

SIR: I acknowledge the receipt of a few lines from you; and I suspect it will be impossible for me to attend the camp meetings that you mention. You informed me that you understood that I had sold a negro. It is a fact. Sometime last fall my father gave me a negro boy, and at his death, agreeably to the arrangements made in his will, I sold the negro on the day of public sale for the payment of my father's debts; of the proceeds of the sale of the negro I did not, and never expect to, receive one cent. I considered it the same as giving the negro back to my father. Brother Daughtry wrote me a few lines on a different subject—*i. e.*, in reference to the negroes I am now in possession of. My father-in-law gave my wife a negro woman and two children; these I now have, though I have no bill of sale of them. I will be candid with you, sir. I have no intention of emancipating them, if I remove from this country to Illinois, as I expect and intend. If I can sell my farm, I expect also to sell my negroes, or return them to my father-in-law, and take money or other property in place of them, which will be no better. If you think proper to call a meeting of traveling preachers, you may lay this letter before them; it is the only defense I have to offer; and I must submit to their decision and the rules of the Church.

I remain yours respectfully,

W. P. KENDRICK.

This case shows the powerful antislavery feeling with which the preachers were infected at that day,

the pluck of Mr. Kendrick, and the growth of the inevitable antagonism which eventually ripened into the separation of 1844.

Mr. Kendrick located in 1831, and entered into secular pursuits. It is also said that he took a hand in politics. Though advanced in life, he accepted an appointment as chaplain in the Confederate army, and died while discharging the duties of the chaplaincy.

James Cumming was born October 26, 1787; and died at his home on Walden's Creek, Sevier County, Tenn., June 20, 1869. He was admitted into the Tennessee Conference in 1820; but on the division of that Conference, in 1824, he fell into the Holston Conference. His first charge was Nollichucky Circuit. He traveled the best charges in central East Tennessee. He was in the presiding eldership for a number of years, and for many years in the latter part of his life was a superannuate.

Cumming was an officer in the United States army before he became a preacher. His early education was quite limited; but in the ministry he was a close student, and seldom committed a grammatical mistake either in writing or public speaking. He was thoroughly versed in dogmatic theology, as especially set forth in the Methodist creed, and he expounded and defended it with as much force as any man in his Conference. The Rev. William Robeson, who traveled Little River Circuit in 1844-45 and frequently came in contact with Mr. Cumming, writes: "He was one of the best men I ever knew"

The Rev. William H. Bates thus writes of Mr. Cumming: "I do not think that he was appreciated at his worth. He was appointed supernumerary with me

on Little River Circuit. He went with me round the circuit and left appointments for himself, and he filled them throughout the year. He was a great help to me in my two days' meetings. He was importunate in private prayer."

Cumming was a courteous Christian gentleman, held in high esteem by the public and especially by his neighbors. Though brought up a strict Presbyterian, his generous soul revolted against the dogmas of Calvinism as taught in that day. He joined the Methodists and preached and wrote much against Calvinism. In late years he published a book on the Calvinistic controversy, which, however, has not fallen into my hands. When the Holston Conference of the Methodist Episcopal Church was reorganized in 1864, he transferred his allegiance to that Church. He was a superannuate when he made this change, and was never on the effective list of the Holston Conference, Methodist Episcopal Church, but continued to preach as often as he was able and had opportunity to the time of his death.

It is only because it is due to the truth of history that I am compelled to record the following action in his case taken in the Holston Conference, South, held at Bristol in 1864:

The special committee in the case of certain brethren submitted their report, when James Cumming, Jesse A. Hyden, and Thomas A. Russell were expelled from the Church, it appearing that they were members of the convention called at Knoxville, inaugurating steps to enter the Methodist Episcopal Church, and to carry all the membership with them, also to con-

vey to the Methodist Episcopal Church all the property of the Holston Conference.

These were war times, and rash and extrajudicial measures were the order of the day. The writer was present when this action was taken, and stoutly protested against it on the Conference floor. The offending brethren had not been notified, formal charges had not been lodged against them; they were absent from the session and possibly could not have gotten through the lines; there was no legal form of trial in their cases, which were considered by a special committee that had no power of a jury; the men were not represented by counsel, and upon report of the committee they were expelled from the Church simply by resolution—an act quite anomalous in the history of the Holston Conference. This action occurred under the rulings of Bishop Early, and it is strange that only one voice was publicly raised against it, although a number of the more thoughtful of the Conference heartily disapproved of it. Under better rulings I believe the Conference would have acted more wisely. For these rulings the Bishop was arraigned before the General Conference of 1866 on complaints of maladministration, called forth by the report of the Committee on Annual Conference Records, and the General Conference promptly and wisely restored these brethren to their place in the Church and ministry; and the same action was also taken in regard to the other Holston preachers who had been expelled under like circumstances during the war, one name only excepted. The restoration, however, was only virtual, as none of the expelled brethren ever claimed their places in the Church.

It is painful to me to be under the necessity of re-

ording the mistakes of my Church and Conference; but it is the business of the historian to record, and not to make, history. The historian who records all the good and none of the bad is unworthy of confidence. The man who tells the truth and nothing but the truth, yet not the whole truth, is a liar. "A half truth is a whole lie."

The unfortunate action of the Conference regarding James Cumming of which I have here spoken took place when the War between the States was at its height, and when the passions of Union men and Secessionists were greatly inflamed and they were incapable of perceiving the truth or judging of the right. The Conferences of both Churches, the Methodist Episcopal and the Methodist Episcopal, South, were carried by the tempest of war passion into politics, and both Churches will always have reason to mourn over mistakes that were made during the war.

It affords me pleasure to say that the action of the General Conference reversing the mistakes of the Holston Conference did not grow out of any change of opinion in regard to the issues of the war, but out of a discovery of irregularity and illegality in the proceedings of the Conference under improper episcopal rulings.

Dr. John H. Brunner visited Mr. Cumming at his old home in 1868. It was on Walden's Creek, in Sevier County, and about seven miles southwest of Sevierville. There he had bought a little farm, put out a fine orchard, and settled his family some half century before Dr. Brunner's visit; and from that center he had itinerated, not moving his family from place to place. The era of parsonages had not yet come. His

home was an old-fashioned farmhouse, needing repairs when the above-mentioned visit was made. It was then in charge of a widowed daughter, her mother having died some years before. Mr. Cumming died at that home and was buried beside his wife. His grave, marked by a neat monument, is on the site of the old Shiloh church, immediately under where the pulpit stood. This church was situated between the Cumming farm and Sevierville, about four miles south of the latter. It was one of the first Methodist meeting-houses erected in East Tennessee south of the French Broad. Asbury preached in it, and Mr. Cumming often preached in it.

Mr. Cumming was of medium height, with broad shoulders and short neck, and was a fit subject for apoplexy. During his active ministry he had a stroke of paralysis from which he never fully recovered, although he labored successfully many years afterwards as a superannuate. At times he suffered from a suspension of memory and could not call up just the word he wished for, and it was affecting to see the expression of his countenance at such times and to hear his low moan.

David B. Cumming was born in Mooresburg, Pa., June 3, 1796. His parents were Presbyterians. They moved to Blount County, Tenn., when he was quite young. He was converted to God and joined the Methodist Church under the ministry of the Rev. George Locke in 1818, and was licensed to preach under the ministry of the Rev. James Axley in 1819. His parents wished their sons to be Presbyterians, and educated them at Maryville College, a Presbyterian institution, but six of them became Methodist



REV. DAVID B. CUMMING.

(100)

preachers. There were nine of them—namely, James, Thomas, John, William, David B., Paxton, Harvey, Andrew, and Robert S. Of these, James, David, William, Andrew, and Paxton were traveling preachers; John was a local preacher. One of David's sons, the Rev. James Cumming, of the St. Louis Conference, gave two sons to the ministry, James and Jesse.

It is no wonder that Father Ekin wished to know of the Bishop if the Lord was going to call all the Cummings to preach!

Mr. Cumming was admitted into the Tennessee Conference in 1821, and on the division of the Conference, in 1824, he fell into the Holston Conference. His first circuit was Lee, in Virginia. He afterwards traveled a number of years in the French Broad section of Tennessee and North Carolina. The French Broad Circuit, to which he was appointed in 1824, embraced a portion of Buncombe County, N. C., which at that time extended to the Tennessee line; and it is said that while he was on that charge he organized the first Methodist Church in Asheville. In 1834 he was appointed missionary to the Cherokees in lower East Tennessee. For three years he was presiding elder of Newtown District, in North Georgia. In 1838 he was transferred to the Arkansas Conference, and later to the Indian Mission Conference. He was almost the only preacher among the Indians during the Ross and Ridge war, and he endured many hardships and made many narrow escapes during that period. He was a delegate to two sessions of the General Conference—1844 and 1854.

He was placed on the superannuate roll of the Indian Mission Conference October 4, 1872. About this

time he was partially disabled by a paralytic stroke; but he continued to preach as he was able to the time of his death, which occurred in McDowell County, Mo., August 25, 1880. Sometime after his superannuation he attended a session of the Indian Mission Conference, and was received with great joy by the natives, who crowded around him with streaming eyes, thanking God for permitting them to see their spiritual father once more in the flesh.

Mr. Cumming was married in December, 1825, to Miss Caroline Lowry, daughter of Col. James Lowry, of Buncombe County, N. C., which section was embraced in French Broad Circuit, his charge at that time. The following anecdote is told of him: About this time he had a dream of visiting a home and meeting a lovely young lady. A short time afterwards he preached in Colonel Lowry's neighborhood, and he had just taken his text when lo! he saw sitting immediately in front of him the lady of his dream. His confusion caused the sermon to be a complete failure, but did not hinder her from becoming his wife. She was a godly woman and a true helpmate to her husband, but died eight years after the marriage, leaving behind two sons and two daughters.

## CHAPTER IV

### SKETCHES OF PREACHERS.

WILLIAM PATTON was born in Montgomery County, Va., January 5, 1796. His father, Henry Patton, was born in April, 1773, and married Elizabeth Hickman. They had seven sons and six daughters, eleven of whom lived to be grown. William was the oldest child. At the time of their marriage neither Henry Patton nor his wife was religious; but they became so in after life, and were devoted Christians.

Mr. Patton started to school at the age of eight, and, according to his own statement, his first and best teacher was the Rev. Thomas E. Birch, an Episcopal clergyman. As a student Mr. Patton was not especially bright nor incorrigibly dull. He had a strong constitution and vigorous health. At about the age of sixteen years he was awakened to a sense of his sinful condition under the ministry of a Rev. Mr. Hall, a local preacher of the Methodist Episcopal Church; but as he had no religious friends to counsel him, his convictions measurably passed away. On the 19th of January, 1815, he was married to Ann Furgus, of Montgomery County, Va., who was a member of the Presbyterian Church. Some two years after his marriage he connected himself with the same Church. But he read the Confession of Faith and compared its teachings with those of the Bible, and came to the conclusion that they did not agree. When he carried his

mental difficulties to the ministers of his Church, they seemed to darken counsel by words without knowledge. In 1820 he occasionally attended the ministry of preachers of the Methodist Church, especially that of the Rev. Samuel Kennerly; and becoming convinced that there was something in religion which he did not enjoy, he set about seeking it with his whole heart, and in September of the same year he, with his wife and several other persons, found the "pearl of great price." He received the testimony of the Spirit as to the fact of his being born of God, and the fact thus testified to he never afterwards doubted. The Presbyterians had always treated him kindly; but he withdrew from the Presbyterian Church, first, because he did not believe the peculiar tenets of Calvinism, and, secondly, because he had been awakened and converted under the ministry of the Methodist Church. Believing that he was called of God to preach, and feeling that he would lose his religion if he did not obey the call, he consented to travel with Mr. Kennerly for a short while; and he daily exercised his gifts as an exhorter, following Mr. Kennerly's sermons with short exhortations. He was thus gradually initiated into the ministry. He was recommended by the Quarterly Conference of New River Circuit to the District Conference held at Sulphur Spring Camp Ground, Washington (now Smyth) County, Va., as a suitable person to be licensed to preach. He was licensed and recommended to the Tennessee Annual Conference as a suitable person for reception into the traveling connection. He was admitted into the Conference in October, 1821, and appointed to New River Circuit with Jesse Green and

William P. Kendrick, the former in charge. I mention these facts particularly to show that the District Conference is not a recent institution, but that it existed as early as 1821, was a body standing midway between the Quarterly Conference and the Annual Conference, and that it had the licensing power, just as the District Conference now has, in the Methodist Episcopal Church, South.

New River Circuit embraced an extent of country as large as that occupied now by some districts. It was rugged and mountainous, and had some forty or more regular preaching places, with abundance of room for extra appointments. It was a six weeks' circuit, and, with three preachers, the people had preaching every two weeks. The preachers preached seven days in the week, or nearly so, with numerous night appointments. Mr. Patton occasionally had his doubts and misgivings as to the genuineness of his call to the ministry, as is usual with conscientious young preachers; but he was often blessed in his own soul while preaching, saw fruits of his labors, thanked God, and took courage. At a camp meeting on Cripple Creek, Wythe County, some one hundred persons were converted, and at another on Walker's Creek, Giles County, some forty or fifty embraced Christ by saving faith. On his second circuit, Tazewell, he had about a hundred and sixty seals to his ministry. His charges after this were: Clinch, Abingdon, Blountville, Jonesboro, Greene, Abingdon Station, and the presiding eldership of Asheville, Knoxville, and Abingdon Districts. In 1837 he was transferred to the Missouri Conference, where he took high rank from the beginning. In the slavery agitation Mr. Patton aligned

himself with the conservatives, such men as Bishops McKendree and George, Bascom, McMahon, McHenry, Stringfield, Boudier, and Garrett. Mr. Patton was present at the Tennessee Conference of 1823, and heard Bishop George's interpretation of the general rule on slavery to the effect that it was to be understood to have sole reference to the foreign slave trade. While he was on Clinch Circuit the societies were very much disturbed by the "New Light" preachers, who denied the divinity of Jesus Christ. To counteract their influence he republished, at his own expense, Bishop Hedding's sermon on the "Supreme Divinity of Jesus Christ." This gave a wholesome check to this heresy. During the year there were a number of conversions on the work. At Estilleville (now Gate City) there was a gracious work, and a number were added to the Church.

While on Blountville Circuit, to which he was appointed in 1826, he had a hemorrhage of the lungs, and found it necessary to desist from preaching for a time. While thus in feeble health he was prevailed upon to teach a school of some thirty-five pupils in the vicinity of King's Salt Works; but confinement to the schoolroom was not favorable to his health, although the school was advantageous to him in a literary and financial point of view. The bleeding at his lungs was so copious that his friends seriously feared that he would not be able to resume his loved employ. He had fallen into the habit, prohibited by the Discipline, of preaching too long and too loud. His voice was remarkably clear and strong, and in his earlier ministry he was accustomed to use it to its full measure for from one to two hours in almost every

sermon. He preached much louder than was necessary to his being distinctly heard, and too loud to allow of the inflections and vocal variations essential to the greatest impressiveness. Methodist preachers at that day too often fell into this error, from a mistaken notion that loudness was essential to animation and earnestness. Conversation among intelligent people is never boisterous, and it is confessedly the most animated discourse in the world. Indeed, the conversational style of preaching is often quite animated, and it allows a variety of pitch and modulation sufficient to express every emotion of the human mind. Mr. Patton was a good singer, and he sang, prayed, exhorted, and preached with a loud voice, and hence broke down; and but for the recuperative powers of a remarkably vigorous constitution his ministerial work would have been at an end. However, skillful medical treatment, under the blessing of a kind Providence, measurably restored his health; but the habit of loud and long preaching subsequently caused him much suffering, and finally shortened his life.

While Mr. Patton was debarred from the sacred desk by affliction he wrote and published a sermon on "I know that my Redeemeth liveth," etc. (Job xix. 25.) It showed powers of analysis, but was evidently the work of an unpracticed hand at composition.

At the Conference of 1827 Mr. Patton was elected a delegate to the General Conference which met in Pittsburg, Pa. He and Thomas Wilkerson went together to Pittsburg on horseback. Mr. Patton was well dressed and, as usual with him, mounted on a fine horse. Mr. Wilkerson was, as usual with him,

dressed in neat homespun. At one point they passed some Irishmen who were at work on a public road. Patton was a little in advance of Wilkerson; as he rode by one of the laborers shouted: "Hurrah for General Jackson!" Just then Mr. Wilkerson rode by, and another laborer shouted: "Yis, and hurrah for the Quakers too!"

Mr. Patton and his colleague, John Bowman, had great success on the Jonesboro Circuit (1828-29). During the year over two hundred and fifty persons were added to the Church.

While Mr. Patton was in charge of Abingdon Station (1830-31) there was considerable radical agitation. It was during his incumbency of this charge that a small body of the members of the Methodist Episcopal Church in Abingdon withdrew and organized a Methodist Protestant Church. A letter dated February 18, 1831, signed by eight persons, four or five of whom were young men, was sent to Mr. Patton, asking for dismissal from the Church by letter. These eight persons were soon joined by others, and they procured the services of a preacher and commenced building a church. At the laying of the corner stone the preacher, the Rev. Lewis F. Cosby, delivered an address that contained strictures upon the government of the Methodist Episcopal Church. This address was subsequently published. Mr. Patton reviewed it in a pamphlet of considerable size, and wrote several articles reviewing the Constitution and Discipline of the Methodist Protestant Church, which appeared in the *Itinerant* a paper published in Baltimore. Dr. Cosby was the first pastor of the Methodist Protestant Church in Abingdon. He was born January 15, 1807, and

departed this life July 6, 1883, in Abingdon. In 1833 he married Miss Jane Eliza Bekem, and to this union several children were born. He finally settled at "Oakland," his country home, near Abingdon; where he farmed successfully, and preached with great usefulness in Abingdon and the surrounding country. He and the Rev. George R. Barr, D.D., were the principal leaders of Protestant Methodism in Southwestern Virginia. Dr. Cosby received the well-merited degree of D.D. from some literary institution. He was a fine singer, an excellent preacher, and a man of God.<sup>1</sup>

Soon after Mr. Patton's appointment to the Asheville District he removed his family and settled them on the French Broad River, some nine miles north of Asheville. The property which he occupied belonged to Col. James M. Alexander, a prosperous farmer and innkeeper, whose home was at what is now Alexander. The house and grounds where the preacher's family resided were furnished gratuitously. Colonel Alexander was a faithful and zealous Methodist, and he reared one of the most elegant families in that country; and for his kindness to the preachers and liberality to the cause of God generally a divine blessing has descended to his posterity. The district embraced portions of North and South Carolina and Georgia, and was large and mountainous, requiring of the presiding elder long rides, hard work, and much exposure.

Mr. Patton's intellect was solid, but not sprightly. He was a close, laborious student, and with him study was a great labor. He had been built for activity and

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<sup>1</sup>"History of Southwest Virginia," by Lewis Preston Summers, p. 795.

not for contemplation, for the field and not for the forum. He was characterized by a conscientious and unswerving devotion to duty. Naturally averse to the details of bookkeeping, his conscience and love of truth and justice compelled him to keep all his accounts with scrupulous exactness, and everywhere to right up the class and Church books, so that at a glance any one could see what the Church was doing, and his successors could find no difficulty in understanding the character of the work upon which they were entering. No trait in his character was more conspicuous than his punctuality in meeting his appointments and engagements. When appointed to the Knoxville District in 1833, Mr. Patton removed his family to New Market, Tenn., where they remained till their removal to Missouri in the spring of 1838.

Mr. Patton's fine personality, common sense, and unimpeachable honesty pointed him out for ecclesiastical honors. He was twice a delegate to the General Conference from the Holston Conference, and a delegate to the Louisville Convention in 1845 from the Missouri Conference. He was chairman of the committee that drafted the Constitution of Emory and Henry College, and in 1844 was chairman of the committee of the Missouri Conference to which was referred the subject of separation. At the Holston Conference held at Reem's Creek Camp Ground in 1836 he presided in the first few sessions of the Conference by request of Bishop Andrew, who was indisposed at the time. Mr. Patton was an elder brother to Arnold Patton, who succeeded him on the Abingdon District in 1837.

It was inadequate support in Holston that induced

Mr. Patton to transfer to Missouri. The wants of his family in Holston were serious and pressing; and but for the fact that Mrs. Patton was one of the most industrious, frugal, and economical women in the country, his embarrassment might have been extreme. She toiled late and early, with patience and perseverance, amid privations and hardships, doing what she could to leave him free to devote his time and care to the Church, and to rear her children for honor and usefulness.

March 14, 1856, in the midst of many friends and such members of his family as were in that section of Missouri, he quietly and peacefully fell asleep in Jesus. His faithful wife had preceded him a few months to the glory land.<sup>1</sup>

George Horne was admitted into the Tennessee Conference in 1821, and appointed to Holston Circuit as helper to William S. Manson. In 1823 he was transferred to the Missouri Conference; but, as it appears, received no appointment in it. In the minutes of that Conference for 1824 he is mentioned as located; but in the same year he appears in the minutes of the Holston Conference with an appointment. He located again in 1826, and was readmitted in 1828; he located again in 1829, and remained in the local relation till 1836. In 1839 he was appointed Agent of the Preachers' Aid Society, and was continued in the agency three years. In 1842 he was appointed Agent of Holston College; and he finally located in

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<sup>1</sup>The greater portion of the items in the above sketch have been taken from the "Life and Times of Rev. William Patton," by D. R. McAnally.



REV. GEORGE HORNE.

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1843. While he traveled his circuits were: Holston, Powell's Valley, Knox (twice), Blountville, Maryville, and Dandridge.

He was born in Wythe County, Va., August 9, 1796, and died in Fayetteville, Tenn., May 2, 1868. He was a descendant of Bishop George Horne, of the Church of England (1730-1792). He had literary advantages and attainments above most of the Methodist preachers of his day. In his earlier years he was a teacher. Soon after his conversion he entered upon the work of the ministry. Although he did not continue long in the regular traveling ministry, while he was in it he was very active and zealous, and he was instrumental in originating and promoting many revivals of religion. After his marriage he finally located, but did a vast amount of traveling and preaching while in this relation. In his day Methodist churches were open to local preachers everywhere. Where their appointments did not conflict with those of regular pastors, none dared to hinder them or say, 'What doest thou?' Hence he spread his very effective evangelizing labors over portions of Virginia, North Carolina, Tennessee, Alabama, Louisiana, Texas, Arkansas, Missouri, Illinois, and Kentucky. Moved by the prevailing "gold fever," he spent a year in California, without financial profit. He himself remarked of this adventure that he "paid dearly for the whistle."<sup>1</sup>

Mr. Horne always regretted the hour of his location and his engagement in secular pursuits. How-

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<sup>1</sup>McFerrin's "Methodism in Tennessee," Vol. III., pp. 209-211.

ever, it mattered not where he was and in what occupation he engaged, he always maintained an unspotted moral character, and never lost the evangelical zeal and fire of his early years in the ministry. He was a man that would have been hung and quartered before he would have stated a willful falsehood or defrauded a fellow-man out of a dollar. He had the courage to defend the right and denounce the wrong everywhere, and the fortitude to bear any burden or endure any suffering that came upon him in the order of Providence while he was in the discharge of duty.

Mr. Horne not only preached much, but wrote much for the newspaper press, besides leaving behind many pages of unpublished manuscript. I have in my possession a small volume of thirty-seven pages containing "An Essay on Certain Points of Divinity, by George Horne. F. S. Heiskell, Printer, Knoxville, Tenn., 1832." The subjects discussed are moral evil in relation to its origin; fore or infinite knowledge and moral agency reconcilable; the crucifixion of Jesus Christ not necessary to the atonement; original law and its penalty; man's justification, sanctification, and restoration to eternal life considered; salvation by grace through faith. These are profound metaphysical questions which no ordinary mind ought to attempt to discuss in print; but Mr. Horne takes hold of them with a philosophic grasp and a logical skill that reminds one of a Fisk or a Bledsoe. On these questions he seems to have been at home. Mr. Horne was a man of superior natural intellect, and as a homilist he was far above mediocrity. He analyzed well, and his language was always terse and forcible. His enunciation was distinct and his declamation man-

ly and reasonably graceful. He was thoroughly orthodox in his views; and believing, as he did, that the eternal destiny of men depended on the fidelity of the pulpit, he pressed home the claims of the gospel upon his hearers with an extraordinary directness and earnestness. In his palmy days he was successful as a revivalist. His talents often gave him the popular hour at camp meetings and on other important religious occasions.

It was not generally known, but it was a fact known to the writer, that Mr. Horne's mental balance was not perfect. He was addicted to melancholy moods, which made him sensitive and irritable. But it mattered not how far he was removed from the normal, his sermons showed no signs of mental aberration. They were masterpieces of systematic reasoning and manly oratory. To this lack of mental equilibrium may be attributed his notionateness, his frequent locations, and his wild-goose chase after what was to him the phantom of California gold.

When Mr. Horne was on the Holston Circuit, Elk Garden (Russell County, Va.) was one of the regular places of preaching. When he reached his first appointment at that place, he was in one of his melancholy moods. When he rode up to the church, there were not a half dozen people present. A member of the Church spoke to him and invited him to alight. He replied that he did not believe he would have a congregation, and, therefore, proposed to ride away. The member insisted on his waiting, assuring him that the people would soon assemble, and just at that moment a number of people were seen making their way toward the church. Said the member: "Do not

leave, Brother; for yonder come the people now." "I don't care," said he; "I am going to go anyhow." "What will become of the people if you refuse to preach to them?" said the member. "They may go to perdition," replied the preacher; "I'm going to leave." And he did leave. The writer got this story from his own father, who was the member that expostulated with the preacher. This strange conduct on the part of the preacher was only the result of one of those fits of melancholy with which he was occasionally seized.

At one time a mischievous fellow put out a report to the effect that Mr. Horne had whipped his wife. The report, of course, was false and slanderous. But it disturbed his mental balance. At a camp meeting not far from his home he asked permission of the master of ceremonies to arise before one of the large congregations of the meeting to a question of privilege; and the request being granted, he arose, mentioned the report, and then said that he had arisen to pronounce it a — lie, filling the blank with an emphatic adjective. When on the Annual Conference floor he was complained of for the use of this improper language, he said: "*Damned* means *condemned*; and God condemns all lies and all liars." What could the Conference do? He had not taken the name of God in vain; he had not cursed; he had only used harsh language. Yet he would not have employed such language if he had been perfectly normal at the time.

It has been said that almost all deranged people will use profane language. I knew a deranged lady, whose rearing had been under the best religious influences, and who, in her normal state, had been a devoted Christian, and yet she would swear like a sailor.

As Mr. Horne grew older his mental aberration became more observable; but with him it took a religious turn. He believed that God talked to him directly as he did to Adam, Moses, and Abraham. He finally got to believe that the Holy Spirit visited him before he got out of bed every morning, and mapped out his day's work, and that he was under obligations to do neither more nor less than he had been thus directed to do, and to do everything in the manner specified.

While I was stationed in Rogersville, Tenn. (1855), Mr. Horne came to that place and put up with Dr. William Faris, where my wife and I were boarding. He said that God had commanded him to make an evangelistic tour through upper East Tennessee and Southwestern Virginia, and that he was then on that tour. At a halfway point between Knoxville and Rogersville he was to stay with a widow and family, and she was to give him a dollar when he left in the morning. This happened. He was to visit my charge and preach a series of sermons, which would result in a revival; the series was preached, but the revival did not take place. It was a series of able sermons. In this last, somewhat chagrined and disappointed, he dealt very plainly with the people, as I remember, from the text: "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" (Matt. xxiii. 33.) The Lord had promised him a Caughey work<sup>1</sup> in Virginia; but the Caughey work did not materialize. The Lord had told him

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<sup>1</sup>The Rev. James Caughey was at that time attracting great attention as a revivalist.

that when he visited Virginia, his brother, Mr. Isaac Horne, would present him with two carriage horses and a carriage. This last prophecy was fulfilled, and he drove back to his home in Knoxville.

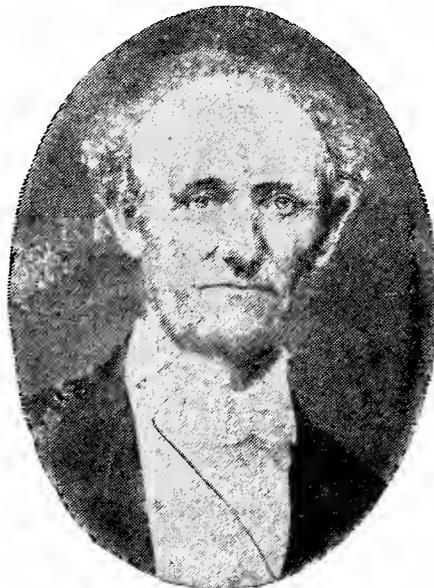
Man is fearfully and wonderfully made; he is a harp of a thousand strings, and break or relax a single string, and discord usurps the place of harmony. Among the wisest and best of men, many a foolish act has been perpetrated under the influence of an insane impulse. Possibly the most bloody and desolating wars have had their origin in the temporary loss of mental poise in a king or potentate; and a slight and momentary deviation from the normal in some mind at the helm has changed the expected issue of many a world-famed battle, that has determined the course of the star of empire, and changed the map of the world.

But when Mr. Horne was completely at himself, he was a power for spiritual good; and he has gone where no shadow shall ever arise in his mental and spiritual firmament.

James G. H. Speer was admitted into the Tennessee Conference in 1821, and appointed to Lebanon Circuit. His circuits after this were Knox, Little River, Blountville. He was superannuated in 1825. On the division of the Tennessee Conference he fell into the Holston Conference. His health failed while he was on the Blountville Circuit (1825). About 1833 he married Miss Mary O'Brien, daughter of John O'Brien, of Kingsport, Tenn. He was a well-educated man and an excellent preacher. Although Mr. Speer's itinerant career was brief, he seems to have taken rank at once. He was one of the pub-

lishing committee of the *Holston Conference Messenger*, and acted as secretary of an investigating committee called *ad interim* in 1826 to investigate charges against William P. Kendrick. Wielding the pen of a ready writer, and educated beyond the mass of the preachers of his day, he came to the front rapidly.

John Kelley was admitted into the Tennessee Conference in 1821; on the division of that Conference in



REV. JOHN KELLEY.

1824, he fell into the Holston Conference; in 1827 he was transferred to the Missouri Conference; in 1831 he was transferred to the Tennessee Conference; in 1848 he took a supernumerary relation, and held this relation to the day of his death, which occurred May 16, 1864. John Kelley, youngest son of Dennis Kelley, was born January 26, 1802. His father was an Irishman, a soldier in the Revolutionary War in the Delaware line, and was present at the execution of Major André. Before the birth of his younger children he

had settled on his farm at Statesville, Wilson County, Tenn. John, a youth of seventeen, was at school in Lebanon when Sterling Brown, the wonderful orator, whose zeal soon burned out his life, held a revival in the town. John gave his heart to God and his life to the Methodist itinerant ministry. His father and mother soon followed him into the Methodist Church. Mr. Kelley's marked characteristic was a consuming zeal which too often took the form of overtax of voice in delivery. Hence his breakdown, as to voice, and his retirement to the supernumerary relation. While thus out of the regular work his usefulness did not end. His reputation for honesty and skill in business had become such that at the time of his death he was executor of half a score or more of estates, and guardian of more than a score of children.

His first appointment in the Tennessee Conference was to Knox Circuit as helper to Samuel Harwell, while Jesse Cunyngnam was supernumerary on the same charge. His Holston charges after this were: 1823, Carter's Valley; 1824, Giles; 1825, Greene; 1826, Hiwassee. After this his charges lay in the Missouri and Tennessee Conferences. On Carter's Valley Circuit he had Creed Fulton associated with him as helper; and it was a year of great religious prosperity on that charge. Dr. McFerrin says that four hundred and fifty persons were added to the Church. The Minutes report, in 1822, five hundred and fifty-eight, and in 1823, nine hundred and fifty-one members—a gain of three hundred and ninety-three, or of more than seventy per cent. This gain was made under the ministry of George Horne and William Johnson. In 1824 they report 1,159 members

—a gain of 208 under the ministry of Kelley and Fulton. These figures, however, do not contradict the statement of Dr. McFerrin, as there may have been a change in the boundaries, and as there is always a difference between the net and the gross increase. He had like success on Greene Circuit with Joseph Paddleford as helper, although, owing to a probable change in the boundary of the circuit, the figures in the statistics do not show it. Indeed, he seems to have been remarkably successful in the winning of souls to Christ. Of him Dr. McFerrin says:

Much might be said of our beloved brother's usefulness through forty years of ministerial labor. He was remarkable for his zeal, industry, and integrity in all his official relations to the Church. His house was ever a home for God's ministers, and his hands were full of blessings for the poor. During the many years of his life he endeared himself, in a peculiar manner, to his extensive list of acquaintances by his sympathy, extending to every physical and spiritual want of the people. His calm judgment and the confidence of the public in his unswerving principle brought scores of all classes to him for advice and aid. They found him ready with both.

When transferred to the Missouri Conference he accompanied Bishop Roberts as his traveling companion to that field, his father furnishing the strong horse competent to bear the Bishop's great weight. After his return from Missouri he was married to Miss Margaret Lavinia Campbell, who, with an older sister, had been brought to Christ in a meeting held by him in the days of his early ministry in East Tennessee. Remaining in the Tennessee Conference thenceforward he filled districts, stations, circuits, and missions to the colored people. It was the prudent custom of the bishops at that time to select, for work

among the negroes, slave owners, as they were more trusted by slave owners in general. John Kelley was Bishop McKendree's pastor at the time of the Bishop's death; attended his bedside in his last days, and, at the Bishop's request, conducted the funeral services.

In Mr Kelley's last years he became so known and loved in Wilson County, where he lived, that several days previous to his death, which was hastened by the trials of the Civil War, groups of from fifty to a hundred of the citizens gathered about the house and filled the yard in sympathetic waiting. At this time his only son, David C. Kelley, was in the Confederate service, colonel of cavalry under Gen. N. B. Forrest.

The Rev. William C. Graves, in some published reminiscences, says:

This was a memorable year (1821-22) with our family. S. B. Harwell, John Kelley, and Jesse Cunyngnam supernumerary, were sent to Knox Circuit that year; there was no station in town that year. The preachers were about our house a good deal, John Kelley especially. My father became greatly attached to him, and through his influence mainly father was converted and brought into the Church. I recollect going out to Lones's Camp Ground, three miles west of Knoxville, to a camp meeting in company with father and John Kelley. This young and popular preacher was a small man and very active. In preaching or exhorting he would become very much excited, and sometimes would jump over the book-board into the altar.

John Kelley was a great revivalist. He and father kept up a correspondence long after he left East Tennessee. His letters were preserved for a number of years in the family. I came up with him at the General Conference in Nashville in 1858 and his son, who is now Dr. D. C. Kelley, of Nashville. I introduced myself to the old gentleman as Graves, from Holston. We shook hands as strangers would; but when I

told him whose son I was, he said he must shake hands again, and a more hearty shake of the kind I never received.

Mrs. Margaret Lavinia Kelley deserves a place in Holston Methodist history, because she was a native of the Holston country, the wife of a Holston traveling preacher, a woman of remarkable talent and culture, and of great piety and usefulness. She was born at Campbell's Station, in Knox County, Tenn., April 30, 1806. In "Centenary Cameos," page 345, Bishop Fitzgerald says:

The blood of the Scotch Campbells coursed through her veins. She had a touch of the imperiousness of that fiery clan; but it was softened by the humility and gentleness born of a higher kinship. She was as strong and elastic as finest steel. She could bend to the needs and caprices of childhood, and she could carry the heavy burdens laid on her with a might born of true faith in God. She magnetized souls by the indefinable power that is given to some holy men and women above others.

Her father, David Campbell, of Scotch descent, was a soldier of the Revolutionary War, and one of the heroes of King's Mountain. Her mother was a Montgomery, a sister of Major Lemuel Montgomery, who fell at the battle of the Horseshoe. Her family were Presbyterians. When she was about sixteen years of age her father removed to Wilson County, Tenn., and placed her at school in the Nashville Female Academy, then conducted by Mr. Hume. In 1822, when she was sixteen years of age, and only a little while before the family removed to Middle Tennessee, she attended a camp meeting at Muddy Creek Camp Ground, in Knox County, and at that meeting obtained the blessing of pardon, for which she had been praying about six weeks. The presiding elder was John Dever, and the

preachers of the circuit were Samuel Harwell and John Kelley, the latter a mere stripling of twenty years, and on his first circuit. Possibly for more reasons than one the young preacher had conceived a peculiar interest in the spiritual welfare of this girl of



MRS. MARGARET LAVINIA KELLEY.

sweet sixteen, and six weeks before the meeting had elicited from her a promise that she would pray twice a day that she might obtain a blessing at the meeting. In keeping with her constitutional honesty and fidelity she kept the promise, and her prayers were not in vain. The blessing came—deep, thorough, and abid-

ing. Her religion was not purely subjective; it became actively objective. It did not expend itself in frames and feelings, and in the negative virtue of innocence, though she had all these; but she at once betook herself to plans for the promotion of the kingdom of Christ, and these plans were executed with a remarkable tenacity of purpose and an untiring perseverance. Before she was married she began a Sunday school in an old storehouse on her father's place, and she kept it up for many years. At that date a Sunday school was a novelty, and this one attracted people for miles around. The place becoming too strait, she taught a day school with which to procure funds for the erection of a church in which her Sunday school could be accommodated. The Church which she built was a brick structure which still stands as a monument of her love and zeal.<sup>1</sup>

She was a pioneer in woman's missionary work. With great effort she succeeded in organizing a Woman's Missionary Society in McKendree Church, Nashville. By personal visitation and persuasion she had secured the names of fifty ladies. Her son, Dr. D. C. Kelley, then in charge of the Church, had again and again announced the time and place of the meeting, but when the hour arrived only six faithful souls put in their appearance, five besides Mrs. Kelley. The little group was led in prayer by Mrs. Kelley, the Society was organized, and from this small headspring a widening stream of influence has flowed ever since. This was in 1870.

In 1874 a Woman's Mission Home was established

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<sup>1</sup>Bishop Fitzgerald, in "Centenary Cameos," p. 348.

in Nashville, largely through the influence of Mrs. Kelley. This home was established for fallen women and foundlings. In the first twenty years of its existence about four hundred adults and fifty-five infants were received into the home; and ninety-seven children in all found shelter and protection in it.<sup>1</sup> At first the promoters of the home were subjected to criticism and ridicule; but as it bore good fruit in reformed lives, it grew in magnitude and in favor with the public. It changed quarters two or three times to better neighborhoods and larger accommodations, till, Mr. Crittenton, the philanthropist, coming to its financial aid, its name was changed to the "Florence Crittenton Mission Home." This institution has been one of great and growing importance and usefulness.

When her son entered Cumberland University, at Lebanon, Tenn., she removed to that town. First and last a hundred young men and a hundred and fifty girls were inmates of her house, and only one young man and not a single girl left her house without having found the Saviour.

"Itinerant's Rest," her permanent country home, was what its name imported—a preacher's home, where the weary itinerant always found welcome and refreshment. It was also a school of the prophets, where young men studying for the ministry were boarded free of charge and directed in their studies. Her house was also an orphanage, where orphan children were cared for and trained for Christ. Two Chinese youths dwelt in her home for a long time and were successfully indoctrinated in the tenets of our holy

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<sup>1</sup>Dr. R. K. Brown's "Life of Mrs. Kelley," p. 101.

religion, and one of them, whose English name was C. K. Marshall, was afterwards chaplain to the hospital at Soochow, China, established by the Board of Missions of the Methodist Episcopal Church, South.

A great reader, as she was, no one needed company less, and no one gave visitors a more cordial welcome. When God called David C. to the foreign missionary work, she did not hesitate to give him up; for she was, as it were, married to the missionary cause. The heathen world constantly lay upon her heart, a solemn and sacred care and a perpetual object of supplication.

The necessary return of her son from China owing to the ill health of his wife gave her great grief, and she secretly prayed that God might call her oldest grandchild, Daisy Lavinia Kelley, to the missionary work. Not a word was spoken to a human being about it. It was all between her and her God. When Walter R. Lambuth and his beloved Daisy set sail for China, she felt as did Simeon when he had seen the infant Saviour. She longed to go home. The joy at the consummation of her wishes and the grief at the parting were more than she could bear. She had her desire, and entered upon the life to come October 29, 1877. She died at midnight, and at that very hour, while lying in her stateroom in the steamship on the Pacific, her granddaughter saw, or thought she saw, her face gazing in upon her through the window.<sup>1</sup> Possibly the disembodied spirit may have called by in its flight to paradise, or it may have been a case of thought-transference. The dying saint may have turned her thoughts upon her grandchild, and a

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<sup>1</sup>Bishop Fitzgerald, in "Centenary Cameos," p. 352.

thought-wave may have wafted her image to the now impressionable recipient. How this was we know not.

Besides the personal usefulness of Mrs. Kelley, she gave to the Church and country a son who has risen to eminence. He has served the Church as missionary to China, as Secretary and Treasurer of the Board of Missions, as pastor of some of the most important charges in the Tennessee Conference, as presiding elder, and as a delegate to the General Conference. He has led his delegation several times. He served his country by soldiering in the Confederate army, in which he was colonel of General Forrest's old regiment, and on different occasions commanded a brigade; also as candidate for Governor of Tennessee on the Prohibition ticket, in which candidacy he expected to accomplish nothing but the conducting of a campaign of education.

January 27, 1833, Margaret Lavinia Campbell was married to the Rev. John Kelley, of the Tennessee Conference—an excellent preacher, a man of affairs, a kind husband, and a citizen of marked usefulness and popularity. His sketch has been given. Her husband was a man of wealth, the owner of a considerable number of servants. He was a model Christian master, and she was a model Christian mistress. They did to their servants that which was just and equal. The value of her servants in dollars and cents was a small matter in her eyes. The salvation of their souls was her highest ambition as a slave owner, and she did not toil in vain for their highest good.

Mrs. Kelley was a great reader; she did not, as do the bulk of the women of to-day, devote her spare hours to the reading of novels, the alcohol of literature;

she read books of high order, such as Newton on the "Prophecies," "Memoir of John Summerfield," Emory's "Defense of the Fathers," Bacon's "Essays," etc. She read Clarke's "Commentaries on the Sacred Scriptures" through in one year. Her brain was not reduced to slush by the debauchery of literary stimulants. Hence her superior intelligence, piety, and usefulness.

The material for a sketch of Mrs. Kelley is so abundant that I have found it difficult to compress it within a reasonable space. She kept a journal for many years, giving numerous items of experience and observation, and her letters and business papers were numerous, showing great skill in composition as well as great vigor of thought. She was an extraordinary woman. Dr. R. A. Young, in "Reminiscences," says: "Her knowledge was as boundless as that of Hannah More, and her religion far more experimental."

Dr. William M. Leftwich, in her memorial discourse, said that she was "perhaps the brightest missionary spirit which has adorned the Methodist Episcopal Church, South."

Resolutions of the Woman's Missionary Society of the Methodist Episcopal Church, South, said: "Her influence for good permeated all classes of society wherever she lived, and eternity alone will unfold the greatness and number of her Christian deeds."

Dr. Thomas O. Summers in an editorial said: "We always approached her with the reverence, confidence, and even playful affection of a son. And who did not? Surely none who enjoyed her friendship. She possessed a level character, a good intellect, a cultivated mind, keen sensibilities, a generous, catholic spirit,

great faith in God, and undying love to the Saviour.

Bishop Fitzgerald gives the following personal description of Mrs. Kelley in "Centenary Cameos," page 352:

A figure trim, compact, and elastic, vital in every fiber; dark, tender eyes in whose glance there was a hint of slumbering fires; a strong, square chin; a mouth in whose lines might be read the traces of pain mingled with undaunted courage and womanly affection; a short nose of Grecian mold; a broad and beautiful forehead, silver hair rippling around her head; her whole presence at once dominant and winning—this is Margaret Kelley, the counselor of youth and inexperience, the friend of the outcast, the mother of orphanage, the busy woman who did the work she found ready to her hand with all her might, with a heart aflame with love to Jesus, and an eye that discerned the dawn of the brighter day that was coming upon the world.

## CHAPTER V

### SAMUEL PATTON AND HIS TIMES.

SAMUEL PATTON, D.D., was admitted into the Tennessee Conference in 1819; was transferred to the Mississippi Conference in 1821; located in 1824; was readmitted in the Holston Conference in 1825; and died in 1854. He was always on the effective roll except during the few months of his local relation. His location was only an expedient by which he obtained a transfer to the Holston Conference. In the Mississippi Conference he found his health failing, and in the fall of 1824 he sought a transfer to the Holston Conference, where, amid its mountains and hills, he might breathe the salubrious atmosphere and quaff the cool and limpid waters of the section, and thus secure invigoration. But Bishop Roberts, who was to hold the Mississippi Conference, declined to transfer him till his character should have been passed by the Conference to which he then belonged; and as the Holston Conference was held earlier than the Mississippi Conference, the transfer, according to this ruling, could not be made in time to place him in the hands of Bishop Soule, who held the Holston Conference, for an appointment in that Conference. He therefore located and removed to Tennessee to spend his time as best he could till the next session of the Holston Conference. This location, it seems to me, was wholly unnecessary; and I am sure that if such

a case should arise now our bishops would find no difficulty in making the transfer, and, at the same time, obviating the necessity of a location without infringing any law. Bishop Roberts was, however, no doubt sincere in the matter; but the case as disposed of reminds me of an anecdote of a militia colonel who was unskillful in military tactics. Marching his regiment alongside a fence, wishing it to pass through a gap in the fence, and not knowing by what order to effect this evolution, he cried out: "Break ranks, men; and when you form again, form on the other side of the fence!"

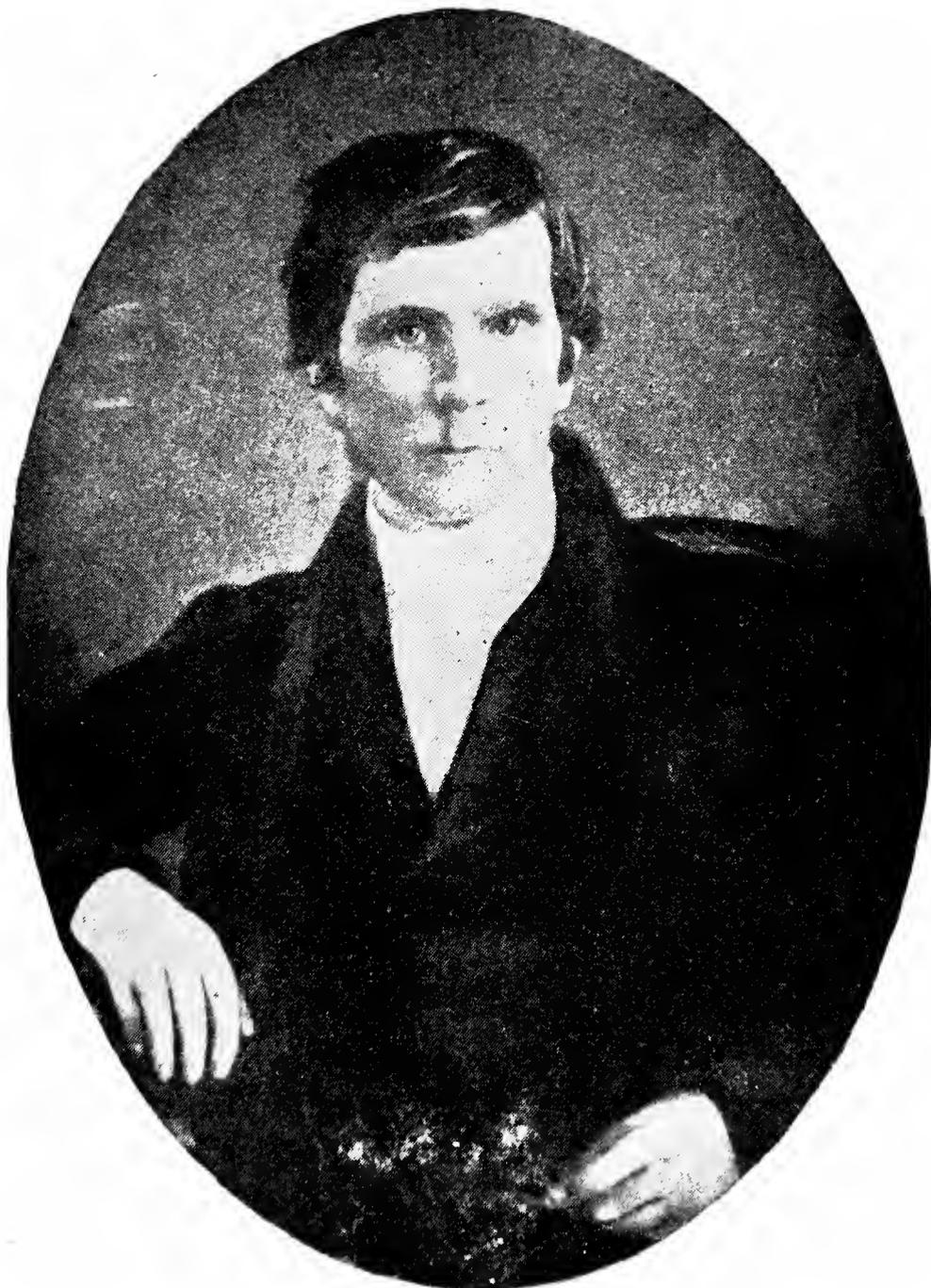
However, these months of location were, doubtless, happily spent with his young wife, whom he had married in Sullivan County, Tenn., the year before.

Dr. Patton's first two circuits in the Tennessee Conference were Sequatchee Valley and Clinch, both in the Holston country. In the Mississippi Conference he traveled Tuscaloosa Circuit (two years) and Alabama Circuit. Upon his admission into the Holston Conference, he was placed in charge of Abingdon District, and he continued on it two years. The authorities made no mistake in ushering this rising young man into the presiding eldership as soon as the law would allow it; for he was ordained elder at the Conference at which he located. Nature, education, and grace pointed him out as a superior man. His elevation was rapid, but did not exceed his merits. At the present day, when talent and learning are more general in the ministry than at that day, he might have had to tarry longer at Jericho.

In 1827 Dr. Patton succeeded the lamented George Atkin on Abingdon Station, named in the Minutes

“Abingdon Town.” At the close of this year he was returned to Abingdon District. In 1829 he was appointed to Greeneville District and continued on it four years. His long rides and incessant labors in district work having begun to make inroads on his health, it was thought proper to give him a lighter work, and, accordingly, Kingsport and Jonesborough were linked together in a duplex station, and he was appointed to it. As these towns were not less than twenty-five miles apart, with rivers, creeks, hills, and bad roads between them, the distance to be traversed once a week on horseback, and at least two sermons to be preached every Sabbath, besides the holding of prayer and class meetings and the work of pastoral visiting, Dr. Patton’s rest during the two years he was on this charge was a laborious one.

After this his charges were: Abingdon District, one year; Greeneville District, one year; Agent for Holston Seminary, two years; Abingdon District, four years; Rogersville District, one year; Abingdon Station, one year; Knoxville Station, one year; Editor *Methodist Episcopalian*, four years; Editor *Holston Christian Advocate*, four years. After the death of Dr. Patton, the paper, which was somewhat involved in debt, was merged into the *Nashville Christian Advocate*, the publishers of the latter assuming all the liabilities of the former. The merging act was determined upon at the Conference held in Cleveland, Tenn., in 1854, Bishop Pierce presiding. Dr. McFerrin, of the *Nashville Christian Advocate*, was present, and urged the change. He said, in a speech on the Conference floor, that the controversies that had called the *Holston Christian Advocate* into existence were



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over; but that if the viper of controversy should happen to stick its head above the ground and see Brownlow, it would draw back. Brownlow himself, who was present, stated that, to his knowledge, the paper was considerably in debt, but through no fault of Dr Patton's; that he had boarded the doctor in his own house for some time free of charge, Dr. Patton's family having some time before that removed to their home in Sullivan County; and that he felt amply compensated in the moral and religious influence exerted in his family by his distinguished guest. As Mr. Brownlow made these remarks he was overcome by his emotions, and was unable to say more. This stern man of war was seldom known to weep, and his tenderness on this occasion showed his ardent love for his departed friend and his strong confidence in him as a Christian man.

Samuel Patton was born in Lancaster District, South Carolina, January 27, 1797. He was of Irish descent. His grandfather, John Patton, was a Pennsylvanian by birth, was twice married, and reared eighteen children. His father, John Patton, was born in Pennsylvania, but removed to South Carolina before the beginning of the Revolutionary War. Both father and grandfather were farmers. John Patton, the father of the subject of this sketch, married a Miss Nichols, the daughter of a Scotch Seceder who had immigrated to this country. Samuel, like his ancient namesake, was a pious lad from infancy. By inheritance from parents and grandparents he had a religious diathesis. At the age of three he declared that he intended to be a preacher; and at the age of six he was accustomed to gather his brothers and sis-

ters together, read, sing, pray, and exhort, and that, too, really in earnest. At the age of about eight he heard his grandmother Nichols remark: "Weel, if I'm elected, I'll be saved; and if I'm no elected, I'll no be saved." Whereupon Samuel remarked aside to his brother: "Grandma ought to know; but I can't believe that doctrine, and if I ever preach I will not preach it." Grandmother Patton seems to have been more liberal in her views, and these views she instilled into Samuel's mind; hence his inability to swallow the dogma of unconditional election. Also she had instructed her grandchildren in practical and experimental religion. A short time after the remark of grandmother Nichols in regard to election, Edward and Samuel began to retire regularly to the grove for private prayer. One evening they grew more earnest than usual; they wept and confessed their sins; suddenly a change came over them, a strange joy filled their hearts, they embraced each other, and thanked the Lord. The moon and stars never before looked so beautiful to them, the pine trees looked glad and seemed to praise the Lord, they felt as though they never could be cross to each other again, disobedient to their parents, or unkind to their little brothers and sisters. They greatly desired to tell these things to their father and mother, but feared that they would be displeased; for they were accustomed to speak disparagingly of the Methodists for encouraging exercises and experiences of that kind, especially in children. However, they continued their religious exercises in the grove till one day. having joined some of their companions in some improper conduct, they felt

ashamed to ask God to bless them, and left off their private devotions.

Samuel's early educational advantages were meager. He went to school only enough to acquire the mere rudiments of an English education. But he early contracted a taste for reading, and he eagerly devoured the contents of all the books upon which he could lay his hands. For the sake of reading he often denied himself boyish sports, of which he was fond. His favorite books were "Valentine and Orson," "Fairy Tales," "Charlotte Temple," Montgomery's "Wanderer in Switzerland," and "Pilgrim's Progress." This last work he read and reread with a profound interest which he felt for no other book.

The Methodists established preaching places in Lancaster District, near where Samuel's parents lived; but they neither attended the appointments nor allowed their children to attend them. They regarded the Methodists as the false prophets, deceivers, and blasphemers, who, according to the prophetic Scriptures, were to appear in the last days. The prejudice in the family against the Methodists was deep and strong. But Samuel was an exception; for from the first he contended that they were a good people; and he sought to learn all he could about them, without actually going to hear them. But the prejudices of the family were destined to give way. In the course of time James was permitted to visit a dying Methodist layman, and the convictions fastened upon his mind by the words of the dying man never wore off. Being permitted to attend a Methodist camp meeting, he was powerfully converted, and sought and obtained his father's consent to join the Methodist Church.

The influence which James's conversion had upon the family and the manner in which he obtained his father's consent to join the Methodists are in substance related as follows by Dr. McAnally:

There had been a change. It was not the former James exactly. All eyes were upon him, and, though but little was said for some days, the family eyed him closely. A strange smile was upon his face, while a bright tear would occasionally trickle from his eye. At length, when they were in the cotton field together one day, he began to tell what the Lord had done for his soul, how that his sins had been forgiven, how that his soul was filled with joy and peace in believing, and how that he was grieved to think that the others of the family were in danger of being lost forever. Then with streaming eyes he exhorted them to flee from the wrath to come, and prayed with and for them in a manner that affected them deeply. James had learned the time for circuit preaching, and when the day came, having previously obtained permission to attend, he approached his father, who at that moment was leaning against a tree in the yard, apparently wrapped in deep meditation, and said: "Father, the Lord has forgiven my sins and converted my soul. I know it, and I desire to join the Methodist Church, and I wish your consent to do so." A flood of tears gushed from the father's eyes, and in broken accents, with many sobs, he replied: "My son, I know not what to do with myself. Do what you think is right." James went and joined the Church, and from that time father, mother, James, Edward, Samuel, Thomas, John, and Prudence prayed almost day and night. Little else was done for some time. The conversion of James soon brought the whole family into the Methodist Church. Samuel joined on probation. One evening a little after dark, while the family were seated at the fireside, Samuel suddenly absented himself. The family waited long, postponing family devotions till he should return. Directly a loud shriek issuing from an unfinished house near by was heard. In one corner of the building planks had been laid across the joists of the

second story. Samuel had climbed up there to pray, and had received the blessing of pardon, and when the family reached the house he was leaping about over the naked joists as safely as if he had been on a floor, and all the while he was shouting with a loud voice, his eyes turned upward, and his arms raised above his head, while he was exclaiming: "O praise the Lord forever. Come and help me to praise his holy name!" A ladder being procured, the new convert was safely lowered and conveyed into the house; but during family prayers his cup ran over again, and he shouted the praises of God. The next day several members of the family visited from house to house, Samuel leading the way, exhorting the people to turn to the Lord. The result was that a revival broke out in the community and surrounding country, and continued till hundreds were happily converted to God.<sup>1</sup>

Dr. Patton left a little memorandum in which he gives an account of his mental exercises in connection with his call to the ministry. From this I select the following:

Sometimes when I sat under preaching it was with great difficulty that I could refrain from rising up and crying aloud to the people to repent of their sins. Many, very many were the times when I would retire to bed, remain awake till I supposed the family were asleep, then rise with great caution, slip softly out of the house, and walk away to some place where I might weep and pray, and indulge in reflections on the work of the ministry, my impressions concerning it, my unfitness for it, and the abiding conviction which followed me that I *must* preach. Sometimes I would go into the woods, lie down among the fallen leaves, and roll from side to side, in an agony of grief. My mind was weighed down, clouds and darkness rested upon it, and yet I could not shake off the conviction that it was my solemn duty to preach. At times, after weighing the subject in my own mind, I would, with great confidence in the correctness

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<sup>1</sup>"Life of S. Patton," pp. 39-41.

of my judgment and decision, determine that I would not attempt it, and then congratulate myself on having settled a question which had troubled me so greatly. But less than one day would find me in as great an agony as ever. During this time I would frequently speak in public when called on to do so, though I stubbornly refused regular license. Nay, more; after I had sometimes spoken to a congregation for half an hour, when there was no one else to do it, or I was called on to lead the exercises of a meeting, I have gone from the place reproaching myself for having spoken at all. At one time I thought I would put the question forever at rest; so I went into a field, kneeled down, and solemnly promised the Lord that I would never again attempt to speak in public in his name. But the agonies that followed I will not attempt to describe. During the progress of these exercises my father sold out in South Carolina, with the view of removing to the State of Alabama. But the first year afterwards he spent in the State of Georgia—the scene of the exercises last related. When about to leave that State for Tennessee, whither he removed instead of to Alabama, I thought that, as I was going to a strange place, where the people had no knowledge of my having attempted to speak in public, I would take that occasion to refrain altogether. But the first Sabbath after we reached the place in Middle Tennessee, for which we had set out, I fell in with a preacher with whom I had been well acquainted, and one who knew my history. When he had done preaching, he called on me to exhort. I thought then that it was no use for me to hide or flee, as some one would find me out wherever I went. Soon after this I fully surrendered, and my heart submitted, at least, to try to be a Methodist preacher.

Dr. Patton had great success on his first circuit, Sequatchee. At an extra appointment at night eleven persons were happily converted to God, and, indeed, a flame of revival spread all over the circuit; while on Clinch Circuit he found the lovely girl who afterwards became his wife. So it is: "Time and chance hap-

peneth to them all"—a proverb that applies to wife-finding as well as to the results of battles. In sending a young preacher after souls, the bishop is often unwittingly sending him after the dearest soul of all.

Some idea may be formed of Dr. Patton's usefulness on Tuscaloosa Circuit from the fact that during his two years' incumbency the membership was raised from 447 to 911; a gain of 464, or of nearly 104 per cent.

November 27, 1823, he was married to Miss Nancy Morrison, of Sullivan County, Tenn. By her he reared an excellent family. Through more than thirty years of wedded life she bore the toils and privations of an itinerant preacher's wife with patience and self-denial, and she survived her husband. Dr. McAnally says of Mrs. Patton:

He chose a woman who had sense enough to know that, though she had married a preacher, she was not, therefore, necessarily the public servant of the people of every circuit, district; or station her husband might be called to fill; and whatsoever claims they might or might not have on him, those claims did not extend to her. And she knew also that, though the people of the different circuits might be well pleased to see her husband as their teacher and pastor, it did not, therefore, follow that they would be equally well pleased to see her. She knew that, though in one sense they were one, in another point of view they were two. Hence she was a keeper at home, where by quiet industry and frugality she not only contributed to the comfort and consequently to the success of her husband, but also to the proper training of a large family of children. She was content to live within her husband's means; hence he was never embarrassed or harassed by debts. In frugal, economical habits of life they concurred and coöperated, and, although they were what many would call poor, they had

food and raiment, and strove therewith to be content; and, after all, he lived as well, and died leaving as much behind, as many preachers whose annual receipts from the Church were, perhaps, twice as large as his, and yet who located because, as they alleged, they were not supported.<sup>1</sup>

Dr. Patton was not pugnacious by nature. He was characteristically meek and quiet. It was his nature to be loving and tender in his dealings with his fellow-men. He was the last man in the world to seek a quarrel with any one. He had, however, some qualities, and he was placed in some circumstances, that pressed him into the field of polemics. He was a man of extensive reading, his mind was of the logical build; he had well-defined convictions of truth and duty; he had a conscience as quick as the apple of an eye; an irrevocable call from God to contend for the truth and the right, and a position in the Church that made it his imperative duty to defend its tenets and usages. Nothing but a powerful call to duty could have nerved this tender, sensitive, and sometimes despondent herald of the Cross and knight of the sacred quill for the rude shocks and intellectual carnage of the arena of controversy. But he came out of all his debates with a conscience void of offense toward God and man. He antagonized error, not men. He never descended to offensive personalities, or indulged in billingsgate. He used arguments, not epithets. I doubt whether he ever uttered a word in all his debates and discussions that needed to be either retracted or modified in order to retain or regain the friendship of any fair-minded man who differed from him. Herein was

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<sup>1</sup>"Life of S. Patton," p. 83.

his strength. His arguments for the truth were never weakened or scandalized by a spirit of unfairness or a bitter animus in presentation.

Dr. Patton was the recognized champion of Holston Methodism in three prominent controversies. As Stringfield was the leading champion of Methodism in the first Calvinistic controversy in Holston and Central Virginia, so Patton was the leading champion of Holston Methodism in what has been named the Arian controversy, the Radical controversy, and the second Calvinistic controversy, commonly known as the Ross controversy.

About the time when Dr. Patton entered the Holston Conference and took charge of Abingdon District, a sect calling themselves "Christians" became very active in promulgating their theological views in East Tennessee and Southwestern Virginia, and especially in the work of proselyting—that of tearing down other denominations to build up their own on the ruins thereof. This sect, claiming to be a no-sect organization, denounced written creeds and sectarian titles of Churches. They professedly aimed at a demolition of all religious sects and a reorganization of all Christian people into one non-sectarian Church, with the Bible as its only confession of faith and the only code of ethics and ecclesiastical regulations. The "Christian" Church was congregational in form, each congregation being independent of all the other congregations as to doctrine and discipline; and, as might have been expected, its representatives in various parts of the country differed materially in their theological tenets. As it happened, its representatives in the Holston country were mainly Arian in their views. They

denied the doctrine of the Trinity proper. With Arius they held to the unity of God both as to substance and personality. They held that the Son and the Holy Spirit were inferior to the Father in every respect, that Jesus was only a creature, though the greatest and first-born of all creatures, and that the Holy Ghost was only an energy proceeding from the Father and the Son.

Before going farther it may be proper to make a statement as to the origin of this no-sect sect, this supremely bigoted denouncer of bigotry. This denomination was sometimes called the "Christian Connection," and was originally distinct from the "Disciples of Christ," commonly nicknamed Campbellites. The body had its origin in three secessions: (1) James O'Kelley and others seceded from the Methodist Episcopal Church in Eastern Virginia, Eastern North Carolina, and portions of the West, and were at first called "Republican Methodists;" but at a conference in Surry County, Va., August 4, 1794, they assumed the title of "Christians." (2) Abner Jones, of Harkland, Vt., established in 1800 at Lyndon, Vt., a society which repudiated sectarian and human creeds. He was joined by Elias Smith and other Baptists, and many Churches were organized in New England. (3) Baron W Stone, David Purviance, and other Presbyterians in Kentucky and Tennessee withdrew in 1801 from the Synod of Kentucky, organized the Springfield Presbytery, and announced their principles in 1804. These three bodies were soon consolidated under a congregational government with a general convention, meeting quadrennially.<sup>1</sup>

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<sup>1</sup>"Columbian Cyclopedia," article "Christians."

It was the representatives of this denomination whose aggressive operations brought on the so-called Arian controversy in the Holston country. They not only proclaimed their own peculiar views, but they waged an offensive war against the views of the established denominations of the section. At first the Presbyterians, Baptists, and Methodists were silent. The gage of battle having been thrown down, they did not take it up. By and by the Arians, Newlights, Schismatics, as they were severally named, began to make capital out of the silence of the assaulted parties. They openly reviewed, denounced, and ridiculed the orthodox opinions. Dr. Patton was looked to by the Methodists to be their champion in warding off these blows. At first he and members of other Churches contented themselves with stating and defending the views of their own Churches, especially as to the Divine Sonship of Jesus Christ. But this did not satisfy the enemy, and they became bolder in exposing and denouncing what they believed to be the errors of orthodoxy. At length, Dr. Patton, urged by the friends of orthodoxy, accepted the challenge to battle. In Scott County, Va., September 25, 1825, he delivered a masterful sermon in opposition to Arianism, which was so strong and conclusive in the estimation of his hearers that a large number of persons, including ministers and members, among whom were some of the most prominent men in that country, solicited a copy for publication. The request was granted, and, as the other party had industriously circulated copies of an address on the "Unity of God and the Sonship of Jesus Christ," written by Thomas Smith, of Kentucky, and republished by some of the elders of the

Christian Church, Dr Patton took occasion to append to the sermon some strictures upon the views therein set forth. The sermon and strictures were well received by the public. This controversy raged with more or less violence within the Abingdon District during the four years in which Dr. Patton labored within its bounds as presiding elder and station preacher, and for some years afterwards; but the movement came up in a night and perished in a day. It was a rope of sand. It was an unseemly conglomeration of heterogeneous elements, and it soon went to pieces by its own innate disharmony, and the fragments of its ruins seemed to have been largely absorbed by the "Disciples of Christ," a denomination holding the tenets of Alexander Campbell and more orthodox as to the doctrines of the Trinity and the essential divinity of Jesus Christ.<sup>1</sup> However, the followers of James O'Kelley maintain to the present day an independent existence, as a Church, in Eastern Virginia and Eastern North Carolina, which is orthodox, evangelical, and useful.

About this time the Calvinistic controversy, conducted by Revs. Gallaher, Baxter, Ross, Anderson, Nelson, and others for the Presbyterian Church, and James Dixon, Thomas Stringfield, and others for the Methodist Church, broke out. Stringfield acted the part of David with his sling against the Goliaths of the other side. The Methodist pulpits of the land were so many batteries that were actively engaged in hurling the missiles of argument and invective. Both sides were honest and in earnest. It would be sheer

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<sup>1</sup>McAnally's "Life of S. Patton," pp. 185-194.

bigotry to claim that the right was all on the side of the Methodists in this controversy. The propositions discussed were real questions, and every question has two sides. A one-sided proposition is no question at all. The Presbyterians were attempting to secure from the Legislature of Tennessee acts of incorporation both for their Theological Seminary at Maryville and for the Synod of Tennessee. In the present day such a move would create no alarm, and would meet with no opposition; but the disentanglement of America from the political hierarchy of the mother country was too recent to preclude a spirit of jealousy of movements that seemed to look toward a union of Church and State, and the knowledge of the facts that Puritanism was at one time the official and State Church of the colony of Massachusetts, and that this sect, although a refugee from religious persecution in the old world, afterwards inaugurated and carried out a most intolerant crusade against those of different belief, was not calculated to abate this jealousy. Hence the Methodists did not encourage the incorporation scheme, and some of them offered open opposition. This opposition provoked controversy. But this was not the only cause of the controversy. In the sketch of Thomas Stringfield reference was made to the objectionable methods by which certain agents of the Presbyterian Church attempted to secure contributions for the seminary at Maryville from Methodist people, and the exposure of those methods by Stringfield and other Methodists. Besides all this, there was a necessary antagonism between the Calvinistic and Arminian creeds. The two creeds could not be preached in the same communities without friction

and conflict. It was a war of beliefs and a battle of consciences. Good men were arrayed on both sides of the conflict. Neither party acted wholly on the defensive; both carried the war into Africa. In the pulpit and by the press able Presbyterian ministers criticised and denounced the doctrines and usages of the Methodist Church. For this purpose they used the columns of the *Western Monitor*, a newspaper published in Knoxville, and an unusual number of sermons, pamphlets, and leaflets were printed and industriously circulated throughout the country, all of them controverting various features of the Methodist creed and discipline. If newspapers, pamphlets, and tracts were their musketry and small arms, the *Calvinistic Magazine*, published at Rogersville, under the editorial management of four of the ablest ministers in the country, was their heavy ordnance, and it belched forth theological shot and shell with telling results.

About this time the Presbyterians were carrying on a system of home missionary operations in the Holston country, and the published reports of the missionaries gave the Methodists no little offense. In an article published in the *Western Monitor*, July 11, 1819, they reported that in the States of Indiana, Mississippi, and Louisiana, together with the territories of Alabama, Illinois, Michigan, and Missouri, containing a population of three hundred and fifty thousand people, with nearly as many square miles as the whole of the continent of Europe, omitting the Russian Empire, there were not over seventeen competent and stated preachers of the gospel. In another publication the State of Georgia was reported as with not more than ten qualified ministers; and Virginia was

reported to be wholly destitute of the means of grace, or as dependent for them upon illiterate men.<sup>1</sup> These reports characterized the Holston country in a similar manner. The writers, in speaking of the destitution of the sections named, had, no doubt, in mind only the means of grace furnished by the Presbyterian Church; but they either intended to imply that Methodists, Baptists, Episcopalians, and other Churches did not preach the gospel and furnish the means of grace to the people, or they willfully and wickedly intended to suppress the actual facts, in order that their appeals for money to men of means, especially in the North, might be more effective in rousing sympathy and stimulating liberality in monetary contributions. This misconduct was, no doubt, the work of the few; for the body of the Presbyterian Church in this country have always been characterized by piety and probity, and they would not have approved of this policy if they had been fully advised of the facts in the case.

It may be taken for granted that the Methodists resented these invidious, bigoted, and arrogant insinuations, as did also other denominations; and they called forth some severe strictures from Methodists and others.<sup>2</sup> It may be presumed, and that too with truth, that Dr. Patton's pulpit was not silent in the midst of this belligerent commotion. He did not throw grape or shrapnel; neither did his ordnance hurl shells to explode and tear and slay, but solid shot

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<sup>1</sup>Address of the Charitable Society for the Education of Indigent Young Men for the Ministry.

<sup>2</sup>McAnally's "Life of S. Patton," pp. 195-200.

to batter down the walls of what he deemed to be theological and ecclesiastical error. He took a sufficient part in this ecclesiastical warfare to give him training for the leadership of his Church in a more exciting and violent war along the same lines at a later date.

The controversy of which Stringfield was the leading Methodist champion was known as the Hopkinsian controversy. It was a controversy between Arminian Methodism on the one hand and a modified Calvinism on the other, one feature of this modified Calvinism being the doctrine of Natural Ability, a subterfuge by which it was attempted to vindicate the God of the Westminster Confession of Faith from the odium of being the responsible author of sin. The Hopkinsian creed was otherwise known as the New School Divinity, and, strange as it may seem, the principal antagonists of Arminianism in this section have not been the bluestocking Presbyterians of the Old School, who hold to Calvinistic tenets without modification or mental reservation, but the New School divines, who have differed from the Old School divines mainly in their divergence from strictly Calvinistic lines, and their approach, though not radical, toward Arminianism.

Wesley may be said to have been an autocrat, but his autocracy was that of a great mind imbued with the Spirit of Christ and a single purpose not lower than the glory of God and the highest good of humanity.

The history of the family is the history of the nation, for the family is the nation in embryo. In the very nature of things the father is an autocrat, his

government is an absolute monarchy, as long as his children are under age; but when they reach their majority, the absolute changes to the limited. When children reach their majority, and have acquired experience and wisdom enough to qualify them, in some measure, for self-government, they are expected to have a voice in shaping their own affairs. In the origin of society government was necessarily patriarchal; but with the progress of education and civilization there has always been a necessary tendency toward democracy. What is true of nations is also true of Churches. As Solon was the lawgiver of the Athenians, Lycurgus of the Spartans, and Moses of the Israelites, so Wesley was, at first, the lawgiver of the Methodists. He was legislature, court, and executive. At that time this was right and necessary. He was the father, and the early Methodists were his children in their minority. In 1784, the Methodists of America having, so to speak, reached their majority, the autocracy was supplanted by a constitutional government. But the constitution placed the legislative power wholly in the hands of the ministry; so that the Methodists had only exchanged an autocracy for an aristocracy, but this aristocracy was safeguarded and limited by powerful checks and balances. What it lacked in popular freedom it made up in rapid movement and power for good. It was a tremendous machinery, the most powerful gospel propaganda known in the history of Christianity. It suited the times and the Methodist people. In this evangelical hierarchy there were numerous and positive elements of democracy. Membership in the Church was purely voluntary, and it was as easy to get out of the Church as

to get into it. No man became a preacher without the voice of the laymen, and every traveling preacher's living depended upon his acceptability to the people. If the preachers held the scepter, the people held the purse.

But from 1784 to the present time there has always been a party in the Church favoring a more liberal distribution of power. There has been an unrest manifesting itself in tracts, newspaper articles, books, lectures, sermons, and petitions to the General Conference, advocating a more democratic form of government. All the movements in this direction have, however, from time to time, been met with a determined and vigorous opposition both by argument and discipline. Fortunately for the M. E. Church, South, the war between the States placed its traveling ministry in a situation to dispose them to any reasonable measures which would give it a stronger hold on the confidence of the laity and of the men of the world; and among the measures adopted in 1866 was that of lay representation, which, by the by, was only the perfected and legalized form of lay coöperation which had been informally practiced for some years previously.

Henceforth the M. E. Church, South, became a republic, and, although only a shattered remnant of what it was before the war, it reorganized rapidly and took deep hold on the public confidence. This voluntary and peaceful surrender of power on the part of the ministry, an anomaly in the history of the world, together with the active and incessant labors of the ablest and most eloquent corps of bishops any Episcopal Church was ever blessed with, soon put the

resuscitation and rehabilitation of Southern Methodism beyond a peradventure.

Up to the organization of the Methodist Protestant Church in 1830 lay representation had been the chief objective point of the Reformers, so-called. The controversy raged with violence. Argument grew into denunciation. The disputants were not content with the discussion of principles; they descended to personalities. The leaders in the Church were not content with debate, but they invoked the strong arm of discipline; and ministers and members were expelled, or otherwise punished, on charges of inveighing against the discipline of the Church and sowing dissensions. This only made matters worse; the secession came, and the Methodist Protestant Church was organized. This, however, did not end the war. The "Radicals," as the reformers were nicknamed, kept up the agitation both in the pulpit and by the press. Among the publications attacking the government of the M. E. Church was one entitled "Questions and Answers Explanatory of the Government of the M. E. Church," which was industriously circulated late in 1842 and early in 1843, and regarded by many as a wonderfully clear and irrefutable exposure of the monarchical and tyrannical character of the government of the Church. To this pamphlet Dr. Patton, who at that time was presiding elder of the Abingdon District, replied in a pamphlet of thirty-two octavo pages, in which he carefully reviewed and severely criticised the statements of the author. As the pamphlet was anonymous, and Dr. Patton did not know any person in that country whom he was willing to accuse of its authorship, he ascribed personality to the pamphlet

and put it on its trial for falsehood and misrepresentation. The review was entitled "Minutes of the Trial and Conviction of a Prisoner." In regard to this pamphlet Dr. McAnally remarks: "It must be confessed that the evidence of guilt was clear and indisputable, and the prisoner received no more than his just deserts." This pamphlet did much toward satisfying the Methodist public with the government of the Church.

On one occasion after this a Methodist Protestant preacher publicly recommended the pamphlet which Dr. Patton had reviewed, and pledged himself to sustain all its allegations. The Episcopal Methodists accepted the challenge, and Dr. Patton was prevailed on to meet him in public debate. The debate came off in July, 1843. The question of debate was whether the allegations in the pamphlet were true. The judges were divided in their verdict, which failed to satisfy either party. In this controversy Dr. Patton conducted himself as a follower of the meek and lowly Jesus should. He was tender, loving, and fair; and yet, because he was the leading breakwater against which dashed the waves of "reform," he was afterwards subjected to much obloquy and persecution. The Reformers seemed to attach more weight to what he said and did than to that of anybody else; his little finger was thicker than the loins of any other adversary. This fact only showed their conception of the power of his arguments and the force of his personal influence.

At the time of the debate alluded to the leading men of the Methodist Church held that Jesus Christ, the head of the Church, had prescribed no particular form of ecclesiastical polity. Bishop Emory said:

“No form of polity can plead such an exclusive charter as that phrase (divine right), in its present acceptation, is understood to imply; the claim is clearly the offspring of sectarian bigotry and ignorance. This we say with freedom: that if a particular form of polity had been essential to the Church it would have been laid down in a different manner in the sacred books.”<sup>1</sup>

Dr. Patton held the same view. In “The Minutes of the Trial and Conviction of a Prisoner,” page 4, he says: “The M. E. Church believes that no specified form of church government is required by the New Testament; but that the Church of Christ exists under various forms.”

But while he did not defend the polity of the M. E. Church on the ground of *divine right*, he ably defended it on the ground of expediency. The exclusive possession and exercise of legislative authority by the traveling ministry, he and others justified by arguments which answered their purpose at the time, but are now obsolete. The Church at that time was not ready for the great democratic landslide which took place in 1866. The “Radicals” were attempting to put new wine into old bottles. In the matter of reform too early is as bad as too late. When Jesus was on earth the disciples of John the Baptist were impatient of the gradual steps by which the kingdom of heaven was being ushered in. Speaking of them, Jesus said: “From the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force.” Again: “Every man press-

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<sup>1</sup>Epis. Con., p. 41.

eth [or forceth his way] into it." John's disciples and many of Christ's were in too much of a hurry; a siege was too slow for them; they proposed to take the kingdom by storm. So the reformers with all their piety and good intentions were pushing forward what they believed to be needed reforms too rapidly for the peace of Zion. However, the agitation had an educating influence, the results of which were realized at a later date.

Theological and ecclesiastical questions proper were not the only sources of trouble to Dr. Patton. The Church did not escape the contagion of the political excitement of the day. When Dr. Patton was on the Abingdon District (1843) there were two local Methodist preachers in the district who were editors of political papers, one Whig and the other Democratic. They were both men of ability; but as far as can be learned at the present time, neither was a model of meekness, love, and quietness. They criminated and recriminated. Charges were brought against both in the Quarterly Conference; the Democrat was convicted and deprived of his authority to preach, while the Whig was acquitted. As the charges grew out of the wranglings of the two preacher-editors, and as in the trials partisan political feeling must have exerted an undue influence, it is possible to attach too much significance to the acquittal of the one and the punishment of the other. In the vote in the case of the acquitted man there was a tie, and Dr. Patton, the presiding officer, gave the casting vote in favor of the defendant. For giving this casting vote he was accused, in private and in the public prints, of maladministration, although no charges were ever officially

lodged against him to that effect. This vote was evidently given honestly; and as it did not affect the result, it was only an excuse for animadversion on his administration. As Dr. Patton was of a desponding temperament and exceedingly conscientious, these criticisms gave him great pain. He courted an investigation of his moral and official character, but his critics denied him this boon.

About the year 1842 the Rev. Mr. Musgrove, a Presbyterian minister of Baltimore, who styled himself "Bishop of the Third Presbyterian Church, Baltimore," published an octavo volume of some 350 pages, in vindication of the tenets of the Confession of Faith, in which he assailed with great violence the doctrines and usages of the Methodist Church. It was filled with some of the worst caricatures of Methodism ever written. This book was reviewed in the columns of one of the city papers by a writer who took up the cudgel for Methodism. Soon after the appearance of this book the Rev. Frederic A. Ross, a Presbyterian minister of East Tennessee, entered the field of controversy, and delivered a series of sermons in East Tennessee and Southwestern Virginia, in which he explained and defended the teachings of the Confession of Faith, and sifted, analyzed, and criticised the doctrines and polity of Episcopal Methodism with great learning and eloquence. About the same time he published an extensive tract, or rather book, in which he attempted to demonstrate that the doctrine of the direct witness of the Spirit, as taught by John Wesley, was "unscriptural, false, fanatical, and of mischievous tendency." In reply to this tract, Dr. Patton prepared and published an octavo volume of

156 pages. It was prefaced by two short essays, in the first of which he maintained that "the operations of the Holy Spirit on a human heart are always direct," and in the second that "the operations of the Holy Spirit on a human heart are not only direct, but sensibly felt." This was a book of soft words and hard arguments. The ability with which the questions at issue were discussed was equaled only by the candor and good spirit of the writer. It was a complete answer to the little work of Dr. Ross. Dr. Patton did not possess the learning and genius of Dr. Ross, but in logic he was more than his equal, and, besides, he had the advantage, as I conceive, of being on the right side of the question.

"Thrice is he armed that hath his quarrel just."

About this time the *Calvinistic Magazine* was revived at Rogersville, and its pages became the medium through which Dr. Ross continued his attacks on Methodism; and Dr. Patton and others used the columns of the *Methodist Episcopalian* in the defense, and in assaulting the tenets of Calvinism. At this juncture the Presbyterians, with an admirable strategy, shifted the grounds of controversy from the untenable dogmas of Calvinism to the more questionable and debatable questions of Church government. The fight became general within the bounds of the Holston Conference. Many of the most able of the ministers of the Presbyterian Church coöperated with Dr. Ross, and the Synod at length indorsed and recommended his writings; so that it ceased to be a guerrilla war and became a struggle between Church and Church. Dr. Ross and his coadjutors even aspired to the dem-

olition of Episcopal Methodism; but the work of soul-saving went on in the Methodist Church all the same, and while the controversy raged the Methodist congregations in the Conference were blessed with a number of revivals, some of which were extensive and far-reaching. The Church in Knoxville, with which Dr. Patton worshiped, was blessed with a more powerful season of grace than it had ever realized up to that date. The controversy led to Bible study, and aroused the people from religious indifference. The cascade and cataract purify the stream, while the miasm rises from the marsh. Dr. Patton, as editor of the *Methodist Episcopalian*, defended the Methodist Church with marked ability, and many able contributions to the paper passed through his hands and received his editorial touch. He was not alone in this fight. Every Methodist pulpit in the Holston country was a fort with mounted ordnance in active use, and every fireside was a forum.

Dr. Charles Collins, then the young President of Emory and Henry College, met Dr. Ross in debate in the Glade Spring Presbyterian Church in Washington County, Va. I heard the debate. It was a war of giants. In that debate Dr. Ross met his equal, if not his superior. The speech which Dr. Collins delivered on that occasion would alone be sufficient to immortalize him.

The Rev. William G. Brownlow also entered the ring. Dr. Ross had attacked not only the doctrines and usages of the Methodist Church, but the Methodist people themselves. Band and class meetings were ridiculed. Methodist revivals were characterized as exhibitions of animal excitement, and Methodism,

on the whole, was declared to be "a debauched pietism." Brownlow declared that the controversy had reached too low a plane to justify the more decent element of the ministry in engaging in it; and that he, therefore, felt called to enter the fight. This he did, and in a series of lectures in which he followed the trail of Dr. Ross in East Tennessee and Southwestern Virginia, he replied to his arguments and vilifications. He also published, at first, a quarterly and then a monthly magazine entitled, *Jonesborough Monthly Review*, whose pages were filled with argument and invective, in which the private character of Dr. Ross was assailed in unmeasured terms. The solid arguments of Dr. Patton and others, the tremendous slugging bout of Ross and Collins at Glade Spring, and now the rough handling of Brownlow drove Dr. Ross from the field of oral debate, and after this he confined the controversy, so far as he was concerned, to the press. It was not long, however, till he accepted a call to a pastoral charge in Alabama, and the remnant of his days was spent in preaching a pure and peaceable gospel and doing good. In his old age he visited the Holston country, preached at prominent points in East Tennessee and Southwestern Virginia, and in these sermons surprised his friends by a public recantation of his writings and sermons so far as they advocated the harsher features of Calvinism and denounced the Methodist Church.

This controversy, though deleterious in many respects, perhaps did more good than harm. It opened the eyes of Presbyterians to the more objectionable features of the Calvinistic system; and the assaults made on Methodist usages was, undoubtedly, one of

the factors in creating the sentiment which culminated, at a later date, in the more liberal distribution of power in the Methodist Episcopal Churches.

Dr. Patton was a member of every General Conference of the undivided Church from 1828 to 1844, inclusive. He was a delegate to the Louisville Convention of 1845, in which steps were taken for the organization of the M. E. Church, South; and he was a member of the first General Conference of the M. E. Church, South, which met in Petersburg, Va., in 1846, and was also a delegate to the General Conferences of 1850 and 1854; such was the profound hold which he had on the confidence and esteem of his brethren. In the General Conference of 1844 he was in full sympathy with the Southern delegates in regard to the cases of the Rev. F. A. Harding and Bishop Andrew; and in the Holston Conference, in the same year, he wrote the resolutions by which the Conference declared for separation. These resolutions were carefully and ably written.

About the year 1850 the faculty and trustees of Emory and Henry College conferred on Dr. Patton the well-merited title of Doctor of Divinity.

Dr. Patton was a martyr to overwork. He was not only editor, but bookkeeper and business manager of the Conference paper which he edited. As much as the paper was needed, and useful as it was, its patronage was not commensurate with its merits; and this fact weighed heavily on his too somber temperament. Soon after the General Conference of 1844 his health showed a marked decline; medical attention and careful nursing were not wanting; but nothing could stay the progress of physical decay. In his last affliction

he enjoyed much of "the peace of God which passeth all understanding." He was calm, patient, and resigned to the divine will. On the first day of August, 1854, he fell asleep in Jesus, in the home of his friend, W. G. Brownlow. Excellent notices of this good man appeared in the *Knoxville Whig* and *St. Louis Christian Advocate*, the former written by Dr. Brownlow and the latter by Dr. McAnally. The Rev. James N. S. Huffaker took charge of the *Holston Christian Advocate* as editor *pro tem.*, and he exhibited superior editorial talent.

Dr. Patton was a man of medium stature, or a little below it, of slender build and feeble constitution. His intellect was above mediocrity, and it had been carefully cultivated. His scientific attainments were considerable. His heart was warm, and he had a tender regard for the rights, feelings, and well-being of others. But no matter how painful was any duty, he never flinched from it. The Word of God was "the man of his counsel," and his piety was quiet, uniform, and consistent. He was far above mediocrity as a preacher. In the pulpit he used beaten oil. His theme was always well studied and systematized. In preaching he was solemn, never frivolous. He had, according to Demosthenes, the chief element of the orator, distinct enunciation. He was master of stress; he knew just where to place the emphasis, and I have known his skill in this respect to produce a powerful impression. He seldom read a sermon from the sacred desk; but when requested at the Conference of 1852, held in Asheville, N. C., to preach a memorial sermon of the Rev. Eli K. Hutsell, who had died during the year, he read a carefully prepared manuscript sermon, and

kept his eyes on the paper throughout; but the character of the deceased was so saintly, his death so triumphant, and the style and sentiment of the sermon were so good and the Holy Spirit was so manifestly present in the preacher and the discourse, that under a lively song which followed there was a real Pentecost. It was one case of reading the gospel in demonstration of the Spirit and in power.

Speaking of Dr. Patton as a writer and editor, Dr. McAnally remarks:

As the editor of a religious paper Mr. Patton succeeded with credit to himself and acceptability to the Church. He wrote well, although he wrote slowly; and to him the labor of writing was heavy. His style was more solid than sprightly—too solid, perhaps, for the columns of a weekly newspaper. A little more elasticity and sprightliness would have given increased interest to the paper.<sup>1</sup>

Dr. Patton was a Christian at home; he was always thoughtful, patient, affectionate as a husband and father—along this line a man without a fault. Hence by the aid of a devoted wife he reared a family that has been a benediction to the country. They reared eight children, four sons and four daughters, to manhood and womanhood, only two of whom are still living. James O. Patton, a druggist, and now an aged man, lives in Montgomery, Ala. He resembles his father very closely, and is a most excellent Christian gentleman. Henry T. Patton, a business man and excellent citizen, resides at Harriman, Tenn. John W. Patton practiced medicine successfully for many years at Murphy, N. C., and preached as an acceptable

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<sup>1</sup>"Life of S. Patton," p. 272.

local preacher. George Patton lived at Kingsport, Tenn., and was a successful physician and a consistent Methodist. Elizabeth married James E. Carter, who, during the Civil War, was colonel of the First Tennessee Cavalry, and served at different times under General Kirby Smith, General John Pegram, and General Wheeler; his regiment was finally attached to General Vaughan's Brigade, with which it continued to the end of the war. Carter was a clean man and a brave soldier, and for a number of years was a consistent member of the Broad Street M. E. Church, South, in Knoxville. Mrs. Carter died in early womanhood; and Col. Carter died in Calhoun, Ga., February 27, 1905, aged seventy-six years, and was interred in the Old Gray Cemetery, in Knoxville.

Overworked, and frequently threatened with nervous prostration, Dr. Patton at different times in his life suffered from terrible spells of melancholy; but he never allowed a murmur to escape his lips; and a strong will, fortified by the grace of God, enabled him to triumph over these fearful mental depressions.

“He was a man; take him for all in all,  
We shall not look upon his like again.”

## CHAPTER VI.

### SKETCHES OF PREACHERS.

JAMES Y CRAWFORD was admitted into the Tennessee Conference at Ebenezer Meetinghouse, Greene County, Tenn., in 1822, in a class of thirty-nine. This large influx of preachers was the result of a general revival in the Holston country. The preachers had adopted a more conservative attitude toward the existing institution of slavery, preached and talked less about civil affairs, and gave themselves more earnestly to the salvation of the souls of the people, white and colored. The result in the two Holston districts was a gain in membership of 2,363, of whom 277 were colored, an increase over the previous year of over 28 per cent. The less the preachers talked about slavery the more they were trusted by slaveholders, the freer was their access to the slaves, and the greater the number of slaves converted and added to the Church. The revival that swept people into the Church also brought preachers into the Conference. On this tide came James Y Crawford. Among those who entered with him were Francis A. Owen, James D. Harris, William Cumming, Isaac Lewis, and Josiah Rhoton. Mr. Crawford's first circuit was Hiwassee, to which he was appointed with J. B. Wynn and T Smith, the former in charge. Mr. Crawford was placed in charge of a number of important circuits, mostly in Central East Tennessee.

He was born in South Carolina January 26, 1799; and died May 21, 1850. In his childhood his parents removed to Bledsoe County, Tenn. He became a subject of converting grace in youth. He was appointed class leader and exhorter at the age of eighteen. In 1824 he was sent as a missionary to Cumberland Mountain, and in the Conference room a collection was taken up for him amounting to \$22.50. August 30, 1827, he was married to Mary, daughter of Rev. George White, a local preacher of Rogersville, Tenn. Near the close of his year on Greene Circuit, to which he was appointed in 1827, he professed the blessing of sanctification—a doctrine in which he always took great delight. He was reappointed to Greene Circuit in 1828, and his labors were greatly blessed during the year. At Stone Dam Camp Meeting eighty persons professed to find peace in believing, and over one hundred united with the Church. The conversions were what we would now call old-fashioned conversions, where conviction was deep and where conversion was unmistakably attested by the Spirit of God operating directly upon the heart of the believing penitent. The shallow methods of the present day, where the arithmetic in too many cases plays a bigger rôle than the Bible, had not then come into vogue. In 1836, while on the Rutledge Circuit, he took a severe pain in the head, so that he could no longer travel and preach, and by the persuasion of his friends he located. In his local relation, however, he did not forget his holy calling, but preached when he was able, organized Sunday schools, held prayer and class meetings, labored in protracted and camp meetings, visited the sick, etc.

He returned to the Conference in 1848, and was appointed to Estillville Circuit. In 1849 he was appointed to Jonesville Circuit, and while traveling that circuit he visited his family in Carter's Valley, Hawkins County, Tenn., once a month. These visits were a spiritual benediction to his family. The last week in April, 1850, he spent a few days with his family, but was not well; he had a pain in his side, but was able to be up all the time and hold family devotion—a duty which he never neglected. May 4 he bade farewell to his family and started for his circuit. The presiding elder, the Rev. Joseph Haskew, invited him to aid in a quarterly meeting at Anderson's Meeting-house, on Clinch Circuit, on the way to his work. He consented, but he was not able to preach, though able to deliver an address to the Sunday school. Sunday evening he grew worse and sent for his wife. He lingered, talking of God's goodness, till May 21, when he fell asleep in Jesus. His remains were buried in the Rogersville cemetery.

Dr. McFerrin thus describes Mr. Crawford:

In person, Mr. Crawford was commanding, his manners were easy and graceful; he was six feet four inches in height; his chest was broad and full; his eyes were blue; his complexion was fair and hair dark, till whitened by age and affliction; his forehead was high and his features were well proportioned; and his countenance was mild and pleasant.<sup>1</sup>

I am glad to add the following testimonial to the character and usefulness of Mr. Crawford from the pen of Dr. John H. Brunner:

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<sup>1</sup>"History of Methodism in Tennessee," Vol. III., pp. 226 and 227.

Of James Y. Crawford I could write at length. His family were located in Hawkins County, and he loved to come over into Greene, my native county, where he had been pastor in former days. My parents and neighbors thought much of him, and were always delighted to see him drop in at Old Stone Dam on camp meeting occasions. At times he would come over to hold services at other places. In stature he was above the average man. He was neat but severely plain in his apparel, affable in society, and able in the pulpit; his voice was far-reaching but pleasant, and his gesticulation abundant but appropriate. He scented heresy from afar, but dealt mainly in the practical duties of religion. He was to me as a loving father. There was never any discount on the character of James Y. Crawford. His long life was a blessing to thousands scattered through many fields of labor.

Mr. Crawford was a magnetic man, well known in Holston Conference, and often spoken of. When the writer was on Rogersville Station, in 1855 and 1856, he became well acquainted with the family into which Mr. Crawford married. His father-in-law, the Rev. George White, had been dead only a short time. Mr. White's widow, Mrs. Sallie White, was then living near Rogersville, and a more thoughtful and pious woman I never knew. She was a Snodgrass. The Rev. George White was born November 10, 1784; and died January 1, 1849. He began to preach in 1818. Judge Fletcher White, of Florida, William White, a merchant of Rogersville, and Col. James White, a farmer and politician of Hawkins County, were sons of Mr. White. One of his daughters married the Rev. William T. Senter, a famous preacher and political orator of Tennessee.

In 1855 I was station preacher in Rogersville, and Mrs. Sallie White boarded myself and family an entire winter free of charge. I had occasion about that

time to visit the widow of Mr. Crawford, in Carter's Valley, and I found her to be a woman of deep piety. I was particularly struck with the fact that she had family worship in her home three times a day. How different was she from many Methodists of the present day who have no family worship at all!

William C. Cumming joined the Tennessee Conference in 1822, and located in 1834. His first charge was Sequatchee Valley Circuit, to which he was appointed as junior preacher, and his last was Blountville Circuit. He had many of the best appointments in the Tennessee and Holston Conferences. As to where he located, what he did in his local relation, and when he died, I have no information.

James D. Harris was admitted into the Tennessee Conference in 1822 and located in 1834. At the session at which he joined he is mentioned as transferred to the Virginia Conference; but it is probable that his transfer was revoked, as he received no appointment in the Virginia Conference, and in the Tennessee Conference Minutes of 1823 he appears as appointed to Tellico Circuit. So far as I know, his principal claim to historic recognition depends on the fact that he was the traveling companion of Bishop McKendree for two years, beginning in the autumn of 1830. It was no mean honor to have been chosen as the traveling companion of so great and good a man as Bishop McKendree, and a privilege of no little importance to enjoy his converse and companionship for so long a time.

I have in my possession a letter to the Conference from Bishop McKendree in his own handwriting, which is as follows:

To the Bishop and Members of the Holston Conference for 1832.

*Dear Brethren:* At the Holston Conference before the last James D. Harris was appointed to travel with me. At the last Conference the appointment was continued. I have paid his allowance in full for the time he has been with me; and now return him to his Conference with a moral character as fair, as far as I know, as it was when he left your Conference.

Most respectfully yours,

W MCKENDREE.

Francis A. Owen was admitted into the Tennessee Conference in 1822. The Minutes of Holston Conference show that he was located in 1825; but the Minutes of the Tennessee Conference show that in the same year he was appointed to Newtown Circuit (Georgia). In 1829 he was appointed Superintendent of the Cherokee Mission, and in 1832 he was transferred to the Mississippi Conference and appointed Agent of LaGrange College within that Conference.

Mr. Owen was at one time stationed at Natchez, Miss.; he traveled in North Alabama, Middle and West Tennessee, and North Mississippi; for a season he was editor of the *Memphis Christian Advocate*, and was four years one of the Book Agents of the Methodist Episcopal Church, South. He traveled only two years in the bounds of what is now Holston Conference, being appointed to Knox Circuit in 1823, and to Greene Circuit in 1824.

Josiah Rhoton joined the Tennessee Conference in 1822, and located in the Holston Conference in 1827. After his location he studied medicine and was a successful practitioner of medicine to the day of his death. As a local preacher he was active and useful, and as a minister he maintained an unblemished reputation.

It is said that he doctored both the soul and the body, often praying with and giving religious counsel to his patients. Dr. Rhoton was born in North Carolina about the year 1803. When he was about seven years old his father removed to Scott County, Va. He was a son of Jacob and Elizabeth Rhoton. His father was from Pennsylvania and his mother from Delaware. Jacob Rhoton's home was a regular preaching place for the Methodists, and Josiah was converted in early youth, possibly in his father's house. Near the beginning of his ministry he was put up to preach at McClure's Camp Ground, in Virginia. The audience was large, and, with a number of experienced preachers around him, it was feared that he would be too much intimidated to preach with success; but he was so calm and deliberate that his friends were astonished, and the sermon gave them great pleasure and satisfaction. He attained a leading position in the medical profession and high rank as a preacher. A friend, describing one of his sermons on a funeral occasion, said that his face looked as if it was transfigured and his eyes looked as if he had a glimpse of the far-away land of the blessed. He was prudent and strict in his life, was kind and considerate with his children, and they delighted to do his bidding. He was married three times. His first wife was Juliet Garrett, a daughter of the Rev. William Garrett, of Newport, Tenn. She was a sister of Louis A. Garrett, Esq., a lawyer who lived at one time at Tazewell, Tenn., and later near Tate Springs, and of Phineas Garrett, of Nashville. Dr. Rhoton's second wife was Cornelia Fort. By this wife he had three children, two of whom are living—Mrs. Mary Wheeler and

Mrs. Cynthia E. Cates, of Jefferson City, Tenn. His third wife was Martha M. Jack, daughter of Judge John Finley Jack. Judge Jack was born in Chambersburg, Pa., was a graduate of Dickinson College, and was twelve years circuit judge in East Tennessee in the district in which he lived. He lived near Tate Springs. His wife was Elizabeth Cocke, daughter of Gen. William Cocke and sister of Gen. John Cocke and Gen. Sterling Cocke. It may be remarked that Gen. William Cocke was one of the first United States Senators elected from Tennessee. Judge Jack was a Presbyterian, while his wife was a Methodist. Of the children of Judge Jack, Harriet married Louis A. Garrett, Esq., who was a staunch Methodist; Sarah A. married Michael Carriger, M.D., long a successful physician first of Tazewell, Tenn., and then of Morristown, Tenn., and a leading Methodist layman; and, as I have said, Martha M. married the Rev. Josiah Rhoton.

Dr. Rhoton died at his home, two miles east of Morristown, Tenn., July 10, 1860. He had two brothers in the ministry—Dr. Benjamin Rhoton and Dr. Elias Rhoton. Including Dr. John Rhoton, of Mossy Creek, Tenn., the four brothers were all physicians. Dr. Rhoton was always neat in dress and deferential to the conventionalities of good society. He was a great reader, and his familiarity with the contents of a good private library gave a classic finish to his sermons. He was often put up to preach on important popular occasions, and was generally equal to every emergency. I have heard it said that he hated the liquor traffic with a perfect hatred and that his public denunciations of this traffic and of

those engaged' in it were sometimes scathing. He was positive on all occasions, but when he touched the liquor traffic he became fearfully emphatic. When Liberty Hill Church, near Morristown, was in process of erection, some of the workmen kept a jug of whisky with them and stored it in the pulpit. It is said that Dr. Rhoton, who preached occasionally in that church, uniformly declined to enter the pulpit, which he regarded as having been desecrated. Dr. Rhoton lived when local preachers were urgently needed, and while laboring to support his family by his profession as a physician he did a good deal of work in the pulpit, at the altar, and at the bedsides of the sick and dying.

Isaac Lewis was admitted into the Tennessee Conference at Ebenezer, Greene County, Tenn., in 1822. He became supernumerary in 1829, and remained on that list three years. In 1832 he located and never returned to the traveling connection. His first appointment was that of helper to William S. Manson on Carter's Valley Circuit. In 1823 he and Josiah R. Smith were appointed helpers to Lewis S. Marshall on New River Circuit. In 1824, by the division of the Tennessee Conference, he fell into the Holston Conference and was appointed helper to William Patton, on Abingdon Circuit. In the sketch of Madam Russell mention was made of the fact that during this Conference year—that is to say, March 18, 1825—Mr. Lewis preached the funeral sermon of Mrs. Russell. His selection for this purpose while William Patton was his senior in office was evidence of the high esteem in which he was held for his talents and piety. After his year's labor on Abingdon Circuit he had charge in

regular order of Jonesboro and Giles Circuits, Abingdon Town (a station), and Abingdon Circuit. Seven years of active labor and three of supernumeration completed his Conference work. For thirty-two years he was a useful local preacher, and was engaged in secular pursuits for the rearing and education of an interesting family.

Isaac Lewis was born in or near Abingdon, Va., January 29, 1801; and died at his residence, in Knoxville, Tenn., January 16, 1864, aged sixty-two years, eleven months, and seventeen days. He was married in Knoxville, Tenn., January, 1829, to Miss Eleanor Kinney Thatcher, daughter of Samuel Thatcher, one of the early settlers of the town. Mr. Lewis was ahead of his time in theological learning, and by those not so advanced was often thought to be unorthodox. He was one of the men who believed that no generation had a right to do all the thinking for succeeding generations. He believed that theology, like natural science, was progressive and susceptible of modifications and accretions. He was fond of books, a diligent student, a man of broad views, and a ready writer. A short time after his marriage he wrote and published a sermon on the marriage relation. Text, Proverbs xviii. 22: "Whoso findeth a wife findeth a good thing, and obtaineth favor of the Lord." Most of his writings were fugitive pieces and are lost. It is much to be regretted that his funeral discourse on the occasion of the death of Mrs. Russell was not written out and preserved. Comparatively late in life he studied French, was able to read it, and even to talk in that language with native Frenchmen. A friend, knowing his habits, presented



REV. ISAAC LEWIS.

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him with a Bible in the French language, which is still kept in the family as a precious heirloom.

Mr. Lewis was a man of spotless character. He possessed inexhaustible patience. He loved his wife and children with an unexcelled devotion. Mrs. Lewis was truly queen of her home. Her crown was virtue, her scepter love, and nobly did she wield the one and wear the other. She was a born and recognized leader in the Church and in social life. She was one with her husband, and the family government was an undivided administration. As a mother she was all devotion. No sacrifice was too great for her to make for her children. To them her loving heart was ever open, and its sunshine never failed to dissipate their clouds of sorrow. Her kindness was not limited to her children; fatherless and motherless children were taken and reared in the bosom of her family.

Mention has often been made of Mr. Lewis's attentions to the sick. When he was pastor of the Church in Knoxville (there was only one charge at that time), there was an epidemic of fever in the town. Scarcely any family escaped, and in many cases the entire household was stricken. During that epidemic Mr. Lewis went from house to house, rendering whatever service was needed, such as carrying water, cutting wood, nursing the sick, praying with them, and burying the dead. Mr. Lewis was modest, quiet, and inoffensive. He was venerated for his piety and sterling worth. He was a citizen of such unpretending simplicity of character, so urbane, so cordial, so hospitable, so amiable, so full of public spirit and patriotism that he secured the esteem of all who knew him. When he occupied the sacred desk none could fail to

observe the extreme reverence of his manner, the great earnestness of his exhortations, and the impressive pathos of his prayers. Dr. McAnally, in speaking of William Patton as preacher in charge of Abingdon Circuit in 1825, says:

His colleague was Rev. Isaac Lewis, of whom Mr. Patton says: "He was a very studious and worthy young man." Such he certainly was, and one whose diligent, studious habits as well as exemplary conduct during his continuance in the traveling ministry were well worthy of imitation.

In politics he was always a Democrat of the States' Rights school. In the War between the States he was an early and firm advocate of the Southern cause; and though decided and earnest in his adherence to the Confederacy, he retained the good will of the decent part of the Union element by which he was surrounded, but was bitterly persecuted by the ultra class who were too narrow to allow an intelligent citizen to think for himself. He was a Mason of high standing. The day the Union army entered the city of Knoxville he had some Masonic emblems displayed from the windows of his house for protection should violence be offered, for it had been threatened. Some ignorant enemy, anxious to see a Southern man incarcerated, reported at headquarters that he was floating the Confederate flag from his windows. The post commandant immediately issued an order for his arrest. His family noticed in his face an amused expression when the soldiers surrounded him, and they observed his confident tone when he said to his weeping wife and daughters: "It will be all right. I will soon be back." When he was ushered into the presence of the commanding officer, the accuser was requested to produce

the flag; and when the officer saw nothing but the Masonic emblems, he gave him a withering look and in an emphatic tone said: "Release the prisoner." Afterwards, however, Mr. Lewis was seized and held as a hostage for the safety of some Union preacher who was in the hands of the Confederate authorities, and was confined to the limits of his own home. This confinement, together with constant persecution from the vicious element of the Union population, probably hastened his end. Though a positive sympathizer with his own section in the war, he was prudent in his utterances, and hence he retained the friendship of the more respectable of his Union neighbors; and he did not deserve the indignities heaped upon him by men whose devotion to the Union was not sufficient to constrain them to join the army and expose themselves to the hazards of battle, but whose pseudo patriotism exploited itself in annoying and harassing gentlemen of higher social standing than themselves who happened to differ from them in political sentiment. He had been a lifelong sufferer from asthma; and this disease, conspiring with his confinement and mental depression on account of the foreseen loss of the cause so dear to him, put him to bed. On the afternoon of the day before he died a man in authority intruded himself into the sick room, and, in loud tones and an insulting manner, said that he had been sent to see if the d—— old rebel was feigning sickness. He remained till Mrs. Lewis was almost frantic. This brutal conduct hastened the decline of the patient. Before he took his flight he said to his wife and daughters, who were nestled near him: "Hope, pray, meet me in heaven."

Mr. Lewis and his wife were an ideal couple. Their courtship did not end with their marriage, but they were lovers to the end of life. They were blessed with four sons and two daughters. The oldest, Judge J. F. J. Lewis, was a successful lawyer, good citizen, and consistent Christian. He was full of sunshine, a brother to everybody. When he met a man, if he did not call him by his name, he invariably saluted him as "brother." This habit of his particularly attracted my attention. Judge Lewis was born in Knoxville February 13, 1830; and died at his home, in that city, March 13, 1899, aged sixty-nine years and one month. He married Miss Laura Mitchell, of Jacksonville, Ala., by whom he had seven children. In 1857 he was appointed postmaster in Knoxville by President Buchanan, and held the office till the inauguration of Mr. Lincoln. He was a Confederate soldier in Breckinridge's division, and was in the battles of Murfreesboro, Vicksburg, Mobile, and Shiloh. He assisted in carrying Albert Sidney Johnston from the battlefield of Shiloh, where he had received a fatal shot. At the close of the war he was appointed Judge by Gov. Powell Clayton, of Arkansas, which office he held till his return to Knoxville, in 1869. For twelve years he was clerk of the County Court of Knox County. He held the highest positions in fraternal orders, was chairman of the Board of Trustees of the East Tennessee Female Institute, alderman for many years, and a member of the Board of Education. He was a faithful Sunday school worker in his Church, served for several years as President of the East Tennessee Sunday School Convention, and was State delegate to the International Sunday School Convention at Louisville, Ky. Not

only was Judge Lewis polite abroad, but his sweet spirit permeated his home. Family prayer was a regular feature of his home life.

Thaddeus Lewis, a brilliant young fellow, died at the age of twenty-one. Duff possessed the finest qualities of both father and mother. If there ever was such a thing as a natural Christian, he was one, but he died in early manhood. Thomas A. was a man of gifts and a fine character. He was for many years business manager and local editor of the *Holston Methodist*. When he died, that paper said of him: "A purer, a more honest man we never knew. He was a genuine Methodist and a true Christian."

Margaret Lewis married Judge Henry Hayes, of Arkansas. Miss Elizabeth Lewis, an unmarried daughter and devoted Methodist, still lives in Knoxville. To her facile pen I am indebted for most of the above items of family history. To find an illustration of the saying that "preachers' children are worse than those of other people" you must go to some other family. Heredity, education, and grace combined to make this one of the loveliest and most useful families of the country and of the M. E. Church, South.

## CHAPTER VII.

### ELBERT F. SEVIER AND HIS TIMES.

ELBERT F. SEVIER was admitted into the Tennessee Conference at Huntsville, Ala., in 1823. In 1827 he was ordained elder and appointed presiding elder of Abingdon District. His superior mind and culture, his gentlemanly bearing, his ability in the pulpit, together with his entire consecration to the service of God, suggested his promotion to this office as soon as he was eligible to it.

His first circuit was Abingdon, and his last charge was Hamilton Circuit and Chattanooga Colored Mission. He was thirty-nine years a preacher of the gospel—five years on circuits, two on stations (Knoxville and Chattanooga), sixteen in the presiding eldership, two in the agency of Emory and Henry College, the first with Timothy Sullins and the second with Timothy Sullins and John Grant, Sevier being the senior agent the first year and Sullins the senior agent the second year, two years left without an appointment on account of ill health, four years superannuate, and eight years located. His location lasted from 1831 to 1839. His circuits were Abingdon, Knox, Maryville, Greene, and Hamilton; his districts were Abingdon, Greeneville, Asheville, and Chattanooga. At the Conference of 1862 he was reported as having died during the year, and he was at the time in the superannuate relation. He died at his

home in Chattanooga October 18, 1862, and was buried in that city

Elbert Franklin Sevier was a son of Major James and Nancy Sevier, and he was born in his father's home, on Nollichucky River, some nine miles south of Jonesboro, Tenn. Strange to say, I have no means by which to fix the date of his birth with certainty. McFerrin, in "Methodism in Tennessee," Vol. 3, p. 248, says that he was born September 30, 1802. Bishop Hoss, in a letter to the author, says that Mr. Sevier was born about the year 1800. Mrs. Sarah S. Meek, a niece, says in a letter that he was born in 1797. As McFerrin's statement is specific, I at first thought of adopting it; but Lorenzo Dow, according to his journal, visited Knoxville in February, 1804, and preached from a log. I remember hearing Mr. Sevier say that he heard that sermon. He distinctly remembered Dow's appearance and manner of preaching, etc. At this time, according to McFerrin, he was less than eighteen months old. I therefore feel compelled to give the preference to the date named by Mrs. Meek—1797. This would have made him about seven years old at the time of Dow's visit to Knoxville.

His father, James Sevier, was the second son of Governor John Sevier, the first Governor of the State of Tennessee. James Sevier had ten children, two of them sons: Elbridge, who lived at Kingston, Tenn., and Elbert F., the subject of this sketch, whose first home after his marriage was on a farm adjacent to his father's farm and south of it. His mother was Nancy Conway, daughter of Col. Henry Conway, who achieved distinction as an officer in the Revolutionary

War. His great-grandfather, Valentine Sevier, was an Englishman by birth, whose father, Thomas Sevier, was a Frenchman by birth, but resident in Wells, England. Family tradition has it that Thomas Sevier left France after the revocation of the edict of Nantes on account of the persecution of the Huguenots that raged at that time. Valentine Sevier, the immigrant, settled first in Culpeper County, Va., and afterwards lived at different periods in Augusta and Frederick Counties. He removed to the Watauga Settlement, with his five sons and four daughters, in 1773, and died near Elizabethton in November, 1803, at the advanced age of 103 years. Valentine Sevier's wife was Joanna Goode. The Goodes of Virginia are all descended from John Goode, who reached that State from England by way of the Barbadoes in 1650, and made his home at Whitby, on James River, a few miles below Richmond. One of his younger sons, Joseph, was an early settler in the Valley; and his daughter, Joanna, became the wife of Valentine Sevier, and therefore the great-grandmother of Elbert F. Sevier.

Governor Sevier is so well known that little need be said of him in a history to be read by Holston people. He was a wonderful man, and it is an apt illustration of the law of heredity that wherever you find persons or families descended from him (and they are numerous) you generally find intellectual and moral worth. For more than forty years John Sevier, commonly called "Nollichucky Jack," was unremittingly engaged in the public service—civil, military, and political—and the Etowah campaign was the only military service for which he received compen-

sation from the government. He was in thirty battles, some of them hardly contested and decisive. His military fame, perhaps, rests more upon the brilliant action of King's Mountain than upon any other battle in which he was engaged. The offensive expedition against Colonel Ferguson, which culminated in the battle of King's Mountain, is said to have been conceived and planned by Sevier and Shelby. It was a brilliant affair, which in the providence of God became the turning point in the war of independence, making possible as it did the capture of Cornwallis at Yorktown. John Sevier's primacy in the annals of Tennessee is secure. When the State of Franklin was set up, he was chosen its Governor. He was the first Governor of the State of Tennessee, and held the office six years. As soon as he was eligible he was elected Governor again, and served by biennial elections another six years. He served two terms in Congress from 1811, and served on the Committee on Military Affairs, a position of great importance, as England and the United States were at war from 1812 to 1815, and in this position his large military experience qualified him for being a safe counselor. In 1815 Mr. Monroe appointed him a commissioner to run the boundary of the territory ceded by the Creeks to the United States. While on that duty he was taken sick and died September 24, and was buried with the honors of war on the east bank of the Tallapoosa River, near Fort Decatur, Ala.

During his absence from home on the surveying expedition, Governor Sevier was at the August election reelected to Congress without opposition—an evi-

dence of his undiminished popularity to the end of life.<sup>1</sup>

I am sorry to say that Governor Sevier was not a member of any Church; but he usually attended the Presbyterian Church, and was an attentive and respectful listener to the preaching of the gospel.

Major James Sevier, Elbert Sevier's father, was all his life a leading citizen of Washington County. For fifty-seven years he was Clerk of the Circuit Court. As things then were he was a man of wealth, and also of much pride. His independence was a marked feature of his character. He was one of the two in his county who, in 1832, voted for John Quincy Adams against Andrew Jackson, the other being Isaac Hoss, grandfather of Bishop E. E. Hoss.

Governor Sevier's wife was Sarah Hawkins. The Hawkins family came to Gloucester County, Va., in 1685. The head of the tribe was Benjamin Hawkins.

In the early history of the Holston country the Presbyterians had charge of most of the schools of the section. This great denomination has always been characterized by intelligence and progressiveness. One of their institutions in East Tennessee was Washington College, in Washington County. Here Elbert Sevier was educated. I have the authority of Dr. C. D. Smith for saying that during Sevier's stay in college he was converted to the Calvinistic faith and became quite partial to the Presbyterian Church, which he regarded as embracing the more respectable classes of the country. But the powerful spiritual regeneration under Methodist auspices which he aft-

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<sup>1</sup>Ramsey's "Annals of Tennessee," pp. 1711, 1712.

erwards realized, coupled with the teachings and the influence of a Methodist mother of remarkable intelligence and piety recovered him to the Methodist faith and brought him into the Methodist Church. In a sketch of Elbert Sevier from the pen of Dr. James S. Kennedy, published in the *Nashville Christian Advocate*, I find in substance the following statement in regard to Sevier's mother: Sarah Conway,



ELBERT F. SEVIER.

his maternal grandmother, though a member of the Protestant Episcopal Church, became convinced that she was resting in the mere form of godliness while she knew nothing by experience of its power. She sought the forgiveness of her sins and was powerfully regenerated. Her great spirituality profoundly impressed her daughter, Sevier's mother, with the genuineness of the religion which she professed and which was taught by the Methodists. The result was that the daughter embraced religion and joined the Methodist Church after her marriage. Near the close of the year in which she joined the Church the circuit

preacher informed her that he would not continue her house as a preaching place on the plan of the circuit unless as many as six persons should at his last appointment become members of the Church. Mrs. Sevier mounted her horse and canvassed the neighborhood for members, and succeeded in securing the required number. These earnest efforts resulted in a revival the following year, in which sixty or seventy persons were brought to Christ. Mr. James Sevier himself, in the course of time, became a child of God, and used a portion of his ample means in building a Methodist church some two or three miles above his home. This church was called Sevier's Church. It was located in Washington County, on the south side of the Nollichucky River, four miles below Embreeville. In October, 1846, Bishop Capers, on his way to the Conference at Wytheville, Va., preached in the old Sevier's Church from 1 Peter ii. 4. He was traveling in company with Rev. William H. Rogers. They spent a night with Rev. E. F. Sevier. They were making the journey in buggies.

There were many conversions and additions to the Church in this old house. Many of the old preachers preached there. Here worshiped the Shannons, Hunts, Johnsons, Seviers, Broyleses, Henleys, and others. The old log house, which was built early in the last century, has been torn down and a new one erected not far from the old site, and named Sevier's Chapel. Both the old and the new sites were on what was the old Elbert Sevier farm. Four ministers of the gospel have gone out from families who lived in this community and worshiped in the old house—viz., Rev. John S. Henley, Sr. (who located in Geor-

gia), Rev. Elbert F. Sevier, Rev. John S. Henley, Jr. (a local preacher, a very pious man, and a good worker in revivals), and Rev. E. H. Broyles, a Presbyterian minister, who studied theology in the Auburn Theological Seminary, New York.

Mr. Sevier's father designed him for the law. Accordingly he studied law in Jonesboro, and with his vigorous mind he soon made sufficient proficiency to entitle him to license to plead in the courts of Tennessee. But before he had fully entered upon the profession, the Holy Spirit under the law given on Sinai and reëstablished on Calvary placed him under indictment and arrest, tried and convicted him at the bar of his own conscience, and pronounced upon him the sentence of eternal death. Under a plea of accord and satisfaction through Jesus Christ he obtained pardon, and consecrated all his ransomed powers to the service of him whose merits had secured that pardon. He felt called to be a Methodist preacher. He was converted at a series of prayer meetings held in Jonesboro in the year 1822 by a merchant who happened to be on a business visit to the place at that time. As the Methodists had no church, the meetings were conducted in the residence of a Mrs. Brown, one of the oldest Methodists in the place. At first the meetings were not well attended, but the interest increased and a revival of great power resulted. Young Sevier and several of his companions were attracted to the meetings by curiosity; but he became interested, and with his friend, O. B. Ross, knelt at the altar of prayer, and was happily and powerfully born of the Spirit.

It is a singular fact worth mentioning that these

meetings were conducted by a layman and business man, Mr. H. R. W. Hill, of Huntsville, Ala., who afterwards in New Orleans became a millionaire. The world has applauded the energy and business tact that built up this great fortune; but the records of eternity will show that Mr. Hill's most profitable investment by far was the conversion of Elbert Sevier.

It is said that when Mr. Sevier determined to enter the Methodist ministry in lieu of the law his father stoutly objected. His education and superior natural endowments, with reasonable energy, would have made him an eminent lawyer, and would have secured for him an ample income; but he turned his back on this flattering prospect to wed himself to the toil and poverty of a Methodist itinerant, whose salary at that time was fixed by ecclesiastical statute at one hundred dollars a year. Was his a wise choice? Yea, verily; for like Mary he chose that good part which will not be taken away from him.

Early in the thirties he was married to Miss Matilda Powell, a daughter of Edward and Mary Powell, of Montevallo, Shelby County, Ala. She lived till 1854, when she and her daughter, Sarah Lewis, died of cholera at their home, in Knoxville, Tenn. The daughter died September 2 and the mother the next day. The two were buried in one grave. Minerva K. married a gentleman by the name of Brantley, said to be an infidel, but she became a Catholic and died at the age of thirty-five. Elbert Powell, while a boy, was placed by his sister in the charge of the Catholics for his education, and he became a Catholic. He was educated for the priesthood, but never took orders. He married and is now living in Atlanta, Ga.

Some years after the death of his first wife, Mr. Sevier married Miss Eliza James, daughter of the Rev. Jesse F. James, a well and favorably known local preacher of East Tennessee. She died June 2, 1862, and was buried in Chattanooga. After her death his health rapidly declined. He had hoped to meet once more with his brethren, for the Conference was to meet in Athens October 15; but he was denied both the joy of meeting with them and the misfortune of being with them while they were taking action which many of them subsequently regretted. On Saturday, October 18, he died in great peace, assuring his friends that through the merits of Christ he was entering upon a blissful immortality. The day before his death he suggested all the arrangements for his funeral. He was buried in the Chattanooga cemetery.

Mr. Sevier began active life as heir to a considerable estate, consisting mainly of a fine Nollichucky farm and a considerable number of negro slaves. This farm he sold, removed to Knoxville, and built a fine residence. He made the financial mistake of forming a partnership in the mercantile business with a local preacher who had neither money nor common honesty. The local preacher, who had been merchandising for some years, paid his Eastern debts with Sevier's money, bought goods for the firm on credit gained by the payment of these debts, and otherwise managed the business badly. It was not long till Sevier was bankrupt in money and his partner in reputation. The fine house went to pay the debts, and Sevier, then past middle life, was compelled to begin life anew almost penniless and broken in spirit. But from his lips I never heard a word of complaint.

Of course the local preacher was expelled from the Church, and he sometime afterwards died suddenly by the accidental drinking of sulphuric acid.

I knew Sevier personally. In 1856-57 he was my presiding elder. When the stewards met at one of the quarterly meetings to divide the quarterage, he took no part in dividing the spoils, but received without investigation the part allotted to him, saying: "Brethren, I hate to take this money, and I would not if I did not need it." I have been informed that when he was in good circumstances and was a presiding elder he was accustomed to refuse the presiding elder's *pro rata*. In this respect he stood in marked contrast with some penurious and avaricious preachers of whom I have heard.

Sevier was a finely endowed man. He was in person tall, straight, handsome, and athletic. He had the manners of a gentleman, the breeding of the best society. He had the brain of a logician and the mouth and throat of an orator. He analyzed well, discussed with vigor, and, though never boisterous, often became sublimely impassioned. He had an unswerving faith in Christ, preached with the Holy Ghost, and his fine emotional nature kindled with the sublime themes which he handled so successfully. In his prime his popularity as a preacher was almost unbounded; the people followed him and hung with ecstasy on the manlike sweetness that dropped from his tongue. In a letter to the author, Dr. John H. Brunner says:

Perhaps I have been prone to detect faults in men, but I never saw any in him. I knew him long while his home was on Chucky River, and was at times his guest after he moved

to Knoxville. In all those years he was the same peerless Sevier. Many were the sermons I heard him preach, and their lessons abide with me still. No wonder that Methodist fathers and mothers named so many children after him!

The Rev. Dr. James S. Kennedy, in a newspaper article, says of him:

He was never morose or captious. He was great of heart, unselfish, magnanimous, courtly, courageous. His native nobility gave him the carriage and dignity of a king. Yes, he was a Christian, "God Almighty's gentleman."

Dr. C. D. Smith, in a newspaper article, thus speaks of Mr. Sevier:

As a man, Mr. Sevier was about six feet in height, spare made, but very erect and lithe in every movement. He was naturally dignified and graceful in person. He was genial and pleasant, and there was nothing coarse about him. He indulged in no unseemly attitudes or vulgar manners. Every attitude, and indeed his whole deportment, was proper and becoming. He was a fine specimen of a Christian gentleman, avoiding all boorishness and self-laudation. He was cordial and considerate in his friendships, was tender in his sympathies for the bereaved and suffering, humane to his servants, gentle and affectionate to the aged and infirm, and always ready with a word of comfort and encouragement for the weak and distressed.

As a Christian and a preacher, Mr. Sevier was confiding in his disposition and charitable toward the weaknesses of others. No one ever went from his presence intentionally wounded on account of personal neglect or want of proper consideration. The courtesies he rendered were without ostentation or bluster. His face, which was agreeable always, bore a pleasant and a captivating smile on meeting an acquaintance or friend. It was a noble trait of his that he was especially tender with young preachers. He could point out their foibles and correct their errors in a manner so affectionate and reassuring that they were never offended. Mr. Sevier possessed

another commendable grace. He would sit and listen patiently to an old-fashioned stammering preacher for an hour, that he might learn something of the ways of God in saving sinners. Then he would take up in exhortation some of the homely truths uttered by the old man and stir the congregation to its very depths.

Sevier had a kindly black eye, a mellow and musical voice, with a clear and agreeable delivery. His manner was enthusiastic when he became aroused. It was his great delight to dwell upon the love of God and the humiliation of Christ for sinners, and he often displayed, when urging these considerations upon sinners, an impassioned eloquence that moved whole multitudes. There was about him, in his enthusiasm, that which would have fitted him for a gallant cavalry leader, at whose side in the charge would have been every man in the command.

In a letter to the author Bishop Hoss writes :

You ask me for the relationship of the Rev. E. F. Sevier to my mother. They were first cousins, she being the daughter of his uncle, Maj. John Sevier, Jr. There was a difference of nearly twenty years in their ages. As an orphan girl, she spent much time in his home; and when she was married, he officiated at the wedding. Her love for him was as intense as if he had been an older brother, and to the day of her death he was her ideal of all that a minister ought to be. I used to hear a great deal about him. That he was an able and eloquent preacher does not need to be said. He was also a man whose preaching bore abundant fruit. On one occasion three hundred people were converted under his sermons at Stone Dam Camp Meeting.

His popularity was without limit. From New River to Chattanooga and from Paint Rock to the Georgia line he had hundreds of namesakes. Though possessed of great dignity of character, he was not at all stiff or pretentious. The common people heard him gladly and loved him, while the rich and the great felt honored by his friendship.

I never saw him but once or twice. He came to see my mother in 1861, and I was deeply impressed by his appearance.

He was more than six feet tall, rather slender, and with the air and bearing of a gentleman. His clothes were of good material, cut to fit, and neatly brushed. His linen was scrupulously clean and his boots always well polished. There was a seriousness about his tone that could not escape notice. I listened with grave respect to every word he spoke. There were some topics which he and my mother did not discuss, for he was an intense secessionist and she, though as strong a Southerner as she could well be, was passionately attached to the Union, for which her father had fought before he was sixteen years old. After a few words about the prospect of war, they took up more agreeable themes, and spoke especially about old times and departed friends. When he went to leave, she insisted on returning him a sum of money which he had advanced to her father many years before. At first he declined to take it, but finally said: "Well, Cousin Maria, it shall be as you like. I am not as well furnished as I used to be, and I shall not deny you the pleasure of canceling this obligation, the existence of which I had long since forgotten."

Mrs. Martha Sevier Price, of Memphis, Tenn., is the only living granddaughter of Governor Sevier. She is a daughter of John Sevier, Jr., and therefore a first cousin of Elbert Sevier, and she is the youngest of eighteen children. Rev. D. W. Carter, who was at one time Superintendent of the Missions of the Methodist Episcopal Church, South, in Cuba, is a grand-nephew of Elbert Sevier, and the wife of the Rev. Rufus M. Stevens was a first cousin of his.

I have not been able to curtail this sketch within desirable limits. But I will close by saying that if Elbert Sevier had been the close, painstaking student that he might have been he would have been one of the first preachers of his age or any other age. But he lived in a day when the demand was upon him for almost daily sermons, leaving but little time for the

literary drudgery necessary to the development of the highest order of intellectual vigor and classic polish. But he had enough of these for the practical purposes of the pulpit in this section at that day. Besides, the private devotions necessary to the greatest degree of spiritual power in the pulpit, and the recuperative rest necessary to the greatest magnetism, reserve force, and mental elasticity forbade excessive work in the laboratory of the study. Yet he was certainly one of the greatest preachers, if not the greatest preacher, that the Holston Conference has ever produced.

## CHAPTER VIII.

FROM 1824 TO 1825.

WE now begin the annals of the Holston Conference from 1824 forward. In the sketches of the preachers whose terms of service, as traveling preachers, crossed the line of 1824 we have anticipated a good deal of history, which anticipation will relieve the annals of much that might be embraced in them. To the beginnings of eras we naturally attach great importance. In 1783 organic Holston Methodism began in Holston Circuit, the germ of Holston Conference. In 1824 Holston Conference began. The circuit began with sixty members and one preacher; the Conference began with numbers in Society. white, 13,444; colored, 1,491. Total, 14,935,<sup>1</sup> and 43 preachers, including those admitted during the session.

It is my purpose not to give hereafter the details of Conference sessions or lists of appointments, in the body of this work, as these would occupy too much space.

The Conference convened in its first session in Knoxville, Tenn., November 27, 1824, Bishop Roberts in the chair. John Tevis was chosen Secretary. The admissions on trial, the list of appointments, and some other items were given in a former chapter.

Three districts were supplied with preachers:

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<sup>1</sup>I follow the MS. Minutes in the Conference Journal.

Abingdon, Knoxville, and French Broad. The presiding elders in the same order were David Adams, Thomas Stringfield, and Jesse Cunnyngnam. There were twenty-five circuits; and they were supplied with thirty-eight preachers, besides the presiding elders. According to instructions from the Book Agents, the Conference drew upon the Book Concern for \$150 and the Chartered Fund for \$80. The Conference adopted rules of order for the guidance not only of the members, but of the President as well. I note particularly the seventh and eighth rules, which did not allow a member of the Conference to be absent from the Conference room more than fifteen minutes at a time without permission; and spectators were not allowed to be present without a special vote of the body. When the name of William P. Kendrick was called with reference to his election to elder's orders, the Conference by vote requested him to desist from frequenting Masonic lodges. There was in the country at that time an ignorant prejudice against Masonry; but this prejudice gradually gave way, in the course of time, before increasing light and liberality.

Thanks were voted to the Hon. Hugh Lawson White for the use of a house for the sessions of the Conference. It was a red-painted house on Main Street, opposite the church on Methodist Hill, in East Knoxville.

One of the most notable events of this ecclesiastical year was the death of Mrs. Elizabeth Russell, which occurred at her residence in Washington (now Smyth) County, Va., March 18, 1825. By her own request she was buried in the family graveyard at Aspenvale, one of her former places of residence, a few hundred

yards west of Seven Mile Ford. In 1904 I visited this graveyard and transcribed her epitaph and that of her first husband, Gen. William Campbell, for they sleep side by side. Each grave is covered by a granite slab, placed horizontally, and the following are the inscriptions:

Elizabeth Russell, born Henry, by her first marriage wife of Gen. William Campbell. By a second, wife of Gen. William Russell. A devoted and devout member of the Methodist Church. Her life was passed in the love and practice of its doctrines. She died in March, 1825.

The epitaph of the General reads as follows:

Here lie the remains of Gen. Wm. Campbell. He was born in the year 1745, and died in the service of his country in the year 1781 in the camp of Gen. Lafayette near Richmond. By the unanimous election of his brother officers he commanded at King's Mountain. For his heroic and gallant conduct on that occasion the Congress of the United States tendered to him and the officers and privates under his command the following resolution: Resolved that Congress entertains a high sense of the spirited and military conduct of Col. Campbell and the officers and privates of the militia under his command displayed in the action of Oct. the 7th, in which a complete victory was obtained over superior numbers of the enemy advantageously posted on King's Mountain, in the State of North Carolina, and this resolution be published by the commanding officer of the Southern army in general orders. At the head of his regiment he brought on the battle of Guilford, and was the last to quit the field. His real talents and services were rewarded by high testimonials of his country's gratitude and have inscribed his name on the history of the revolution. His bones were brought hither and this stone erected by the husband of his only child, Francis Preston.

To relieve the apparent confusion of his titles, it may be proper here to state that in the colonial army

Campbell ranked only as colonel; but having been elected brigadier general of militia by the Legislature of Virginia, he ranked as general in the State.

A brief sketch of Mrs. Russell was given in Volume I. A considerable volume might be written about this good woman—a volume, too, that might be read with pleasure and profit—but in this history we must be content with brief allusions where the subject might seem to demand elaboration.

Elizabeth Henry, daughter of John and Sarah Henry, was born in Hanover County, Va., July 10, 1749. She was first married to William Campbell, of Fincastle County, Va., April 2, 1776. She was with her brother, Patrick Henry, in Williamsburg, Va., in September, 1775, when Capt. William Campbell reached that place with his volunteer company of riflemen to aid Mr. Henry in the first organized armed movement in Virginia against the government of Great Britain.

Col. Thomas L. Preston thus describes Captain Campbell:

He was of superb physique, six feet two inches high, straight and soldierly in his bearing, quiet and polished in his manners, and always deferential and chivalric toward women. His complexion was fair and fresh, without being ruddy, and his eyes were light blue and full, though not prominent, and varied in expression with every emotion. His brow was smooth and full, and his hair light brown, with a tinge of red. In repose his mouth and chin, which were finely shaped, expressed decision of character; and when his countenance lighted up with pleasure or affection, the smile was as soft and sweet as a woman's. But when he was roused to anger, there were few who did not quail under the concentrated gaze of those brilliant eyes.

The circumstances under which Captain Campbell and Miss Henry met conduced to a mutually favorable impression, which deepened into love, and they became man and wife the following spring.

In the winter after her marriage, Mrs. Campbell went with her husband to Aspenvale, near Seven Mile Ford, Washington (now Smyth) County, Va., where Captain Campbell had settled in 1768. He had inherited this tract of land from his father, Charles Campbell, and it was part of a royal grant of one hundred and fifty thousand acres to James Patton.

By him she had two children. The elder, Sarah Buchanan, born April 21, 1778, married Gen. Francis Preston, of Montgomery County, Va., January 10, 1793. Gen. William Campbell died in Hanover County, Va., at the house of Col. John Symms, half-brother of his wife, August 22, 1781. She was married to Gen. William Russell in 1783. By him she had four children. The eldest died in infancy; the second, Elizabeth Henry, born in 1786, married Capt. Francis Smith, of Abingdon, January 10, 1804, and died the following October. The two youngest, Patrick and Jane, were twins and were born in 1788. Jane married Dr. William P. Thompson, of Washington (now Smyth) County, Va. Dr. Thompson lived at "Town House," afterwards the property of Col. Robert Beattie, and his landed estate embraced eight or ten thousand acres of very valuable lands, and they were a part of the grant to Col. James Patton from the Crown of England. Maria, a daughter of Dr. Thompson, married the Rev. David R. McAnally, a distinguished divine, who for many years edited the *St. Louis Christian Advocate*.

At the time of the marriage of General Preston and Miss Elizabeth Campbell, she was living with her legal guardian and uncle-in-law, Capt. Thomas Madison, of Botetourt County, Va. In the same year General Preston was elected to Congress, which at that time met in Philadelphia, whither he went with his young and beautiful wife. There on December 27, 1794, William Campbell Preston was born. Mr. Preston loved his grandmother with a highly commendable devotion. In his annual visits to his native home his carriage was always found first at the door of her humble dwelling. He gave evidence on his dying bed that his grandmother's religion had been his guiding star. While in his physical make-up Mr. Preston closely resembled his grandfather, Gen. William Campbell, he seems to have inherited his genius for oratory from the Henry side of the house; and he had a national reputation as one of the most graceful and forcible speakers of the country.

From an early period in their married life, Mrs. Campbell exerted a softening and refining influence upon her husband. Toward her he was always gentle and affectionate. When he was provoked to anger, a look or word from her relaxed the knit brow and lighted his face with a sweet smile.

General Russell died in 1793. His health began to fail in 1792. He decided, however, to attend the Legislature, of which he was a member. Accompanied by his wife and their two youngest daughters and his son-in-law, the Rev. Hubbard Saunders, he left his home December 15, and reached the home of his son, Robert S. Russell, in Shenandoah County, January 1, 1793. Having contracted a cold on the

journey, he rapidly grew worse, and died the 14th of that month, leaving his excellent wife the second time in the weeds of widowhood. Soon after the death of her husband she removed from the Salt-works to her final place of residence in the Chilhowie neighborhood.

Mrs. Russell was born to fame and affluence, but in 1788 she was born again to humility and simplicity in Christ Jesus. She might have lived in a fine residence and reveled in luxury. Her different homes, however, were always log houses. The last which she occupied and the one in which she died was near "Town-house," some half mile from Sulphur Spring, in Washington (now Smyth) County. It was a story and a half high with two rooms below and one above. One of the lower rooms was large, and was used as both a sitting room and bedroom. The other, though smaller, was large enough to accommodate Father Ekin, his wife, and two children, who occupied it for several years. Before and after its use by Mr. Ekin it was sacredly kept as the "prophet's chamber," in which any genuine preacher of the gospel was cordially permitted to rest. There was a smaller log cabin in the yard in which single men were lodged. The kitchen and servants' house were separate from the dwelling. The stable was large enough for several horses. In the large room on the first floor was the movable pulpit.

Col. Thomas L. Preston, in his printed sketch of his grandmother, gives the following description:

Mrs. Russell was above medium height. She was about five feet seven inches, and in the prime of life must have been an imposing presence. She may not have been what

would be called "a beautiful woman," but no face with such brow and eyes could have been plain and unattractive. Hers was one of those faces which had the charm of being the more pleasant the more familiar it became. In the eyes of her grandchildren she was a beautiful old lady: Her eyes were of a soft grayish blue, which varied in color under different lights, and changed with the emotions of her mind and heart. When she looked at her grandchildren or those she especially loved, they had a sweet, tender expression that touched the heart with a pleasure like the soft breath of a summer evening, and drew the little ones by magnetic power toward her to be petted and caressed; in conversation they expressed every phase of feeling, and twinkled with fun, gleamed with animation, or sparkled when earnest and vivid thoughts agitated her mind. Both in intellect and person she resembled her brother, Patrick Henry. She had the same fertile and vivid imagination, the same ready command of language and aptness of illustration, and the same flexibility of voice and grace of elocution. These attributes made her narrations of incidents and descriptions of scenes and characters not only graphic but fascinating; and when roused to their full power in prayer, she rose to an eloquence that thrilled or awed the soul. Her everyday dress was very plain, but neat. Except in warm weather, when she wore dark calico, her gown was of some gray material resembling flannel (called, I believe, "bath-coating"), made simple and reaching to the tops of her shoes. Around her neck was a cambric handkerchief, crossed over the chest and fastened at the waist. Sometimes this handkerchief was of soft material, full and puffed. A small plain cap with a narrow, fluted frill completed her toilet. On Sundays when she went to church or on ceremonial occasions she wore a black silk dress, more elaborately made, an old-fashioned bonnet of the best material, and such wrappings as the season required. She never kept a carriage, and always mounted her horse from a big stump in the yard, some three feet in diameter, reached by steps of solid blocks of wood. Sometimes she presented a queer appearance when she stuck on her head a man's low-crowned felt hat and walked about the yard and garden. **And**

yet such was the simple dignity of her bearing that nothing she did seemed incongruous or ridiculous. Her impetuosity and impatience would have been so in any other, but with her they were natural and scarcely provoked a smile. These traits were often manifested in messages and dispatches sent to the Saltworks, six miles from her house. It not unfrequently occurred that an unlooked-for number of visitors came to the house, and for each person there was a horse, and occasionally a servant. No one was ever turned away; all were sure of a hearty welcome. She stowed her guests away as Methodists divide their congregations: the women and children were put in one room and the men and boys in another. Then there was scurrying around for supplies, and Mrs. Russell's peculiarities were brought into the clearest light. She would stand upon the doorstep, and in that clear voice that sounded like a softened bugle note call for her servant "Dick;" and by the time he presented himself she would scribble a note to the manager of the Saltworks, and, pinning it to the lapel of his coat, would say, "Now Dick, run and saddle the horse and fly over to the Saltworks—be in a hurry! don't stop!—and bring me some meal"—or meat or money, or whatever else the emergency required. It was necessary to tell Dick the message, for those hasty notes were often in such hieroglyphics that none but the initiated could decipher them.

Mrs. Russell knew the value of money, but she was far from being sordid or covetous. After the death of General Russell, she voluntarily relinquished to his children her entire right of dower in his real estate for a nominal consideration. About the same time she manumitted absolutely all the slaves she owned in fee simple, and those she held by right of dower she freed during her life. They were provided homes on the Saltworks estate. It is worthy of mention that not one of the dower negroes ever attempted to escape during the period of their temporary freedom. After the death of Mrs. Russell, they were incor-

porated among the slaves of Gen. Francis Preston. Mrs. Russell also gave up her dower interest in General Campbell's estate to her daughter, Mrs. Sarah B. Preston. By these acts of self-abnegation she was disentangling herself from the cares of the world that she might the more perfectly devote her time and thoughts to her spiritual and eternal interests.

The following incident illustrates her zeal for Christ and the confidence reposed in her piety by her neighbors: Sometime during the war of 1812-15, Col. William P. Thompson, her son-in-law, raised a regiment of men to march to the front. They rendezvoused at Sulphur Spring Camp Ground, and it was remarked that they ought to have prayers before starting. No minister could be found, but at last some one cried out: "Send for Madame Russell; she'll pray for us." She was sent for, came and prayed for the regiment. Some one who heard the prayer and related the incident exclaimed: "And such a prayer!"

Before her death Mrs. Russell lay five weeks and three days of an illness occasioned by a fall. She met death with Christian composure.<sup>1</sup>

Bishop Robert Richford Roberts, who presided in the first session of the Holston Conference (1824), was born in Frederick County, Md., August 2, 1778. He was converted at about the age of fifteen, and became a member of the Methodist Episcopal Church. He was admitted into the Baltimore Conference in 1802. He was elected bishop in 1816. As the sup-

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<sup>1</sup>Most of the incidents and much of the language of the above sketch are taken from a published sketch of Mrs. Elizabeth Russell by her grandson, Thomas L. Preston.

port given him was very small, he settled upon a farm in Western Pennsylvania, and traveled throughout the connection. He subsequently settled upon a farm near White River, in Indiana, and continued to travel. He died of bilious fever March 26, 1843. He was a good man, eminently so, and full of faith and the Holy Spirit. He was a man of more than ordinary intellect, was a diligent reader, was a clear and forcible speaker, and often positively eloquent. As a bishop, he was firm and decided, but always kind and conciliatory. His simplicity of manner and his abundant labors greatly endeared him to the Church.<sup>1</sup>

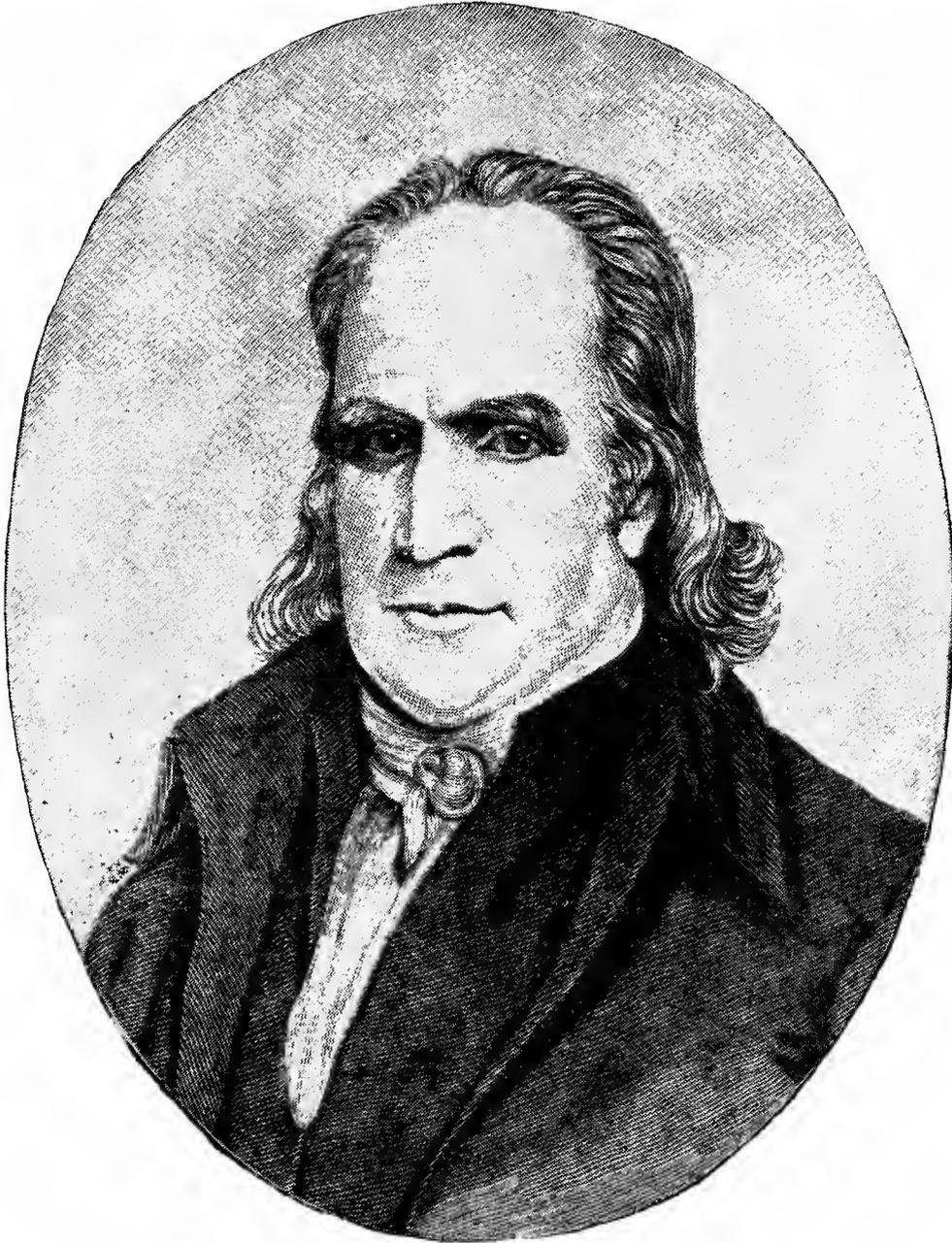
The second session of the Conference met in Jonesborough, Tenn., Thursday, October 20, 1825, Bishops Roberts and Soule both being present and presiding alternately. Bishop McKendree seems also to have been present, as the thanks of the body were voted to "the President, Bishop Roberts, and the associate Bishops, McKendree and Soule."

Thomas Stringfield was elected Secretary, although his election is not noted in the body of the Minutes, and E. F. Sevier was chosen Assistant Secretary. Twenty-eight members answered to the first roll call.

At this point it may not be improper to say something of the history of the little town where the Conference met. Jonesborough is the first and oldest town in the State, and was the capital of the brave little State of Franklin. Capt. William Bean built his little log cabin on the banks of Boon's Creek, a tributary of the Watauga, some ten years before the establishment of Jonesborough. A vast number of set-

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<sup>1</sup>Simpson's "Cyclopedia of Methodism," pp. 760, 761.



BISHOP ROBERT RICHFORD ROBERTS.

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tlers followed Captain Bean. Prominent among these were John Carter, John Sevier, James Robertson, and Charles Robertson. The rapid increase of population rendered some form of government necessary. The problem was solved by the adoption in 1772 of the Watauga Association. Under the provisions of its constitution John Carter, Charles Robertson, John Sevier, James Robertson, and Jack Isbel were selected to administer the laws of the Association.

In his "Winning of the West," Mr. Roosevelt says: "They formed a written constitution, the first ever adopted west of the mountains." After six years of independent government, the members of the Association memorialized the Provincial Council of North Carolina, asking to be incorporated with that State. The memorial was dated 1776. North Carolina readily granted the request, and John Carter, Charles Robertson, John Sevier, and John Haile were elected to the Provincial Congress of North Carolina, which met at Halifax November 12, 1776, and remained in session until December 18, 1776. During this session the first constitution of the State was adopted.

The courtly and polished Willie Jones, a member of the Congress, met the Watauga delegates, presented their credentials, and moved that they be admitted to their seats in the body. This little act of kindness was rewarded about three years thereafter by the attaching of his name to the first town established within the bounds of the present State of Tennessee. The district from which the Watauga delegates came was named Washington, after General Washington, whom Sevier had known in Virginia and admired. This was possibly the first district or

section of country ever named after the father of his country. It has been claimed that Washington County, Va., was the first section of country named for George Washington. But the title Washington District was recognized by the Provincial Council of North Carolina before December 18, 1776, while the act of the General Assembly of Virginia dividing the County of Fincastle into Montgomery, Washington, and Kentucky, though passed December 6, 1776, did not go into effect till the last day of December of that year. It appears, therefore, that Virginia and North Carolina ran a close and doubtful race for the honor of first honoring the name of George Washington in the manner specified. The Legislature of North Carolina in November, 1777, organized Washington District into a county. The town of Jonesborough was laid off in the summer of 1778. The Legislature, however, did not recognize the town as the seat of justice for the county till 1779. This town has had a long and eventful history. Less than one year after the town had been named its streets resounded with the tramp of Sevier's roughriders *en route* to the gathering of the clans at Sycamore Shoals, whence they marched to take part in the battle of King's Mountain. The records show that on May 12, 1788, Andrew Jackson, afterwards President of the United States, and Archibald Roane, Tennessee's second Governor, were admitted to the bar to practice law in the courts of Washington County. It was in Jonesborough that John Sevier was arrested October 9, 1778, on the charge of high treason and conveyed to Morganton, N. C. It is not within the province of the objects of this work to state the details of the

sensational and glorious manner by which this distinguished patriot was rescued from the grip of persecution.<sup>1</sup> It was hardly an accidental coincidence that while these important civil events were transpiring Bishop Asbury appeared among the wilds of East Tennessee and passed on to the neighborhood of King's Saltworks, in Virginia, to hold the first Methodist Conference west of the Alleghanies.

As I have said, it is not my purpose to encumber the pages of this work with the dry details of Conference action in future annals; but I shall mention from time to time only what in each session was peculiar and of general interest. The ordinary routine of business will, in all cases, be taken for granted.

At this session Thomas Rice was received as a transfer from the Illinois Conference. Samuel Patton was readmitted. The following action was had in reference to John Henninger:

John Henninger was also presented; but it being ascertained that he was owner of a negro girl, a slave about the age of thirteen years, he obligates himself to pursue any course which the Conference may point out. The Conference therefore, after due investigation, resolved that he secure the freedom of said girl at the age of twenty-one years; and should she have children before that time, they also shall be liberated at the same age. He was also required to give said girl and her children, if any, an education sufficient to enable them to read the Holy Scriptures.

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<sup>1</sup>A sketch of Jonesboro in the *Chattanooga News* of April 4, 1903, from the pen of John Mathes. Also compare Ramsey's "Annals of Tennessee" and Summers's "History of Southwest Virginia."

Thomas Stringfield, Jesse Cunnyingham, John Henninger, George Horne, and David Adams were appointed a committee to examine into the propriety of establishing a school under the patronage of the Conference, within the bounds of the Conference. The committee was instructed to inquire also into the expediency of publishing a religious paper for the benefit of the Conference.

The Wesleyan Female Society of Jonesborough having presented to the Conference \$40.25, thanks were voted.

Anthony Rhea, a colored man, was elected to deacon's orders.

The clause of the report of the Educational Committee recommending the establishment of a Conference school was adopted, and the school was to be named Holston Conference Seminary; the clause recommending the publication of a Conference paper was negatived. To carry out the school project a committee was appointed, consisting of the presiding elders of Knoxville and French Broad Districts and the preacher in charge of Knox Circuit. These, as it happened, were Thomas Stringfield, John Henninger, and James Y Crawford. The committee met after Conference and selected Knoxville as the seat of the seminary

It is worthy of note that at this time in the history of the Conference it was usual with the Conference not only to select the place of the next session, but also the date of meeting. The Annual Conference of that day had stalwart ideas of its rights and powers. These have been particularly defined by subsequent legislation, and some things are now fixed by law

which formerly depended upon the will of the majority

Admitted on trial: William Ketron, Thomas K. Catlett, Christopher Easterly, John Trotter, Ulrich Keener, Hugh Johnson, Jacob McDaniel, Henry Williams, J. W. Paddleford.

Located: Samuel B. Harwell, John Bradfield, Francis A. Owen, Abraham Still, William P. Kendrick.

Superannuated: James Dickson, George Ekin, James G. H. Speer.

Numbers in Society: White, 15,098; colored, 1,485; total, 16,583—a gain of 1,648.

Traveling preachers, 55, a gain of 12.<sup>1</sup>

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<sup>1</sup>In giving the number of preachers each year, I shall include all who receive appointments, together with those who locate and those who are superannuated.

## CHAPTER IX.

FROM 1825 TO 1827.

DURING the Conference year which closed in the autumn of 1826 Oliver B. Ross was licensed to preach as a local preacher. He was an extraordinary man. Though his career as a preacher was brief, he left a lasting impression on his generation. He was born in Baltimore November 10, 1799, and came to Jonesborough, Tenn., in 1820, and was engaged in merchandising there for a number of years. He held a pew in the Presbyterian Church and was a regular attendant on the ministry of that Church. He at that time knew very little of the Methodists, who were few and obscure in that community. In a series of meetings held in the town by a merchant, Mr. H. R. W. Hill, who happened to be on a business visit to the place, he was powerfully convicted of sin, and a short time after the meeting closed he found peace in believing and joined the Methodist Church. This was in the year 1822. His friend, Elbert Sevier, was converted in the same series of meetings. Soon after his conversion he was licensed to exhort, but while exercising his gifts as an exhorter he felt impressed that it was his duty to preach. He resisted the impression. Besides, his wife, who at that time was not a professor of religion, was opposed to his becoming a preacher. But on his informing her that he felt as Paul did when he said, "Woe is unto me if I preach not the

gospel!" she replied to him: "Let the consequences be what they may in a pecuniary sense, obey God, and if I have to contend with poverty and the contumely of the world, as a Methodist preacher's wife, I will not be a stumbling-block in your way." This was a noble sentiment to come from an unconverted woman, but it showed that she was not far from the kingdom.

In 1829 Mr. Ross was called to Lexington, Ky., to take charge of the *Gospel Herald*, a religious newspaper then under the control of the Kentucky Conference. In 1830 he was ordained elder by Bishop Soule. A short time after this, symptoms of pulmonary consumption developed in him. He lingered a few months on the shores of mortality, and then peacefully passed away. Mr. Ross was a superior preacher. Perhaps no man had more exalted views of the moral character of God and of the plan of salvation. His style was strong, his eloquence commanding and dignified, his gestures were easy and agreeable, and a sacred unction, rarely felt under the preaching of the gospel, attended his words. He died at the age of thirty-one.<sup>1</sup>

Dr. Redford says:

Mr. Ross was a man of superior endowments. To these he added a classical education, fervent piety, and burning zeal.

He was present at the Conference of 1829, and by his persuasive manners and his power in the pulpit won every heart. His zeal for the Church had no bounds save his financial ability and wasting strength. *The Gospel Herald* fully met the hopes of the Church. It was not only the repository of the news of the Churches, but it ably set forth

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<sup>1</sup>A letter of his widow, Mrs. Wall.

and defended with signal effect the teachings of the Methodist Episcopal Church, and with a masterly hand opposed "all erroneous and false doctrines." In the midst of a useful career the gifted editor died at his post.<sup>1</sup>

Mr. Ross's wife was Harriet Jackson, daughter of Samuel D. Jackson, a wealthy wholesale merchant of Philadelphia. She was a sister of General Alfred E. Jackson, who was the youngest of twelve children. General Jackson was a brigadier general in the Confederate army. Mrs. Ross was handsome and beautiful. She became quite a Church worker. It has been already stated that she was Secretary of the Wesleyan Female Society of Jonesboro, possibly the first female Church organization in the Southwest. The object of this society was to raise money to supplement the salaries of the traveling preachers, and raise money for other Church purposes. After the death of Mr. Ross, Mrs. Ross was married to Major Armstead Wall, of Kingsport, Tenn. Major Wall owned and conducted a cotton factory at Kingsport. Later he removed to Cleveland, Tenn., where he had a paralytic stroke. He then removed to Jonesboro, where after a number of years he died. Mrs. Wall's many troubles caused her to become a quiet and reticent old lady. She was a regular attendant upon Church services, enjoyed a ripe religious experience, and after a long sickness quietly fell asleep in Jesus.

The third session of the Conference began in Abingdon, Va., November 2, 1826, Bishop Joshua Soule presiding. There is no record of the proceedings of this session in the Conference Journal, but the General Minutes show that the Conference was held.

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<sup>1</sup>"Methodism in Kentucky," Vol. III., pp. 472, 473.

Admitted on trial: William G. Brownlow, Henry Powell, Abraham Murphy, Jacob L. Straley, Oscar F. Johnson, William Bowers, Russell Birdwell.

Located: Josiah R. Smith, Jesse Cunyningham, Jacob Hearn, George Horne, Abraham Overall.

Superannuated: David Adams, James G. H. Speer, James Dixon.

Numbers in Society: White, 15,847; colored, 1,620; total, 17,467—a gain of 884.

Traveling preachers, 59, a gain of 4.

Up to the third session the Conference was divided into three districts (Abingdon, Knoxville, and French Broad), but now a fourth district is added—namely, Asheville. The North Carolina circuits had been included in the French Broad District. Now with a few Tennessee circuits and a strip of Upper South Carolina they constitute the Asheville District. Little River and Newport are in Tennessee; French Broad, Black Mountain, and Franklin are in North Carolina; and Raibun and Green River are in Upper South Carolina.

A brief notice of the origin of Abingdon at this point may not be out of place. Washington County was originally a part of Augusta County. In 1770 Augusta County was divided into two counties, the southwestern section taking the name of Botetourt. In 1772 Botetourt County was divided into two counties, the southwestern section taking the name of Fincastle. Lead Mines (now in Wythe County) was designated as the county seat, and courts were held there. In 1776 Fincastle County was divided into two counties (Montgomery and Washington), and a third county named Kentucky was established out of annexed territory. The statement that there was once

a county called Kentucky in the State of Virginia may be a surprise to some of our readers, and may demand an additional item of history. In 1775 the infant colony of Kentucky sent Gen. George Rogers Clark and Gabriel Jones as commissioners to the Legislature of Virginia to claim the protection of that State; but when they reached Williamsburg, the Legislature had adjourned *sine die*. However, on the recommendation of Governor Patrick Henry, the Executive Council loaned the Kentucky colony five hundred pounds of powder to be used in the defense of the several stations. When the Legislature met in 1776, it took the Kentucky settlements under the wing of the State and organized the County of Kentucky.<sup>1</sup>

The immediate section where Abingdon was located was originally known as Wolf Hills. By 1773 a considerable number of people had settled in the vicinity of Wolf Hills and eastward to the head waters of Holston River. Indian hostilities soon rendered a fort necessary, and one was built in 1776 and named Black's Fort. In 1774 Charles Cummings bought of Thomas Walker near the fort three hundred acres of land at two and one-fifth shillings per acre. He also purchased from Mr. Walker fifty-five acres for five shillings. This latter parcel of land was deeded to the minister and congregation of Sinking Spring Church (Presbyterian) and their successors. A considerable part of Northwest Abingdon stands on this parcel of land. Thomas Walker, Joseph Black, and Samuel Riggs agreed to give one hundred and twenty

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<sup>1</sup>Ellis's "Life and Times of Col. Daniel Boone," pp. 87-89, and "Columbian Cyclopaedia," article "Kentucky."

acres at Black's Fort for the establishment of a town, and to raise funds for building a courthouse and jail. As to the site of the town the court at first hesitated between Black's Fort and Green Spring (later Shugartsville).

In 1777 the courthouse was built of logs upon the lot occupied by the present residence of Mrs. James W. Preston. The jail stood on the lower end of the present courthouse lot. In the same year streets and alleys were laid off and lots offered for sale. Thus began Abingdon. It is a place now of some three thousand and five hundred inhabitants. It has always been a place of much wealth and culture. When the first Conference was held there, it was only a small village. It has always been a Methodist center of considerable importance. Eleven sessions of the Conference have been held in the town. The entertainment has always been cordial. The Abingdon people are a fine people, and the Methodists of the place have always been characterized by a superior order of morality and spiritual religion.

The first circuit in the Holston country was established in 1783, and called Holston. In 1788 the first Conference west of the Alleghanies was held in Washington County, of which Abingdon is the county seat. This circuit included all the Methodist preaching places in Southwestern Virginia and Upper East Tennessee, and therefore embraced the section in which Abingdon was located. The Presbyterians began operations in Abingdon in advance of the Methodists. Up to the time when Abingdon Circuit first appeared in the Minutes, the town was included in the territory of Holston Circuit. Abingdon Circuit was

established in 1812, with Baker Wrather in charge. Abingdon was made a station in 1826, with George Atkin in charge. The station was named "Abingdon Town" to distinguish it from Abingdon Circuit. The exact date of the first organization of a Society in Abingdon I know not. The first Methodist sermon preached in Abingdon was preached near the close of the eighteenth century in a log dwelling house situated near the present residence of Mr. Findlay Harris. Not a vestige of that house remains. The first Methodist church was built in the year 1823 on the west side of what is now Court Street and about three hundred yards north of the present courthouse. It was a frame structure. As the congregation increased two wings were added. In 1842 a new brick church was built on the same site. The present excellent brick church was completed in 1884 under the ministry of the Rev. W. H. Leith. The parsonage was built the same year. Abingdon is the seat of that famous institution, Martha Washington College, of which an account will be given in due time.

In 1827 Abingdon Town was reported with one hundred members, seventy white and thirty colored; in 1906 the station reported three hundred and seventeen members.

Joshua Soule, D.D., who presided at the third session of Holston Conference, was one of the great men of the nation, and perhaps without a superior in the Methodist Church. He was born in Bristol, Me., August 1, 1781, and was licensed to preach at the age of seventeen. He was admitted into the traveling connection in 1799. He was a member of the General Conference of 1808, and was the author of the plan

of a delegated General Conference. He served in the office of Book Agent four years from 1816, and while in that office he began the publication of the *Methodist Magazine*, of which he was editor. In 1820 he was elected bishop; but as the General Conference had at the same time made the presiding eldership elective, he refused to be ordained. The law was suspended at the same session, and in 1824 repealed. At the latter session being elected to the bishopric the second time, he was ordained. He resided many years in Lebanon, Ohio. He was a delegate to the British and Irish Conferences in 1842. In the trouble over the case of Bishop Andrew in the General Conference of 1844, he with the other bishops took conservative ground, and when the separation took place he adhered South, and shortly afterwards settled in Nashville, Tenn. Though advanced in years, he continued in the discharge of episcopal duties. He visited California in 1854, when a trip to that country was a considerable task. He was quite feeble in his last years, and died in Nashville, Tenn., March 6, 1867.<sup>1</sup>

Bishop Soule was built on the model of the Duke of Wellington and President Andrew Jackson. He was a born leader—a man of massive intellect, logical rather than rhetorical in its make-up. He had a strong will, which, however, was regulated by the finest feelings and a conscience tender as the apple of an eye. I once asked one of our bishops, who knew Bishop Soule personally, what sort of preacher he was. He replied that he lacked imagination, but that he produced great results by the momentum of his massive

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<sup>1</sup>Simpson's "Cyclopedia of Methodism," p. 814.

intellect. The truth is, Bishop Soule occasionally preached with tremendous power. The statement that he lacked imagination is somewhat to be questioned, for it is doubtful whether any great intellect can be destitute of imagination. It may, however, safely be asserted that he lacked a descriptive imagination, while at the same time it may truthfully be affirmed that he had a philosophic imagination, which comprehended the absolute and grasped the essence of things. Besides, there was a powerful magnetism which issued from his strong will and stood behind everything he said and did. In estimating his pulpit power his success should not be attributed wholly to his intellect, his logic, and his magnetism; but much of his power was evidently due to the presence of the Holy Spirit in the man, induced there by a living, saving faith in Jesus Christ.

In 1829 Bishop Soule held the Holston Conference in Abingdon, Va. He reached that place on horseback, passing up the old stage road through Bean Station, Rogersville, and Kingsport. Before reaching his destination, he lodged at a country inn. In the temporary absence of the proprietor, an Irishman in his employment received the stranger with great politeness, and had him and his horse well cared for. When the landlord came home, the Irishman met him at the door and said: "An' it's a stranger we have with us for the night, an' a rale gintleman, he is, too." "Ah! and who is it?" inquired the landlord. "Faith, an' I dunno his name, but I'm shure he's a bishop or a general, so he is." Those who knew the Bishop at that time, a man of majestic mien and bearing, would

not have been surprised at the impression made by the stranger on Patrick's mind.<sup>1</sup>

The fourth session of the Conference met in the town of Knoxville November 1, 1827, Bishop Roberts in the chair. E. F. Sevier was elected Secretary.

The Conference drew upon the chartered fund for ninety dollars and upon the Book Concern for two hundred and fifty dollars.

It may be proper here to define the Chartered Fund. From Simpson's "Cyclopedia of Methodism" I copy as follows:

At the organization of the M. E. Church in 1784 "The Preachers' Fund" was originated. The design of this fund was to "provide for superannuated preachers, and the widows and orphans of preachers." To secure this object, they directed (1) that "every traveling preacher should contribute \$2 a year at the Conference, (2) that every one when first admitted as a traveling preacher should pay \$2.67." This money was to be placed in the hands of three treasurers, three clerks, and three inspectors. These nine were to form a committee for the management of the fund. By this plan every worn-out preacher was to receive \$64 a year, every widow \$53.33, and every child of a preacher \$53.33; and no preacher was to be entitled to anything from this fund unless he had paid \$6.67. Any person neglecting to pay his subscription for three years, unless he was absent from the United States by direction of the Church, was not entitled to any of this fund. This brought comfort and relief to a great number of preachers. Several changes were made in these regulations, until in 1796 the "Chartered Fund" was established. It will be seen by the provisions of this plan that no assistance was given to an effective traveling preacher. It was soon discovered that some help must be rendered to the itinerants, as many of them were locating because of the inadequate support

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<sup>1</sup>McAnally's "Life of William Patton," pp. 81, 82.

the Church was able to give them. At the organization of the Chartered Fund, in 1796, it will be seen that its plans were much more comprehensive than those of the Preachers' Fund. Its design was "for the relief and support of the itinerant, superannuated, and worn-out ministers and preachers of the Methodist Episcopal Church in the United States of America, their wives and children, widows and orphans." All the stock of the Preachers' Fund was thrown into the Chartered Fund.

The following item in the proceedings of the Conference is noteworthy. A motion to allow local preachers and preachers who remained on trial to take seats as spectators was lost. This was a strange proceeding in a body in which there was so much prejudice against secret societies. But there is reason in all things, and there was, at that time, a reason for this secrecy and exclusiveness. Every preacher's official and moral character was carefully and candidly inquired into, and it was thought that this investigation should be private and confidential; the preachers were not willing for their faults to be placed in the shop windows; or, to change the figure, they did not think it prudent to wash their linen in the front yard. Again, trial by committee had not been inaugurated at that time; the Conference, as a whole, was the jury in every trial case, and this fact constituted an additional argument for closed doors. Yet the exclusion of local preachers and preachers on trial sounds strange to us of the present day.

Thomas Stringfield, William P. Kendrick, and Isaac Lewis were appointed a committee to inquire into the expediency of action by the Conference in organizing itself into tract, Sunday school, and missionary soci-

eties. Pursuant to the report of the committee the Conference organized itself into tract and Sunday school societies and adopted constitutions, the Sunday School Society to be auxiliary to the Sunday School Society of the Methodist Episcopal Church. If any action was taken for the organization of a missionary society, it failed to be recorded. Thomas Stringfield was unanimously chosen agent for the Tract and Sunday School Societies.

The School Committee reported no progress made in the establishment of a Conference school, and Thomas Stringfield, John Henninger, and James Cumming were appointed a School Committee for the ensuing year.

Samuel Patton, Thomas Stringfield, Elbert F. Sevier, William S. Manson, James Cumming, Thomas Wilkerson, and William Patton were elected delegates to the ensuing General Conference. A motion to appoint a committee to inquire into the situation and condition of the slaves of Thomas Stringfield, and report whether it was practicable for him to emancipate them, was lost.

Admitted on trial: Edmund P. Childress, John Grant, John Barringer, Robertson Gannaway, Albion C. Taylor, William H. Shannon, Oliver C. Miller, Joseph Sensibaugh, Daniel Carter, Stephen W. Earnest, Joseph Haskew.

Located: William T. Senter, David B. Cumming, Josiah Rhoton, David Adams, Joseph Paddleford.

Superannuated: John Bowman, James Dixon, and James G. H. Speer.

Died during the year: George Atkin.

Transferred to Missouri Conference: Edward T. Peery, John Kelley, and John Trotter.

Numbers in Society: White, 17,375; colored, 1,864; total, 19,239—a gain of 1,772.

Traveling preachers, 68, a gain of nine.

William T Senter, who located at this session, was admitted into the Holston Conference at its first session, in 1824, thus having traveled only three years. His charges were: Hiwassee, Carter's Valley (junior), and Knox (junior). Evidently his location was caused by his marriage, which occurred May 17, 1827. Provision for married preachers at that time was quite inadequate, and he perhaps felt it to be his duty to take care of his wife and children, even if such care required the local relation, which, however, at that day was a very important and useful one. He was married to Miss Nancy T. White, daughter of the well-known and highly respected George White, a local preacher of Rogersville, Tenn. To this couple were born seven children. One of his sons, DeWitt Clinton Senter, was Governor of Tennessee for two terms, 1867-71. In October, 1867, Governor Brownlow was elected to the United States Senate, and DeWitt Senter, as Speaker of the State Senate, became Governor of Tennessee. At the next gubernatorial election he ran as an independent Republican against W B. Stokes, the regular nominee of the party, and was elected by a vote of 120,333 against 55,036, a majority of 65,297, the largest majority ever given a candidate for Governor of the State.

Rev. William T Senter was born near Bean Station, Grainger County, Tenn., May 12, 1801; and died at his home, in Jefferson County, Tenn., August 28, 1848.

When politics ran high in Tennessee and the parties

were pretty equally divided in the First Congressional District, the Whigs found it necessary to put a popular orator on the track in the district, and Mr. Senter was chosen for their standard-bearer. His logic and impetuous oratory were irresistible, and he was elected to Congress. He was a member of that body four years, 1842-1846. I have often heard it said that while he was so popular that he could have held the office indefinitely, he refused at the end of his second term to be a candidate for reëlection, saying that Congress was no place for a Methodist preacher. The fact is, he had very little ambition for office, loved his family, enjoyed retirement, and at the same time the gospel was as fire in his bones, the preaching of which was partially prevented by his duties in Congress. It is said, however, that he occasionally preached in Washington City, and that his hearers were astonished at the eloquence of the man from the backwoods of East Tennessee.

Mr. Senter came from a family belonging to the middle classes, and was brought up on a farm. His education was limited to the common winter term subscription schools of the section. Those who cultivated the kindly and fertile soil of East Tennessee had scarcely any market for their products. The grain, which consisted mainly of corn and oats, was fed to live stock—horses, mules, cattle, and hogs. These in the proper season were driven southward across the mountains to North Carolina, South Carolina, and Georgia, Charlotte, Charleston, and Augusta being the principal live stock markets for East Tennessee. The price of live stock in those days was low, and the cost of putting them on the market left

but little margin for profits. A trip to the South and the necessary delay in selling usually consumed two or three months. In addition to this, the people wagoned most of their supplies of groceries and other goods from Charleston and Augusta, and the expense of transportation consumed a large per cent of the money realized in their sales, so that but few families had sufficient surplus with which to give their sons the advantages of an academic or collegiate education.

The population of East Tennessee, descended by only a generation or two from the first settlers, were a robust people—persons in the main possessed of healthy, active brains, which were kept alive by the struggle for existence in the pure atmosphere and amid the weird and beautiful scenery of the section. It is not strange, therefore, that from such parentage there sprang a class of young men possessing more than ordinary mental endowments. As the life was strenuous and free, so were the brain forces. These were the conditions in which William T. Senter was born and bred. Having professed conversion among the Methodists and having no sympathy for a creed which denied a possible salvation for all men, he joined the Methodist Church.

William T. Senter was five feet, ten or eleven inches in height. A finer and more attractive personel is rarely to be met with. He was erect and well-proportioned—round, compact, and of stout muscular build; his weight was perhaps one hundred and seventy-five or eighty pounds; his head and forehead were well shaped, and adorned with a black suit of hair. His face was full, somewhat round, with well-

proportioned features; his beard was black and he wore side whiskers; his eyes were well set, black and full of life, with nothing vicious or repulsive in their expression. Indeed, it would be hard to find a more open, cheerful, and generous expression of countenance than his, and there was that manly, independent air about it which always commands respect. His movements were quick and nervous, and exhibited an air of fearlessness which suggested on first sight that he was not a man to be trifled with. He possessed a clear, ringing voice of ample volume for the largest assemblies. Its intonations were smooth and agreeable, and he kept it well under control. He had a quick perception and a logical acumen of high order. He had a mental versatility and richness of resources which rendered him a dangerous adversary in debate. He had also a vivid and well-poised imagination, which fitted him for a first place in the pulpit or on the rostrum.

He occasionally drew upon his imagination in depicting the terrors of the law. When he denounced the crimes, both individual and national, which men are guilty of, and arraigned the race at the final judgment, it seemed as though the blackness of darkness were gathering over the face of the earth. Such pictures as he drew on such occasions were more than word-painting. There were displayed a vigor of thought and a grasp of Scripture-teaching on that subject which were startling and overwhelming. He would bring the guilty and unrepentant face to face with the power of the judge and the majesty of the law in such a manner as to invest that final court with a terrible reality and sublimity. The Rev.

William H. Bates, in a letter to the author, says: "He was a man of wonderful power at times. I heard him preach at a quarterly meeting at New Market in 1841. On the Sabbath he preached on the resurrection. At the climax a large part of the congregation arose to their feet, and a number were shouting. It was a scene I have never known repeated." After the preaching of such a sermon, he would retire to his home and his accustomed avocation, apparently indifferent to the applause and notoriety he had gained by it.

Mr. Senter combined those natural gifts which with diligent application would have made him a celebrated orator. Had he possessed a higher scholarship and a severer mental training, together with the embellishments of classical and general reading, he might have ranked among the foremost orators of the American pulpit. Strange as it may appear, he never seemed to be conscious of his powers and possibilities. Men not above him in natural gifts have honored the episcopacy. His preference of the local relation over the wider and more conspicuous field of the regular pastorate was a mystery to his brethren; for he seemed never to have lost his love for the Church, and he who had the temerity to attack Methodism where he was always found in him a foeman worthy of his steel.

It was during the stirring political times embraced in the decade from 1840 to 1850 that he became prominent in the political discussions of the day. He was bold, logical, and aggressive in debate. At all times he showed himself a patriot and a lover of constitu-

tional government. The government of our fathers had not a more fearless advocate than he.<sup>1</sup>

Many of Mr. Senter's brethren have expressed a profound regret that his great gifts were not wholly laid on the altar of the Church. Indeed, if he had done so, he might have achieved distinguished usefulness and acquired great fame in the Church. But as it was, he maintained his moral integrity to the last and never lost his love for his Church and its doctrines. Also he was useful as a local preacher, and exerted a wholesome moral and religious influence over his political associates. I am one of those who believe that there are more ways of serving God and one's generation than preaching the gospel. The farmer, the mechanic, the merchant, the common laborer, the physician, the lawyer, the teacher, and the honest politician all contribute their influence in advancing the material, intellectual, social, and moral development of the race, and in doing so promote the salvation of souls.

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<sup>1</sup>An article from the pen of the Rev. C. D. Smith in the *Holston Methodist*. I have borrowed many of the thoughts and words of the article.

## CHAPTER X.

FROM 1827 TO 1830.

THE fifth session of the Conference met in Jonesboro November 13, 1828. Joshua Soule, the presiding bishop, heads the list of members present, according to the record. Elbert F. Sevier was continued as secretary, and George Horne was elected assistant. The Conference, as in its first session, enacted rules of order for the guidance of the president and members. The rule excluding spectators, except by a special vote of Conference, was reënacted. It was with much difficulty that the liberal element got through a motion to allow preachers on trial and local preachers to attend the sessions. So much for the growth of liberal ideas and of common sense.

The Conference drew on the Book Concern for \$150 and the Chartered Fund for \$90. It may suffice for this item of business to say, once for all, that the Conference drew upon these funds from year to year, and placed the moneys in the hands of the Conference stewards to be appropriated to the superannuates, the widows and orphans of traveling preachers, and necessitous cases among the effective preachers. A motion was again made at this Conference for a committee to examine into the situation of the slaves of Thomas Stringfield, and withdrawn. But the question did not rest here. George Ekin made a motion, seconded by Hugh Johnson, that a committee

of five be appointed to examine into the condition of the slaves of "Brother Stringfield" and report to the next Conference. This motion prevailed, and the committee was appointed and consisted of Samuel Patton, John Henninger, James Witten, Robert Kirkpatrick, and James Cumming.

The school committee reported that they found it inexpedient to establish a school in the town of Knoxville.

Bishop Soule submitted a proposition from the General Conference of 1828 asking the Conference to vote upon a measure contemplating such an alteration of the proviso appended to the six restrictive rules of the Book of Discipline that the votes of three-fourths of the members of the Annual Conferences, present and voting, and two-thirds of the members of the General Conference should suffice to alter or amend any one of said restrictive rules except the first. The Conference concurred by a vote of 42 to 1. By reference to our present Book of Discipline the reader will see that the first restrictive rule is and was as follows:

The General Conference shall not revoke, alter, or change our Articles of Religion, or establish any new standards or rule of doctrine contrary to our present existing and established standards of doctrine.

The recommendation received the concurrence of the constitutional majority of the members of the Annual Conferences, and the General Conference of 1832 made it a law.

The Conference by vote approved of the organization of the Bible Society of the Methodist Episcopal Church, and pledged coöperation.



BISHOP JOSHUA SOULE.

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The Conference at this session took hold of the school enterprise with considerable vigor, and adopted the following resolutions :

*Resolved:* 1. That it is expedient to establish a seminary of learning within the bounds of the Holston Conference, to be under the superintendence of said Conference.

2. That an agent be appointed to travel throughout the Conference and other places, if deemed necessary, to collect funds for the accomplishing of the object set forth in the first resolution.

3. That a committee of three be appointed, whose duty it shall be to select and fix upon a proper and suitable place to locate and establish said institution, and also to use proper means to secure to the Conference a good and legal title for said grounds. It shall be the duty of this committee also to appoint a building committee for said institution.

4. The building committee shall consist of seven men, five of whom shall constitute a quorum to do business.

5. The agent shall report to the building committee every three months the amount of moneys which may have been subscribed or paid to him during that period, and shall also pay over to said committee every three months, if practicable, all moneys thus collected.

6. That whensoever such an amount shall have been collected and placed in the hands of the building committee as by them shall be deemed necessary, it shall be their duty to employ said funds in erecting a suitable building for said seminary.

7. It shall be the duty of the committee of three to devise and make out the plan of the building, and give it to the building committee; provided, nevertheless, that said building shall be so planned as to cost not more than five thousand dollars.

8. It shall be the duty of the committee of three to make a report of the state and condition of said institution to the Conference at its next session.

The tautology of these resolutions was evidently in imitation of legal documents as they were drawn by lawyers in that day.

Thomas K. Catlett was elected agent of the Conference with reference to the contemplated institution. The committee of three mentioned above was made to consist of the presiding elder of Abingdon District, preacher in charge of Abingdon Circuit and the station preacher of "Abingdon Town." These were Samuel Patton, Isaac Lewis, and Albion C. Taylor. The location of the committee was an inkling of the intention of the Conference to locate the school in or near Abingdon.

Admitted on trial: William Wright, Elijah Perkins, William Eakin, John Weems, Ashley Wynn, Moses F. Rainwater, Asbury Brooks.

Located: William P. Kendrick, Paxton Cumming, Henry Williams, Isaac Easterly, Hugh Johnson.

Superannuated: James Dixon, James G. H. Speer.

Numbers in Society: White, 17,952; colored, 2,012; total, 19,964—a gain of 725.

Traveling preachers, 66, a decrease of 2.

In the appointments this year the districts are named Abingdon, Greeneville, Washington, and Asheville.

The sixth session of the Conference met in Abingdon, Va., December 26, 1829, Bishop Soule in the chair. Elbert F. Sevier was again chosen secretary.

The Conference took action allowing the agent of the seminary to use for his support such funds as he had collected, provided he should not so appropriate more than the annual allowance of a Methodist preacher.

When the name of William G. Brownlow, a deacon of one year, was called, objections to the passage of his character were offered on account of a pamphlet published by him against a certain William Smith, of Rhea County, Tenn., and a resolution was adopted

disapproving of the spirit and manner of the pamphlet, and his character was then passed. Here the records bring to light, for the first time, the stalwart and belligerent spirit which characterized Mr. Brownlow's long and eventful career.

A motion to allow the preachers on trial and the candidates for admission to take seats in the Conference was not adopted.

The School Committee appointed at the last session made their report. In my sketch of Thomas Stringfield I have stated that this report cannot be found in the archives of the Conference, but that I had found elsewhere evidence that the committee had selected New Market, Tenn., as the place for the school, and had procured a lot upon which to erect the building. Each of the four presiding elders nominated a man for the agency, and from these the Conference by ballot chose two agents—namely, Thomas Stringfield and John Henninger. The facts that the choice was made by ballot and that two of the foremost men of the Conference were selected show that the Conference regarded the school project as one of great importance.

The committee appointed to inquire into the condition of the slaves of Thomas Stringfield reported that they had done nothing, and found themselves incapable of doing anything in the case, and the report was accepted. They had accomplished the feat of marching up the hill and down again. Nine commissioners were appointed to draft a constitution for Holston Seminary; these have been named in the sketch of Mr. Stringfield.

Admitted on trial: John Steele, Arnold Patton, David Rice McAnally, Jacob Nutty, George Ekin, Jr., Rufus M. Stevens, William Bower, Anthony Bewley, Harvey Cumming, Archibald Woodfin, William P. McConnell.

Located: John J. Burum, Edmund Pierson, Robert Kirkpatrick, Thomas J. Brown, George Horne, Creed Fulton, Jesse F. Bunker, Albion C. Taylor.

Transferred to Missouri Conference: W. Ketron and J. R. Sensibaugh.

Superannuated: Robertson Gannaway, John Bowman, James Dixon, James G. H. Speer.

Numbers in Society: White, 18,270; colored, 2,182; total, 20,452—a gain of 488.

Traveling preachers, 74, a gain of 8.

The appointments this year were assigned to five districts: Abingdon, Greeneville, Knoxville, Washington, and Asheville.

Albion C. Taylor was admitted into the Conference in 1827, and appointed to Abingdon Circuit as junior preacher with Creed Fulton. In the same year Samuel Patton was preacher in charge of Abingdon Station. In 1828 Mr. Taylor succeeded Mr. Patton on the station. The Minutes show that in 1829 he was received into full connection, although he is not reported as among the deacons. Why this is, I know not. He came recommended by the Quarterly Conference of Giles Circuit. I am indebted to Dr. McAnally for the substance of the following statement: He was a man of fine appearance, graceful manners, winning address, and great sprightliness. He suddenly appeared in Giles County, Va. Whence he came, no one knew. His antecedents were unknown to the people there, and were seldom referred to by himself. He was evidently well educated and used to good society. He was a practicing physician,

and believed to be skillful in his profession. For these reasons he had easy access to the better classes. Soon he began to attend Methodist meetings, and professed a deep interest in spiritual affairs. He made a profession of religion and was received into the Methodist Church. In a short time after he joined the Church he applied for license to preach. He was permitted to preach a few trial sermons, and Dr. Chalmers himself could not have astonished and delighted the people more, such was his wonderful eloquence. That a few experienced men, who possessed a recognition both instinctive and acquired of the line between the genuine and the spurious, shook their heads, went for nothing. The people clamored for his licensure. He was licensed and recommended for admission into the Conference. The bishop was careful to put a tried man in charge, with Mr. Taylor as assistant. During the year he became so popular that the people of Abingdon demanded his services as station preacher. He was appointed in charge of the station, but he failed in all the requisites of an able and useful man, and the name of Albion C. Taylor became a byword and a reproach. At the Conference of 1829 he asked for and received a location. The meteor came, glared, and passed out. It is to be regretted that Dr. McAnally did not give us the immediate causes of Mr. Taylor's failure. Was he a plagiarist? Had he memorized a few eloquent sermons, and, having exhausted his supply of stolen goods, did he betray his intellectual poverty? Was he destitute of genuine piety and therefore inefficient as a pastor? Was he frivolous and imprudent? Or was he immoral? These are unanswered questions. If there was anything

against Mr. Taylor's moral character, it is hardly likely that he would have been received into full connection and granted an honorable location. We are therefore left to conjecture that he lacked resources, and was probably destitute of the chief qualifications of a preacher—a genuine experience of grace and a call from the Head of the Church to the work of the ministry.

About this time, in Grainger County, Tenn., lived a local preacher who for talent and usefulness deserves mention. Charles McAnally, of whom I speak, was born in Amherst County, Va., November 11, 1775. His father was David McAnally and his mother Patsy Pannel. They removed to the upper end of Hawkins County, Tenn., then a territory, in 1791. The family removed to Grainger County and located on Holston River, two and a half miles above the mouth of German Creek, April 1, 1796. Charles McAnally was married to Polly Shelton December 25, 1798, and removed to Clinch River March 10, 1800, where he lived permanently. His wife, Polly, died May 21, 1807, and left him with three female children. On January 9, 1809, he married Elizabeth Moore, daughter of the Rev. Rice Moore. The fruit of this union was six children. The oldest of these was David Rice, who became a prominent minister of the gospel and an able writer. Elizabeth, a daughter by the first wife, married the Rev. Henry Williams. Mr. McAnally became a widower the second time by the death of his wife Elizabeth, which occurred October 25, 1842. He and his first wife joined the Methodist Church in 1803 under the ministry of Moses Black. His second wife was a member of the Church

when he married her. He was licensed to exhort in 1810 and to preach in 1812. He was ordained deacon by Bishop McKendree in 1818 and elder by Bishop George in 1822. He never belonged to the traveling connection, but he traveled extensively as a local preacher. His preaching tours extended from the Cumberland Mountains to the North Carolina line and from New River in Virginia to lower East Tennessee.<sup>1</sup>

Charles McAnally was sheriff of his county for a number of years, and was a surveyor as long as he was able to get about actively. He was a large, corpulent man, and eventually became so corpulent that he could not travel on horseback. At his heaviest he weighed three hundred and sixty pounds. Mr. C. H. Dotson, a grandson of Mr. McAnally, in a letter to myself, says: "I have heard him preach when he had to have a chair or bench to sit on in the stand. I recollect that my father had a large rocking-chair made for him to sit on when he came to see us. The first time he visited us after the chair was made for him he came in a buggy. When he went to leave he said to one of my older brothers, 'Bring that chair and a rope,' which being done, he fastened the chair to his buggy and drove off."

Charles McAnally was highly respected and exerted a wholesome religious influence. He was a man of intelligence, of a sprightly disposition, and therefore of fine social qualities. He discharged his duties as

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<sup>1</sup>These statements are taken from a brief autobiographical sketch left by Mr. McAnally to his family. The dates and figures are his.

sheriff faithfully, but found time to attend camp meetings and other religious meetings in his own and surrounding counties. In the pulpit his manner was imposing and solemn. His style was vigorous, and his bent of mind led him to dwell on the terrors of the law. He sometimes moved the people in an extraordinary manner.<sup>1</sup>

The Conference met in Abingdon, Va., in the year 1829. Bishop Soule, on his way to the Conference, traveled on horseback the road that passed through Bean Station, and was trying to reach Moore's Chapel at County Line in time to spend the Sabbath there. He fell in with Charles McAnally, making for the same place. Being strangers to each other, they at first exchanged only the usual salutations. But as they slowly trudged through the mud McAnally could not repress his curiosity as to the portly stranger by his side, and he ventured to inquire: "Are you traveling, sir?"

"Don't you see I am?" replied the Bishop.

"Yes, sir; which way are you going?" inquired the local preacher.

"Along the road," was the prompt reply.

A meditative silence ensued for a considerable distance. At length the Bishop, also prompted by curiosity, inquired: "Are you traveling?"

"Don't you see I am?" answered McAnally.

"Yes; but which way are you going?" continued the Bishop.

"Along the same road," replied the preacher.

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<sup>1</sup>The Hon. W. Garrett, in "Methodism in Tennessee," Vol. II., p. 519.

This was too much for the gravity of either; so after a hearty laugh they threw off restraint, mutually introduced themselves, went to church together, became acquainted, and formed a lasting attachment each for the other. At Conference David R. was presented for admission on trial, and the Bishop, learning that he was a son of Charles McAnally, said: "If he is at all like his father, I advise you to take him."<sup>1</sup>

McAnally possessed his share of the rude wit of that early day. He and some of his neighbors met one Saturday afternoon at a store in their neighborhood. McAnally asked a neighbor, John Easley, for a chew of tobacco. Easley had just purchased a plug, and he handed it to McAnally that he might help himself. McAnally said: "Where shall I cut it?" "Where you please," was the generous reply. "Then, said McAnally, "I will cut it at home," and pocketed the plug. In a few minutes Easley disappeared, but returned looking much excited, saying: "The stage-coach loaded with passengers ran off of the bridge below here a few minutes ago!" "Was any of them hurt?" anxiously inquired the preacher. "No," replied Easley. "That was very strange," said the preacher. "Not strange at all," replied the other. "The coach ran up on one end of the bridge and off at the other." McAnally, defeated at his own game, made an unconditional surrender of the tobacco.

A number of preachers apprised of McAnally's hospitality had ridden till about bedtime to stay all night with him. Weary, chilled, and hungry, they

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<sup>1</sup>McAnally's "Life of William Patton," p. 80.

halloed at the gate. McAnally came out and inquired what they wanted. They said: "Can we get to stay all night with you?" He replied gruffly, "No;" and as their hearts sank within them, he added, "But you can stay the remainder of the night." The preachers dismounted, but one of them, in walking to the house, made an awkward step and fell to the ground. "Don't lie down out there," said McAnally. "Come to the house."

Col. William Cocke, a prominent lawyer and son of General Cocke, at an early day built a fine brick residence, put a plank fence around the yard, whitewashed it with lime, and set out the yard with shade trees. Such an establishment was quite a show in this country at that time. One day McAnally, driving up to this place, called out the occupant, who hastened to the gate to invite the preacher into his house, when he remarked: "I just stopped to tell you not to let this house and yard sell your farm."

At a certain camp meeting the preachers had entered into a covenant not to preach over an hour. While McAnally was preaching one day he began to wax powerful, when a preacher in the altar drew his watch on him; but the speaker, feeling that in the circumstances the covenant would be more honored in the breach than in the observance, said: "Put up your watch, brother; I am going to preach as long as I please."

A preacher who had a good opinion of himself once asked Mr. McAnally just before entering the pulpit on a certain occasion to tell him how long he should preach. McAnally said: "Quit when you are done." After preaching, the preacher with others

was invited to dine with Mr. McAnally. While dinner was in progress the preacher said to his host: "Did I not obey you to-day?" "I do not know," replied McAnally. "Well," said the other, "did I not quit when I was done?" "You didn't begin," was the rejoinder.

This is the man that gave to the Church that great thinker and worker, David R. McAnally.

Charles McAnally died April 17, 1849. A beautiful chapel recently built at Rutledge, Tenn., has in his honor a memorial window placed there by his relatives.

Samuel Dotson, whose wife was a Clontz, came from Grayson County, Va., to the Bean Station section, carrying a rifle, one child, and what other things they could carry, with a dog or two following. He had no school education, and could not read a word; he was a Methodist of the primitive type, and so were his children. He had six sons and six daughters. He entered the lands on which, in 1841 or 1842, Dotson's Camp Ground was established. His house became a regular preaching place for the circuit preachers, and continued such till a meetinghouse was built. The camp ground was less than a quarter of a mile from his dwelling. He did not tent, but had a tent erected on the ground for a family of negroes of six or eight persons which he owned. He moved them to it that they might take care of the colored people who might attend the meeting, and he furnished this family with everything necessary for the comfort of their guests.

Samuel Dotson came to this country about the year 1790, and died in 1860. He had family prayers at his

house night and morning. Some of his negro boys could read. It was his custom to call them into his room, when one of them would read a chapter, all would join in a hymn, and the head of the house would lead in prayer. These items have been furnished by Mr. C. H. Dotson, a son of William Dotson, who married Matilda McAnally, a daughter of Charles McAnally; and William Dotson was a son of Samuel Dotson. Mrs. Matilda M. Dotson was a woman of deep piety, and she was gifted in public prayer.

The seventh session of the Conference met in Ebenezer meetinghouse, in Greene County, Tenn., November 4, 1830, Bishop Soule presiding, and E. F. Sevier acting as secretary.

It is worthy of special mention that the Conference drew on the Book Concern for \$500 and the Chartered Fund for \$90.

Certain local preachers were by vote permitted to attend the sessions; among them James Axley, David Adams, and James King.

I have up to this time failed to mention the fact that at the early sessions of the Conference the place for the next session was always decided by ballot.

The following very wise action was taken:

*Resolved*, That it shall be the duty of every preacher in charge of a circuit to examine into the situation of every Methodist meetinghouse, so-called, on his circuit and ascertain whether such meetinghouse or houses have been conveyed to the Methodist Episcopal Church according to our deed of settlement, and, if not, to use his exertions to procure, if possible, a regular conveyance of the property to the Methodist Episcopal Church; also to inquire in reference to those which have been regularly conveyed, if the original number of trustees appointed has been kept up, and,

if not, to take measures to have the vacancies supplied; and also report to the Conference the number and kind of meeting-houses on his circuit which have been regularly conveyed to the Methodist Episcopal Church.

A committee was appointed to revise the constitution of Holston Seminary. Thomas Stringfield and John Bowman were chosen agents for the seminary.

The reader will probably remember that the Conference of 1828 voted in favor of giving a two-thirds majority of the General Conference the power to alter any of the six restrictive rules except the first, provided that such a measure should be recommended by a three-fourths vote of the members of the several Annual Conferences, present and voting. It appears that the Philadelphia Conference, fearing that a three-fourths majority could not be obtained, had recommended that the power to make the alteration should depend upon a vote of a bare majority, instead of a three-fourths majority of the members of the Annual Conferences. This recommendation, being laid before the Holston Conference, was not concurred in.

Admitted on trial: William Gilmore, Russell B. Rogers, John Pryor.

Located: John Grant, Branch H. Merrimon, Oscar F. Johnson, Goodson McDaniel, Jesse Lee, Ulrich Keener.

Superannuated: John Bowman, James G. H. Speer, James Dixon.

Numbers in Society: White, 18,560; colored, 2,212; total, 20,772—a gain of 320.

Traveling preachers, 68, a decrease of 6.

Branch H. Merrimon was admitted into the Holston Conference in 1824, and located in 1830. His appointments were Lee (as junior), Cumberland Mountain, Tellico, French Broad, and Carter's Valley. He was

born in Dinwiddie County, Va., February 20, 1802. From that place the family removed to Hawkins County, Tenn., near Rogersville. He had a brother, George Merrimon, an estimable citizen and Methodist, who lived and died in that county.

On November 2, 1829, Mr. Merrimon was married to Mary Evelyn Paxton at her home, in what is now Transylvania County, N. C. She was born March 25, 1811, and raised in that county. Her father was William Paxton, of Rockbridge County, Va., and her mother was Sarah McDowell, a sister of Charles McDowell, of Quaker Meadows, Burke County, N. C., and she was first cousin to the wives of Col. Nicholas and Maj. John W Woodfin. Mrs. Merrimon died February 7, 1849.

Mr. Merrimon was a man of robust constitution and stern manners. He had nothing beyond a common school education, but in public speaking he usually commanded good language. As a thinker he went far below the surface, and he grappled successfully with great questions. He was a forcible speaker, his style of expression being stately and his enunciation distinct and positive. Some years after his location he became a citizen of Asheville, N. C., where he merchandised successfully for many years, and reared a family of unusual talent. Two of his sons, Augustus S. and James H., became eminent lawyers. They were characterized by studious habits and close attention to business.

A. S. Merrimon was born September 15, 1830. In 1865 he was elected Judge of the Superior Court. He served as a member of the Legislature in 1872, and was elected to the Senate of the United States,

of which he was a member for six years. After the expiration of his senatorial term, he was appointed one of the judges of the Supreme Court of the State, was afterwards appointed Chief Justice, and later elected to the same office by the people. He died in that office November 14, 1892, aged sixty-two years and two months. Near the close of life he embraced Christ by a living faith, joined the Methodist Episcopal Church, South, and spent his last days in prayer and praise and in exhorting his friends to serve God and meet him in heaven.

James H. Merrimon was elected Judge of the Twelfth Judicial District of North Carolina in 1886 for a term of eight years, but resigned in 1892 and returned to the practice of the law. He is still living and a member of the Methodist Episcopal Church, South.

Branch Merrimon was a man of strong convictions and strong prejudices. These features of his character caused him to withdraw from his Church about the year 1860 and connect himself with the Methodist Protestant Church. By appointment he prosecuted a brother minister on charges of immorality, and the acquittal of the brother so disgusted him that he felt that he no longer had a place in the Methodist Episcopal Church, South. In his last days he retired from business and spent his time in reading, meditation, and prayer, preaching only occasionally.

Goodson McDaniel joined the Holston Conference in 1824 and located in 1830. His appointments were Washington (as helper), Hawkins, Black Mountain, New River, Rutledge, Black Mountain. He was born in Warren County, Tenn., August 19, 1803; died on

Sand Mountain, Jackson County, Ala., January 23, 1887; and was buried at McDaniel's Chapel, in Marion County, Tenn. His early educational advantages were meager. He received his preliminary training near what is now South Pittsburg, and afterwards attended school at Brainerd, an old Indian mission school. He taught school at Nicojack and later at Sam Houston Academy, in Jasper, Tenn. He was converted at the age of sixteen, joined the Methodist Church, and was immediately licensed to exhort. Two or three years thereafter he was licensed to preach.

While on Black Mountain Circuit he found the lady who afterwards became his wife — Miss Nannie Young, of Yancey County, N. C., by whom he had a number of children. His next wife was a Miss Longaker, a teacher of fine education and elegant manners, and withal liberal with her means. She was a godsend to Mr. McDaniel's family, laboring, as she did, not only to bring them up in the nurture and admonition of the Lord, but to teach them to look after the question of neatness in dress. By precept and example she did much toward giving the girls the urbanity which was necessary to make them agreeable in society. She also did much towards causing her gifted husband to pay increased attention to his outward appearance; for he was naturally more devoted to the essentials of character than to style. She was a woman who would have made a good wife for a president, a senator, or a bishop. Living on a retired farm was, in her case, digging and burying her talent in the earth. In a city she would have been eminently useful in Church work. When I was on Jasper Circuit, 1852-53, I spent a number of nights under her

hospitable roof, and I seldom left without some evidence of her appreciation in the form of a little cash or an article of apparel.

McDaniel, though plain in dress and manner, was a man of great intellect and respectable attainments. His mind was of logical build; he was well read in the Scriptures and in the standards of the Church, and his sermons were often wonderful in intellectual force and spiritual power. As one evidence of his studious habits, I may mention the fact that he was accustomed to read Butler's "Analogy" through once a year.

Mr. McDaniel lived many years on his large Tennessee River farm, some twenty miles below Chattanooga. He labored with his own hands, but frequently preached on Sundays. He was a close economist, and accumulated property by saving money and the careful management of his business.

There was a church near his home, perhaps on his farm. Once the presiding elder failed to reach his Saturday appointment. McDaniel had just come out of his clearing in his working clothes, soiled with the soot of the burning logs. He was also barefoot. But he was urged to preach. He arose in this state of *dishabille* and preached. A drummer from Baltimore was present and listened with astonishment at the flood of learning and eloquence that flowed from the tongue of this rude laborer. He said that that sermon would have elicited applause in Baltimore or any other city. During my year on Jasper Circuit I held a two days' meeting in Jasper, and invited Brother McDaniel to assist me. I preached on Saturday at eleven o'clock, and, having been in revival work, was

unusually pointed and emotional in my remarks. McDaniel concluded. I expected him to exhort and call penitents, for I was sure there was feeling enough in the congregation to justify such a call. But he arose deliberately and made the following speech: "I spent several years in Jasper, and it is the only place I ever lived at where I could not do some good. I have come to the conclusion that I am not the man for Jasper. Indeed, I am of the opinion that no great good can ever be done in Jasper till the old inhabitants pretty well die out. I am sure the people are set in their ways. For my part, if I were to do as the people of Jasper are doing, if I were to stout it out against the grace of God as they are doing, when I came to die I would not try to wheedle in with my Maker; but I would hump my back and grit my teeth and say: 'God, do your best.'"

This speech created a sensation. Some took offense, and one good lady attended the meeting no more.

The following interesting story of McDaniel's first wife has been told me. She was very domestic in her habits and did much of her own work. A couple of travelers lodged with them one night and requested an early breakfast. She arose earlier than usual and, according to her custom, went to the springhouse for the milk and butter she intended to set before her guests. As she passed under a large tree in the yard, a limb fell and killed her instantly. What a strange providence! If she had passed a moment earlier or a moment later, she would have escaped and might have lived many years. If the travelers had lodged somewhere else, or if they had not called for an early breakfast, the case with her would have been different.

But the God who does not allow a sparrow to fall to the ground without his cognizance said to her: "It is enough, come up higher." What a lesson! How it thundered into the ears of her friends and neighbors: "Be ye also ready!"

Mr. McDaniel was unusually reticent in regard to his past experiences and observations. Occasionally, however, he spoke of his past labors and trials. He once related that while he was traveling he and his fellow-itinerants were able to purchase only one coat a year, and the vest was made out of the skirt of the old coat. After swimming swollen streams he often rode several miles without a change of clothing, and preached in wet garments.

Mr. McDaniel had two brothers in the ministry—William H. and John McDaniel. The former was a member of the Alabama Conference for fifty-four years. The latter was a local preacher.

I have enjoyed the hospitality of Mr. J. W. Moore, a son-in-law of Mr. McDaniel, who resides on the McDaniel place, and is himself an active Methodist layman.

Ulrich Keener was admitted into the Holston Conference in 1825, located in 1830, subsequently readmitted, and died August 13, 1856. His appointments before his location were: 1825, Abingdon as assistant to William Patton; 1826, Sulphur Springs; 1827, Blountville; 1828, Franklin; 1829, French Broad.

Mr. Keener was readmitted into the Holston Conference in 1845. His second term of service as a traveling preacher began with the separate existence of the Methodist Episcopal Church, South. He was appointed to Henderson Circuit in 1845 and 1846:

to Waynesville Circuit and Echota Mission in 1847 and 1848; to Catawba Circuit in 1849. From 1850 to the time of his death he had charge of the Echota Mission. The people of this charge were mainly Cherokee Indians, who occupied a reservation in Western North Carolina. He thus had the honor and the privilege of breaking the bread of life to these red men of the forest—this most warlike of all the Indian tribes. In 1848 the Waynesville Circuit and Echota Mission comprised all of Haywood County, a part of Transylvania, one-half of Jackson, and a considerable portion of Swain, as they now exist. Tradition points to Mr. Keener as the first Methodist itinerant in Tuckaseegee Valley. In the upper and better part of the valley there was a large community of Presbyterians consisting of the Allisons, Catheys, Pottsés, Davidsons, and probably some others. In the same community were some German Lutherans, principally the Wikeses. These were completely separated from their Churches. Mr. Keener preached to them and sympathized with them. At that time the widely known and highly esteemed Christopher Bradshaw was pastor of the Presbyterian Church in Asheville. He and Mr. Keener were warm personal friends, both of them somewhat ahead of their times. Mr. Bradshaw visited the Tuckaseegee members; and believing that it would be many years before the Presbyterian Church could supply them with pastoral oversight, he advised them to unite with the Methodist Church until they could be favored with a Presbyterian pastor. All of them, with one or two exceptions, followed his advice, and they and their descendants from that day have constituted the back-

bone and sinews of the Methodist Church in that valley

Mr. Keener married Miss Sarah Duckett in 1829. The fruit of this union was five sons and six daughters, all of whom lived to be grown, and all except one daughter married and reared families. His wife survived him forty-nine years, dying in 1905 at the age of ninety-three. While Mr. Keener was local he taught school in Macon County, but subsequently removed to Buncombe County to a farm of his wife's, where he resided till appointed to Echota Mission. The mission and the mission school were then in a flourishing condition. His daughter, Ann Eliza, who afterwards married Capt. James W Terrell, taught the school at that time.

The Indians in 1852 received a *per capita* from the government of the United States, for male and female, old and young, of \$93.75, aggregating a little over \$156,000, causing them all to feel rich. Capt. Terrell, who has furnished me most of the above items, went into business with their attorney and business manager, the late Col. William Thomas, and he was much interested and amused at the incongruous appearance they made at a religious meeting held by Mr. Keener about that time (1852). Many of the more prudent ones used a good part of their money in payment for their homes, while the younger men and women went in for dress. It was a great time for the sale of all kinds of merchandise. Mr Thomas's store was stocked with not less than ten thousand dollars' worth of goods. Other and smaller concerns sprang up as by magic wherever four walls and a roof could be found, while strolling peddlers could be seen on all

sides. It was also a harvest for the tailors, who flocked into the country and were busy day and night in making real broadcloth suits for the young men. At the meetings at New Echota there were the most mottled crowds one ever saw—men in broadcloth coats often over dirty factory shirts, men in red blankets, men in blue blankets, men in white blankets, and men in shirts of factory cloth. But this variety was surpassed by that of the costumes of the women, which were indescribably variable, but uniform in two respects: none of them had yet aspired to bonnets, but used handkerchiefs and small shawls for turbans; and the ground being covered with snow, they all wore the characteristic moccasin.

Mr. Keener's health failing in 1855, Capt. Terrell moved him and his family into his house on his large Quallatown farm, and gave him and his boys the use of what land they could cultivate. There Mr. Keener died.

Mr. Keener had a good English education, and he was an extensive reader, and left behind him a considerable library of standard books, especially on the subject of theology.

As a speaker, Mr. Keener was argumentative, but at the same time fluent. He was a stanch defender of the doctrines of his Church. He had a talent for music, with a fine and well-cultivated voice. Though argumentative and didactic in style as a preacher, he sometimes rose to the limits of pathos and eloquence. That he had ability as a preacher is not surprising when we bear in mind that on his father's side he was a kinsman of Bishop Keener and on his mother's side he was a first cousin to that distinguished statesman, Senator Isham G. Harris, of Tennessee.

Mrs. Keener was no ordinary woman. With the modesty and delicacy of feeling belonging to the most refined of her sex, she possessed the energy and resolution of a man. Her management of her business was excellent. She sold her Buncombe farm, bought a better one in Jackson County with less money, paid some debts incurred in the long sickness of her husband, and by the help of her little boys made a support for the family. At the death of her daughter, Mrs. Terrell, she became mother to the four motherless children. Mrs. Keener was not only the "lady bountiful" to her poorer neighbors, but she was a nurse in sickness to her sick neighbors. In a typhoid epidemic a physician of the community said that he largely owed his success in treating his patients to the careful and intelligent nursing of Mrs. Keener.

## CHAPTER XI.

FROM 1830 TO 1833.

THE eighth session of the Conference began in Athens, Tenn., November 10, 1831, Bishop Elijah Hedding presiding. The Minutes class him with the members of the Conference. E. F. Sevier was elected Secretary. The rules of order adopted in 1824 were reenacted for this session, except Rule 8, which read: "No person shall be present when the Conference is sitting but by the permission of the Conference." This permission, of course, required a special vote. The omission of this rule was evidently wise.

The standing committees of the Conference at this period of its history were usually:

1. A committee to fill the stand and superintend the congregations.
2. A committee on finance, named Stewards.
3. A committee on books and periodicals, named the Book Committee.
4. A committee to examine the graduates.

The principal business of the Book Committee was to see that the accounts of the Book Agents of the Church were collected.

The following action was taken in regard to William G. Brownlow:

To the passage of Brother Brownlow's character some objections being made, after mature consideration, the following resolutions, on motion, were adopted:

1. That we, as a Conference, disapprove of Brother Brownlow's style of writing and manner of conducting his opposition to the institutions and proceedings of other denominations, as especially of his manner of writing to Dr. Ely.

2. That he should be admonished to alter his course for the future.

And with this his character was passed.

Elected to General Conference: Thomas K. Catlett, John Henninger, Thomas Stringfield, John Bowman, James Cumming, William G. Brownlow, Samuel Patton, and George Ekin. Alternates: John Baringer and David Fleming.

How dreadfully Mr. Brownlow had sinned, in the estimation of the Conference, in his controversial writings may be inferred from the fact of his election to the General Conference after the vote of censure.

It was resolved that it was expedient to open a school in the seminary as soon as practicable; that Henry Saffel be employed as a teacher and James G. H. Speer be the Principal of the Primary Department. Elbert Sevier and Thomas Stringfield were elected agents of the seminary.

The Conference resolved itself into a Missionary Society, the payment of one dollar being the initiation fee.

Admitted on trial: Elijah Still, Hiram Ingram, William Harle, Nathan Harrison.

Located: Moses F. Rainwater, Ashley Wynn, Christian Easterley, Henry Powell, Jacob L. Straley, Elbert F. Sevier.

Superannuated: Thomas Wilkerson, John Bowman, James G. H. Speer, James Dixon.

Numbers in Society: White, 18,959; colored, 2,319; total, 21,278—an increase of 506.

Traveling preachers, 63, a decrease of 5.

The territory embraced within the present limits of McMinn County originally belonged to the Cherokee Indians. Twelve of their chiefs met John C. Calhoun, Secretary of War, in Washington City February 27, 1819, and entered into a treaty by which they ceded to the United States what was known as the Hiwassee District, which embraced the lands lying between the Tennessee and Hiwassee Rivers. Of these lands four hundred and eighty square miles was embraced in what afterwards became McMinn County. In the same year (1819) the county was organized and named for the Hon. Joseph McMinn, who was then Governor of the State. The first Circuit Court was held in Calhoun in 1820. Charles F. Keith was the first judge, and served till 1844. A temporary log courthouse was erected in Calhoun, in which courts were held till 1823, when the seat of justice was transferred to Athens. A building standing where Robeson's store now stands was used for a courthouse until a courthouse was built, which was built of brick, 40 by 46 feet and two stories high. It was received in 1828. This was supplanted by a more imposing structure, costing \$30,000, which was completed in 1875.

The city of Athens was laid off in 1823, the land being donated by William Lowry.

Alexander Keith, a son of the Judge Keith mentioned above, was born December 27, 1814; and died December 31, 1876. He was married to Sarah Ann Fore, daughter of Dr. Fore, May 21, 1841. Mrs. Keith was born December 28, 1823, and survives her husband. She has a family of seven children living. Annie E. is the wife of S. J. A. Frazier, Esq., who

was for a long time Attorney-General of the judicial district of which McMinn was a part. Cornelia Stanley, another daughter, is the wife of the Rev. David W. Carter, who is Superintendent of the Missions of the Methodist Episcopal Church, South, in Cuba.<sup>1</sup> Louise Douglas married James B. Frazier, who served one term as Governor of the State and is now a United States Senator—an orator and statesman of national reputation. The Keith family has for a long time been a leading family in Athens and in the Methodist Episcopal Church, South.

The Robeson family is another important family of McMinn County. A. C. Robeson, Sr., was of Scotch descent. He was born in Monroe County, Va., in 1787. He was captain of a light-horse company in the War of 1812. He afterwards married Catherine Lynch and moved to Tennessee, and settled at Bunker's Hill, on Hiwassee River. The county was then occupied by the Cherokees, who frequently destroyed the growing crops of the whites; but they did not molest Mr. Robeson, who had conciliated them by kind treatment. A few years later he removed to a tract a few miles south of Athens, where he lived till his death, in 1843. He was many years a justice of the peace; he was a peacemaker among his neighbors, causing more suits to be compromised than he tried. He was one of the commissioners that located the town of Athens. He was much interested in the cause of temperance, and organized a number of Washingtonian Societies. About this time the Meth-

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<sup>1</sup>Since this was written Dr. Carter has been transferred to San Antonio, Tex.

odists determined to establish a camp ground at Cedar Springs. Though not a professor of religion, he built a camp and for many years assisted liberally in entertaining the multitudes that flocked annually to the feasts of tabernacles held at that place. As might have been expected, he soon became a subject of converting grace. He also became a local preacher. His house was for many years a regular preaching place for the circuit preachers. He was a very earnest and successful minister of the gospel. He raised a large family, four sons and four daughters, of whom only one is now living—Alex E. Robeson, a Methodist and a merchant in Athens. One of his sons, William Robeson, was a member of the Holston Conference for a long time, an able and consecrated minister of the gospel. A. C. Robeson, Sr., died in 1843, and his wife survived him about four years.

About the year 1837 the Methodists erected a church at the place where the church of the Methodist Episcopal Church, South, now stands. This was the year in which the first Conference ever held in Athens was held there. At the organization of the Methodist Episcopal Church in Athens, in 1867, the members worshiped at first in the Masonic Hall and later in the third story of the college building. For some time before the Civil War the Methodist Episcopal Church, South, had a female college in Athens, styled The Athens Female College. The Rev. Erasmus Rowley was President. During the war the school was suspended and the buildings were used as a military hospital. How this school passed out of the hands of the Methodist Episcopal Church, South, and became the property of the Methodist Episcopal

Church has at my request been stated by the Rev. I. J. Manker, D.D., of the Methodist Episcopal Church, and is as follows:

The college property at Athens, Tenn., came into the possession of the Methodist Episcopal Church in 1866 or 1867. It was sold at chancery sale to satisfy claims held against it by the Rev. E. Rowley, and was bid off by Rev. Edwin A. Atlee for the Methodist Episcopal Church.

A school was soon after organized and conducted by Prof. P. C. Wilson, acting as president until a permanent president could be chosen. The Rev. N. E. Cobleigh was elected president in 1867, and served until 1872, when he was elected editor of the *Methodist Advocate* at Atlanta. He was succeeded the same year by Rev. James A. Dean, who served until 1875, when he resigned, and was succeeded by Rev. John F. Spence.

The school was first chartered as the East Tennessee Wesleyan College. In 1868 the charter was amended and the name changed to East Tennessee Wesleyan University. Again, in 1886, the name of the institution was changed, this time to Grant Memorial University.

In 1889 the Grant Memorial University and the Chattanooga University were consolidated under one management, and under the presidency of Dr. J. F. Spence. At the same time the name of the united schools became U. S. Grant University.

In 1893 Bishop Isaac W. Joyce became Chancellor in place of Dr. Spence, with Rev. R. J. Cooke as Vice Chancellor. Bishop Joyce served until 1895, making no claim for compensation and receiving none for his services.

In 1897 Rev. John H. Race was elected president, and has served effectively up to the present time. The institution has an endowment of about \$250,000.

Elijah Hedding became a probationer in the Methodist Episcopal Church December 27, 1798. About six weeks after this, while conversing with a brother in regard to the witness of the Spirit, the light of

the Spirit broke into his mind as clear and perceptible as the sun when it comes from behind a cloud, testifying that he was born of God. In 1799, though only an exhorter, he supplied the place of Lorenzo Dow, who had left his circuit. He was admitted into the Newark Conference in 1801. In 1807 he became presiding elder of the New Hampshire District. In 1811 he was stationed in Boston, and in 1817 was appointed presiding elder of the Portland District. He was subsequently appointed to Lynn Common, to Boston, and to the Boston District. In 1824 he was ordained bishop, and for nearly twenty-eight years performed the duties of that office. He was remarkably prompt in duty, wise in counsel, strictly honest, and deeply pious. He was a powerful preacher, preaching with the Holy Ghost sent down from heaven. His last illness was protracted and severe; but he was wonderfully blessed on his dying bed. He said: "I have generally had peace, but I never saw such glory before, such light and such beauty." Again he said: "O what glory I feel! It shines and burns all through me, and it came upon me like the rushing of the mighty wind on the day of Pentecost." In the death struggle he shouted scarcely above a whisper: "Glory! glory! glory to God! glory to God! glory!" Placing his hand on his breast, he said: "I am happy—filled."

Simpson's "Cyclopedia" says: "For clear and strong intellect, broad and commanding views, administrative abilities, and deep devotion, combined with amiability and gentleness, Bishop Hedding had few equals and possibly no superiors in the Church."<sup>1</sup>

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<sup>1</sup>Simpson's "Cyclopedia of Methodism."

This is the man that held the Conference in Athens in 1831. This was his first and last official visit to the Holston Conference. He died in 1852.

The ninth session of the Conference was held in Evansham, Va., beginning November 15, 1832. Bishop Emory presided and Thomas Stringfield was elected secretary and David R. McAnally assistant. By vote of the Conference it was ordered that there should be preaching at the courthouse at 11 A.M., prayer meeting at 3 P.M., and preaching in the Methodist Church at 6:30 P.M. The people were thus provided with preaching while the business of the body was going on. John S. Henley, a supernumerary, had failed to go to his work during the year. The Conference not being willing to continue this relation, he was granted a location, but his dividends were withheld because of his not having attended to the work assigned him. From this I infer that the supernumerary relation was not at that time a nominal relation. A supernumerary was a man who was able to do some work but not able to do full work, and when appointed to a charge as supernumerary he was expected to go to it and work on it. I call to mind a case where Thomas Wilkerson was placed on the supernumerary roll and at the same time put in charge of a station. At the present day supernumerary means left without an appointment on account of inability to do full work, or rather it means superannuated without being a beneficiary of the superannuate fund. This is an illustration of how customs change even when the letter of the law remains unaltered.

A resolution of the New York Annual Conference in relation to the rule on ardent spirits was laid be-

fore the Conference by the bishop, and unanimously adopted. The resolution was as follows:

*Resolved*, That, three-fourths of the voters of all the Conferences concurring, it be recommended to the next General Conference so to alter said rule as to make it read in the words of Mr. Wesley's original rule as follows:

"Drunkenness or drinking spirituous liquors, buying or selling them, unless in cases of extreme necessity."

The place of holding the next Conference was decided by ballot, and the choice fell on Kingsport over Reems Creek, Knoxville, and Abingdon, which were placed in nomination.

At this session action was taken consolidating the Bible, Tract, Missionary, and Sunday School Societies, and providing for the organization of auxiliary societies on the circuits and stations, the moneys raised by said auxiliaries to be reported to the Conference and divided equally among the different interests as follows: One-third for the Missionary Society of the Methodist Episcopal Church, one-third for the Bible, Tract, and Sunday school causes, and one-third for cheapening Sunday school books sold within the bounds of the Conference.

It was resolved that preachers who during any year failed to take up the collections ordered by the Discipline should not share in the Conference dividends at the ensuing session. This act was Paulistic, for Paul enjoined that those who did not work should not eat.

A committee was appointed to mark out a course of reading for preachers on trial. It appears that at that time there was no regulation in the Book of Discipline prescribing a course of study for under-

graduates, and that each Annual Conference prescribed its own course. Thomas Johnson, of Rhea County, Tenn., was elected to take charge of a primary school in Holston Seminary.

The Book Agents had recommended the establishment of a Conference Depository for Bibles, Sunday school books, and tracts. The Conference, however, voted against the establishment of such a depository, but recommended the establishment of district depositories, to be supported by branch societies on the circuits and stations. It would not have required a prophet to foretell the failure of such a scheme.

The deficiencies in the salaries of the preachers at that time were such as to menace the permanency of the itinerant system within the bounds of the Conference, and at this session action was taken earnestly requesting the class leaders and stewards to return to the old Wesleyan system of weekly class collections. At the present day a system of weekly collections, I may remark, works well. The assessment plan combined with the envelope system has gone far in our day toward solving the problem of ministerial support.

Lewis Marshall was readmitted and appointed the third agent for Holston Seminary.

By resolution every presiding elder and preacher in charge was ordered to take up a collection on or near the 4th of July, 1833, for the American Colonization Society.

Admitted on trial: Madison C. Hawk, Charles K. Lewis, John L. Sensibaugh, William Burgess.

Superannuated: James Dixon, John Bowman, Thomas Wilkerson, James G. H. Speer.

Located: Isaac Lewis, Abraham Murphy, William B. Wright. Moses E. Kerr, John S. Henley, Russell Birdwell.

Numbers in Society: White, 20,847; colored, 2,339; total, 23,186—a gain of 1,908.

Preachers, 64, a gain of 1.

Necessary for superannuate and deficiency fund, \$4,392.22.

To meet this claim—

Collection from Grayson.....	\$ 2 50
Conference collection at Evansham.....	45 59
Draft on Book Concern.....	400 00
Draft on Chartered Fund.....	75 00
	<hr/>
Total .....	\$523 09

In the division Wilkerson and Bowman, superannuates, received nothing. The evident reason of this omission was the fact that they were both in good circumstances.

Collected for missions.....	\$64 57
For Publishing Fund.....	12 50

At the first session of the Conference (1824) fifteen questions were asked, as follows: Who are admitted on trial? Who remain on trial? Who are admitted into full connection? Who are deacons? Who have been elected and ordained elders this year? Who have located this year? Who are the supernumerary preachers? Who are the superannuated or worn-out preachers? Who have been expelled from the connection this year? Who have withdrawn from the connection this year? Were all the preachers' characters examined? Who have died this year? What are the numbers in Society? Where are the preachers stationed this year? Where and when shall the next Conference be held? These were the questions propounded at every subsequent session till this year (1832), when three additional questions were intro-

duced, as follows: What amounts are necessary for the superannuated preachers and the widows and the orphans of preachers, and to make up the deficiency of those who have not obtained their regular allowance on the circuits? What has been collected on the foregoing accounts, and how has it been applied? What has been contributed for the support of missions, and what for the publication of Bibles, tracts and Sunday school books?

The receipts were a little less than 12 per cent of the claims; but appropriations were made only to the more needy. There were fifty claimants including the six bishops, and only twenty were made actual beneficiaries. What is specially remarkable in the distribution is the fact that moieties were given to the six bishops: McKendree, Roberts, Soule, Hedding, Andrew, and Emory. Considering the smallness of the salaries allowed in that day some of the deficiencies were very large, such as those of William S. Manson, \$258; James Witten, \$241; John Henninger, \$226.15; William Patton, \$204.71. In the division Manson received only \$46.44; Witten only \$50.08; Henninger only \$39.75; and Patton only \$8.63. These were the days of small salaries and large deficits, hard work and small pay.

In 1832 Holston gave for missions less than \$100 in 1906 it gave \$20,843.

These new interests have grown all the while, and others have been added from time to time, so that the matter of collections has become one of great importance, is entailing much care and labor on the preachers and stewards, and furnishing to the laity fine opportunities for the cultivation of the grace of liberality.

Wythe County was formed from Montgomery County in 1790, the county being named in honor of George Wythe, one of Virginia's great men. For two years after the formation of the county the courts were held at Fort Chiswell, the old county seat of Fincastle County. On October 29, 1792, the Virginia Legislature passed an act establishing the town of Evansham and transferring the county seat to that point. The town of Evansham was so called from an old and honored citizen by the name of Evans. The town bore this name until 1839, during which year the Legislature changed its name from Evansham to Wytheville.<sup>1</sup>

The distant and future reader will probably be interested to learn something of the resources of Wythe County; and I am free to give it as a sample of the resources of the whole of the extreme southwestern section of the State. The following is a sketch of the county and its resources recently issued by the State Agricultural Department:

This county was formed from Montgomery in 1790. It is located west of the Blue Ridge, in the southwest portion of the State, 270 miles southwest from Richmond, in the midst of the great mining and grazing section. It contains an area of 474 square miles, one-half being under cultivation. Lands vary much in price as they do in value.

The surface is varied, alternately mountain and valley. Several mountain ranges traverse the county, mainly from northeast to southwest, between which lie extensive and very fertile valleys, notably Reed Creek, Cripple Creek, and headwaters of Holston on the west forming an elevated plateau of high table-land from east to west. These valleys contain

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<sup>1</sup>Letter to the writer from Judge R. C. Jackson, of Wytheville.

blue grass and farming lands of a high order that are scarcely surpassed in the State.

The staple crops are corn, wheat, oats, rye, barley, millet, and hay, abundant yields of which are produced. Fruits and vegetables of various kinds are successfully grown, and these industries are receiving increased attention every year, and in portions of the county constitute a very important and profitable source of revenue to the farmers, for which there is always a ready cash market. The raising of cabbage, Irish potatoes, and apples in the western part of the county is becoming quite an industry. These products are mostly shipped to the Southern markets and bring remunerative prices. Being situated between the North and the South gives this section an unusual advantage in disposition of her products. The cabbage industry has built up an important business center at Rural Retreat, with good hotels, banks, mercantile houses, etc., which attracts much attention in the wholesale vegetable market.

The United States Fish Hatchery, three and a half miles west of Wytheville, is quite an important enterprise in the county, and is rapidly stocking the waters of the State with the best varieties of fish.

Agriculture is carried to its highest perfection in this county in the department of grazing, and in this respect it is scarcely excelled in the State. Its cattle, sheep, and horse products are immensely remunerative, much of the former being exported and commanding the highest prices. Transportation facilities are excellent, furnished by the Norfolk & Western Railroad, passing through the heart of the county, and the Cripple Creek branch of the Norfolk & Western Railroad extending into the great mining region of the southeastern portion of the county; also a branch of the latter ten or twelve miles into a rich mineral section, developing the celebrated Cripple Creek iron ores.

This is one of the richest counties in the State in the variety, quality, and extent of its minerals, and in their development the county is making rapid strides toward a position of commercial importance well calculated to excite the just pride of her citizens. Alternating with each other on

the south side of the county are wonderful veins and deposits of iron ores, manganese ores, and lead and zinc ores of extraordinary purity; while in the northern half of the county fine magnetic and brown iron ores are abundant. These minerals have been developed and found to exist in immense quantities and are being worked on a large scale in different sections of the county, the large works affording an excellent home market for the products of the farm. There are various mineral waters in the county, the principal of which are its many alum-chalybeate springs, also the arsenic bromo-lithia springs, which are fast coming into favor and are of high medicinal virtue.

On the north and in the middle section there are still larger boundaries of very good timber, such as white and Spanish oak, walnut, cherry, locust, hickory, poplar, gum, pine, and chestnut.

The county is well watered by New River, which flows through the southeastern portion of the county, and some of its principal tributaries, such as Reed Creek in the central and northern portions and Cripple Creek in the southwestern part of the county. These streams, with their many minor tributaries, leave but little of the whole area that is not thoroughly well watered, and, like all mountain streams of this section, are unfailing and afford much excellent water power.

Manufactories consist principally of iron, zinc, and lead furnaces, in which it probably leads any other county of the State. These works supply extensive home markets, besides employing the labor of the county at remunerative wages. In addition to the above, there are forges, smelting works, rolling mills, wool factories, manufactories of wood; and flour mills, sawmills, and ordinary grist mills are numerous throughout the county. Owing to the altitude of this section, averaging half a mile above sea level, the climate resembles that of the Middle States, and may be said to be almost perfect, health unexcelled and water pure as can be found. Churches are numerous and of all denominations. Educational advantages are excellent, consisting of colleges, high schools, and numerous public schools. Telephone service in all parts of the county, and mail facilities excellent.

The county is in splendid financial condition and growing rapidly in wealth, importance, and population. The latter as shown by census of 1900 is:

Total population, 20,437. Increase since census of 1890, 2,418. Number of males 21 years and over, 4,571.

Wytheville, the chief town and county seat, is a pretty and flourishing place of 3,003 inhabitants, census of 1900 (now about 3,500, an increase of 433), and is situated near the center of the county, on the line of the Norfolk & Western Railroad, 280 miles southwest from Richmond. Its elevation is 2,360 feet above the sea level, affording picturesque scenery, healthful and bracing climate, pleasant days and cool nights, fine alum and chalybeate water, excellent society, well-kept hotels and boarding houses, handsome streets and residences, constituting an eligible summer resort of great popularity. Churches are numerous and handsome, and its educational advantages are of a high order. Besides colleges and well-regulated public schools, there are private boarding schools for young ladies. It has also several newspapers, two banks, fraternal orders, waterworks, electric lights, and macadamized streets. In addition to several flourishing manufactories and machine shops, there are stores in every department of business. A new courthouse costing about \$50,000, and one of the finest in the State, has recently been erected. The Supreme Court of Appeals of the State holds a session here annually during the months of June and July. Other towns, besides Rural Retreat, are Ivanhoe, Max Meadows, Fosters Fall, and Austinville. These are all thriving manufacturing or business places, and of considerable population and importance.

Isaac Lewis has been sketched elsewhere.

Abraham Murphy was admitted into the Holston Conference in 1826, and traveled six years. Though he had only a common school education, he was above mediocrity as a preacher. He was born in Caswell County, N. C., in 1796; and died at Taylorsville (now Mountain City), Tenn., February 6, 1882, in his

eighty-sixth year. His father, John Murphy, emigrated to Claiborne County, Tenn., in 1800, where he resided for many years, raising a large family, and then removed to New Market, Tenn., where he and his wife died prior to 1840, and were buried in the old Friends' Station graveyard. Abraham Murphy was married three times. His first wife was a Pervine, of Claiborne County, Tenn.; his second, a Mrs. Walker, of Caswell County, N. C.; and his third, Catherine Wills, of Johnson County, Tenn. His last wife died November 28, 1904, in her ninety-third year. Two of Mr. Murphy's children are living, both by the second wife. John Murphy is a lawyer and a prosperous and respected citizen and a member of the Presbyterian Church in Morristown, Tenn. During the Civil War Mr. Murphy was a lieutenant and adjutant in the Fourth Regiment of Tennessee Infantry in the Federal army, and a brave soldier. Kemp Murphy now resides in Mountain City, Tenn.

Moses E. Kerr joined the Holston Conference in 1824, and traveled eight years. I have heard him favorably mentioned. He was an uncle of Rev. William M. Kerr, who was for many years a prominent member of the Holston Conference.

Russell Birdwell joined the Conference at Abingdon in 1826, and traveled five years. When I knew him, he was a local preacher in Jefferson County, Tenn. He was a man of sprightly social habits and above mediocrity in intellect and intelligence. He maintained a spotless reputation to the end.

John Emory, D.D., was born in Queen Anne County, Md., April 11, 1789. His father designed him for the law, and in 1805 he commenced the study of that

profession. In 1806 he experienced saving grace and joined the Methodist Episcopal Church. In 1808 he began the practice of law; but in spite of the opposition of his father he resolved to enter the ministry, and in 1810 he was admitted into the Philadelphia



BISHOP EMORY.

Conference. He successively filled appointments in Philadelphia, Wilmington, Baltimore, Washington, and Annapolis. He was elected to the General Conference in 1816, and was a member of every subsequent General Conference, except that of 1824, until he was elected bishop. In 1824 he was elected Assist-

ant Book Agent, and in 1828 Book Agent. He was elected bishop in 1832. He was an able presiding officer. After he was elected bishop he removed his family to Baltimore, and in the spring of 1834 placed them temporarily on a farm. On December 16, 1835, he jumped or was thrown from a carriage in rapid motion, and expired a few hours afterwards.

Dr. Emory was the founder of the *Quarterly Review* of his Church. For its first two years most of its original articles were from his pen. He took a part in the controversy with the Reformers, who subsequently took on the name of Methodist Protestants, and wrote a book in defense of the fathers. As a writer, he was clear, forcible, and accurate. Simpson's *Cyclopedia* says: "Few ministers have equaled him in accuracy of scholarship, broad and comprehensive views, fertility of genius, and administrative ability."<sup>1</sup>

His career as general superintendent was brief and brilliant. His only official visit to the Holston Conference was in the first year of his episcopate. He made a fine impression on the Conference and the people, and subsequently when the Conference was looking around for a title for its chief institution of learning, the name of Emory was chosen to represent the Christianity of the concern, while Henry was chosen to represent its patriotism.

The Conference commenced its tenth session in Kingsport, Tenn., Wednesday, October 16, 1833, Bishop Roberts in the chair. Lewis S. Marshall was chosen Secretary. The Conference at this session

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<sup>1</sup>Simpson's "Cyclopedia of Methodism."

raised standing committees on Public Worship, the Book Concern, Finance, Memoirs, Sunday Schools, Periodicals, and Missions. This was widening the scope of Conference business, or rather reducing the business to a more perfect system.

At this session Hiram Ingram asked for a dispensation of twelve months that he might go to school. The request was not granted.

A committee consisting of Stringfield, Henninger, and Wilkerson was appointed to arrange the matter of the Minutes for publication.

A letter was received from the Jonesboro Wesleyan Female Society inclosing \$15.06 for missionary purposes, and thanks were voted.

The Conference, having received a proposition from the Book Agents in regard to publishing a weekly religious paper in Cincinnati, voted favorably to the enterprise.

The Committee on Memoirs read a short memoir of James G. H. Speer, who had died during the year. It does not appear in the General Minutes.

No agent was appointed for Holston Seminary for the ensuing year.

The Conference ordered the purchase of a Conference trunk in which to keep the Conference papers.

The salary of the Principal of Holston Seminary was fixed at \$300 for the first year and \$400 per annum thereafter.

During a considerable part of the Conference session Bishop Roberts was sick, and Thomas Wilkerson occupied the chair in his place.

Admitted on trial: W. B. Murphy, Timothy Sullins, Wiley B. Winton, B. McRoberts, William Spann.

Located: J. Nutty, W. A. Eakin.

Superannuated: James Dixon, Thomas Wilkerson, H. Cumming.

Died: James G. H. Speer. No memoir.

Numbers in Society: White, 22,359; colored, 2,591; total, 24,950—a gain of 1,764.

Traveling preachers, 64, no gain.

Necessary for Superannuate and Deficiency Fund, \$5,132.69.

To meet this claim—

Received from Book Concern.....	\$400 00
Chartered Fund .....	75 00
Various collections .....	65 80
Conference collection at Kingsport.....	27 26
	<hr/>
Total .....	\$568 06
Collected for missions.....	\$108 38
For Publishing Fund.....	122 57

Kingsport is situated on Holston River in the northern part of Sullivan County, Tenn., and near the line of Scott County, Va. When the Conference met there, it was a small village, and is yet quite a small town. Its principal title to fame is its contiguity to Island Flats, where a battle was fought between the Cherokees and a small force of Virginians and Tennesseans in 1776. Here five small companies, mainly Virginians, under Captain Thompson met three or four hundred Indians led by Dragging Canoe July 20, 1776. At first the Indians fought with great fury, and several hand-to-hand combats occurred; but by the well-directed fire of the whites the savages were routed with a loss of some forty killed and an unknown number wounded. The whites took a good deal of plunder and many guns. In this miracle of a battle the whites had not a man killed, and only

five wounded, who recovered. If the whites had been defeated in this engagement, the immediate section would have been overrun by the savages, the property of many citizens captured or destroyed, and their wives and children killed and scalped.

The building of new railroads is about to make this historic place a considerable business center, and capitalists have bought up hundreds of acres of land in and about Kingsport with the design of establishing a city

At the Conference of 1833 William G. Brownlow was assigned to Dandridge Circuit. Near the close of his ecclesiastical year—that is to say, in 1834—he attended the semiannual examinations of Holston Seminary. In his book entitled “Exposition and Narrative,” he says:

In the close of this year I attended the semiannual examination of this institution, which took place in the hall of the seminary. The exercises were conducted under the special direction of Mr. Saffel, the President of the institution, and in his usual prompt and efficient manner, who on the last day of the examination read an eloquent, learned, and appropriate address. The students were all examined very minutely in the various branches of literature in which they had been engaged during the session, and in the hearing of a number of visitors acquitted themselves with great honor. On the last day of the examination the students closed by delivering, each, an oration of original composition; and in this, particularly, they did themselves great honor, and greatly delighted the listening auditory.

The friends of this institution may rest assured that East Tennessee does not afford a finer young man than Mr. Saffel, or one better qualified in every respect to take charge of an institution of the kind; and the Conference which appointed him to preside over it has more than once expressed its entire satisfaction as to the manner in which he has

performed his arduous duties. This seminary was set on foot three years ago under the patronage of the Holston Annual Conference of the Methodist Episcopal Church at the suggestion of the members and friends of said Church, who desire an opportunity of giving their children an education on reasonable terms without endangering both their religious principles and moral habits—as is the case at our public colleges and academies. Still ours is not a theological institution.

The town in which this seminary is located is a beautiful little village situated in one of the most fertile valleys in the State.

Once more, the time has at length arrived when the trustees of the institution have found themselves able to commence the manual labor system in connection with the seminary, by means of which industrious and promising young men destitute of pecuniary means may acquire an education.<sup>1</sup>

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<sup>1</sup>Brownlow's "Exposition and Narrative," pp. 284, 285.

## CHAPTER XII.

FROM 1833 TO 1835.

THE Conference met in its eleventh session in Knoxville October 8, 1834. No bishop being present, Samuel Patton was called to the chair. The Conference then balloted for President, and John Henninger was elected. Lewis S. Marshall was elected secretary and John Pryor assistant.

By vote the Conference gave the Trustees of Holston Seminary authority to sell a row of lots from the land of the institution and to appropriate the proceeds to the purchase of other lands for the benefit of the seminary.

Jesse Lee was admitted on trial and recommended to the episcopacy as a proper person to be appointed a missionary to Liberia. For some reason Mr. Lee did not go to Liberia, and was located at the next session of the Conference.

John Henninger resigned as trustee of Holston Seminary, and Col. William Brazelton was appointed in his place. Major Lenoir also resigned his trusteeship of the seminary, and A. Still was elected in his place. E. F. Sevier resigned the same office, and William Patton was chosen for his place. In the same manner George Brammer took the place of S. Patton. These changes were evidently made that the trustees might be more conveniently located for at-

tendance upon the meetings of the Board. A. Still was this year appointed to New Market Circuit; Col. William Brazelton was a citizen of New Market; William Patton was presiding elder of the Knoxville District, and resided at New Market; and George Branner lived within three miles of New Market.

Lewis S. Marshall, David Fleming, John Pryor, Thomas Wilkerson, and David R. McAnally were appointed as a Visiting Committee to Holston Seminary, and authorized to look out a site for a female academy.

At this session of the Conference (1834) a committee, consisting of S. Patton, J. Cumming, T. Stringfield, A. Still, and William G. Brownlow, was appointed to take under consideration all the business appertaining to Holston Seminary. The committee reported, and after some amendments the report was adopted. It was resolved to convert Holston Seminary into a Manual Labor School, and Creed Fulton was appointed the agent of the Conference to carry out this purpose. Mr. Fulton had just been readmitted; and it seems that he reëntered the Conference with this project in his head and heart, and his views on the subject naturally pointed him out as the proper man for this agency. The Conference at this time did not think of establishing a manual labor school anywhere but at New Market. The seminary being already there, it was the intention of the Conference to associate the industrial feature with it. Reasons for placing the manual labor school elsewhere developed afterwards.

The Conference ordered the publication of one thousand copies of the Minutes. Only the most important

items of the proceedings were to be printed, so as to bring the pamphlet within sixteen pages.

At this session missions, named respectively Clinch River, Hiwassee, and Cherokee, were established.

No bishop put in his appearance, and John Henninger presided throughout the session and signed the minutes. The appointments show that Clinch River Mission was left to be supplied, Elijah Still was appointed to Hiwassee Mission, and three preachers were appointed to Cherokee Mission—namely, D. B. Cumming, D. T. Fulton, and David Ring. The Cherokee Mission, as I understand it, was largely an Indian Mission, and the appointment of three good men to it showed a commendable missionary spirit on the part of the Conference.

Admitted on trial: William Hicks, Daniel Payne, H. Baltch, William C. Graves, David Ring, Christopher Stump, and Raphael Patty. Of these, Hicks, Graves, and Patty became quite prominent, and will be noticed at the proper time.

Readmitted: Creed Fulton.

Superannuated: Thomas Wilkerson, James Dixon, Harvey Cumming.

Located: Anthony Bewley, E. P. Childress, J. D. Harris, E. Perkins, William C. Cumming, Robertson Gannaway, William S. Manson, James Witten, Rufus M. Stevens.

Numbers in Society: White, 19,517; colored, 2,195; total, 21,712—a loss of 3,238. Two circuits are not reported, East River and Carter's Valley.

Traveling preachers, 73, a gain of nine.

Necessary for the Superannuate and Deficiency Fund, \$6,629.49. To meet this claim—

Conference collections .....	\$ 50 10
Draft on Book Concern.....	600 00
Chartered Fund .....	75 00
	<hr/>
Total .....	\$725 10

Collected for missions..	..	..	..	\$559 75
For Publishing Fund.	..	..	..	57 84

The nine locations were not quite offset by seven admissions and one readmission. The occasion of so many locations may have been a stringency in money matters. McAnally mentions the following year as a time of extreme financial depression, and this coming event may have cast its shadow before over the hills and vales of the Holston country. It is more difficult to account for the remarkable falling off in the membership. There may be some mistakes in the figures of the secretary, yet there was evidently a considerable falling off. Emigration to the West, a low state of spirituality in the charges, and the depressing influence of the hard times just beginning may in some measure account for this turning back of the dial of progress in the Holston country.

It appears that at this Conference (1834) a sentiment against what was termed a *local itinerancy* manifested itself. Brownlow, in his "Exposition and Narrative" (p. 286), says:

From this Conference I hope to be enabled to date the commencement of the reign of reform—a most signal triumph of Wesleyan itinerancy over a sort of legalized semi-itinerancy. It is manifest that our people are on the eve of revolting in disgust from an established local traveling ministry. For one, I rejoice to think that our Conference is about to be redeemed from the sway of a miserable system of accommodations, whose whole course for several years past has tended to anarchy and destruction in a moral point of view. By this I mean that we as a Conference have for several years past paid too much attention to the interests of individuals and not enough to the wants of the circuits and stations within our bounds.

Some scientists take the ground that nature seems to regard the preservation of the species as paramount, and that to this end she does not hesitate to sacrifice the individual, just as a good general will sacrifice any number of men if such sacrifice is necessary to victory. But it seems to me that nature takes care of the individual as well as of the species, that God regards the life of the individual sparrow and numbers the hairs of the individual head. A Conference has two duties: to take care of the people and to take care of the preachers; and these duties do not seriously conflict, for it cannot take care of the one without taking care of the other.

Manson, Harris, and Witten have been noticed. Gannaway and Stevens returned to the Conference, and will be noticed later on.

The Conference met in its twelfth session in Abingdon, Va., October 7, 1835, Bishop James O. Andrew in the chair. Lewis S. Marshall was elected Secretary.

The character of David Adams was passed, but in connection with his case a resolution was adopted disapproving of participation in any political canvass by a member of the Conference.

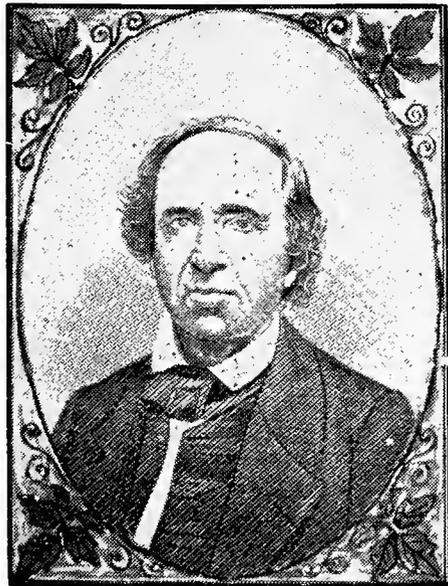
Bishop McKendree having died since the last session of the Conference, Bishop Andrew was requested to deliver a funeral sermon in relation to the deceased at some suitable hour during the session.

On motion, the preachers in charge were required hereafter to report the numbers of local preachers on their charges.

Delegates elected to the next General Conference: Samuel Patton, William Patton, Thomas K. Catlett,

and David Fleming. Reserve delegate, James Cumming.

The members of the Conference having received an intimation that an effort would be made in the coming General Conference to change the method of distributing the proceeds of the Book Concern and Chartered Fund so as to appropriate the dividends to the



BISHOP JAMES O. ANDREW.

Conferences in the ratio of the number of preachers in each, and not to divide them, as up to that time, equally among the Conferences, by resolution petitioned the General Conference not to make that change, and requested their delegates to lay this petition before that reverend body. The resolution asserted that the small Conferences were in much more need of help than the large ones, and that such a change would be subversive of the principles upon which the Book Concern and Chartered Fund were founded.

Another resolution was adopted petitioning the General Conference to establish a depository of Sunday school books in the bounds of Holston Conference. The argument presented was the lack of commercial facilities, owing to our mountainous and sequestered position.

The following preamble and resolutions on the subject of slavery were adopted:

In the language of our excellent Discipline, page 187, we declare that we are as much as ever convinced of the great evil of slavery; yet we believe that the recent course pursued by those who are in favor of immediate abolition regardless of consequences requires a public expression of the sentiments of this Conference on that subject; therefore be it

*Resolved*, That we cordially disapprove the principles held by abolitionists.

*Resolved*, That we condemn the practice of sending secret agents and incendiary productions through the country inflaming the minds of the peaceable citizens of the South.

*Resolved*, That we believe that the inhabitants of the North have neither the political, civil, nor moral right to interfere with the relation of master and servant as it exists in the South.

*Resolved*, That we highly approve the object and design of the American Colonization Society, believing it to be philanthropic and well worthy of our patronage and coöperation.

*Resolved*, That we approve the resolutions adopted by the Ohio Conference on this subject.

The session in which these resolutions were adopted was the same in which charges were brought against Thomas Stringfield for selling negroes and action was taken depriving him of his parchments for one year. A number of citizens, headed by Mr. Campbell, afterwards Governor of the State, appeared in the Conference room and notified the chairman that such

an abolition body could not sit in the State of Virginia. The Conference receded from its action and acquitted Mr. Stringfield. The resolutions above seem to have been an effort of the body to place themselves in the true light before the country—that is to say, to declare themselves as equally opposed to the principle of slavery and the policy of abolition.

At this session Baldwin Harle presented his resignation as trustee of Holston Seminary, and Jacob Howard was elected in his place. Mr. Harle was mentioned in the first volume of this work as one of the Methodist pioneers of East Tennessee. He lived on a farm on Nollichucky River some nine miles south of what is now Morristown, and was a well-to-do and influential citizen. He was for some time Chairman of the Board of Trustees of Holston Seminary. But living some twenty or thirty miles distant from New Market, he seems to have resigned in favor of a man living nearer to the school.

Joseph B. Reese, a successful physician of Mossy Creek; George W. Churchwell, a prominent business man of Knoxville; and Richard Dunlap, Samuel H. Copeland, and Thomas Wilkerson were appointed a Visiting Committee to Holston Seminary

The Committee on the Manual Labor School was made to consist of Creed Fulton, Chairman; William Patton, Thomas K. Catlett, Thomas Stringfield, Judge Jacob Peck, John Cocke, and Joseph Reese. This committee was also charged with the business of establishing a female school at New Market, to be under the control of the Conference.

There has been some difference of opinion as to whether the committee authorized to locate the manual

labor school exceeded its authority in selecting the site in Virginia. The following is the authority under which that committee acted:

*Resolved*, That the Conference Agent be the Chairman of the committee for the Holston Seminary, whose duty it shall be to examine the relative advantages of New Market and other places as to lands, subscriptions, etc., for an extensive manual labor school, after which at least four of the committee besides himself shall personally examine the several places, then the committee shall meet and permanently locate the site.

It should be borne in mind that a short time before the Conference of 1835 the trustees of the New Market school had surrendered their claim to the manual labor school, and that this claim was not renewed till after the selection of the Virginia site by the locating committee. The committee met in Abingdon, Va., December 31, 1835, but did not organize till January 1, 1836. All the members of the committee were present except Judge Jacob Peck and Gen. John Cocke. The minutes of this session of the committee are as follows:

The committee appointed by the late Holston Annual Conference for the purpose of examining the sites proposed within the bounds of said Conference for a Manual Labor School and permanently to locate the same, etc., on being notified met in Abingdon, Va., December 31, 1835. The committee organized January 1, 1836.

Rev. Creed Fulton, Chairman. On nomination, W. Patton was elected Secretary. The names were then called—

Rev. Creed Fulton, present.

Dr. Joseph B. M. Reese, present.

Rev. T. Stringfield, present.

Rev. T. K. Catlett, present.

Judge J. Peck, absent.

Gen. J. Cocke, absent.

W. Patton, present.

There being a quorum, the committee proceeded to business. It was resolved that we proceed to examine the site proposed—to wit, the farm of the Rev. George Crawford, Washington County, Va.

After examining said site, and comparing it with other sites proposed elsewhere, together with the subscriptions and prospects for subscriptions at each and every place, it was resolved that in the opinion of the committee the said farm is well adapted to the objects contemplated.

It was moved by Rev. T. Stringfield and seconded by Dr. J. B. M. Reese that we permanently locate the Holston Conference Manual Labor School on the above-named site. Carried unanimously.

It was moved and seconded that a committee of three be appointed to purchase and secure a legal title to said farm for the above-named purposes. Carried.

It was moved and seconded that Col. William Byars, Alexander Findlay, and John H. Fulton be that committee. Carried.

It was moved and seconded that Alexander Findlay and Col. W. Byars be a committee to take care of, rent out, or cultivate said farm in any way they may in their good judgment think best calculated to subserve the interests of the institution for the ensuing year. Carried.

It was moved and seconded that the last-named gentlemen be constituted a committee, whose duty it shall be to contract for and carry on the college buildings, according to such plan as may be furnished them by this committee. Carried.

It was moved and seconded that Mr. Alexander Findlay be Treasurer of the institution. Carried.

It was moved and seconded that the Building Committee be respectfully requested to locate the college building on an elevation, southwest of Mr. Crawford's dwelling house, now known as the place designated by this committee. Carried.

It was moved and seconded that the Building Committee be requested to have in readiness, if practicable, so much of

the college building as may be thought necessary to the commencement of a school by the 1st day of February, 1837. Carried.

It was moved and seconded that a committee of three be appointed to write an address to ministers and people within the bounds of the Holston Conference and elsewhere on the subject of this Manual Labor School; and that Creed Fulton, T. Stringfield, and T. K. Catlett be that committee. Carried.

It was moved and seconded that the Treasurer be instructed to procure a suitable book, in which shall be entered all the names of subscribers and the amount of their subscriptions, together with all other monied transactions connected with the institution. Carried.

It was moved and seconded that the Secretary be requested to procure a suitable book, in which shall be entered the proceedings of this committee, together with all the proceedings of the Board of Trustees, when constituted. Carried.

It was moved and seconded that we do now adjourn until to-morrow morning, sunrise. Carried.

January 2. The committee met according to adjournment and proceeded to business; C. Fulton in the chair. After some consultation, it was moved and seconded that we adjourn to meet in Jonesborough, Tenn., on Wednesday, the 9th of March next. Carried.

W. PATTON, *Secretary*;

C. FULTON, *Chairman*.

A resolution was adopted disapprobating attendance on shows of all sorts by preachers and members of the Church. This resolution showed the puritanic spirit of the American Methodists of that day. This narrowness, if I may call it such, grew out of the eschatology of the Church—the doctrines of endless punishment and endless life. The Methodist people sang with great solemnity:

Nothing is worth a thought beneath,  
But how I may escape the death,  
That never, never dies!

How make mine own election sure ;  
 And when I fail on earth, secure  
 A mansion in the skies.

But the indiscriminate condemnation of shows was not wise. It drove the screw too tight and split the plank. All radicalism has a reactionary influence. Fanaticism hurts the best of causes. Shows in those days, as in these days, differed in character. There were shows and shows. It was the duty of the Church to oppose sin in all its forms and everything that necessarily and logically led to sin ; but it was not her duty to condemn any public exhibition, which was innocent in its exercises and effects, simply because it was called a show. A public exhibition which is chaste, virtuous, and instructive, indeed educating in the right direction, should be tolerated, if not positively encouraged.

It was resolved that one-third of all the moneys raised for the Bible, Tract, and Sunday School Society be appropriated to the establishment of a Sunday School Depository at Knoxville.

Admitted on trial: George W. Baker, William Bruce, Eli K. Hutsell, Henry S. Koontz, John Gaston, William M. Rush, John S. Weaver, John Boston, Archibald Campbell, A. B. Broyles.

Readmitted: Rufus M. Stevens, John M. Kelley.

Located: S. W. Earnest, Jesse Lee, David Adams, O. C. Miller, John Barringer, William Bower.

Superannuated: Thomas Wilkerson, James Dixon.

Died: Harvey B. Cumming. No memoir was furnished the Book Agents.

Traveling preachers, 75, a gain of 2.

Numbers in Society: White, 21,301; colored, 2,264; Indian, 521; total, 24,086—a gain of 2,374.

The figures in the Conference record show that there were considerable gains on some charges, but the above increase must be somewhat fictitious, and is perhaps to be accounted for on the grounds that owing to the omission of the numbers of two circuits, and possibly other mistakes of the secretary in the Conference Minutes, numbers for 1834 were reported below the fact, making the loss fictitious. In 1834 the General Minutes report a decrease in Holston of only 905, while going by the manuscript minutes I make the decrease 3,238. In 1835 the General Minutes, counting an addition of 521 Indians, make the decrease 136, while the manuscript minutes justify me in reporting the increase as above at 2,374. A saving clause in connection with these discrepancies is that they neutralize each other.

I wish to avoid tedious statistics. But as the first tabulation of numbers in Society and Sunday school statistics in the Conference Minutes is to be found in the journal of 1835, I will give it in full:

	White.	Colored.	Sunday Schools.	Superintendents.	Teachers.	Scholars.	Volumes in Library.	Local Preachers.
<i>Abingdon District.</i>								
Abingdon Station.....	78	100	1	1	5	30	130	1
Abingdon Circuit.....	819	130	..	..	..	..	..	4
Jefferson .....	475	16	..	..	..	..	..	5
Grayson .....	497	37	..	..	..	..	..	8
Wythe .....	544	137	3	..	..	..	..	5
Giles .....	911	70	..	..	..	..	..	8
Lebanon .....	803	57	..	..	..	..	..	13
Evansham .....	51	36	1	..	..	25	200	1
Total .....	4,178	583						

	White.	Colored.	Sunday Schools.	Superintendents.	Teachers.	Scholars.	Volumes in Li- brary.	Local Preachers.
<i>Greeneville District.</i>								
Jonesboro and Kingsport..	154	48	2	3	16	85	168	...
Blountville .....	495	81	5	5	29	222	...	5
Scott .....	548	31	2	..	..	..	..	4
Lee .....	642	79	1	1	4	20	..	9
Clinch Mission .....	451	10	2	..	4	45	..	3
Carter's Valley .....	504	94	..	..	..	..	..	4
Greene .....	1,207	108	5	5	44	175	175	17
Jonesboro Circuit .....	843	70	2	..	..	..	..	7
Rogersville .....	94	16	1	1	6	20	130	2
Elizabethton .....	381	14	..	..	..	..	..	5
Total .....	5,319	551						
<i>Knoxville District.</i>								
Knoxville Station .....	115	75	1	1	6	50	..	3
Knox Circuit .....	491	67	..	..	..	..	..	4
Maryville .....	533	86	4	4	16	100	..	6
Sevierville .....	576	44	..	..	..	..	..	9
Newport .....	536	60	6	12	24	211	50	12
New Market .....	1,092	146	2	4	10	65	..	16
Rutledge .....	323	47	..	..	..	..	..	5
Tazewell .....	423	31	..	..	..	..	..	8
Clinton .....	370	13	..	..	..	..	..	7
Total .....	4,459	569						
<i>Washington District.</i>								
Kingston .....	490	66	1	..	4	40	..	11
Washington .....	318	20	2	2	4	82	..	3
Pikeville .....	415	76	..	..	..	..	..	5
Jasper .....	308	7	2	..	4	48	..	10
Athens .....	773	77	2	1	5	58	..	12
Tellico .....	930	30	4	..	..	..	..	9
Sweetwater .....	784	20	..	..	..	..	..	..
Cherokee Mission .....	299	13	..	2	..	..	24	17
Total .....	4,317	309						

	White.	Colored.	Sunday Schools.	Superintendents.	Teachers.	Scholars.	Volumes in Library.	Local Preachers.
<i>Asheville District.</i>								
Franklin .....	347	31	..	..	..	..	..	..
Pickens .....	304	26	3	3	13	87	..	4
Greeneville .....	255	31	..	..	..	..	..	4
Catawba .....	353	44	..	..	..	..	..	6
French Broad .....	723	64	1	..	..	1	20	7
Reems Creek .....	529	28	..	..	..	..	..	8
Waynesville .....	421	27	1	..	..	..	..	7
Hiwassee .....	96	1	1	1	5	33	10	..
Total .....	3,028	252	..	..	..	..	..	..
Grand total .....	21,301	2,264	55	46	199	1,397	907	274

This table might be an interesting study. The reader will be struck with the large membership on some of the circuits. Greene, with 1,207 white and 108 colored members, is the banner charge as to membership. New Market follows with 1,002 white and 146 colored members. Giles is third and Tellico is fourth in membership. Jonesboro is over 900, and three others in the following order are above 800—namely, Lebanon, Athens, and Abingdon.

There are nearly four local preachers to one traveling preacher. Eight circuits have each ten and over. Two of them have seventeen each—namely, Greene Circuit and Cherokee Mission. New Market has sixteen. The congestion of local preachers on this circuit can be accounted for on two grounds: the fine farming lands of that section and the location of the seminary at New Market. Fifty-five Sunday schools and one thousand three hundred and ninety-seven

scholars is a small showing in comparison with seven hundred and seventeen schools and fifty-eight thousand one hundred and eleven scholars in 1906.

Neither the manuscript nor the printed records give us any figures as to any collections for the superannuate, deficiency, and missionary funds this year.

In the list of appointments announced at this session (1835) a new district was added—Newtown, with D. B. Cumming in charge. It consisted of eight charges, all missions and in North Georgia, Tennessee, and North Carolina. Three of these missions—Valley Town, Koontown, and Othcaloogee—reported 752 Indian members the following year.

Oliver C. Miller was admitted into the Holston Conference in 1827, and located in 1835. When I became acquainted with him, he was a farmer in Hawkins County, Tenn. He was a man of fine social qualities, and as a local preacher he was active, earnest, and useful. He was not a great sermonizer, but an excellent exhorter. He was especially gifted in prayer. At Bunker's Hill Camp Ground, in 1856, after the morning congregation had been dismissed, a few penitents remained at the altar and some workers remained to sing and pray with them. I was at a tent waiting for dinner, when Mr. Miller began to pray under the arbor. As he proceeded he became more earnest and powerful, when some one near me said: "Great God, what a prayer!" I could feel the power of the prayer, and I am sure it was felt all over the camp ground.

Mrs. Miller, Mr. Miller's second wife, was a lady of talent and culture. She was a successful worker in revival meetings, and was often filled with the

Holy Spirit, giving vent to her feelings in praises to God.

John Barringer was admitted into Holston Conference in 1827, located in 1835, readmitted in 1838, superannuated in 1840, and returned to the effective list in 1843.

He was appointed to Abingdon Station in 1831. At that time the radical controversy was raging. Mr. Barringer took a part in it as a matter of course. A certain Methodist Protestant preacher was not satisfied with discussing the abstract points at issue, but made assaults on the private character of Mr. Barringer. As it happened, Barringer was an excellent pastor: he visited his people and prayed in the families. In regard to these assaults on his private character an intelligent outsider remarked that Mr. ——— could not injure a man who walked over the town of Abingdon upon his knees as Mr. Barringer did.

Some two or three years before the death of Mr. Barringer he was on the superannuate roll. In the Minutes of 1851 there is the following entry: "John Barringer was called, when it was stated that during the year he had died in great peace."

Mr. Barringer once had a home in Knoxville. He owned a number of acres of land in what is now extreme West Knoxville, on the west end of Asylum and Clinton Pikes, known for some time as the Barringer Fields. Dr. David R. McAnally became guardian of Mr. Barringer's children, and came thereby into possession of this land. Hence that part of Knoxville has been known as McAnally's Addition.

Bishop James Osgood Andrew, who held the Con-

ference of 1835, was a really great man in every sense of the word. He was born in Wilkes County, Ga., in 1794. He was a son of the Rev. John Andrew, a traveling Methodist preacher. He joined the Church at the age of thirteen, was licensed to preach at the age of eighteen, and immediately thereafter was admitted into the South Carolina Conference. This was in 1812. Up to 1832 he was constantly engaged in pastoral labors or the duties of the presiding eldership. I heard him preach in his later years, and he struck me as a thoughtful preacher, with definite ideas and clear expression, but as not particularly eloquent or powerful. However, it is said that in his palmy days he was "an active, earnest, forcible, emotional preacher." Always thoughtful, he sometimes preached with overwhelming power. This was especially true on camp meeting occasions. In 1832 he was elected and ordained bishop. Some members of the General Conference were talking of voting for Dr. Capers, of South Carolina, and they mentioned the fact to him. He said: "No, vote for Dr. Andrew; he is a poor man." Dr. Capers evidently meant that Dr. Andrew had no slaves, and would therefore not be unacceptable to the Northern wing of the Church. But shortly before the General Conference of 1844 Bishop Andrew married an estimable lady in Georgia who was an owner of slaves. This fact produced great excitement in the Northern Conferences. The Committee on Episcopacy waited upon the Bishop, who informed them that he had married a lady who had inherited slaves from her former husband, that said husband had secured them to her by a deed of trust, and that she could not emancipate them if she

desired to do so. After a protracted and heated debate the General Conference by a vote of 110 to 68 adopted the following resolution: "*Resolved*, That it is the sense of the General Conference that he desist from the exercise of his office so long as this impediment remains." Andrew had not become an owner of slaves; he had violated no law of either the Bible or the Discipline; the Southern delegates pronounced this virtual deposition from office, without a trial, extrajudicial, and they spread a protest on the journals. This led to the adoption by the Conference of a plan of separation. That plan finally went into effect, and in May, 1845, a convention called by the Southern Conferences met in Louisville, Ky., and organized the Methodist Episcopal Church, South. Bishops Soule and Andrew adhered South. In 1866 the General Conference placed Bishop Andrew on the retired list. He died May 2, 1871. His last words were to his children, grandchildren, and ministers present: "God bless you all; victory, victory!" He was kind to the poor, ardent in his friendships, and a general favorite among his acquaintances. He was the author of several valuable works, among which was an excellent volume on "Family Government."

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<sup>1</sup>Simpson's "Cyclopedia of Methodism." Only a portion of the notice of Andrew is from this work.

## CHAPTER XIII.

FROM 1835 TO 1836.

THE Conference met in its thirteenth session at Reems Creek Camp Ground, Buncombe County, N. C., October 12, 1836. Bishop James O. Andrew was present, but being indisposed appointed William Patton to occupy the chair. Lewis Marshall was elected Secretary.

When the names of deacons of two years were called, objection was made to passing the character of M. C. Hawk because of his having sold slaves. He acknowledged that he had sold two. The committee appointed by the chair on his case consisted of S. Patton, T. Wilkerson, D. Fleming, John Henninger, and R. Gannaway—a safe committee. The habit of filing instead of recording reports renders it impossible to ascertain what disposition was made of this case, as many of the files have been lost or misplaced. It is pretty certain, however, that some light punishment was inflicted, as the record shows that he was denied ordination to elder's orders. Whatever the action was, it did not prevent him from being appointed in charge of a circuit.

A communication was received from T. Mason and G. Lane, Book Agents, transmitting a preamble and resolutions adopted by the General Conference, which were ordered spread on the Journals of the Confer-

ence, and the Secretary was required to furnish a copy to each presiding elder. They read as follows:

The Committee on Itinerancy offer the following:

Much care and unremitting attention have been exercised in examining the administration of discipline in the several Conferences to ascertain, if possible, whether there are practices in said Conferences not compatible with the rules and regulations of our excellent Book of Discipline. The task has been arduous and perplexing; but we think it has been performed with patience and fidelity. Your committee feel it to be their duty to communicate the various items of departure from Methodism which have been elicited in the course of their investigation. To these departures your attention is now invited.

Ministers having charge of circuits or districts, perhaps both in supernumerary and effective relationship, have turned their attention to politics, have become candidates for the Legislature or Congress, and have filled their seats as Legislators and Congressmen.

Instances have occurred of effective men being made supernumerary, and in one case an individual holding this relationship has become an agent in what tends very much to destroy the quietness and peace of Christian people contrary to his solemn vow made in ordination. Individuals, it is also ascertained, are superannuated who are neither worn out in the work nor incapable of effective service, but who are allowed it by way of personal accommodation. A case now exists of a superannuated man's being employed in the editorship of an abolition paper.

Love feasts and class meetings are not attended to according to the directions of the Discipline. Strangers and other persons are admitted fifteen or twenty times or more without becoming members. Tickets for love feasts are little used, except in town and city stations. Class meetings in some cases are too much neglected, particularly on circuits. The work in some Conferences is perhaps too much cut up, having not more than seven or eight appointments in a four-weeks' circuit, some not more than three, and others only

Sabbath-day appointments. Probationers in the Church are continued on trial longer than six months because they do not profess justifying faith, and sometimes when they do, they are received into full connection without baptism. Many instances appear of persons who have passed their probation honorably, but who have never been regularly and orderly received into the Church. Members are sometimes laid aside without a trial. Others are permitted to remain in the Church under censure and evil report because no formal prosecution is issued against them by any individual. In the trial of members and the proceedings of such trial there is but little uniformity. In some cases the committee determines the character of the crime, the guilt of the offender, and the punishment to be awarded. At other times committees determine the guilt and leave the preacher to pronounce the sentence in the particular case.

Many cases occur in which the distinction ordered by the Discipline in family expenses and quarterage is totally ignored. Individuals go up to Conference with their family expenses paid and with the full amount of their quarterage claims upon the Conference funds. In other cases a small proportion only of the quarterage is met, leaving a disproportionately large amount of quarterage to be paid.

Houses of worship have been built since the last General Conference upon the stock and pew system, and instrumental music to a very considerable extent is now allowed in the churches.

The Baltimore and Pittsburg Conferences have not divided their moneys as directed by the last General Conference.

About the nature and extent of the examination in the Quarterly Conferences there is considerable difference, some contending for the examination of the official standing only, others for the examination of the moral as well as the official character.

In some Conferences the families of preachers and their table expenses are very much neglected, parsonages are far from being general, and, worst of all, the doctrine of holiness is not commonly urged upon the people—nay, it is seldom heard.

These are departures from our excellent Discipline much to be deprecated and for the removal of which every effort possible should be promptly and vigorously made, and therefore your committee ask leave to submit the following resolutions:

*Resolved*, 1. That the Conference deems it highly culpable for any member of an Annual Conference, especially those sustaining supernumerary and effective relations, to engage in agencies not known or recognized in the Methodist Episcopal Church.

2. That any presiding elder who consents for a preacher to leave the work assigned him to engage in agencies of any kind not recognized in the Methodist Episcopal Church, or to become the editor of a paper, is an aggressor in the sight of his brethren, and should be called to an account for his conduct.

3. That it is the duty of every Methodist minister, and a duty which none are at liberty to neglect, to urge the doctrine of Christian holiness constantly.

4. That there is no such relation provided in our Discipline as that held by an individual who is left without an appointment at his own request, and that such relations are not promotive of the interests of the Church or Methodism.

5. That the directions in our Discipline regulating and governing the collections and division of moneys for family expenses and quarterage be strictly attended to.

6. That every preacher be required to attend strictly to the Discipline in allowing individuals not members of the Church a place in class meetings or love feasts, and that love feast tickets be distributed as far as practicable in circuits as well as stations.

7. That it is much to be lamented that bands among the Methodists should be generally neglected, and that we think it would be useful to the Church to have them revived.

8. That it is highly improper to keep an individual who has faithfully and blamelessly stood out his probation in the Church longer than six months on trial.

9. That it is very important for the ministers and members

of the Methodist Episcopal Church to avoid carefully fashionable dressing and to keep themselves closely to our rules on that subject.

10. That instrumental music in churches should always be discountenanced.

11. That no preacher shall have the superannuated relation but such as are truly superannuated in the sense of the Discipline.

12. That it is highly improper for any member of an Annual Conference to engage in political strife and to offer for a seat in the legislative counsels or Congress halls, or to engage in speculations of any kind that do not draw his care and attention to the salvation of souls.

13. That each Annual Conference be requested by the bishop or bishops, as the case may be, to have such measures adopted as will be most likely to secure uniformity in the administration of discipline, particularly in relation to the trial of members.

14. That each Annual Conference have a copy of this report.

I begrudge space to this long paper ; but I think I am justified in giving it space by the fact that it is an index to the state of the Church at that time, showing, as it does, certain tendencies toward views and conditions which in our day have become settled opinions and accomplished facts.

The state of the Church in Holston was not materially different from its state in other portions of the connection, except that it is not known that our traveling preachers were at that time disposed to engage in politics or in editing abolition papers. This evil doubtless prevailed to a considerable extent in the Northern States, where color blindness has prevailed in a greater or less degree, and where, as I imagine, preachers have not been as sharp-sighted as to the

distinction between the political and the spiritual as the preachers of the South.

The doctrine of "Christian holiness" urged by these resolutions was evidently the Wesleyan doctrine of entire sanctification as a second and distinct blessing followed by its legitimate fruits. The tendency to neglect and depart from this doctrine which showed itself at that time has in our time materialized in positive opposition to it on the part of many of the Church, while the faction adhering to it has by the law of polarity run to the opposite extreme of a noisy, fanatical exploitation of it.

The rule excluding persons not members of the Church from love feasts and class meetings gradually fell into innocuous desuetude, so that when I joined the Conference, in 1850, no preacher ever thought of excluding anybody who wished to be present. So far from our maintaining the band meeting at the present day, when such a thing is mentioned publicly or privately in the presence of ordinary Methodists, it is necessary to explain what is meant by the term. As to the probationary system, it always suffered more or less from carelessness in administration. On my first circuits I found numbers of persons who had been in the Church, as they understood it, many years and had never been formally received. They held their places in the Church by an unwritten law of the right of possession. As to dress, the demarcation between the Church and the world on this subject has long since been obliterated. The resolution against instrumental music in public worship will read strangely to Methodists of the present generation, who would think worship very tame with-

out the roar of an organ, and who are not horrified at the squeak of a violin or the toot of a cornet in Church worship.

At this session J. Boston and A. Campbell, Cherokee Indians, were ordained deacons.

The preachers who at this session were admitted into full connection were interrogated as to their willingness to be missionaries, and O. F. Cunningham (aged twenty-three), William Hicks (aged twenty-four), Daniel Payne (aged twenty-four), R. W. Patty (aged twenty-six), and H. Baltch (aged twenty-four), enrolled themselves for missionary work in any part of the world; but I am not aware that any one of them was ever assigned to missionary work proper.

This session of the Conference is notable for formally launching the craft of Emory and Henry College. The locating committee reported in favor of locating the Manual Labor School at the present site of Emory and Henry College. Thomas Wilkerson made a speech against adopting the report and Creed Fulton made a speech in favor of it. The report was adopted. A reasonably full account of the proceedings of the Conference in establishing the college was given in the sketch of Creed Fulton. The able paper written by Judge Peck on behalf of the trustees of Holston Seminary protesting against the removal of the Manual Labor School was overruled by the Conference. In 1835 the trustees had consented to the removal; this consent was revoked in 1836, but not till after the new location had been selected, an option had been taken on the Crawford farm, and buildings had been erected on it.

The Conference appointed a committee of thirteen to draft a constitution for Emory and Henry College and report at the next session. The committee consisted of William Patton, Samuel Patton, Thomas K. Catlett, David Fleming, Creed Fulton, Elbert F. Sevier, Col. James H. Piper, James P. Carroll, J. W. Watson, D. R. McAnally, James Cumming, A. S. Fulton, and Dr. Daniel Trigg. Of this committee William Patton was chairman.

On motion of T. K. Catlett, the trustees of the college were directed to take into consideration the propriety of cultivating the mulberry tree in view of the manufacture of silk.

On motion of S. Patton, a wise and just resolution was adopted, allowing the Alabamians who had subscribed money for a manual labor school to choose whether their money should go to Holston Seminary or to Emory and Henry College.

Creed Fulton, Col. William Byars, Alexander Findlay, William Patton, and Samuel Patton were appointed a committee to employ a suitable man to take charge of the farm and discharge the duties of steward, to employ a teacher, and to arrange the preliminaries necessary to the inauguration of the school.

Some persons have claimed equal honor with Creed Fulton in the founding of the college for Cols. William Byars and Alexander Findlay, and Tobias Smyth, Esq. These men deserve to be placed among the founders of the college, for Mr. Smyth suggested the purchase of the Crawford farm, made the first subscription for raising funds for the establishment of the institution, and afterwards, with Cols. Findlay

and Byars, became surety on an obligation to the State of Virginia for a loan to the institution of eighteen thousand dollars. Also, on April 9, 1836, Cols. William Byars and Alexander Findlay purchased from George M. Crawford and other devisees of the Rev. Edward Crawford 554½ acres of land for the sum of \$4,158.75. The Conference not being an incorporated body could not be a party to a legal contract involving money; hence it became necessary that solvent and legally responsible individuals should be parties to the contract of purchase, and it was noble of Col. Findlay, of Abingdon, and of Col. Byars, of Glade Spring, a Presbyterian in sentiment, to make themselves personally responsible for the purchase money. The farm having been purchased for cash and the agent not being able to make collections as promptly as necessary, Mr. Findlay on his own responsibility and at his own risk borrowed five thousand dollars from a bank in Knoxville, Tenn. The Knoxville transaction was effected through the influence of the late Judge Robert McKinney. The money being paid and the deed obtained, the Locating Committee, through a subcommittee, took possession, employed a farmer and laborers, went to fencing and repairing, and made a crop. Messrs. Findlay and Byars, of the Executive Committee, gave the enterprise almost unremitting attention, one or the other of them daily superintending the work till the buildings were completed. They took care to keep the credit of the institution at par by paying promptly for the material and work. To do this they drew on their own private resources to the amount of twelve thousand dollars. Mr. Fulton discharged his duties

faithfully and paid over moneys as fast as he could collect them.<sup>1</sup>

Public sentiment has justly accorded to Creed Fulton the honor of being the chief founder of Emory and Henry College, although Findlay, Byars, Smyth, and others deserve to be regarded as cofounders with him of this institution. I will here anticipate by saying that on October 1, 1861, the trustees of the college met, a quorum being present, and unanimously declared in a resolution that Creed Fulton was entitled to the honor of being founder of the institution.

The Conference (1836) very handsomely recognized the services of Cols. Byars and Findlay in the following resolution:

*Resolved*, That this Conference takes pleasure in acknowledging the indefatigable exertions and faithful and valuable services of Cols. William Byars and Alexander Findlay, the Building Committee of Emory and Henry College, in superintending and carrying on the improvements of that institution, and for all the responsibilities those gentlemen have had to assume in that very weighty and difficult charge, and for the very satisfactory manner in which they have advanced the special interests of that institution, this Conference would most cordially tender them their sincere and grateful acknowledgments, praying at the same time that they may abundantly enjoy the rich rewards due the generous benefactors of man.

The Conference resolved to establish a Sunday school depository at Abingdon, to be managed by the presiding elder of Abingdon District and the preacher in charge of Abingdon Station. It also resolved to establish a depository at Knoxville, to be

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<sup>1</sup>"History of Southwest Virginia," by Charles B. Coale.

managed by the presiding elder of Knoxville District and the station preacher of Knoxville.

The minutes of this session were signed by William Patton, President *pro tem*, who presided at all the sessions, owing to the sickness of Bishop Andrew.

Admitted on trial: Gabriel F. Page, Samuel A. Miller, Leander Wilson, Alexander N. Harris, J. L. Fowler, George W. Alexander, Coleman Campbell, Lewis Carter.

Located: Russell B. Rogers, Archibald Woodfin, J. L. Sensibaugh, James Y. Crawford, J. Pryor, William G. Brownlow.

Superannuated: Thomas Wilkerson, James Dixon, J. Craig, John Henninger, James Cumming, and Asbury Brooks.

Numbers in Society: White, 19,487; colored, 1,955; Indian, 752; total, 22,194—a loss of 1,892.

Traveling preachers, 76, a gain of 1.

Collected for Superannuate and Deficiency Fund:

Conference collections reported	..\$ 51 00
Collection at Reems Creek..... ..	62 90
Draft on Book Concern... ..	400 00
Chartered Fund	91 00
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	\$604 90
For missions	.. .. . 752 10
Publishing Fund	.. .. . 71 40

This was the first session of the Holston Conference ever held within its North Carolina territory, but it met once after this (in 1844) at Reems Creek and several times after that at Asheville. The Western Carolina territory, while belonging to Holston Conference, was an important section of the Conference, and one of great interest in many respects. Here the great Appalachian chain of mountains culminate, Black Mountain, a transverse ridge lying between the Alleghanies and the Blue Ridge, being the sovereign

mountain of the system. Here there is a beauty and sublimity of scenery and a peculiar wildness which are seldom found anywhere else. Ascend into this region from the thin and gently undulating uplands of North and South Carolina, and you seem to be in a new world. The same is true if you ascend into it from the limestone formations of Southwestern Virginia and East Tennessee, leaving their blue grass meadows, their gently sloping hills, and their fertile corn and wheat farms behind, and take into the range of your delighted vision the lofty peaks of this region clothed in evergreens, and the deep, dark gorges where limpid rivulets dance to their own sweet music and hum perpetually the praises of their great Creator.

About the year 1781 settlers from the headwaters of Catawba River began to cross the Blue Ridge into the Swannanoa Valley. Among the first of these was Samuel Davidson and family. Several settlements were effected on the banks of the Swannanoa by the Alexanders, the Davidsons, the Smiths, the Edmunsons, and others. A little above the mouth of Bee Tree Creek is the old Edmunson field, the first land cleared by a white man in Buncombe County. A company crossed Ball Mountain and settled on Upper Reems Creek, and another came by way of Yancey County and settled on Lower Reems Creek and Flat Creek. About the same time some of the Watauga people settled on the French Broad above the mouth of the Swannanoa and on Hominy Creek. Other settlements were effected from South Carolina higher up on the French Broad.

In 1738 Bladen County was carved from New Han-

over County with undefined western limits; in 1749 Anson was carved from Bladen; in 1758 Rowan was carved from Anson; and in 1777 Burke was carved from Rowan. In 1762 was formed from the western part of Anson the county of Mecklenburg; in 1768 the western part of Mecklenburg was erected into Tryon County; in 1779 Tryon County was divided into two counties, the eastern portion taking the name of Lincoln and the western the name of Rutherford.

In 1791, while David Vance, from Upper Reems Creek, was a member of the Legislature from Burke County and William Davidson, who lived on the south side of the Swannanoa about two miles from the present site of Asheville, represented Rutherford County in the State Senate, the county of Buncombe was formed from the western portions of Burke and Rutherford, and extended northwest to what is now the Tennessee line. This is Buncombe's pedigree in part. The county was named for Col. Edward Buncombe, a soldier of the Revolution.

The early settlers of Buncombe County were in the main of Scotch-Irish descent, possessing that intellectual sprightliness, high sense of honor, love of truth and righteousness, energy and perseverance so characteristic of that people.

In April, 1792, the ceremonies necessary to the organization of the county took place at the residence of Col. William Davidson, which stood on the south bank of the Swannanoa, about a half mile above its mouth at a place afterwards called Gum Spring. Here for one year the business of the county was transacted;

but in April, 1793, the county seat was removed to the present site.<sup>1</sup>

So much for the county in which the Conference of 1836 was held. At an early day a camp ground was established on Reems Creek at the present site of Weaverville. It was a very popular camp ground. Great meetings were held there; thousands of souls were converted to God at that sacred place; some of the greatest preachers of the Church preached there; and the community has always been an excellent one. For half a century the Methodists have conducted at that place an excellent school, named Weaverville College, in honor of its founder, the Rev. Montraville Weaver, and a pleasant village has grown up around the school.

Russell B. Rogers was admitted into the Conference in 1830, and located in 1836. His first appointment was to Black Mountain Circuit as assistant to J. L. Straley; after that he had charge of Washington, Sweetwater, and Grayson Circuits. In 1834 he was junior on New Market Circuit.

After his location he owned and lived on a farm a few miles west of Abingdon, Va., and kept a public house. He was a man of correct education and a preacher of medium ability. He always maintained a spotless character. He was peculiarly enthusiastic in the temperance cause. I remember that my brother, Joseph H. Price learning that Mr. Rogers had been appointed to preach at a certain hour at Lebanon Camp Ground, in Washington County, Va., remarked

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<sup>1</sup>A historical article of Foster Sondley, Esq., in the *Asheville Citizen*.

to me just before he began his sermon that he always preached about temperance, that it was a hobby with him. I listened very closely to the sermon, and as he was bringing his remarks to a close I felt sure that I would have it to say that he had preached once without mentioning temperance; but in his very last sentence he spoke of this old world as reeling and staggering in the end of time like a drunken man he saw the other day.

My recollection is that Mr. Rogers reared a fine family, and that his descendants are among the best citizens of the country.

## CHAPTER XIV

### WILLIAM G. BROWNLOW AND HIS TIMES.

WILLIAM GANNAWAY BROWNLOW has a double history: that of a Methodist preacher and that of a politician. He was a man in whom there was much to admire and something to condemn. Also his true inwardness and his evident outwardness did not harmonize. His character as a blatant politician and violent controversialist stood in marked contrast with the purity of his private life, his gentleness as a husband and parent, and his kindness and liberality to his neighbors, especially the poor and afflicted.

His name and deeds as a Methodist preacher might not seem to deserve a whole chapter in this work; but a great deal of history gathers around his name, for in his long public career he was associated with many men of great importance and events of historical significance. His name suggests history sufficient for a chapter, and it might as well be recorded here as elsewhere.

Mr Brownlow was admitted into the Holston Conference at Abingdon, Va., in 1826, and appointed to Black Mountain Circuit as junior to Goodson McDaniel. Black Mountain Circuit was the mountainous region in Buncombe, Yancey, and Burke Counties, N. C., lying around the monarch of the Appalachian chain. After this, his appointments were French Broad under Moses E. Kerr Athens, Tellico, Tugulo

(S. C.), Dandridge, Scott, and Elizabethton. At the close of his year on Elizabethton Circuit he located, having traveled ten years. The fact of his having spent his last year in the pastorate on Elizabethton Circuit doubtless suggested his location in that town. Another fact perhaps suggested his retirement from the itinerancy—namely, his marriage at Turkeytown camp meeting, Carter County, Tenn., to Eliza Ann O'Brien, September 11, 1836. This was for him a happy marriage, for Mrs. Brownlow made him a thoughtful and devoted wife. She is still living in an honored old age in Knoxville, Tenn. She was born in Kingsport, Tenn., September 25, 1819. The Rev. L. S. Marshall performed the marriage ceremony.

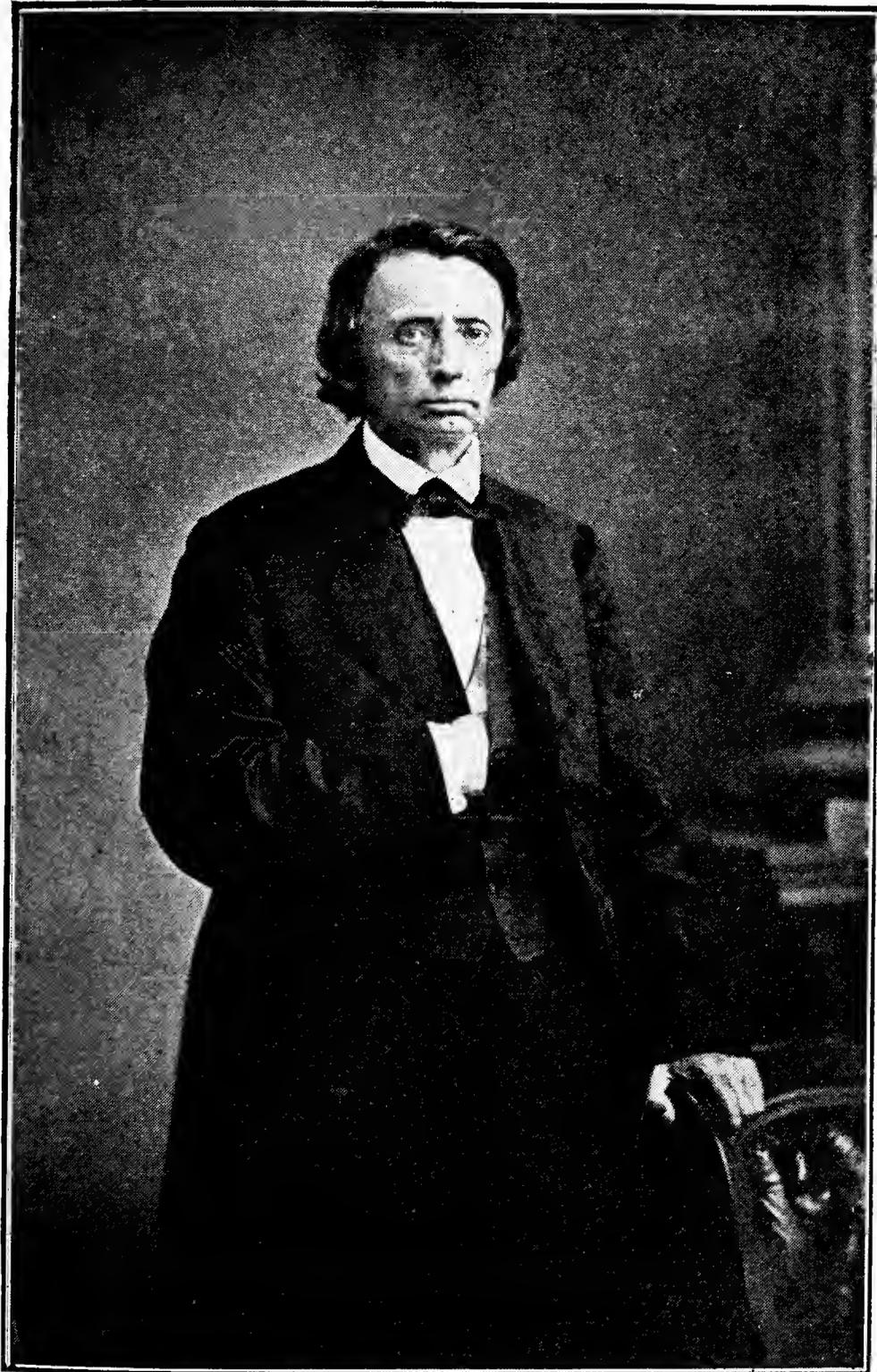
The Brownlow family was Scotch-Irish, and came from the county of Antrim, in North Ireland, and was Presbyterian in faith. But Mr. Brownlow inherited his Methodist creed from his mother. He was born on a farm in Wythe County, Va., August 29, 1805. He was the oldest son of Joseph A. Brownlow, who served in a Tennessee company during the War of 1812. Two of Joseph A. Brownlow's brothers were at the battle of the Horseshoe, and two others died in the naval service. His wife, Catherine Gannaway, was a native of Virginia, and at the death of her husband was left with the care of five small children. She survived her husband less than three years. William, the oldest, was eleven years old when his mother died. He was taken by his mother's brother, John Gannaway, and reared to hard labor. He went to school two years to a man by the name of Horne, who was a good teacher. After this his schooling included only an occasional attendance on school. At the age

of eighteen he went to Abingdon and apprenticed himself to a house carpenter and learned the carpenter's trade.

He joined the Conference in 1826, at the age of twenty-one, and did circuit work for ten years. These ten years of circuit-riding were an education better, in many respects, than the training of a college or university. Traveling day after day, preaching in the houses of the people, in schoolhouses, in little log meetinghouses, and in the open air, mingling with the people in their homes (the homes of the rich and the poor, of the cultured and the plain), visiting the sick, comforting the dying, burying the dead, marrying the young, baptizing the children, warning sinners, and reclaiming the backslidden—such was the life of the young preacher as he rode over the rugged hills of Virginia, East Tennessee, and Western North Carolina.

The mastery of the rudiments of an English education seems to have been a sufficient school training for such a man as Brownlow. Colleges and universities have done much to advance science and to develop latent talent in men, but they cannot make men. The schools turn out many lifetime incapables and magnificent nothings. They sometimes play the part of the man who grinds his ax till there is nothing left but the handle. Jeffrey, of the *Edinburgh Review*, wrote a brilliant essay to support his assertion that Benjamin Franklin would have been an ordinary man had he been a graduate of Harvard or Oxford.

Brownlow came into prominence at an early age, for he was chosen as a delegate to the General Conference at the age of twenty-seven. At the Confer-



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ence at which this honor was conferred upon him he was censured by a vote for his style of writing and his manner of conducting his opposition to the institutions and proceedings of other denominations. Thus the Conference scourged him with one hand and honored him with the other.

On his way to the seat of the General Conference in Philadelphia he stopped in Washington City and paid his respects to President Jackson. The President received the delegates most graciously, and Brownlow in a letter describing that visit said that, while he did not like Jackson's democracy, he was constrained to say that he was the most elegant and courtly gentleman whom he had ever met. Mr. Brownlow also visited Jefferson's home at Monticello. These visits were an inkling of that admiration of political glory which afterwards outcropped in his stormy life and eventuated in his promotion to high positions in the nation.

The following is Mr. Brownlow's account of his visit to President Jackson:

On my way to Philadelphia I spent a week in the city of Washington in visiting the different parts of the city and in listening to the debates in Congress. While in Washington, in company with some ten or a dozen clergymen, I visited the President's house also, and was honored by an introduction to General Jackson. He had just recovered from a slight state of indisposition. He sat with Mr. Livingston, the then Secretary of State, examining some papers, when we entered; and though he was paler than usual, I was struck with the fidelity of the common portraits I have seen of him. Alexander's, I think, however, is the best by far, and his reflection in the mirror is not more like him. He rose with a dignified courtesy to receive us, and conversed freely and agreeably till unfortunately he bounced on the mission-

aries, who had crossed his views and feelings in opposing the measures of Georgia and the general government. His whole appearance is imposing and in the highest degree gentlemanly and prepossessing. He is a very fine-looking old man, though I left him with an unfavorable opinion of him. Though I dislike and disapprove of his administration, yet I am free to confess that, if his face is an index of his character, he is an upright and fearless man.

The first line from the pen of Mr. Brownlow that ever appeared in a newspaper was published over a *nom de plume* in a newspaper edited and published in Jonesboro, Tenn., by Judge Thomas B. Emerson. He wrote a number of articles in advocacy of the Whig doctrines of a protective tariff and internal improvements by the Federal Government. These articles also sustained President Jackson in his policy in reference to nullification in South Carolina. Judge Emerson was so pleased with the force and the originality of these articles that he advised the young divine to make journalism his life work. Upon this advice he embarked in the newspaper business. In 1838 he started the *Elizabethton Whig*, which he published exactly one year. In 1839 he removed his paper to Jonesboro and changed its name to *Jonesboro Whig*, and later to *Brownlow's Jonesboro Whig*. The placing of his name in the title of the paper was doubtless suggested by his widening reputation as a writer. As his reputation grew and his subscription list increased it naturally occurred to him that he should seek a more prominent place of publication and a wider field. Accordingly he removed his paper to Knoxville, in 1849, and named it *Brownlow's Knoxville Whig*.

Brownlow's success as a journalist was phenomenal. When the war broke out, he had nearly thirteen thousand paying subscribers at \$2 each. In 1859 he started the *Tri-Weekly Whig*, which ran till the war caused its suspension. The *Whig* had a larger circulation than any other paper south of the Potomac and the Ohio, with the possible exception of the *Louisville Journal*, edited by George D. Prentice. The *Whig* had subscribers in nearly all the States in the Union. For years before the war his income from his subscription list and his job office was ten thousand dollars a year. He saved only a small per cent of his income; for he gave liberally to every one in distress that asked for assistance, and that, too, regardless of his religion or politics. All the time in which he was receiving this large income he was living in plain simplicity in a plain frame house in East Knoxville. He was not grudging to his family; he clothed and fed them well, and gave them excellent educational advantages; but there was no ostentation, waste, or prodigality in his style of living. He is, however, said to have saved a few thousand dollars out of the proceeds of his lectures in the Northern States during the war and the sale of his book, "Sketches of the Rise, Progress, and Decline of Secession." His paper was suppressed October 26, 1861—the last Union paper published in the eleven seceded States. Mr. John Mathes, of Jonesboro, says:

The success that William G. Brownlow made of the *Whig* was most remarkable in every way, and stands unparalleled in newspaper history. That a plain Methodist preacher, with but a limited education and with no training whatever in the newspaper business, should start a weekly paper in a small

mountain village like Elizabethton, and that that paper, with an obscure beginning and backed by little capital perhaps, should even live—not only live, but grow in power and influence until the fame of its editor filled the entire land—seems incredible. The great secret of his phenomenal success in the newspaper business was his force and originality. His style was graphic, inimitable, and all his own, a style that gathered in new readers and new subscribers with every issue of the *Whig* and held them for life. During the hotly contested presidential campaigns of 1840, 1844, and 1848, and the Polk-Jones campaigns of 1841-43, *Brownlow's Jonesboro Whig* rendered valuable service for the Whig party.<sup>1</sup>

It was fortunate for the Union cause and unfortunate for the Confederate cause that Brownlow adhered to the Union cause in 1861. The facts that East Tennessee remained loyal to the Union and that the Union men in East Tennessee were kept in line are due mainly to the influence of Andrew Johnson (Democrat) and William G. Brownlow (Whig). Of course there were other influential men whose influence drew in the same direction. Among these may be mentioned Thomas A. R. Nelson, N. G. Taylor, John Netherland, Horace Maynard, O. P. Temple, John Baxter, and John Fleming. But if Brownlow's *Whig* had declared for secession and Andrew Johnson had united with Isham G. Harris in advocating the withdrawal of Tennessee from the Union, it is more than probable that East Tennessee would have given a majority vote for secession. An anonymous article over the sobriquet of "Savoyard" in the *Washington Post* of January 29, 1905, says:

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<sup>1</sup>Col. John Mathes, of Jonesboro, Tenn., in the *Nashville American* February 18, 1900.

That East Tennessee was loyal was due to the intense character and fervid patriotism of William G. Brownlow more than to any other factor in the great drama of East Tennessee in the War between the States. This is easy of demonstration. Brownlow was the leader of the Whigs of the section, and Andrew Johnson was the leader of the Democrats. Of the thirty thousand the three Congressional Districts which we call East Tennessee sent to swell the Federal armies, more than twenty thousand were Whigs and followers of Brownlow; and of the thirteen thousand from East Tennessee who joined the Confederate army, more than ten thousand were Democrats and had been supporters of Johnson. It is a fact not generally known that the First Congressional District of East Tennessee sent more soldiers to the Federal army than any other Congressional District in the entire Union—two hundred and fifty-one more—and this notwithstanding that the Confederates got a considerable contingent from that same community. The population of that section is a hardy population, descendants of the men whose rifles gained King's Mountain and made the surrender at Yorktown imperative.

The same writer takes the ground that had Albert Sidney Johnston, who was regarded at the time as the first soldier on either side, been reënforced by the forty thousand soldiers needed to hold the Union men in East Tennessee in check, and the thirty thousand contributed by East Tennessee to the Union army, he would have overwhelmed Buell and invaded Indiana, and Grant, instead of capturing Fort Donelson, would have been recalled to defend Chicago. These facts and opinions are not mentioned for their political significance, but to show the powerful influence of Brownlow and his paper in giving direction to the events of the war.

Brownlow was a man of passion—what Bishop Haven pronounced him to be, “a good hater”—and

while his political education and associations naturally led him to espouse the cause of the Union, his course was in part attributable to the zeal of partisanship and his powerful resentments. It is one of the ironies of history that the two most able and influential East Tennessee apologists for slavery and denouncers of abolitionism, the two who did more to foster the sentiment which culminated in secession than any other two men in the section, were the most active in setting themselves against the logical results of their own teachings, when those results developed. Brownlow was a Whig and had learned to hate Democracy, and the Democratic party of the South was the secession party. When the Whig party went to pieces, he became a Knownothing, hoping to save something of the wreck of his old party on the buoyancy of public opposition to Catholicism and foreign emigration. Knownothingism widened into the American party, which, with John Bell for leader, contended for power on the laconic platform of "The Union, the Constitution, and the Enforcement of the Laws." Brownlow's party affiliations wedded him closer and closer to the Union. But his proslavery principles and his hatred of abolitionism caused many to expect that when the Federal government should send its invading armies to coerce the "erring sisters" he would place himself on the side, if not actually in the military ranks, of those who fought for the principles of the Constitution and for local self-government, to say nothing of the rights of the slaveholders as property owners. Thus two passions struggled with each other in his bosom. At one time, if I am correctly informed, his hatred of Democracy had nearly succumbed to his

hatred of Abolitionism; and he had written an editorial renouncing the Union and aligning himself with the leading politicians of the South. The editor of a Knoxville Democratic paper, impelled by supreme selfishness and pure spite, hearing of the expected somersault, preannounced it with ridicule and an impugnement of the motives of the man. This jar was too great for the trembling balances, and they settled down permanently on the Union side.

Referring again to the expectation on the part of many that Mr. Brownlow's hatred of abolitionism would, when war became 'flagrant, influence him to espouse the cause of the seceded States, I recall a remark of his in his debate with Mr. Pryne, in 1858, less than three years before the war. In reference to threats made by Mr. Pryne, he said:

But we must sleep, in the South, with pistols under our pillows. Yes, this is the spirit and these are the purposes of that class of Abolitionists of which this gentleman has assumed to be a leader. If ever our blood is shed in the South, it will be by our negroes, whose Southern raising and instincts have imparted to them the chivalry of the South. If none but blue-bellied Yankees and unmitigated Northern Abolitionists come down upon us, we shall sleep with nothing more terrific under our pillows than spike gimlets. If, however, at any time an army of Abolitionists from the North shall conclude to make a descent upon the slaveholders of the South, and this gentleman accompanies the army, I will thank him to let me know which regiment he is in.

To some it may appear difficult to see how a man who had persistently defended the institution of slavery in the United States, as to its utility and righteousness, and had denounced abolitionism, and vet.

when the crisis came, affiliated with the Northern States in their war upon the Southern States, could escape the charge of inconsistency. But we should bear in mind that the ostensible *casus belli* was the question of disunion. If the war had been directly declared against the institution of slavery and for the purpose of abolition, it cannot be doubted that Brownlow and all intelligent proslavery men would have aligned themselves with the Southern States in the conflict. But, as it was, many proslavery men in the South took up arms for the general government, believing that they were fighting for the integrity of the American Union, and not for the abolition of slavery.

In Mr. Lincoln's first inaugural address he said:

I have no purpose, directly or indirectly, to interfere with the institution of slavery in the States where it exists. I believe I have no lawful right to do so, and I believe I have no inclination to do so. Those who nominated and elected me did so with full knowledge that I had made this and many similar declarations, and had never recanted them. And more than this, they placed in the platform for my acceptance, and as a law to themselves and to me, the clear and emphatic resolution which I now read:

*“Resolved, That the maintenance inviolate of the rights of the States, and especially the right of each State to order and control its own domestic institutions according to its own judgment exclusively, is essential to the balance of power on which the perfection and endurance of our political fabric depend, and we denounce the lawless invasion by armed force of the soil of any State or Territory, no matter under what pretext, as among the gravest of crimes.”*

Mr. Lincoln also, in that magnificent address, declared that the provision of the Constitution requiring a State to deliver up persons held to service in another

State and escaping into said State evidently meant the reclaiming of fugitive slaves.

Under such protestations of the mouthpiece of the Republican party some Southern men had what they supposed to be an assurance that the war was waged exclusively for the restoration of the Union as it was. These facts are, in some degree, an apology for the Southern men of Southern sentiments who espoused the cause of the Northern States in the War between the States. Besides, there were not wanting men in the South who could see that a war between the States might result in the destruction of the peculiar institution; and that, even if the independence of the Southern Confederacy should be established, the Northern States thus freed from all obligation to a fugitive slave law, slave property would necessarily depreciate. Zebulon Vance, of North Carolina, said in a speech a few days before the proclamation of President Lincoln calling for troops to put down the insurrection: "If the Southern Confederacy should be established, a negro will not be worth as much as a mule. You could scarcely stick a butcher knife into the Ohio River any night without sticking it into the back of a negro swimming over to get his liberty." While Brownlow's hatred of the Yankees, so-called, his conviction that negroes would not in a state of freedom in this country make good citizens, and his horror of abolition and abolitionists tended to put him in sympathy with the Southern cause in the war, yet really the basic principles of his politics drew him in the opposite direction. In 1828 he canvassed some portions of East Tennessee in advocating the reelection of John Quincy Adams to the presidency of the United

States. While he believed in the patriotism of Andrew Jackson, Adams not only appealed to him as a statesman of high character and great learning, but as a representative of federalism after the school of Washington and Hamilton. In 1832 he supported President Jackson's policy in regard to nullification in South Carolina. He believed in a strong central government. The Whig party was the natural successor of the Federal party, and Brownlow was a Whig. When the Whig party was going to pieces, Brownlow aided in organizing the American or Knownothing party out of the fragments of the Whig party; and the American party retained the federal bias of its predecessor. In the South it was the Union party just before the war, and in the North it was naturally absorbed by the Republican party, which itself was only the modern representative of federalism. By federalism I mean the doctrine of centralization—the doctrine of nationality versus confederacy. These basic principles were stronger with him than the surface considerations to which I have alluded. These principles put him cheek by jowl with Northern abolitionists, although he could not have failed to perceive that the free-soilism of the Republican party meant the gaining and retention of national control by the Northern States and the final extinction of the peculiar institution of the Southern States. These things he undoubtedly perceived, but with many others he thought that the conservation of Southern rights would be better secured in than out of the Union. Earnest men are usually consistent with themselves; and continuity of opinion and character is a law of human nature, which can be interrupted or reversed only by

powerful motives and great excitement. I admit that the factors of passion and partisanship cannot be eliminated from Brownlow's course; but they only show that he was human, not that he was treacherous or perfidious.

Mr. Brownlow was arrested and imprisoned by the Confederate authorities and afterwards sent through the lines. This was in 1862. His lecturing tour North and East was quite a success in every way. He was greeted with crowded houses wherever he spoke. The sale of his book published at the time also paid him a handsome profit. The Federal wing under General Burnside having occupied East Tennessee in the fall of 1863, Brownlow returned to Knoxville and resumed the publication of his paper. He was elected Governor of the State in 1865, and re-elected in 1867. He was elected United States Senator the same year for the term of six years. He took his seat March 4, 1869.

I have spoken of Brownlow's partisanship. By this I do not mean that he always went with his party right or wrong. But I mean that when he identified himself with a party or faction on certain issues he was positive and bold in advancing its interests. Really, he was independent rather than partisan, daring at times to bolt his party and to denounce its leaders in unmistakable terms.

I remember that when the Whig party nominated General Winfield Scott for the presidency against Brownlow's judgment he said in his paper that he would see General Scott in endless perdition before he would vote for him.

In 1851 the judicial officers of the State were elect-

ed by the Legislature for the last time. In that year the Whigs had a majority in the Legislature of about six. For Judge of the Common Law Court in Memphis the Whig caucus nominated a man whom Brownlow regarded as immoral; and being in Nashville at the time, he prevailed on enough East Tennessee Whigs to bolt the caucus nomination and vote for William R. Harris, the Democratic nominee, to elect him. William R. Harris was an elder brother of the late Senator Isham G. Harris.

In 1867 Governor Brownlow appointed David K. Young, a Democrat, judge of a new judicial circuit composed of Anderson, Campbell, Scott, and Morgan Counties, and one or two others, over a Republican, a personal friend of his, who had spoken and voted for him as a candidate for Governor. Young had voted for Ethridge for Governor against Brownlow. But Young's pure moral character commended him to the Governor for this responsible position.

In 1876 Roderick R. Butler was the Republican nominee for judge of the first circuit. As one of the editors of the *Knoxville Chronicle*, Brownlow in an editorial advised the people to vote for John A. McKinney, who had been a colonel in the Confederate army. It was McKinney's private character that induced Brownlow to take this course.

Brownlow's course in the United States Senate was a further illustration of his independence and his partiality for what he deemed to be the right even against the prevailing sentiment of his party

It is not within the province of this work to give a detailed account of Mr. Brownlow's speeches and votes while he was a Senator. He made several

speeches—that is to say, wrote them and had them read, as a throat affection forbade his speaking. He spoke against the repeal of the Tenure of Office Act, said repeal being intended to limit the power of President Johnson. He made a speech in favor of enlarging the volume of greenback to \$500,000,000—mainly a Democratic measure. He zealously opposed and denounced the Civil Rights Bill, which had passed the Lower House. This measure prohibited in the States the separation of whites and blacks in the public schools. The bill without the school feature passed, and the Supreme Court declared it unconstitutional as applied to a State of the Union. This reminds me that when Brownlow was Governor of Tennessee and Sumner, Stevens, Chase, and others were clamoring for negro suffrage he in a message to the Legislature declared himself opposed to enfranchising negroes, except such as could read and write and owned three hundred dollars' worth of property. Soon thereafter Wendell Phillips delivered an address in Faneuil Hall, Boston, in which he declared Governor Brownlow to be “as mean a traitor as Jeff. Davis himself,” and added that such an utterance by a Republican Governor showed the narrowness of his vision characterizing a man of Southern birth and education. Governor Brownlow immediately replied in an open letter addressed to Mr. Phillips, in which he said: “You are correct in saying that my views on this question, so radically different from your own, are the result of Southern birth and education. Had I been born and resided all my life in Boston, where there are, comparatively speaking, no negroes, as you have, I would probably be as ignorant of the negro

character and his capacity for self-government as you are."

While Brownlow was in the Senate, he introduced a bill before the Senate Committee of Claims for the reimbursement of the Methodist Episcopal Church, South, for damages to the Publishing House by military occupation during the war. The Senate unceremoniously sat down on the measure when it was introduced.

Men of strong Southern sentiments have always regretted that Mr. Brownlow did not cast in his lot with the people of the Southern States, who were fighting for some of the principles and institutions which he had so earnestly and ably championed, and that he did not lend them his influence in the struggle and share their hardships, privations, and defeats. Johnson, a man of policy, was a seer, and foresaw the ultimate defeat of the Confederates, and chose to take the side of ultimate success, though in doing so he found himself associated with strange bedfellows. Brownlow, less cool and calculating, found himself driven by a combination of opinion and passion into the camp of those whom he had always hated and denounced. There may have been providence in these things; for Johnson became a breakwater against the tides of reconstruction, and Brownlow played the part of a conservative in a radical Congress.

When men who had taken the Southern side in the Civil War applied to him personally for help and protection, they always got it. When, after peace was made and Dr. John B. McFerrin had returned to Nashville, he called on Brownlow, who was then Governor of the State, and said to him: "Brownlow,

are you going to allow men of my sort to return to their homes?" He replied:

"Long as the lamp holds out to burn  
The vilest sinners may return."

An intelligent friend, in speaking of Brownlow, once remarked: "The heart of the fearless politician, who in excitement hurled the thunderbolts of burning invective at his antagonists and was willing in his zeal temporarily to lay aside his religious creed and re-enforce his arguments with something stronger than words, could bleed in the presence of a child's distress. Nothing in his career seemed to alienate him from the affections of his neighbors and friends. They overlooked and forgave the faults that sprang from his impetuous nature, for they knew something of the heart that beat within."

"It is an ill wind that blows good to nobody," and the results of the war furnished Brownlow with an opportunity for the attainment of those honors which he had long coveted. While a majority of the white vote of Tennessee was disfranchised, Brownlow was easily elected Governor twice; and while the same state of affairs insured a Republican Legislature, he was easily promoted to the Senate of the United States. But when his successor failed to get the nomination of his party for a second term, he did not hesitate to advise him to pursue a policy which practically enfranchised the large "rebel" vote of his State, re-elected him to office, and really turned over the State to the voters who have, with a slight exception, controlled it ever since.

Senator Brownlow's term in the United States Sen-

ate expired March 4, 1875, when he was succeeded in that office by Andrew Johnson. The Republican party of the State had lodged the power of appointing registrars in the hands of the Governor for the evident purpose of retaining control of the State; but by the *coup d'etat* of Governor Senter, that power became the means of wrenching authority from the party that enacted the measure. The measure was therefore a boomerang. It is perhaps due to the memory of Gen. Joseph W. Mabry, of Knoxville, to say at this point that Col. C. B. Woodward in a letter to the Knoxville *Sentinel* claims that "the first and only influence that was brought to bear upon Governor Senter in this matter was by General Mabry." I simply publish this statement that it may pass for what it is worth.

On the expiration of Senator Brownlow's term in the Senate he returned to his old business of journalism, forming a partnership with Col. William Rule in the publication of the *Weekly Whig* and *Chronicle* and the *Daily Chronicle*. He continued in this partnership to the day of his death, which occurred April 29, 1877.

The reader will doubtless observe that I have up to this point in my narrative dwelt upon the political rather than upon the ecclesiastical and social career of Governor Brownlow—that the politician rather than the man and the preacher has been before us. It therefore becomes necessary that we should go over his career again with reference to a different class of events.

In 1826 Mr. Brownlow was appointed to Black Mountain Circuit, in North Carolina. Here he met with Primitive Baptists, whose narrowness and bigot-

ry he did not admire. Speaking of one of their meetings, he says: "One of these meetings set apart for feet-washing I can never forget. For never did I, before or since, see as many big dirty feet washed in one large pewter basin full of water." He also gives the following description of the section:

The only misfortune which befell me this year was that of having almost frozen to death on the 26th of December. Having led my nag over Cane River on the ice, I proceeded to cross a spur of Black Mountain, when, I suppose, I came as near freezing to death as ever any poor fellow did, to escape. Indeed, upon arriving at a small cabin on the opposite side of the mountain, I was so benumbed with cold that I was not only perfectly stupid, but extremely sleepy. Here I began to discover that in exchanging the cold and salubrious atmosphere of my native uplands in Virginia for this section I had not gained anything. However, there is no finer country, in the summer season, than Western Carolina, or even the "State of Buncombe," as it is sometimes called. There are few places in the world which can vie with the counties of Buncombe and Burke in beauty and novelty of scenery. The extended hillside fields, rich ridges, beautiful springs, mountain coves, high conical peaks, and astonishing verdure covering the soil set off to the best advantage the lofty Black Mountain.

Mr. Brownlow seems to have been peculiarly obnoxious to the Hopkinsian Presbyterians of the country. The Conference of 1827 was held in Knoxville. During the session a young storekeeper, a member of the Presbyterian Church, drew up a subscription paper and was going about trying to raise money to have Brownlow's likeness taken. Brownlow himself was called on to know if he would subscribe. He replied that he would subscribe liberally if, when they had taken his likeness, they would deposit it in the East

Tennessee College or in the Seminary at Maryville for the inspection of Drs. Coffin and Anderson as a pattern for minister-making. This reply, in view of the fact that the young divine was indifferently dressed and had on a very old-fashioned hat, rather confused the young Presbyterian, who by this incident learned that he had joined a battle of wit with a hero in that sort of strife.

At this Conference Mr. Brownlow was appointed to French Broad Circuit, which lay principally south of Asheville, N. C., as junior under the Rev. Moses E. Kerr, whom he styles "an agreeable little man." This man was an uncle of the Rev. William M. Kerr, who was for many years a prominent member of the Holston Conference. In the following spring Mr. Brownlow was transferred to the Maryville Circuit, to take the place temporarily of the Rev. James Cumming, who was attending the General Conference in Pittsburg, Pa., as a delegate. With the meager transportation facilities of that day a trip from this section to and from Pittsburg consumed a considerable part of a month. That, with the larger part of a month spent at the Conference, caused an absence of Mr. Cumming from his charge of about two months; and accordingly Mr. Brownlow remained on the Maryville Circuit until about July 1.

While on the Maryville charge Mr. Brownlow collided with the Hopkinsians. He says:

My appointment in Maryville happened on the Sabbath of the Hopkinsian sacrament held at their camp ground near the village; and, as I had previously arranged my appointment to be in the after part of the day, I attended theirs and heard them preach two or more sermons. Well, an inflated

little priest by the name of ——,<sup>1</sup> who talked pretty much through his nose, and whose head seemed buried between his shoulders, apparently to make way for the protuberances of his back, addressed the congregation from "I would that ye were either hot or cold," etc. In the elucidation of his subject he went on to show that the *Methodists* were the lukewarm whom the Lord would vomit up. He also went on to speak of our fasting, secret prayers, secret meetings, and of our down looks and the manner of dress; and finally he represented us as being more hideous monsters than the Sphinx of Egypt. In describing the cut of a Methodist preacher's coat, and trying to round it off with his finger, he seemed so exceedingly awkward that I arose from my seat and held up one skirt of my coat, saying: "Sir, I presume this is the style you are aiming at." This confused the little man so that it was some time before he got started again.<sup>2</sup>

At the Conference of 1828 Mr. Brownlow was appointed to Washington Circuit, in lower East Tennessee. He says:

Here I met with enemies, and for a time had difficulties. I had a lawsuit upon my hands against potent adversaries, and my all depended on its issue. The circumstances of the case I will briefly relate. An elder in the Hopkinsian Church who had long been distinguished for his violent opposition to Methodism, and particularly Methodist preachers, made an unwarrantable attack on me by addressing me an insulting letter, requesting an immediate reply from me, and a prompt disavowal of certain hearsays mentioned in the letter. To this communication I replied with some degree of asperity. A rejoinder followed on the part of my adversary, in which he called me a puppy, a liar, an infidel, a fool, etc. To all this I replied with a degree of moderation.

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<sup>1</sup>I omit the name of this minister, as I do not wish to offend his posterity, who are worthy people.

<sup>2</sup>Brownlow's "Exposition and Narrative," p. 247.

though in a manner not very pleasing to my opponent. He then published some garbled extracts from my letters in the *Calvinistic Magazine*; and I, in turn, published the whole correspondence in pamphlet form, with such additional remarks as I thought necessary. My friend then, prompted by certain other leading characters in the Hopkinsian Church, as he himself afterwards acknowledged, instituted a suit of slander against me in the Superior Court of Rhea County, and employed two able lawyers to prosecute the same. Well, as I was always disposed to stand by my rack, as the saying is, I employed able counsel likewise, made out a plea of justification in full, subpoenaed witnesses near at hand, went to West Tennessee to take the depositions of others, and, as Crockett says, prepared to go ahead. But when the day of trial came, the plaintiff, for reasons best known to himself, dismissed the suit at his own cost. This was the end of that matter, save that Hopkinsians have uniformly represented me as the aggressor and as having been ousted.<sup>1</sup>

In 1829 Mr. Brownlow was appointed to Athens Circuit. At an early period in the year he had occasion to call at the seminary in Maryville to see a Methodist student. Soon after he had entered the student's room, a young Hopkinsian sprout of divinity slipped the following note under the door:

*Sir:* Are you not fearful that you will break some of the old Rooster's eggs when you slip into this institution so much like a thief, waiting for an opportunity to steal something?

Your humble servant,

FEARLESS.

Mr. Brownlow gave the following answer:

*Sitting in the Southwest Corner of the Factory.*

*Reverend Sir:* In answer to your note just received I have to observe that I am not in any dread of breaking the eggs to which you allude, or of my doing any mischief, for I presume the old Rooster is capable of taking care of his nest.

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<sup>1</sup>Brownlow's "Exposition and Narrative," p. 249.

As to my slipping "into this institution so much like a thief, waiting for an opportunity to steal something," I would say, "When in Rome," etc. Yes, sir, when I am among thieves and robbers, I usually slip and slide about as they do.

Yours, etc.,

PETER THUNDERGUDGEON THE CROWBAR GRINDER.

During this year a Hopkinsian in Athens named a dog after Mr. Brownlow. Falling in company one day with a number of men of that faith and order, he was inquired of by one of them: "Brownlow, did you know that the Hopkinsians of this place have called a dog after you?" He replied: "I have understood so." "Well," said his inquirer, "what do you think of it?" "O," said he, "if the dog is good pluck and will hang to a hog when set on, I have no objection to his being called after me; but if the dog is cowardly, I shall not own him as a namesake; for when I take after a Hopkinsian shoat, I make him charge and squeal all over the village." This reply got the laugh on the owner of the dog.

I cannot guarantee that these stories will be very edifying to the reader; but as I am writing of Brownlow and his times, I give them as a part of the history of his times; for they are only bubbles of the theological fermentation of that day. They show that there was a violent state of controversy between the Presbyterians and Methodists, which descended below that meekness and brotherly love which the religion of Jesus Christ is normally calculated to inculcate. I am candid to confess that the error and bitterness and sin were not all on one side of the controversy. It takes two to make a quarrel, and there were two in this quarrel.

While on Tellico Circuit (1830-31) Brownlow was annoyed by the people called Baptists. He says:

It is true that they were not very formidable; still there were several preachers of this order (if it be lawful to call them preachers) who were continually haranguing the people on the subject of baptism, or rather immersion. By day and by night their cry was water! water!! water!!! as if heaven were an island, situated somewhere in the British sea, and we all had to swim to get there; or, as if the Saviour of mankind were a pennywinkle and could only be found hanging to a sandstone in the bottom of some water course.

At that time the Baptists in the Holston Territory, and indeed in the entire Southwest, were a comparatively illiterate people; and illiteracy and bigotry usually go together. But no Church in the United States has since that day made more rapid strides in education, culture, and refinement than this. The Baptists of America are evangelical in doctrine and practice, and they constitute a great Church—great in numbers and great in spiritual usefulness. They talk water, but they practice fire.

Mr. Brownlow was sent to Franklin Circuit, in Western North Carolina, from the Conference of 1831. Here again he had trouble. In the bounds of that circuit there lived and labored a Baptist preacher, an Englishman, by the name of Humphrey Posey. He was of a controversial temperament, and for a number of years before this he had been on not the best terms with the Methodist preachers who traveled that circuit. On the very next day after Mr. Brownlow's arrival on the charge, Mr. Posey made an attack on his moral character, circulating a shameful, false, and injurious report. After some delay,

Mr. Brownlow addressed him a note asking him whether he had circulated the report and asking him for his authority for doing so, if he had done it. He received an evasive answer, and addressed him again. Posey replied, giving as his authority a negro slave. In his last letter to Posey, Brownlow, to use his own language, "scored him so deeply that it, together with the report in the country that he had used him up, led him to indict him before the grand jury for libel." The presentment was not made till in October, just a week before Brownlow left for Conference. In order that Posey might be a witness in the case, he artfully introduced a member of his Church as prosecutor. Mr. Brownlow was of opinion that the grand jury would not have found a true bill against him but for the fact that Posey went before it and made oath that he had not circulated a report against him, whereas Brownlow had positive evidence that he had circulated the report against him which he claimed to have received from a negro. At the Conference of 1832 Mr. Brownlow was appointed to Tugulo Circuit, lying mostly in Pickens District, S. C. From this circuit he rode to Franklin, N. C., to attend court and answer to the charge of libel. The charge of libel was based mainly on the following sentence in Brownlow's letter to Posey: "But, sir, I am constrained to believe that you are so destitute of feeling, so blind to the beauties of religion, so hackneyed in crime, and so lost to all sense of honor and shame that, notwithstanding your faculties still enable you to continue your sordid pursuits, they will not permit you to feel any remorse or acknowledge your errors."

Brownlow claimed that he had witnesses ready to

testify to acts in the life of Posey which would have justified this characterization of the man. This testimony would have been admissible in an action for slander; but it was excluded by the rules of jurisprudence in an action for criminal libel. In North Carolina the British doctrine of libel had been incorporated in the constitution. The word "libel" comes from the Latin *libellus*, a little book. Any writing was originally a libel; but the word in law is used in a technical sense. It is a defamatory writing calculated to injure or degrade a person, and written for that purpose. The courts have held that the writing or printing of an unquestionable truth or fact with a malicious motive is just as libelous as the utterance of a defamatory falsehood. The rulings of the courts have established the maxim: "The greater the truth, the greater the libel." In his defense, Brownlow labored under two disadvantages: First, he was not permitted to prove the truth of his allegations against Mr. Posey; and, secondly, it was impossible to secure witnesses that could swear directly to the state of Mr. Posey's heart, even if such witnesses should be permitted to testify. His counsel, therefore, submitted the case, and he was fined only five dollars.

On the first day of the court Brownlow's counsel demanded a trial, and continued to do so every day till the last day of the court, when just before night the demand was granted. The trial was delayed because the first bill was defective—such a one as the defendant could have exploded. Hence, to insure conviction, the prosecution prepared a new bill, and the grand jury made a new indictment. The State thus nullified its own bill, but taxed the defendant with

the cost of it. That was an admirable piece of justice!

The legal cost of the suit amounted to quite a trifle, there being only two witnesses on the part of the prosecution, and but few of those subpoenaed by the defendant proved their attendance. But a third person not known in the suit had summoned a host of witnesses, who, after the court had adjourned and Brownlow had paid most of the legal cost and left, came forward and proved their attendance. They had been summoned, it seems, for no other purpose than to create cost, and they were never called in the court. Some months after the trial Brownlow happened to be at church on the Sabbath a few miles from the courthouse of Macon County, in company with his presiding elder, William Patton, and the circuit preacher, Stephen W. Earnest, when a deputy sheriff seized upon him for this illegal cost. To satisfy the demands of this extrajudicial claim, Brownlow on the next morning gave the officer an excellent dun mare, saddle, bridle, saddlebags, and umbrella—all of which the officer disposed of in short order.

Among illiterate people there is a false notion that *libel* means *lie bill*; and when a man is convicted of libel, such people are wont to say that he has signed a lie bill—that is to say, that he has signed a certificate acknowledging that he has lied. This view of the question was taken by some ignorant people in regard to this case. The fact is, Brownlow never recanted anything, never confessed any wrong, and subsequently published in pamphlet form a history of the case, in which he denounced in unmeasured terms his persecutors. Without pretending to justify Mr.

Brownlow for everything he said and did in this case, I have no hesitancy in saying that the procedure against him was a conspiracy prompted largely by sectarian hate, and that the trial from beginning to end was a travesty on justice.

Mr. Posey evidently did wrong to circulate against his Methodist brother a slanderous report; and when not able to justify himself, he should have recanted and apologized. But I cannot justify the severe epithets applied to him by Mr. Brownlow. Dr. McAnally, speaking of Mr. Posey, remarks: "The preacher soon found it convenient to leave that part of the country, his congregation was for the most part broken up, and his influence mainly destroyed by a full and truthful publication of the whole affair that was soon made in pamphlet form; while after that Methodist preachers were let alone and the Church had continued and almost uninterrupted prosperity."<sup>1</sup>

Mr. Posey was a man of some natural gifts and some education; and, as a preacher, he was quite popular with his own Church, and to some extent with people of other Churches. But in the pulpit he had "the gospel tone," and his influence and example are responsible, in some measure, for the fact that the Primitive Baptists of Western Carolina generally set their public discourses to the same music. But this habit has pretty well passed away with increasing culture.

In the year 1833-34 Mr. Brownlow traveled Dandridge Circuit, lying in the fork between the Holston and French Broad Rivers. Here he found some disturbance in the societies created by the Radical agi-

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<sup>1</sup>"Life of William Patton," pp. 111, 112.

tation, and some malcontents were excluded from the pale of the Church. He was also violently assailed in print by Hopkinsians, who wrote over fictitious signatures. This year Mr. Brownlow witnessed the great meteoric shower of 1833, and I will allow him to describe it in his own language :

Between five and six o'clock on Wednesday morning, November 13, 1833, it will long be recollected by thousands that one of the most beautiful phenomena ever seen by the eye of man appeared in the heavens. This extraordinary phenomenon consisted of a great number of what are vulgarly called shooting stars, which from common centers appeared to be shooting in every direction, except upward, radiating the whole heavens by leaving a streak of mild light on the unsullied blue. This occurred during my first round on the Dandridge Circuit. And while many were wrapped in wonder and delight in contemplating the mild sublimity and the glory of the millions of lines of light which were gradually appearing and disappearing in succession during the continuance of this most beautiful of all celestial phenomena, others were seriously alarmed. Some predicted that the end of all things was just at hand, or that the prophetic period had arrived "in the which the heavens should pass away with a great noise, and the elements should melt with fervent heat," and when "the earth and the works that are therein should be burned up." Some thought that, in the language of the General Epistle of Jude, they were "wandering stars to whom is reserved the blackness of darkness forever." Others thought the meteors ominous of war; some one thing, and some another; while, to cap the climax, some knowing ones among the Baptists, who, I suppose, were disposed to account for this prodigy in nature on philosophic principles, said it was a sign of the downfall of Methodism. But soon after this occurrence a company of females met at a quilting, in the bounds of a circuit I once traveled, and while they were wondering and guessing and prophesying, etc., with regard to the cause of this wonder of wonders, a Hopkinsian lady remarked: "The whole matter has been occasioned by

the death of Brownlow." "What!" exclaimed another; "is it possible that Brownlow is dead?" "Yes," replied this sister Phœbe of Cenckrea; "he has been dead several weeks, and by tight squeezing he has made out to get into heaven; but he had been there almost no time till he raised a fuss, and was running all about over the good world taking certificates to clear himself of charges, and it took such hard work to get him out of heaven that it set the stars to falling."

Mr. Brownlow was appointed to Scott Circuit, in Virginia, in 1834, and to Elizabethton in 1835. In 1836 his itinerant career was ended, and he spent the remainder of his days in the local ranks.

Mr. Brownlow was married in the last year of his itinerant ministry, as has already been stated. Miss Eliza Ann O'Brien, whom he married, was the daughter of James O'Brien, a Methodist, who emigrated from Pennsylvania to Sullivan County, Tenn., about the year 1814. For about twenty years he merchandised at Kingsport, Tenn., but afterwards embarked in the manufacture of iron in Carter County. Mr. Brownlow first met Miss O'Brien when he was in charge of Scott Circuit, and was on a visit to Tennessee. When he returned to Estillville (now Gate City), they had seen each other but once. But he remarked to his sister, Mrs. Nancy Martin, who lived there: "I have just met a girl at Elizabethton who is the only woman I have ever loved." "But, William," replied Mrs. Martin, "it may be the girl won't marry you." "But," said William, "she *shall* marry me." It was nearly a year before he saw her again. That he might do so, he made special effort to have himself sent to the Elizabethton Circuit. This was the first time in the ministry of ten years that he had sought to influence the selection of his own appointment.

Mrs. O'Brien stoutly objected to giving her daughter to a Methodist circuit preacher, because of the hard life to which such a union would subject her. Mr. O'Brien offered no objection to the match. Mrs. O'Brien became reconciled to the marriage soon after its occurrence, became greatly attached to her son-in-law, and after the death of her husband made Mr Brownlow's house her home. Col. John B. Brownlow the other day jocularly asked his mother what attraction his father had for her to cause her to marry him, saying: "You know he was homely, and then he was only a circuit rider as poor as Lazarus." She replied: "I thought he was smart; everybody said he was talented. He was talked about more than any young preacher in the Conference, and when he preached at Elizabethton he had more people to hear him than any other preacher. I was influenced by my respect for his talent; and besides, he was so earnest, persistent, and eloquent in his wooing, there was no resisting him."

I would not call attention to the difficulties and the personal rencounters with which Brownlow was connected if they were not a part of the history of his times. His editorial career was spent in the formative stage of East Tennessee civilization. Personal journalism was at that time rife in the South and Southwest. Political papers discussed men as well as principles, and in the heat of political strife there were very few cases where the character of a man that was active in politics was sacred enough to be above the foul touch of aspersion.

In the notice of Dr. Samuel Patton I mentioned the fact that charges were brought in a Quarterly Confer-

ence against two local preachers who were also editors of political papers, and that one of them was deposed from the ministry and the other acquitted. Brownlow was the acquitted man. A member of the Church, whose name I withhold, circulated a slanderous report against Brownlow, which was published in the *Tennessee Sentinel* and other papers. Brownlow brought charges against him, and he was expelled from the Church, the Rev. Wiley B. Winton being preacher in charge.

On Monday night of the circuit court at Elizabethton, March 2, 1840, between the hours of eight and nine of a dark and cloudy night, while Brownlow was sitting by his fireside in his house writing, a gun of some description, loaded with two rifle or pistol balls, was fired at him through a window, breaking one pane of glass and one small bar of sash. Both balls passed near his breast. He instantly sprang to his feet and pursued the villain, and fired at him as he was crossing the fence. Brownlow had been admonished of his danger, and hence was armed. Also James W. Nelson, a friend, having heard of threats against the life of Brownlow, had come to spend the night with him, and was in Brownlow's room at the time of the shooting. The would-be assassin had a few days previously attempted to cowhide Brownlow, but was defeated by a blow on the head made by a stick in the hands of Brownlow, and knocked senseless. Years afterwards the attacking party, while under the influence of liquor, acknowledged that he was shot by Brownlow while he was retreating in the dark from his house.

At one time a Democratic editor in Jonesboro, in

his political rage, published an article reflecting on Brownlow's mother. There was not the shadow of foundation for his insinuations, and the accuser knew it. His evident object was to cause Brownlow to make a personal assault upon him, thus giving him an opportunity to kill him under pretense of self-defense. Soon after the appearance of the article Brownlow met the editor, who, as was his custom, was walking with his hands behind his back. Brownlow asked him if he was armed, saying: "If you are, draw your pistol; I will take no advantage of you. I would not shoot an unarmed man." The editor replied: "I am not armed." Brownlow then transferred his pistol from his right to his left hand and his cane from his left to his right hand, and struck him with his cane; and simultaneously with the blow from the cane his antagonist shot him through the thigh with a pistol already cocked and in his hand. I am told that the editor aimed at Brownlow's heart and would no doubt have killed him if Brownlow had not knocked the pistol downward with his hand. Brownlow, unable to stand on the wounded leg, leaned against a fence and was attempting to club his antagonist over the head with his pistol, which, fortunately for both parties, had failed to fire. As soon as the bystanders discovered that Brownlow was wounded, they parted the belligerents. Thomas A. R. Nelson, who witnessed the fight, said that Brownlow exhibited the coolest and most determined courage. Indeed, Brownlow begged the bystanders not to part them.

A reckless drinking young man, whose name I withhold, lived at Jonesboro. His father however, was a reputable man. The young man was a member

of a company of volunteers that had enlisted for the Mexican War. As soon as the company reached the Mexican border he deserted. A regular correspondent of the Jonesboro *Whig* simply mentioned the fact in a communication, and in Brownlow's absence the communication was inserted. After the war was over the young man returned to Jonesboro, and, while drinking, again and again threatened to kill the editor for publishing the fact of his desertion. Thomas A. R. Nelson advised Brownlow that he would be justified in law in killing him on sight; but he replied: "I would rather run some risk of losing my life than to take that of a fellow-being." A few weeks later, as Brownlow was returning from church at night, walking between the Revs. T. K. Catlett and C. D. Smith, the miscreant slipped up behind them and dealt him a blow on the head with a club, which fractured his skull, and to the day of his death seriously affected his health, and doubtless shortened his life. The would-be assassin, apprehending the personal vengeance of the injured man and prosecution in the courts for felonious assault, fled to parts unknown. During a season of great political excitement, Fayette McMullin came from Virginia to Jonesboro and publicly denounced Henry Clay, who was at that time a candidate for the presidency of the United States. Brownlow in turn severely criticised Mr. McMullin in the Jonesboro *Whig*. McMullin came to Brush Creek Camp Meeting, in Washington County, took his position at the gate of the camp ground inclosure, and when Brownlow passed stepped behind him and shouted, "Defend yourself!" and at the same time aimed a blow at his head with a heavy hickory stick. Its

force was broken by Brownlow's uplifted left arm. With his right hand he drew a derringer pistol from his pocket and, with the muzzle touching McMullin's breast, pulled the trigger, but only the cap was exploded. McMullin exclaimed: "My God!" A crowd gathered at once, but not in time to save Brownlow from being terribly beaten. McMullin was accustomed to boast that he possessed a charmed life, and that Providence had preserved him for beneficent purposes.

At one time Mr. Brownlow sold the office of the Knoxville *Whig* to Charles A. Rice, while he remained sole editor of it. An editorial appeared in the paper severely criticising ex-Judge William G. Swan. Swan went to the office and caned Rice, who, by the by, was a pious man and a known noncombatant. When Brownlow, who was at the time absent from the city, returned, he took his six-shooter and walked back and forth in front of Judge Swan's office and denounced him in the hearing of persons passing the street. Fortunately for both, the Judge was satisfied with the revenge which he had taken. As soon as the whole occurrence became known throughout the country some Democratic papers asserted that Brownlow had acted cowardly in the matter. To this accusation he replied in the *Whig*, stating the circumstances of his walking to and fro in front of Swan's office, and adding: "Indeed, I did everything the code of honor required, and more than the gospel justified."

The personal injuries inflicted on Brownlow in the rencounters which he had had considerably impaired his health, and rendered him less able to resist the assaults of disease than otherwise would have been

the case. At one time he had a severe sickness, and the report went abroad that he was dead. In one of his philippics against Frederick A. Ross I heard him say: "I understand that a report went abroad that I was dead, and that some of my enemies were greatly rejoiced at the tidings. But I am still alive. Indeed, I do not know that I shall ever die at all; I may just dry up and blow off."

From these grewsome stories it affords me pleasure to turn to one that has in it more of sunshine and is more creditable to human nature. At one time there was a weekly Democratic newspaper published in Memphis, Tenn., which was owned and edited by Jephthah Fowlkes. It was an independent Democratic paper, and in its conduct somewhat resembled the Knoxville *Whig*; and "thereby hangs a tale," which illustrates the adage: "A fellow-feeling makes one wondrous kind." About the year 1849, while Brownlow was on a visit to Memphis, Tenn., he happened to be introduced to Dr. Fowlkes by a leading Whig who was a mutual friend. Fowlkes formed a favorable opinion of Brownlow in the interview he had with him at this time. A year later Brownlow had removed from Jonesboro to Knoxville. Dr. Fowlkes wrote him: "I have heard that you are financially embarrassed as a result of paying security debts. I should be glad to lend you whatever sum you need." Dr. Fowlkes had not gotten this information from Brownlow, but it had gotten into the newspapers. Brownlow had paid about \$7,000 of security debts, and this fact had so embarrassed him that when he went to Knoxville and bought a new and (for that day) splendid newspaper and job office equipment,

and also a residence to live in, he had to go in debt. Fowlkes was, for that day, a rich man; had a plantation and negroes and real estate in Memphis. Brownlow replied to this letter thanking the writer and telling him that he would appreciate a loan of \$1,000, which for that day was much more money than it would be now, and which answered his needs. After a year or so Brownlow repaid the loan without being asked for it. In the latter part of 1862 or the early part of 1863, when Brownlow was in Cincinnati, he received a letter from his old friend, saying in substance: "I am quite sick; have been confined to my bed for weeks. My plantation has been overrun and the fences and everything destroyed by the Federal army, and the negroes have left it, so that it yields me nothing. I have some houses in Memphis which are occupied by the Federals; but because I am a 'rebel' the government will pay me no rent. I am absolutely without an income sufficient to purchase the necessaries of life. If you can lend me a thousand dollars, I will secure you by giving you a mortgage on real estate worth several times that amount." Immediately Brownlow sent him \$2,000, which he had made by his lectures in the North, with a letter saying: "I am very sorry to hear of your illness. It affords me great pleasure to send you \$2,000. I wish I were able to send you more. I will not accept mortgage or security. I know that you will repay me if you are able to do so. If you are not able, it will be all right with me. I do not forget that many years ago, when I was financially embarrassed, you generously and without solicitation, mortgage, or security came to my relief."

Within a few months Dr. Fowlkes died. His widow wrote Mr. Brownlow, giving an account of his death, and saying how affectionately her husband had spoken of him during his last weeks of illness, averring that he was the truest, manliest, and most generous man and friend he had ever known.

Although Mr. Brownlow had letters showing the indebtedness, and although the estate was good for the amount, he never asked for the payment of the same and never received it.

Before leaving the name of Dr. Fowlkes I will here say that some time before the War between the States such was the attachment and mutual admiration which sprang up between the two editors that, through the influence of Dr. Fowlkes, some college (I have not learned what) conferred on Brownlow the degree of LL.D.—a degree that added nothing to his fame, for it was like carrying coals to Newcastle. The fact is, that a man who is not greater than his title does not deserve it. To have added the “D.D.” to John Wesley’s name would have been like dumping a shovel of coal into Vesuvius.

Brownlow’s life was a prolonged series of controversies. In the sketch of Samuel Patton I have mentioned the active part Brownlow took in the Ross controversy. About the time when Dr. Ross was attempting to demolish Arminianism and Episcopal Methodism, the Rev. J. R. Graves, a Baptist minister and editor of the *Tennessee Baptist*, published a book in which he violently assailed the creed and polity of the Methodist Church. Graves was a man of great learning and ability, and his book, which was entitled “The Great Iron Wheel,” if it had not been answered, might

have exerted some influence to the injury of Methodism; but Brownlow came to the defense of his Church in "The Great Iron Wheel Examined; or, Its False Spokes Extracted, and an Exhibition of Elder Graves, Its Builder." This was an able defense of Episcopal Methodism, a damaging dissection of Graves's arguments, and a powerful arraignment of the man.

The severity with which Mr. Brownlow arraigned Drs. Ross and Graves would have been inexcusable if their assaults on the Methodist Church had not been peculiarly coarse and violent. Dr. Ross was personally vulnerable, and he needed and deserved the severe cudgeling which he received at Brownlow's hands. Indeed, I do not know but that Brownlow deserves the credit of saving Ross's soul; for the drastic doses of abuse which he administered to Ross seem to have worked out of him all his belligerent and controversial tendencies, and to have induced him to turn his attention to peaceable methods of promoting the cause of Christ. Dr. Graves was probably not so vulnerable personally; but he was an egotist and bigot, and he was either deficient in the logical faculty or he wickedly abandoned himself to the shallowest sort of sophistry in his zeal for the destruction of Methodism. In his review of Graves's "Great Iron Wheel," Brownlow enumerates twenty-five falsehoods in a single chapter of twelve pages, with comments thereon, and my present recollection is that he made out a clear case against the Baptist divine of either sophistry or downright mendacity.

In 1858 Brownlow debated in Philadelphia with the Rev. Abram Pryne on the question, "Ought Amer-

ican Slavery to Be Perpetuated?" the former affirming and the latter denying. The debate lasted several days, and was conducted with real skill on both sides. Both parties, however, were too denunciatory. Their arguments were hard, but their words were sometimes harder than their arguments. The issues of this debate are now practically dead, and I shall not attempt a summing up of the arguments offered at that time on both sides of this question. Brownlow labored under two disadvantages: he was in the enemies' country; and owing to a throat affection, he found it necessary to have his speeches read to the audiences by a friend, who, however, read them with great effect. I have just read the published debate through, and must say that both debaters displayed very creditable polemic talent.

Besides the publications of Governor Brownlow, to which I have already referred in this sketch, he was the author of the "Political Register and Life of Henry Clay" (a campaign document), "Americanism Contrasted with Foreignism, Romanism, and Bogus Democracy," and divers pamphlets, some of which have not fallen into my hands. During the Civil War he published a book entitled "Sketches of the Rise, Progress, and Decline of Secession." This book was very popular in the Northern States and brought to the writer a considerable income.

Brownlow was a lifelong advocate of temperance, having during his life made a large number of temperance speeches. Before the war he ran for Governor of Tennessee, as an independent, on a temperance platform. It was, of course, only a campaign of education.

Brownlow always put his worst foot foremost, his stormy public life having in its background a private life of unusual purity, of domestic felicity, and a charity for the poor and suffering which knew no bounds but his financial limitations.

In a publication of his in 1862 he said the following of himself:

I have never been arraigned in the Church for any immorality. I never was a profane swearer. I never drank a dram of liquor until within a few years, when it was taken as a medicine. I never had a cigar or a chew of tobacco in my mouth. I never was in attendance at a theater. I never attended a horse race, and never witnessed their running, save on the fair grounds of my own county. I never courted but one woman, and I married her.

In a long article contributed to the Knoxville *Sentinel* in 1903 by a ready writer I find the following paragraph:

I regret that I have necessarily so hurriedly passed over the later events of Mr. Brownlow's life. At no distant day I hope to enlarge upon what I here write. It may be that with a broader view and wider knowledge I may revise some of the opinions formed. I must confess that I do not admire the man in the aggregate, while along with great endowments I must concede to him eminent virtues and beautiful characteristics. When I note him recklessly besmirching the characters and impugning the motives of good men, unconditionally denouncing them as traitors and unqualifiedly demanding that they be hung (Temple's "East Tennessee and the Civil War," p. 158), I am reminded of the tempestuous spirits and inflamed passions of the Middle Ages. On the other hand, his stainless purity of life, his unimpeached business integrity, his generous hospitality, his magnanimous treatment of Confederates after the war ended, his neighborly conduct, his simplicity of living, his correct habits, and his encouragement of young men—these appeal to me

with irresistible force as the marks of one of Nature's noblemen. But, after all that is said and written of him, pro and con, let it be said, for it is the truth, that he suffered much for his convictions and consistency, and for the most part in his conduct had at heart the interests of his country and the glory of his God.

Governor Brownlow was for a number of his closing years so afflicted in his throat that he could not talk above a whisper. For some months he was also confined to his bed. But all this time he was sweet-spirited and uniformly kind to his family. He was always indulgent to the members of his household, and he kept up this indulgence to the last. No murmurs escaped his lips. When Mrs. Walter Brownlow, his niece by marriage, was one day helping him over the floor, she accidentally lost her grip upon him and let him fall. All that he did was to smile and say, "Hold up my head, hold up my head," for he had reason to fear a stroke of paralysis. In his family he was always firm, but as gentle as a lamb. Indeed, he was far too brave a man to quarrel with women or tyrannize over children. A newspaper reporter called to see Mrs. Brownlow when she was eighty-seven years old. He said:

Mrs. Eliza A. Brownlow, widow of the late Gov. W. G. Brownlow, is to-day spending her eighty-seventh birthday. Her health is by far better than formerly, and she was to-day cheerful, and cordially greeted the large number of people who called, many of them being relatives. The Brownlow home, on Cumberland Avenue, is always a place of interest, because it is one of the most historic places about the city. The home was formerly the parsonage of the Southern Methodist Church; but fifty years ago Governor Brownlow, then editing the Knoxville *Whig* and devoting his time to politics and publishing, purchased it. This was his last home.

The room or office in which he did his writing stands in the yard, and the place retains all of its primitive interest. This noble woman was the support on which the statesman, orator, and preacher leaned. "He was the kindest man I ever knew," said Mrs. Brownlow. "He read and studied and wrote day and night, and never a cross word came from him."

I called to see Governor Brownlow in his last days. He was glad to see me, and it always gave him pleasure to be visited by his old friends. Prof. F. M. Grace visited him in his last illness and plainly put to him the question: "Governor Brownlow, what are your prospects as to the future?" He replied: "I have been casting up my accounts, and I think that, if the books have been correctly kept, when the balance sheet is struck there will be a small balance in my favor."

This language sounds irreverent, but this was Brownlow's way of saying that he hoped for salvation through Jesus Christ. He was a humorist and an inveterate joker; but under his evident levity there was a clandestine seriousness and fear of God, of which only those who knew him best had any knowledge. I am sorry that this apology is necessary but it is perhaps due to a man who was decidedly better than he pretended to be.

I have not mentioned the fact that Senator Brownlow died in the communion of the Methodist Episcopal Church, notwithstanding the facts that he favored the separation in 1844, used his influence for the elimination of the slave rule from the General Rules of the Discipline, and was an earnest apologist for the institution of domestic slavery. The bitterness engendered by the war and its concomitants, together with the

improper rulings of Bishop Early in regard to Union preachers, and the unwise action of the Conference at Athens and Wytheville under these rulings, led him to unite with the aggrieved preachers and their sympathizers in the organization of the Holston Conference of the Methodist Episcopal Church, in 1874. Thenceforward Brownlow was a local preacher of the Methodist Episcopal Church. I am not writing the history of Holston Methodism, South, but of Holston Methodism, and this fact is a material fact in the life of this remarkable man.

While I am writing (July, 1907) Mrs. Brownlow is yet alive, enjoying a green old age. She has been a woman of superior physical and mental endowments. She was to Governor Brownlow the best of wives, faithful to him in all his troubles, well-poised, symmetrical, prudent, a woman without a fault. No one, I believe, has ever been so foolish as to speak evil of her. In addition to all her good characteristics, I am glad to say that she has during a long life been a steady, consistent Christian.

Senator Brownlow had eight children. The oldest is Mrs. Susan C. Boynton, widow of Dr. T. D. Boynton. By her first husband, Dr. James H. Sawyers, she had one child, Lillie, who was the first wife of the Rev. S. D. Long, of the Holston Conference, now President of Martha Washington College. The second child is John Bell Brownlow, named after that noble statesman, Senator John Bell. Colonel Brownlow was colonel of the Ninth Regiment of Tennessee Cavalry from June 1, 1863, to the close of the war. For many years he was in government employment in Washington City, first in the Treasury Department

and afterwards in the Post Office Department. While connected with the Treasury Department he was useful in detecting and exposing a number of frauds and stealages of revenue officials and employees. He was one of the Board in charge of the Post Office Department of the Centennial Exposition at Nashville, in 1897, appointed to that position by the Hon. W. L. Wilson, President Cleveland's Postmaster General. He was also a member of the United States Government Board at the Omaha Exposition, in 1898. He was the post office representative on the Government Board at the Buffalo Exposition, which closed October 31, 1900. He held the same position in the Charleston Exposition, which closed May 31, 1901. He represented the Post Office Department on the Government Board at the St. Louis Exposition. In office Colonel Brownlow was faithful and strictly honest. But he gave offense to Postmaster General Payne by resenting on one occasion, as every gentleman will do, his overbearing and insulting language, such as he was accustomed to use toward the conductors and motormen on his street car lines (for he was a millionaire) and toward his numerous subordinates, who tamely crooked "the pregnant hinges of the knee." Because he had the manhood, which he had inherited, to refuse a written apology which would have been an acknowledgment of wrong where wrong had not been committed, the authorities dismissed him from office, and Colonel Brownlow returned to his home in Knoxville with a clean record behind him, and in possession of that consciousness of moral rectitude and that self-respect which are treasures more valuable than the spoils of office. He

is now engaged in the real estate business in the city where he was reared and educated. James Patton, the third child, was an officer in the Federal army during the Civil War. He commanded a regiment at the age of nineteen, and was brevetted brigadier general at twenty-two. During the war he was shot through both legs and had four horses shot under him. Dr. D. C. Kelley and Gen. William H. Jackson once remarked to his brother that he was the finest, most dashing regimental commander and his regiment, the First Tennessee Cavalry, the finest regiment that General Forrest's command (in which they were both officers) ever encountered. He was very popular with Confederate noncombatants, men and women, in those sections in which he operated, because he strove earnestly and effectively to protect them from violence and robbery. He died in 1878.

Fannie, the fifth child, married Capt. George G. Latta, of Hot Springs, Ark., who entered the Confederate service as a private and came out a captain. The sixth and seventh children, Annie and Callie, were twins. The former married Mr. W. F. Patrick, a mining engineer, and is dead; the latter married Mr. John C. Hale, of Arkansas, and she lives in widowhood with her mother. The eighth child died in early infancy. There are still living at this time (July, 1907) five children, sixteen grandchildren, and seven great-grandchildren.

In the Knoxville *Sentinel* of July 3, 1907, there appeared the following notice:

Col. Alfred G. O'Brien, brother of Mrs. William G. Brownlow, who was lieutenant colonel of the Thirteenth Mississippi Regiment in the Confederate States Army during the Civil

War, and scaled the breastworks at the battle of Fort Sanders, died at his home, at Starkville, Miss., June 21.

Colonel O'Brien was well known to many of the older residents of Knoxville.

At the siege of Fort Sanders, while the Confederates were charging the fort, Lieut. Col. O'Brien was riding by the side of his colonel when a ball from a cannon in the fort swept off his colonel's head. He rode fearlessly on and scaled the breastworks and entered the fort. In this fight he was severely wounded and was captured. Colonel O'Brien's brother-in-law, Parson William G. Brownlow, offered to secure his release if he would quit fighting. Colonel O'Brien refused his liberty rather than give up his cause.

Near the close of the war Colonel O'Brien was promoted brigadier general, and received his commission just at the time of the surrender. He made his home at Starkville, Miss. He was engaged in the newspaper business at Starkville, and was connected with the *Southern Live Stock Journal*.

## CHAPTER XV

FROM 1836 TO 1839.

THE Conference assembled in its fourteenth session at Madisonville, Tenn., October 18, 1837, Bishop Thomas A. Morris in the chair. L. S. Marshall was chosen Secretary.

It is worthy of note that a committee was appointed to draft a set of by-laws for the government of the president and members in the discharge of the business, and a very excellent code was reported and adopted. One of the by-laws was: "The President shall appoint all committees not specially otherwise ordered by the Conference." This rule retained the original power to appoint committees in the hands of the Conference, where it was naturally lodged by the principle of self-government. To have absolutely conceded this authority to the president would have placed it in his power to pack a committee, thus enabling him to oppress an accused brother in a trial case, if he should be so disposed. It will be observed that even at that early day Methodist preachers were not any too favorable to prerogative.

A committee was appointed on necessitous cases and instructed to report a constitution for the organization of a Preachers' Aid Society. The society was organized; all the preachers of the Conference were to be members of it, and the annual dues were to be one dollar. Three men were appointed trustees of

the society: Thomas K. Catlett, Arnold Patton, and George Horne.

A committee was appointed to procure a teacher for Holston College, and reported, recommending Allen H. Mathes for that position with a salary of \$500 per annum. The report was adopted.

Creed Fulton and G. F. Page were appointed Agents of Emory and Henry College.

The constitution of Emory and Henry College reported by the Committee on Education was adopted and read as follows:

ARTICLE 1. There shall be erected and established in the County of Washington and State of Virginia a Manual Labor College for the instruction of youth in the various branches of science and literature, the useful arts, agriculture, and the ancient and modern languages.

ART. 2. The said college shall be known by the name of Emory and Henry College.

ART. 3. There shall be a Board of Trustees, to consist of thirteen, a majority of whom shall constitute a quorum for the transaction of business, who shall, for the benefit of said college, possess, purchase, receive, and retain to themselves and their successors in office any lands, tenements, rents, goods, chattels, or any other kind of interest of any kind whatsoever which may hereafter be given or purchased for the use of said college, and to dispose of the same in any way whatsoever they shall adjudge most useful to the interests and legal purposes of the institution. And it shall be the duty of the said Trustees, and they are hereby empowered, to make all necessary regulations for the boarding apartment of the college and for the cultivation and management of the farm, and to make and establish from time to time such by-laws, rules, and regulations, not contrary to this constitution, as shall by them be thought essential to the good order and government of the professors, masters, and students of said college.

ART. 4. The first Board of Trustees for said college shall



BISHOP THOMAS A. MORRIS.

(365)

be appointed by the Holston Conference of the Methodist Episcopal Church at its next annual meeting. The said Conference, at the same time, shall designate some one of the Trustees whose duty it shall be to fix the time and place of the meeting of said Board and to give notice thereof to the rest of said Board; and should there not be a quorum of said Board present at any meeting, those in attendance shall have power to adjourn from day to day or to any future day until a quorum shall be had.

ART. 5. The Trustees shall annually elect a President from their own body, and Secretary and Treasurer, who shall be members of their own body or not, at their discretion.

ART. 6. The President shall preside at all meetings of the Board, and shall perform all duties appertaining to the office, unless unavoidably absent. In such case a President *pro tempore* shall be appointed from their body to supply his place. And the President shall in no case be entitled to vote, unless upon any question there shall be an equal division, in which case he shall give the casting vote.

ART. 7. The Secretary shall keep a full and perfect record of the proceedings of the Board in a well-bound book, and carefully preserve the same to be deposited among the archives of the institution.

ART. 8. The Treasurer shall, before entering upon the duties of his office, execute bond with approved security in such penalty as the Board shall require, payable to the President of the Board of Trustees and his successors in office for the benefit of Emory and Henry College, conditioned faithfully to discharge the duties of his said office and account for and hand over all moneys as directed by the Board. The Treasurer shall not disburse any of the funds of the institution except upon the order of the Board of Trustees, signed by the President and countersigned by the Secretary, or in such other manner as the Board of Trustees shall particularly prescribe. And he shall, moreover, be required annually to render a strict and full account of all moneys, goods, chattels, or other things received and expended by him on account of the college and for its use.

ART. 9. The Board of Trustees shall have power, a major-

ity of the whole concurring, to remove any of their own body for a good cause.

ART. 10. The Trustees shall cause to be kept a register, showing the whole amount of funds vested in said institution and the sources from whence derived, and particularly the names of all donors, and it shall moreover be their duty to report to the Holston Conference at its annual session the general condition of the college.

ART. 11. Whenever any Trustee shall absent himself for three successive meetings of the Board of Trustees, having been duly notified of such meeting, without assigning a sufficient reason at the fourth, the said Board shall, by entry on their minutes, declare his seat vacant.

ART. 12. There shall be a stated annual meeting of the Board of Trustees at such time and place as they at their first general meeting or at any subsequent time shall appoint, and the said Board shall have the power to provide for such called meeting as may become necessary.

ART. 13. The office of President shall be considered honorary, and no Trustee shall receive or be allowed any compensation for his services in that capacity.

ART. 14. The Holston Conference shall have power and authority annually to appoint any number of visitors not exceeding thirteen, who, or so many of them as shall convene with the Board of Trustees, shall constitute a Joint Board, which shall elect the President and faculty for Emory and Henry College. They shall also provide for the appointment of such teachers as may be necessary. And the said Joint Board shall have power, for good cause, to suspend or remove the President or any of the professors of said college, and to supply all vacancies thus occasioned. And when a vacancy shall from any cause occur in the Board of Trustees, the said Joint Board shall, at its next annual meeting thereafter, supply such vacancy; provided, that at no time shall more than one-half of the Board of Trustees by any appointment be made to consist of any one religious denomination.

ART. 15. The said Joint Board shall meet once in every year, and at such meeting the President of the Board of

Trustees shall preside. They shall appoint a Secretary and keep a separate journal of their proceedings.

ART. 16. The President of the faculty or, in case of his death or resignation or refusal to act, a majority of the professors or masters for the time being shall have power to call a meeting of the Board of Trustees or a Joint Board.

ART. 17. There shall be a President of the college and as many professors and assistant teachers or masters as may be necessary for the institution.

ART. 18. It shall be especially the duty of the President to watch over the faithful observance of all laws and regulations, and take, with the assistance of the professors and masters, proper means to secure their execution. He shall have the constant and concurrent superintendence over the teachers and assistants, officers and other persons employed in the college except professors, for whom his decision shall be final until otherwise determined by the Joint Board, to which appeals from the decision of the President shall be.

ART. 19. The President and faculty shall not be elected for a longer time than five years, but shall be reëligible to the same offices. They shall receive compensation for their services to be fixed by the Joint Board, which shall be so regulated as inseparably to connect their interests with their duty.

ART. 20. It shall be the duty of the President and faculty to prescribe the course of study to be pursued in the college. They shall have full power and authority to enforce the observance of the by-laws and regulations of the college in relation to the college family—to inflict punishments for a breach of such by-laws and regulations, and from their decisions no appeal shall be allowed.

ART. 21. The punishments of the institution shall not be corporal, but wholly of a moral character, and addressed to the sense of duty and principles of honor and shame.

ART. 22. So far as practicable the scholars shall be under the constant and unremitted superintendence of one or more of the faculty, teachers, or masters day and night.

ART. 23. The plan of Emory and Henry College shall be

a regular and uniform alternation of study and manual labor. No student shall be exempt from this law.

ART. 24. The amount of labor to be daily performed by each student on the farm or in the garden or workshops shall be discretionary with the Board of Trustees. And the avails of the labor of the students shall be exclusively appropriated to their benefit.

ART. 25. Especial care shall be taken to form and foster in the minds of the students, by every proper means, a pure attachment to our republican institutions and the sacred rights of conscience as guaranteed by our happy constitution.

ART. 26. As to Morals and Religion: The purest morality ought to be instilled into the minds of scholars, so that on their entrance into active life they may, from inclination and habit, evince benevolence toward their fellow-creatures and love of truth and sobriety and industry. Therefore every teacher in the college employed for the instruction of whatever branches shall also promote, as far as depends upon him, the moral and religious education of the scholars.

ART. 27. No person shall be employed in the college for any purpose whatever who does not sustain an irreproachable moral character.

ART. 28. No distinctive dress is ever to be worn by the students.

ART. 29. There shall be at the close of each session a public examination, to which numerous invitations shall be given by the President of the college, and during which persons present shall have the right of asking questions after the teacher or professor has stated the course he has pursued with his class during the preceding session.

ART. 30. No person shall be ineligible to any office or trust appertaining to the college, or be secluded from a full and free participation in the privileges and benefits of the college, because of his religious tenets.

ART. 31. Literary degrees and honorary distinctions may be conferred upon any student at the discretion of the faculty and trustees.

ART. 32. If there shall be at any time more applications for admission into the college than can be received, a preference

shall be given to the applications of those who have contributed or may hereafter contribute to the funds of the institution.

ART. 33. The Board of Trustees, a majority of the whole concurring, may prepare amendments to this constitution, which shall be valid to all intents and purposes as a part of it, when ratified by two-thirds of the Holston Conference at one of its annual sessions; provided that no amendment shall in any manner affect the liberal and catholic principles upon which it is now declared that Emory and Henry College shall be conducted.

W. PATTON, *Chairman*;  
 DAVID FLEMING,  
 J. W. C. WATSON,  
 JAMES P. CARROLL,  
 CREED FULTON,  
 ANDREW S. FULTON,  
 DANIEL TRIGG,  
 S. PATTON,  
 D. R. McANALLY.

I know not who wrote this paper, but its perspicuity and elegance of diction would have done honor to any writer.

In this connection I deem it proper also to introduce the charter under which the college was established. It will be readily observed that, although the institution was to be under the patronage and direction of the Holston Conference, the terms of the Constitution and charter carefully excluded from it offensive sectarianism. For satisfactory reasons the charter has been changed in late years so as to make the college a strictly Methodist institution. The following is a copy of the charter:

Chapter 184.—An Act to Incorporate the Trustees of Emory and Henry College in the County of Washington. Passed March 25, 1839.

Whereas it has been represented to the General Assembly that a manual labor institution called Emory and Henry College has been established in Washington County, of this commonwealth, for the instruction of youth in the various branches of science and literature, the useful arts, agriculture, and the ancient and modern languages; and whereas it is further represented that the object of said institution would be promoted by creating its trustees a body corporate; therefore,

1. *Be it enacted*, That John W. Price, William Byars, Alexander Findlay, John W. C. Watson, Creed Fulton, Tobias Smith, Daniel Trigg, Nicherson Sneed, Thomas K. Catlett, John N. Humes, Nathaniel E. Sherman, Arnold Patton, and Thomas L. Preston, who are now the trustees of said college, and such others as may succeed them according to the provisions of the constitution under which they were organized, be, and the same are hereby, constituted a body politic and corporate, by the name of "The Trustees of Emory and Henry College," who shall have perpetual succession and a common seal, and by the name aforesaid be capable in law to possess, purchase, receive, and retain to them and their successors forever any lands, tenements, rents, goods, chattels, or interests of any kind whatsoever which may have been already given, or which may hereafter be given, or by them purchased for the use of said college; to dispose of them in any way whatsoever they shall adjudge most useful to the interests and legal purposes of the institution, and by the same name to sue and be sued, to plead and be impleaded, answer and be answered in all courts of law and equity, and under their common seal to make and establish from time to time such rules and by-laws not contrary to the laws of this commonwealth as by them shall be thought essential to the good order and government of the professors, masters, and students of said college.

2. *And be it further enacted*, That the Board of Trustees shall have power (a majority of the whole concurring) to remove any of their own body for a good cause. And whenever any trustee shall absent himself for three successive meetings of the Board of Trustees, having been duly

notified of such meeting, without assigning a sufficient reason at the fourth, the said Board shall, by entry on their minutes, declare his seat vacant.

3. *And be it further enacted*, That the said trustees, or a quorum of them, shall annually elect a president from their own body, and also secretary and treasurer of said college, who may be members of their own body or not, the latter of whom shall give bond with approved security payable to the trustees by their name aforesaid and their successors, conditioned faithfully to discharge the duties of said office and render an account of all moneys, goods, and chattels received and expended by him on account of and for the use of said college; and on the failure or refusal to do so, shall be subject to the like proceedings as are prescribed by law in the case of sheriffs failing to account for and pay into the treasury of this commonwealth the public taxes collected by them; such proceedings to be conducted in the name of the trustees in their corporate and politic character aforesaid.

4. *And be it further enacted*, That a majority of the said Board of Trustees shall at no time consist of one religious denomination, nor shall any person be ineligible to any office or trust appertaining to the college, or be secluded from a full and free participation in the privileges and the benefits of the college, on account of his religious tenets.

5. *And be it further enacted*, That the faculty, by and with the advice and consent of the trustees, shall have power to confer literary degrees and distinctions in the same manner as other literary institutions heretofore incorporated by authority of this commonwealth.

6. *And be it further enacted*, That no religious denomination shall at any time establish in connection with said college any theological school or professorship.

7. *And be it further enacted*, That the said trustees, or a majority of them, shall have power, either by themselves or their agents, to take and receive subscriptions for the said college; and in case any person shall fail to pay his or her subscription, to enforce the payment thereof by warrant before a magistrate, or by motion in any court in this commonwealth, according to the amount of said subscription.

giving ten days' previous notice of such motion in case the same be made.

8. *And be it further enacted*, That it shall be the duty of said Board of Trustees to make an annual report of the general condition of the college to the president and directors of the literary fund, to be by them communicated to the General Assembly.

9. *Provided, however*, That the Legislature reserves the right to amend, modify, and repeal this charter at pleasure.

10. This act shall be in force from its passage.

At the Madisonville Conference (1837) a visiting committee for Emory and Henry College was appointed, and consisted of D. Fleming, G. Horne, W. B. Winton, T. Sullins, R. Gannaway, S. Patton, A. H. Fulton, Dr. Clapp, Dale Carter, James Taylor, Stephen Hale, R. Renneau, and J. B. Daughtry. At the same session the following gentlemen were elected Trustees of Emory and Henry College: Col. William Byars (Chairman), A. Findlay, T. Smith, Daniel Trigg, J. N. Humes, T. Preston, N. E. Sherman, Dr. Nick Sneed, T. K. Catlett, John W. Price, A. Patton, C. Fulton, J. W. C. Watson.

Admitted on trial: George W. Stafford, Mitchell Martin, Francis M. Fanning, John M. Crismond, W. C. Reynolds, Russell Renneau, William L. Turner, Thomas Witten, Hiram Tarter, Weelooker (Cherokee), C. D. Smith, Thomas K. Harmon.

Located: J. Haskew, J. R. Sensibaugh, Hiram Ingram, Thomas Rice, A. N. Ross, B. McRoberts.

Superannuated: Thomas Wilkerson, John Craig, James Dixon, James Cumming, A. Brooks.

Numbers in Society: White, 20,238; colored, 2,129; Indians, 480; total, 22,847, a gain of 653. Local preachers, 348 (of these 98 were elders, 109 deacons, and 141 licentiates); traveling preachers, 85, a gain of 9.

*For Superannuate and Deficiency Fund.*

Collection at Madisonville .....	\$ 46 76
From the circuits and stations.....	43 34
Book Concern .....	400 00
Chartered Fund .....	75 00
	\$565 10

This amount was divided among the six bishops and the necessitous cases of the Conference.

Collected for missions .....	\$1,428 12
For Publishing Fund .....	75 00

The Conference held at Madisonville this year was the first and last Annual Conference ever held there. Land sales in that section were made in 1819, and under the act of the Legislature of that year Monroe and McMinn Counties were organized. Madisonville was established in 1826, and was made the county seat under the direction of James Madison Greenway, for whom the town was named. The place previously to this was called Talequah, corrupted into Tellico. The first Methodists in the place, so far as now known, were George Hicks, James Haire, and James Vaughn. The first church erected there was erected by the Methodists about 1823. It was a log house on the northeast corner of the present church lot; it was superseded by a frame building, which was blown down during the Civil War; the third was built about 1893, and is now being abandoned for a new house on the same lot. The town has a population of about one thousand, and is situated on the Louisville & Nashville Railroad.

One circumstance I have failed to mention—namely, that Creed Fulton founded a school in Madisonville

about the year 1827, and Miss Longaker, who afterwards became the wife of Goodson McDaniel, was put in charge of the school. She was very attentive to the spiritual as well as the intellectual interests of her pupils. One day while the lessons were proceeding some of the pupils were seen weeping, and in a few minutes a wave of religious feeling passed over the whole school. Creed Fulton happened to be passing along the street at that time, and Miss Longaker called him in. He stood a few moments in astonishment, and then solemnly remarked: "Surely the Lord is in this place, and I knew it not." He immediately began a religious meeting which, being protracted, resulted in a great awakening and about a hundred conversions.

Thomas A. Morris, D.D., was born near Charleston, now in West Virginia, April 29, 1794. He was licensed to preach April 2, 1814, and was admitted into the Ohio Conference in 1816. In 1826 he suffered from a shock of paralysis. He was stationed in Cincinnati several years. In 1834 he was elected editor of the *Western Christian Advocate*. In 1836 he was elected bishop. He was senior bishop from the death of Bishop Waugh, in 1858. He was charmingly simple in taste and manners. In the pulpit he was chaste, sincere, and sometimes greatly eloquent. He was an excellent bishop.<sup>1</sup> He wielded the pen of a ready writer. Some historical sketches written by him which I have seen were simple in style, vivacious, and exceedingly entertaining. I have read a volume of his sermons, which are models of a pure, simple, per-

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<sup>1</sup>Simpson's "Cyclopedia of Methodism," pp. 630, 631.

spicuous style. While they are not marked by extraordinary profundity or great flights of imagination, they are uniformly instructive and entertaining—just such sermons as people ought to wish to hear every Sabbath in the year. He died September 2, 1874.

The Conference met in its fifteenth session at Evansham November 14, 1838, Bishop James O. Andrew in the chair. L. S. Marshall was chosen Secretary and George Horne Assistant.

The records show that the Conference was very strict in requiring its members to settle their accounts with the Book Concern. The accounts of several preachers were at this session referred to the respective presiding elders of the debtors for collection. Our forefathers very properly regarded common honesty as an essential part of religion.

At this session a society was organized and named "The Library Association of Holston Conference," the object of which association was to supply Emory and Henry and Holston colleges with libraries. Of this society Charles Collins was elected President and Creed Fulton Secretary and Treasurer.

The Conference voted thanks to the members of the County Court of Wythe County for the use of the courthouse for religious services, and to the trustees and members of the Presbyterian Church for the use of their church.

Admitted on trial: Jesse Childers, Benjamin F. Wells, Jesse Derrick, Allen H. Mathes, William Hickey, Charles Collins.

Located: T. D. Fulton, Elijah Still, W. Bruce, Lewis Jones, W. Burgess, M. C. Hawk, Lewis S. Marshall.

Superannuated: Charles K. Lewis, John Craig, James Dixon, Asbury Brooks.

Numbers in Society: White, 20,511; colored, 1,817; Indian, 440; total, 22,768, a loss of 79; traveling preachers, 81; local preachers, 252; Sunday schools, 32; scholars, 1,291; volumes in library, 1,124; collected for missions, \$1,174.38.

*For Superannuate and Deficiency Fund.*

Conference collections .....	\$ 59 75
Collection at Evansham .....	56 06
Book Concern .....	400 00
Chartered Fund .....	90 00
	<hr/>
	\$605 81

The Conference met in its sixteenth session in Greeneville, Tenn., October 30, 1839. No bishop being present, Samuel Patton was called to the chair, and T. K. Catlett requested to act as Secretary. The Conference then proceeded to ballot for President, and Thomas K. Catlett was elected; David R. McAnally was chosen Secretary.

On motion, Samuel Patton was requested to preach the funeral sermon of Arnold Patton on the Sunday of the Conference at 11 A.M., and E. F. Sevier was requested to preach the funeral sermon of John Henninger the evening of the same day. The preachers of that day attached great importance to funeral sermons so-called, and the Sunday of this session was quite a funeral day. However, the arrangement gave the preachers and people an opportunity to hear two preachers of unusual talent and spiritual power.

At this session an unusual number of local preachers were elected to deacons' and elders' orders.

E. F. Sevier, S. Patton, and T. K. Catlett were elected delegates to the ensuing General Conference, and Creed Fulton and David Fleming reserve delegates. A ballot being taken for the election of the place for the next session of the Conference, the choice fell on Lafayette, Walker County, Ga.

On motion of Timothy Sullins, the preachers of the Conference were required to preach a sermon during the year at every preaching place on their charges on the subject of temperance, and the local preachers were also requested to preach on that subject.

A motion of S. Patton making the salary of A. H. Mathes, President of Holston College, \$600 was carried.

Admitted on trial: John D. Gibson, D. White, R. G. Ketron, James Atkins, A. M. Goodykoontz. Readmitted: E. F. Sevier.

Located: D. Hilliard, John B. Corn, H. Baltch, O. F. Cunningham, T. Trower.

Superannuated: J. Dixon, J. Craig, A. Brooks, W. B. Winton.

Numbers in Society: White, 23,539; colored, 1,904; total, 25,443, a gain of 2,675. Why no Indian members were reported, I know not. Local preachers, 268; traveling preachers, 72, a loss of 9. Collected for the Superannuate and Deficiency Fund, \$682.24; for missions, \$966.08.

The county of Greene was established by an act of the North Carolina Legislature passed in March, 1783, the year of the termination of the Revolutionary War. The county was named for General Nathaniel Greene. The town of Greeneville was only a hamlet when the first court of pleas and quarter sessions was held there, in August, 1783. The land upon which it stands had been entered by one Robert Kerr (erro-

neously called Carr in Ramsey's "Annals"), who made a conveyance of fifty acres to certain men who were appointed commissioners of the town, which fifty acres was divided into eighty lots and disposed of by lottery at ten dollars each. Prior to this conveyance the town was called Greene. The first courts were held at the house of John Kerr, which was situated near the spring known as the Big Spring. In a short time one or two stores were opened near where the courthouse now stands, and the proprietors, for the purpose of drawing trade, erected at their own expense a log courthouse between March and November, 1785. In this rude structure the first Franklin convention was held, in November, 1785, and it stood directly in the middle of the crossing of what are now Maine and Depot Streets. The next courthouse was of frame and was erected about 1796, and stood in the same place till rolled back a little distance. This stood till the brick courthouse, which now forms a part of the present courthouse, was commenced. That was in 1824.

In connection with the town of Greeneville it may be proper to make mention of the family of Andrew Johnson, whose home was there and whose wife and other members of his family were members of the Methodist Episcopal Church, South. Mr. Johnson, the seventeenth President of the United States, was born of poor parents in Raleigh, N. C., December 22, 1808. His father died when he was only four years old. When ten years old, he was bound to a tailor in Raleigh. He never had a single day in school. He removed to Greeneville in September, 1826, bringing with him his mother and stepfather,

Turner Dougherty. In 1827 he married Eliza Cardwell, who taught him to write. He was elected Alderman of Greeneville in 1829, Mayor in 1831; was Representative to the Legislature 1835-37, State Senator 1839-42, Member of Congress 1842-52, Governor of Tennessee 1853-57, United States Senator 1857-62. He was appointed Military Governor of Tennessee March 4, 1862; served till he became Vice President, March 4, 1865, and was President after the death of Lincoln, from April 15, 1865, to March 4, 1869. He was reelected to the United States Senate in 1875. While President he befriended the South and vetoed a number of reconstruction measures. An attempt was made to impeach him, but it failed by one vote. He died July 31, 1875. His monument is of white Tennessee marble and cost \$7,000. It was erected by his family. The government of the United States has established a park including the grave of President Johnson. Johnson was not a member of any Church, but as a politician and statesman he was incorruptible. Some English writer has said that he was the most notable example of a self-made man in the history of the world.

Johnson's tailor shop in Greeneville is still in a state of good preservation. Visitors often view this little house with wonder as the nursery of one of the greatest men of the nation. Mr. Johnson was as good a tailor as he was afterwards a great statesman. His garments fitted his customers as closely as his arguments afterwards fitted his fellow-citizens.

Johnson, though not a professor of experimental Christianity was not an atheist. After his death there was found among his papers a note written by him



PRESIDENT ANDREW JOHNSON.

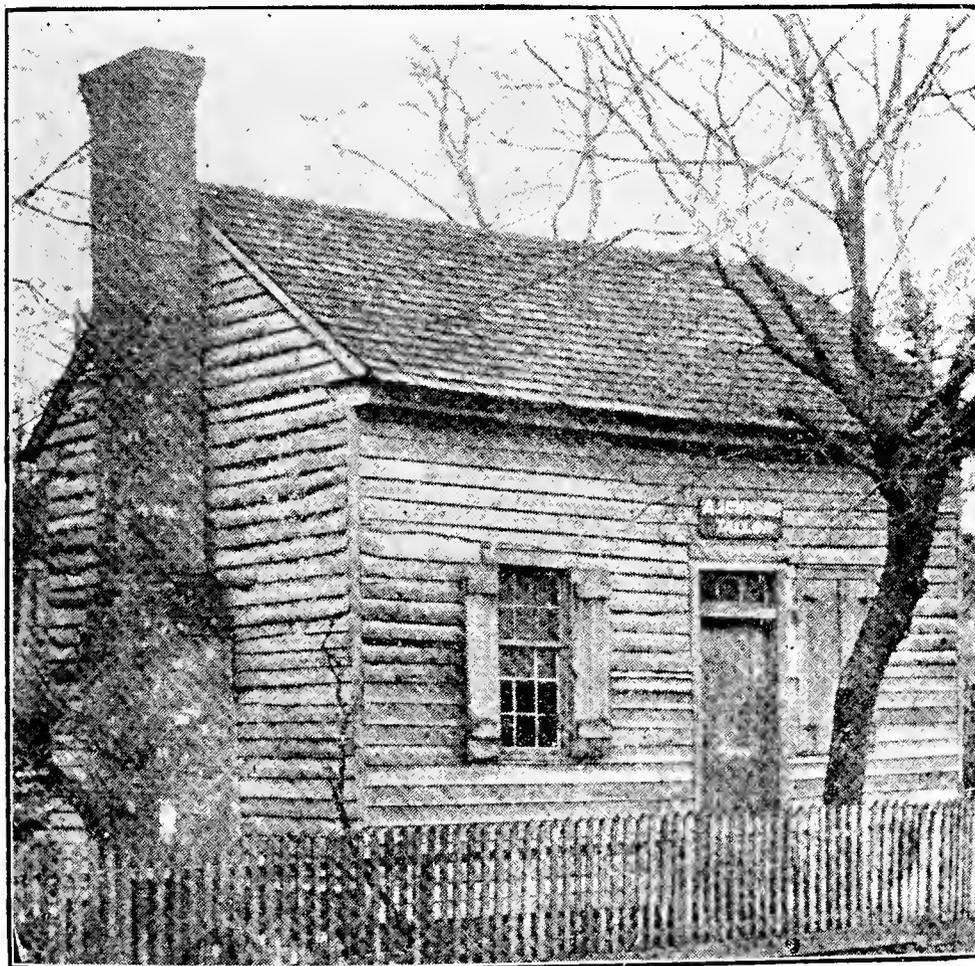
two years previously, when he had an attack of cholera. The note reads:

All seems gloom and despair. I have performed my duty to my God, my country, and my family. I have nothing to fear. Approaching death is to me the mere shadow of God's protecting wing. Beneath it I almost feel sacred. Here I know no evil can come; there I will rest in quiet and in peace, beyond the reach of calumny's poisoned shaft, the influence of envy and jealous enemies, where treason and traitors in State, backsliders and hypocrites in Church, can have no place, where the great fact will be realized that God is truth and gratitude is the highest attribute of man.

Dr. James F Broyles treated Mr. Johnson when he had the cholera. The two differed in politics, and were not personally cordial. But when Mr. Johnson realized that death was knocking at his door, he wished the best medical attention within his reach, and he sent for Dr. Broyles. When the Doctor arrived, Mr. Johnson said: "Dr. Broyles, I have the cholera. You are a loquacious man; I did not send for you to hear you talk; go to work." The Doctor replied: "Mr. Johnson, you are a man of strong will, and you have great confidence in your own judgment. Now if you are willing to surrender your case into my hands and allow me to treat you according to my judgment, I will proceed; otherwise, I will not take charge of the case." Mr. Johnson replied: "Go to work." In a few hours favorable symptoms developed and Johnson was saved.

The first conveyance to trustees of the Methodist Episcopal Church in the county was made by Robert Irvine August 12, 1797. and the trustees named in the conveyance were Seth Babb, John Carter, John

Weems, Alexander Bailey, Thomas Babb, William Crumley, Stephen Babb, Thomas Bailey, and Thomas Doan. The consideration was one shilling, and the land conveyed was one acre described as on the waters of Lick Creek.



JOHNSON'S TAILOR SHOP.

The first conveyance of land for the erection of a house of worship for the Methodist Episcopal Church at the town of Greeneville was made March 10, 1821, by John Baltch, who was a son of the Rev. Hezekiah Baltch, the first President of Greeneville College. The land conveyed was just outside of the original

fifty acres conveyed by Robert Kerr, on what is now Irish Street. The trustees named in this conveyance were William Goodman, William Carter, Elza Bridewell, John Whittenberg, Petre Whittenberg, Richard M. Woods, William A. Hankins, Isaiah Harrison, and Stephen Brooks. Of these, it is believed that only one was a resident of Greeneville—namely, Richard M. Woods. It is probable that a Society existed some time before this conveyance. On this lot a church was erected, which stood until about the year 1850, when a new church was erected on the ground where the Methodist Episcopal Church, South, now stands. I remember that the Rev. Charles Collins preached the dedicatory sermon. It was after his debate with Dr. F. A. Ross on the issues between Calvinism and Arminianism, and the dedicatory sermon was in the main a repetition of the arguments he had used in that debate. The dedicatory sermon was published, and was evidently one of the ablest defenses, if not the ablest defense, of the Arminian creed made during that exciting controversy. The church was burned down and rebuilt before the Civil War. After the close of the war the ministers and members of the Methodist Episcopal Church claimed this property and held possession of it for some time. This resulted in a lawsuit, which was finally decided in the Supreme Court of the State in favor of the Methodist Episcopal Church, South. The members of the Methodist Episcopal Church then erected a church of their own, in which they worship to the present day.

## CHAPTER XVI.

FROM 1839 TO 1842.

THE seventeenth session of the Conference was held in Lafayette, Walker County, Ga. It began November 11, 1840. Bishop Morris was in the chair, and E. F. Sevier was chosen Secretary and George W Alexander Assistant.

A committee of five members was appointed to consider the practicability of establishing a female school, to be under the patronage of the Conference. The committee reported favorably to the establishment of the school, and the presiding elders were appointed a committee to carry out the purposes of the Conference.

The Conference by resolution requested Bishop Morris to draft a course of study for undergraduates covering the four years. This he did, naming at the same time a committee for each year. Our space will not allow the copying of this course. Suffice it to say that it was a very judicious and comprehensive course.

At this session a large number of local preachers were elected to deacons' and elders' orders.

A scrutiny of the minutes of the Conference at this date shows that in the Conference there was a settled conviction that it was improper for members of the Conference to take an active part in politics. It ap-

pears that D. R. McAnally had become associate editor of the *Highland Messenger*, a political paper published in Asheville, N. C. The following action in his case was taken:

D. R. McAnally's character was approved under this resolution that the Conference disapprove of his connection with the *Highland Messenger* as associate editor, and that the Secretary inform him of the action of the Conference in his case.

*Resolved*, That this Conference disapprove of any of its members taking any active and public part in the political discussions and movements of the day.

The propriety of such action is quite apparent. Preachers have a right to their political opinions, and they have a right to go to the polls and cast their votes. They also have a natural and civil right to take an active part in politics; but many things are lawful which are not expedient. It seems evident that the good which they might accomplish by taking an active part in politics would be more than counterbalanced by the evil which would result from a diminution of their religious influence with the people in and out of the Church who differed from them in political opinion. These observations apply especially to men who have charge of congregations; but they apply in a degree to all preachers, whether in or out of the regular work.

After several ballotings, Rogersville was chosen as the place of the next session of the Conference.

The Conference by resolution petitioned the next General Conference to insert a rule in the Discipline giving the presiding elder authority to refer to the Annual Conference the case of a local preacher who

has been tried and, in his judgment, unjustly acquitted by a Quarterly Conference. Such a law would have been tantamount to empowering the Church to appeal from its own decisions—a policy contrary to the well-known principle that “the crown cannot appeal.” I remember that for many years the Discipline allowed a preacher to appeal to the Quarterly Conference from the decision of a society acquitting a member tried by it. The law, however, has very properly been changed and made to conform to the practice of the civil courts.

Admitted on trial: Thomas K. Munsey, E. E. Wiley, Andrew C. Mitchell, Alexander Herron.

Located: William C. Graves, William Bower, Jacob McDaniel, Asbury Brooks.

Superannuated: James Dixon, C. K. Lewis, J. Barringer, H. Johnson.

Died: John Craig and M. Martin.

Numbers in Society: White, 25,949; colored, 2,420; total, 28,369—a gain of 2,926.

Local preachers, 304.

Traveling preachers, 78, a gain of 6.

Collected for missions, \$688.59.

For superannuate and deficiency fund, \$779.33.

The Conference met in its eighteenth session in Rogersville, Tenn., October 6, 1841. No bishop being present, Samuel Patton was by ballot elected President, and E. F. Sevier was chosen Secretary.

During the session the Conference resolved itself into a Missionary Society; a call was made on the members for their annual installments, which, being paid, the Society adjourned, and the Conference resumed its regular business. The Conference, on motion, appointed the first Friday evening of every

month as the time for holding a missionary prayer meeting in each charge.

From the minutes I copy the following paragraph:

William L. Turner examined and approved; but the chairman instructed to inform Brother Turner that the Conference disapproves of his conduct at Stony Creek camp meeting in taking off his coat and manifesting a disposition to fight.

This brief minute is all I know of that trouble. It is likely, however, that rowdies were attempting to run over the authorities who were controlling the meeting, and that Mr. Turner showed something of the spirit of Peter on that occasion. The resolution was a mild rebuke, such as our blessed Lord administered to Peter, who had just cut off Malchus's ear. It was evidently the disposition to fight, and not the shedding of his coat, which the Conference censured, the shedding one's coat being a very prudent maneuver in case of the actual occurrence of a battle.

From the records I copy the following minutes in regard to Emory and Henry College:

The committee on schools and colleges reported in part, and the following resolutions were adopted in reference to Emory and Henry College:

1. That Emory and Henry College is every way worthy of and entitled to the entire confidence and patronage of this Conference.

2. That its pecuniary condition demands immediate attention, with prompt and vigorous exertions for raising funds. Therefore each presiding elder of the Conference is hereby earnestly and respectfully requested to preach at one or more of the most prominent points in each circuit a sermon expressly on education, at which time he shall present the character and claims of Emory and Henry College and press upon the people the duty of giving it their prayers, their sons, and their money until it shall be released from its debts.

3. That the Conference recommend to the attention of its members now present the propriety of giving voluntary pledges to raise each a sum the ensuing year for the relief of the college.

After the adoption of these resolutions, a call was made for pledges, and the following men pledged a hundred dollars each: Thomas Stringfield, John Grant, W. H. Rogers, Timothy Sullins, J. B. Corn, J. D. Gibson, Creed Fulton, G. W. Alexander, T. K. Catlett, George Horne, A. N. Harris, C. Collins, F. M. Fanning, D. R. McAnally, O. F. Cunningham, W. L. Turner, James Atkins, James Dixon, S. Patton, E. F. Sevier, and W. B. Murphy.

A fifty-dollar proposition was responded to by C. D. Smith and Mr. Joseph Worley.

A twenty-five-dollar proposition was responded to by the following: R. Gannaway, G. Ekin, James Cumming, R. W. Patty, W. H. Hickey, T. Witten, H. Tarter, A. H. Mathes, A. B. Broyles, J. M. Kelley, R. M. Stevens, D. Fleming, T. K. Harmon, T. K. Munsey, W. B. Winton, and A. Herron.

The subscription amounted to two thousand and six hundred dollars. The preachers were bound either to collect these amounts or pay them themselves. Some of them no doubt paid their subscriptions themselves. It was a noble sacrifice on the part of men whose salaries, not including traveling and table expenses, were fixed by law at one hundred dollars! And this commendable liberality was practiced by men who, as a rule, had not themselves enjoyed college or even high school advantages! But it was this style of men that founded amid our Holston hills the Meth-

odism under whose spacious wings we now sit and rejoice.

At this session Knoxville Female Academy was taken under the wing of the Conference. A committee consisting of Creed Fulton, Timothy Sullins, and Thomas Stringfield was appointed to wait on the trustees of the Academy and exchange ratifications in relation to said Academy. Also a visiting committee to the Academy was appointed. Who was at the head of this school at that time, we do not certainly know. In the minutes of 1842 Joseph E. Douglas is mentioned as appointed to this school; but I find no record of his having been at any time admitted into the Conference. The minutes of 1843 name him as transferred to the Tennessee Conference, while D. R. McAnally is appointed to the school, named at this time East Tennessee Female Institute.

Admitted on trial: W. T. Harlow, Reuben Steele, J. L. Fowler, M. Southard, W. T. Jones.

Readmitted: W. C. Graves.

Located: J. Gaston, W. M. Rush, J. C. Derrick, Andrew Pickens, W. Gilmore, John Grant.

Superannuated: H. Johnson, J. Dixon, J. Barringer, Thomas Wilkerson, J. Cumming.

Numbers in Society: Whites, 27,637; colored, 2,832; Indians, 80; total, 30,549—a gain of 2,180.

Local preachers, 313.

Traveling preachers, 77.

Money raised for missions, \$1,195.58.

Other financial items not reported.

William M. Rush was admitted into the Holston Conference in 1835, and located in 1841. I visited Mr. Rush in his lifetime at his home, in Grassy Cove, Cumberland County, Tenn. I found him to be a very intel-

ligent old gentleman and a fine conversationalist. He told me a very interesting story of the conversion of the young lady who afterwards married Col. James Piper. She was the daughter of Alexander Smyth, Esq., of Wytheville, Va., a man of the world. She had been reared in fashionable society, and was accustomed to attend dancing parties. But all the while she felt within an aching void which the world could not fill. Somewhere she heard Mr. Rush preach; and meeting him afterwards, she said to him: "You spoke of an experience of joy and peace; I have never had such an experience. I long for peace of mind. How is it to be obtained?" He explained to her the doctrines of faith, regeneration, and the witness of the Spirit, and assured her that through faith in Christ she could obtain the peace of mind which she so much coveted. She took his advice, and it was not long till she was rejoicing in the consciousness of pardoned sin. She, I believe, will be a bright star in Mr. Rush's crown of rejoicing.

I copy almost word for word the following obituary notice of Mr. Rush, written by the Rev. R. A. Owen when he was presiding elder of Sequatchee District:

Rev. William M. Rush was born in Rhea County, Tenn., in 1812. His education was such only as the common schools of his day afforded; but he was a man for whom the Creator had done a great deal, and large trusts were lodged in his hands for improvement. He had a strong constitution and was possessed of an even temperament. He was optimistic, always seeing the bright side of things. He never worried about trifles. He had a prodigious memory, and he remembered everything that had come under his observation. He read and reflected much, and at the end of his long career

he was possessed of large stores of information, and he never tired of imparting them to willing auditors. He was fluent as a speaker. He was an orthodox Methodist of the old type.

He was soundly converted in an old-fashioned revival. To a sound conversion was added identification with the Methodist Church. He was licensed to preach August 18, 1835, by the Rev. Thomas Stringfield. His pastoral charges, which he traveled with great acceptability, were: Franklin, Ellijay, Cleveland, Maryville, Asheville, Kingston.

He was married to Miss Katherine Kimmer in 1841. His marriage led to his location. By this marriage he became brother-in-law to Rev. R. A. Young, D.D. After his location, he devoted himself to secular pursuits, succeeding only moderately well as a farmer. In later years he regretted his location. But though local, he preached often. He probably preached more funeral sermons and married more couples than any other man in that section. He reared a family in credit, and there was not the slightest stain on his escutcheon. No man ever stood higher in a moral point of view in any community than he. His name was a synonym of purity. From his opinion in the disputes and other concerns of his neighbors there was no appeal.

Mr. Rush lived more than a half century in Grassy Cove, and it is no exaggeration to say that he was more loved than any other man that ever lived in that community. Having buried the wife of his youth, when in advanced years he married Mrs. Fields, with whom he lived happily to the day of his death.

He died September 27, 1895. He was ill only a few hours. The funeral services were, according to his request, conducted by the Rev. C. A. Ford, a local preacher, his lifelong neighbor and friend.

Andrew Pickens joined the South Carolina Conference in 1810, and traveled in North Carolina, South Carolina, and Georgia, down to 1815, when he located. In 1814 he was appointed to Black Mountain Circuit, which embraced the mountain section of North Caro-

lina in the vicinity of that greatest elevation in the Atlantic States known as Black Mountain and later as Mount Mitchell. Pickens located on Reems Creek, Buncombe County, where, as an industrious and economical farmer, he reared and educated a respectable family. His wife was a sister to Jacob and Montraville Weaver, who were well-known local preachers, and resided in the same community. Pickens was readmitted into the traveling connection in 1838, became a member of the Holston Conference, traveled three years, and then finally located.

In 1850 a Division of the Sons of Temperance was organized in Salem Church at what is now Weaverville, the Church with which he and his family were connected, and held its meetings in that church. Mr. Pickens, like many men of his day, was violently opposed to secret societies, and especially to meetings of such societies in a Christian Church. His opposition led to controversy, and the controversy degenerated into bitterness and alienations among brethren. Both parties—the temperance party and the Pickens party—went to extremes. Charges against Pickens were trumped up; and, indeed, he had not been absolutely prudent, and had laid himself liable to adverse criticism. The principal charge was sowing discord in the Church and using his influence to lead members out of the Church. He was tried on these charges and excluded from the Church. I was junior preacher on the circuit (Asheville) at the time, and I know enough about the case to believe that the procedure against Pickens was unwise, although he was considerably in fault. He was a man of inveterate prejudices; and if he had been dealt with more tenderly and charitably, he

and his partisan friends might have been saved to the Church. He connected himself with the Methodist Protestant Church, and he was immediately followed by about a hundred persons, who withdrew from the M. E. Church, South, at the same time.

Mr. Pickens was a man of moderate ability as a preacher. He gave one son to the Methodist ministry, Robert W. Pickens, who was for a considerable number of years a member of the Holston Conference, and later of the Western North Carolina Conference. Many of the grandchildren of Andrew Pickens are stanch members of the M. E. Church, South.

Hawkins County was carved from Sullivan County in 1786, and was at that time included in the State of Franklin. Among the last legislative acts of North Carolina for her western counties was one establishing the town of Rogersville, in the county of Hawkins. This was in 1789. This was the last town established under the dynasty of the mother State.<sup>1</sup>

Hawkins County was named in honor of Benjamin Hawkins, a United States Senator from North Carolina. He had much to do with the passage of the act by which North Carolina ceded to the United States the territory she formerly claimed lying west of the Smoky Mountains and south of the Ohio River. For some time afterwards, as the court records at Rogersville show, Hawkins County held its place as a county in "the Territory of the United States South of the Ohio," and so continued till the admission of the State of Tennessee into the Union, in 1796. Tradition has it that Rogersville had existence as a village or town

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<sup>1</sup>Ramsey's "Annals of Tennessee," pp. 519 and 740.

as far back as 1776. It was the county seat of Hawkins County, N. C., after the establishment of that county. Its founder was a very early settler by the name of Rogers. It is said that he kept a house of entertainment, or tavern, and supplied comers and goers with a plenty to eat and especially with much to drink. What more he did, when he died, or where he awaits the coming of the last day, I am not able to state.

The first newspaper ever published in Tennessee was printed in Rogersville, but named the *Knoxville Gazette*. The first number was issued November 5, 1791. The place of the contemplated town of Knoxville, not yet laid off, was at that time in Hawkins County. In February of the next year Knoxville was laid off, and the *Gazette* was removed to that town.<sup>1</sup>

The first courthouse at Rogersville was constructed of hewed logs. It was a primitive affair, but served its purpose well until sometime after the year 1830, when the present brick courthouse was erected. And a good job it was, for it is a stanch and commodious structure still.

The first church erected in Rogersville was Presbyterian, located on a lot now known as the old Presbyterian graveyard, a place where many good people are now resting. I have not been able to learn the date of the erection of the first Methodist church in the town, but it must have been at an early period, as there were prominent Methodist families among the early settlers—instance, the Amis family. Carter's

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<sup>1</sup>See Volume II., page 346.

Valley Circuit, located mainly in Hawkins County, was formed in 1805 with forty members. In 1823 Carter's Valley Circuit was divided, one part retaining the old name and the other named Hawkins. In 1834 Rogersville and Greeneville Station was established, with J. Barringer as preacher in charge. In 1854 and 1855 I was preacher in charge of the Rogersville Station, and we then worshiped in a frame church which was situated a few yards above and north of the present site of our church, and it was then a structure of some age. The Methodist burying ground was immediately in the rear of this building. A short time before the Civil War a large brick church was erected under the administration of the Rev. Ervin Gillenwaters where our church now stands; but, being insecurely built, it fell before it had been finished. The old frame church was standing as late as 1880, and was claimed by the M. E. Church, but was soon afterwards torn down and removed. On the site of the brick building which was destroyed during the war our people now have a neat and commodious house of worship. Rogersville has been maintained as a station almost continuously for over half a century; but, the town being a Presbyterian stronghold, our Church there has all the time had a struggle, not for existence, but for a robust existence.

The nineteenth session of the Conference was held in Knoxville, Tenn., beginning October 5, 1842. Bishop Beverly Waugh presided, and E. F. Sevier was chosen Secretary. It is worthy of mention that the Conference this year drew on the Book Concern for eight hundred dollars and the Chartered Fund for sixty-one dollars.

Admitted on trial: Robert H. Palmer, Abraham W Howard, Jackson S. Burnett.

Readmitted: Akin N. Ross.

Located: Charles K. Lewis, David White, Daniel B. Carter, Francis M. Fanning, George W. Baker.

Superannuated: Hugh Johnson, James Dixon, John Barringer, Thomas Wilkerson, James Cumming, Thomas K. Harmon.

Numbers in Society: White, 35,164; colored, 3,845; total, 39,009—a gain of 8,460.

Local preachers, 227.

Traveling preachers, 72.

Raised for missions, \$860.37.

The gains in membership for the last few years are worthy of notice. The reported gains for these years were as follows: In 1839, 2,675; in 1840, 2,926; in 1841, 2,180; and in this year (1842), 8,460, a gain during the year of a little less than twenty-eight per cent. The gains on the charges were generally large, but the gains on Blountville and Claiborne Circuits were phenomenal. Blountville Circuit, with George Ekin as preacher in charge and Samuel Patton as presiding elder, was raised from twelve hundred and sixteen members to twenty-four hundred and thirty; and Claiborne Circuit, with Eli K. Hutsell as preacher in charge and Creed Fulton as presiding elder, was raised from five hundred and fifteen members to eleven hundred and fourteen. Thus the membership of Blountville Circuit was nearly doubled, and that of Claiborne more than doubled. It is doubtful whether such gracious times were ever witnessed in Holston before or after this year. That preachers of peculiar power and diligence should here and there have had peculiar success is not strange; but a general

and simultaneous uplift throughout the Conference, such as occurred this year, can be accounted for only on the hypothesis that some one great psychic force was directing the movement, which force evidently was the Holy Spirit. These were days of extraordinary political excitement throughout the country, which, however, it seems, did not hinder very aggressive movements on the part of the Methodist Church against the world, the flesh, and the devil.

When I traveled the Jasper Circuit, in 1852-53, I formed a pleasant acquaintance with Charles K. Lewis. He was of a most excellent family in Sequatchee Valley, some of whom still live there. At that time he was a local preacher; and he depended on farming for a living. He was honest and industrious. He preached often, and was always ready to preach when his services were in demand. He was a man of limited education, and by the canons of homiletics he was not a preacher of high order; but for earnestness, impassioned utterance, and subduing pathos I have seldom heard him equaled. He has long since gone to his reward.

Daniel B. Carter was born August 25, 1803; and died June 7, 1876. He was the second son of Ezekiel and Martha Carter, of Greene County Tenn. He was the first of his father's family to enlist in the service of God. The occasion of his conviction and conversion was the unhappy death of a very wicked man who lived in his neighborhood, which was the means of awakening the most serious reflections in the minds of the people of the community. Mr. Carter was licensed to preach October 12, 1827, by the French Broad District Conference, which met at Moore's

Chapel, at County Line. He was admitted into the Holston Conference in November, 1827. At this session he was appointed to Sequatchee Circuit as junior under Isaac Easterly. With very few breaks in his itinerant career by location and superannuation, he did active work up to near the time of his death. He traveled some of the best circuits in the Conference, and was always faithful and useful. At the Conference of 1866, held in Asheville, N. C., he withdrew from the M. E. Church, South, and became a traveling preacher in the M. E. Church. This change surprised his friends, for during the war he was a sympathizer with the Southern cause. He took this step, as he said, for reasons best known to himself. In 1868 he returned to the M. E. Church, South, and traveled several years. Symptoms of heart failure developed a few months before his death. His faith in God was strong to the last. He desired that his love and last blessing should be borne to the Conference, with whom he did not expect to meet again. It was his desire to be buried at Liberty Hill by the side of his old friend, the Rev John M. Crismond. The leading trait in both these men was devotion to God and the Church. They never compromised with sin. Whatever cause appeared to them to be right, they espoused without regard to what men might think or say. This was eminently the case with Mr. Carter.

The morning of the day of his death, while at family devotion, he seemed to anticipate his speedy dissolution. His prayer was unusually fervent. He prayed for his family, present and absent; for his friends; for his enemies, if he had any; for the Church and the ministry; and for the young people so recently

converted in a revival at Morristown. He had enjoyed very greatly the meeting referred to. While it was in progress he was frequently blessed, and walked through the church praising God aloud and exhorting sinners to turn to the Lord.<sup>1</sup>

On the morning of June 7 he took a walk with Mrs. Carter. On his return, feeling fatigued, he lay down and requested her to put a veil over his face. She did so, and stepped out of the room to attend to household affairs; but in a few minutes she returned to find him dead, lying just as she had left him. Evidently he died without a struggle, or rather simply ceased to live—the tired wheels of nature had just stood still.

Mr. Carter was a practical preacher. He neither dived into metaphysics nor dealt in the technicalities of theology. He indulged in neither flights of imagination nor pictures of fancy. His sermons were plain and straightforward, better calculated to probe the conscience than to inflame the emotions. He was especially gifted in prayer, praying in public and in the family like a man that lived close to God. There was an unusual unction and power in his prayers.

The Rev. John M. McTeer, in certain autobiographical sketches which were published in the *Holston Methodist*, gives the following anecdote of Mr. Carter:

At a camp meeting, at Sulphur Springs, Tenn., an incident occurred which illustrates the character of D. B. Carter. A Baptist minister, whose name was Davis, attended pretty regularly. He took no part in the services because he was not invited to do so. I presume that this was why he took um-

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<sup>1</sup>An obituary notice by the Rev. C. T. Carroll in the *Holston Methodist*.

brage at Brother Carter. He circulated on the ground a report to the effect that he had challenged Carter to a debate on baptism, and that the latter had backed down. These things having come to the ears of Carter, on Monday evening at the close of the service, Davis being in the congregation, Carter entered the stand and said: "I understand that there is a little Baptist preacher on the camp ground who is telling it around that he has challenged me to discuss baptism with him and that I have squarely backed down. Now I wish publicly to accept the challenge. As I am the challenged party, I have a right to prescribe the mode of warfare. I propose to have three days of it. I propose that we meet on the first day and have a prayer meeting. I propose that on the second day we meet and have a love feast—every one present relating his religious experience. I propose that on the third day we meet, have the sacrament of the Lord's Supper, and all commune together! If this does not satisfy my little friend Davis, then I propose to do with him as a certain old man is represented as having done with his butting ram. He planted a post in the yard and hung his red hunting shirt on it, and the sheep went to butting, and was at it when the old man went to bed that night. When he arose in the morning and went out to see the result, the sheep was all gone but the tail, and it was still slapping up against the post! Now, if a prayer meeting, a love feast, and a sacrament of the Lord's Supper will not satisfy little Davis, I propose to hang up my old hunting shirt. The congregation can retire."

It is said that, Davis not liking the weapons chosen, the duel was not pulled off.

To those who did not know Mr. Carter intimately he seemed to be curt and crabbed; indeed, he was in a measure a stern man. He did not temporize with wrong or error, and he was more ready to tell a wholesome and unpleasant truth than to perpetrate a pleasing and flattering falsehood. He despised pretension and hypocrisy, and his words of censure were few and unmistakable. But in his true inwardness he was kind

and sympathetic, his gentleness within standing in marked contrast with his plainness and abruptness without. His views of right were clean-cut and clearly defined, with a considerable margin of charity. His protestations of friendship, if he made any were twenty-four carats fine. Mr. Carter was a good business man. Though he received small salaries all his life, he saved something, and wisely invested it. He once owned a farm at what is now Hiwassee College, and he donated the land upon which the college was established. Selling the farm, he invested in a farm at New Market, Tenn. Selling that, he invested in a farm at Kingsport, Tenn., which farm he owned at the time of his death. He was always out of debt. What he could not pay for he did without.

He was married twice, and exhibited in the selection of his companions the common sense which characterized him in everything else. While on the Reems Creek Circuit, in 1833, he formed the acquaintance of Miss Cynthia C. Burnett, and on September 30, 1834, he was united to her in marriage, while he was in charge of Newport Circuit. She was a woman of fine mind and excellent education, and was a teacher at the time and afterwards. She died some twelve years after marriage. She was the mother of two children: Martha F., who became the wife of Dr. Thomas J. Speck, and Wilbur W., who after the war studied and practiced medicine. Wilbur married an excellent Alabama lady, and in a few years left her in the weeds of widowhood. During the war Wilbur was a Confederate soldier. While he and two other Confederate soldiers were making a raid on the stables of a Federal officer at Bull's Gap, Tenn., he was shot

through the thigh, rendering amputation above the knee necessary. As he was being carried to the hospital the officer, a human brute, said: "Take him to the hospital, saw off his leg with a dull saw, and if that doesn't kill him, we will hang him!" The officer called a court-martial, which tried Carter, convicted him as a spy, and sentenced him to hang. Facts later coming to light showing that he was not a spy, the members of the court-martial unanimously signed a petition for his pardon, which was granted.

Mrs. Speck still lives, a working and exemplary member of the Church.

Mrs. Carter lived when the Methodist preachers preached the Wesleyan doctrine of entire sanctification. This blessing she professed to have obtained, and I heard her daughter, Mrs. Speck, say that she lived what she professed; that no amount of contradiction or exasperation ever caused her to show signs of anger.

On January 18, 1849, at Rogersville, Tenn., Mr. Carter was married, the second time, to Miss Mary W Aston, daughter of John and Margaret Aston, and sister of Edward Aston, who for many years was a successful druggist in Asheville, N. C., and finally a member of the Methodist Church. This union was blessed with two daughters: Margaret, now the wife of Mr. Jerome Havelly, and Sallie, the wife of Mr. Rice Thompson. Mrs. Mary Carter was a teacher by profession before and after marriage. Too much cannot be said of her goodness. It seemed to be her constant study to find means of giving happiness to others, and her kind words and little gifts were beautifully modest and unostentatious. I never knew a

better example of unselfishness, richness of affection, and perfect good temper.

The location of Francis M. Fanning was temporary. He remained local only one year. When he located he intended to follow farming as a livelihood; but one day, while he was engaged in grubbing bushes, he reasoned thus: "There are thousands of men who can do this work better than I can, and who cannot preach; indeed, are not called to preach. I can preach and am called to preach, and I will return to the Conference." This he did the next year. Mr. Fanning was a man of considerable ability and usefulness, and he will receive a further notice in a future chapter.

The Rev W T Harlow, who transferred at this session to the Providence Conference, Rhode Island, was admitted on trial in 1841. He was born in Duxbury, Mass., in 1812, and graduated at Wesleyan University in 1837. In 1838 he was elected to the chair of mathematics in Emory and Henry College. He died in Denver, Colo., about the year 1883. He was a saintly man, and his call to the ministry was loud and irrevocable. While he was in the professorship he preached occasionally at different points in Southwestern Virginia and upper East Tennessee. He did not seem to be conscious of his power. Now and then, while he was preaching and making no effort to produce excitement, great feeling would manifest itself in his audiences, accompanied by shouts of praise to God. On such occasions he was known to pause and look around with astonishment. College walls were too narrow for him, and he resigned his professorship that he might devote himself to the work of saving souls. Prof. James A. Davis, in the Historical

Register of Emory and Henry College published in 1887, says:

It has been well said of Professor Harlow that he was one of nature's noblemen. Eminent in piety and intellectual culture and of great pulpit power, he won all hearts both by eloquence and Christian sympathy. His full consecration to the service of his Divine Master would not allow him to remain in the professor's chair, which he abandoned for the work of the ministry.

## CHAPTER XVII

FROM 1842 TO 1843.

THE Conference met in its twentieth session in Abingdon, Va., October 4, 1843. Bishop Morris presided, and E. F. Sevier was elected Secretary.

The following resolution of the New Jersey Conference was laid before the Conference for its concurrence:

*Resolved*, That a petition be presented to the next General Conference requesting that body to introduce into the Discipline under the caption of "Local Preachers" such a rule or law as will make a local preacher, deacon, or elder responsible for any and all offenses cognizable by our Discipline at or in the place or places where such offenses may be committed.

This resolution was unanimously adopted. The argument for it was evidently based on the facts that local preachers sometimes followed occupations which required them to travel considerable distances from home, and that when they committed offenses away from home it was often difficult or impossible to secure the attendance of witnesses at the points where they held their membership. But the making of a preacher amenable to a body to which he did not belong—the transfer of jurisdiction without the transfer of membership—was so absurd that it seems never to have become a law.

An overture from the Genesee Conference was presented to the Conference, soliciting concurrence in a proposal for such an alteration in the General Rule on slavery that it should read:

The buying or selling of men, women, or children, or the holding of them as slaves in any State, territory, or district where the laws of such State, territory, or district will admit of emancipation and permit the liberated slave to enjoy freedom.

The Conference rejected this proposal by a unanimous vote. A similar but not identical proposal from the New York Conference was rejected by a vote of thirty-nine to four. The original rule of Mr. Wesley had been defined by one of the bishops to refer exclusively to the foreign slave trade. Now, however, the Genesee and New York Conferences wish the enactment of a rule leveled against slaveholding as well as against the enslavement of free people. The rejection of this proposition by the Holston Conference showed that, while radicalism was growing in the North, conservatism was growing in the South; that the proslavery and antislavery parties were getting farther apart and tending toward those extreme, contradictory views which eventually culminated in separation.

The following delegates to the General Conference were elected: Thomas Stringfield, Samuel Patton, and E. F. Sevier; reserves, David R. McAnally and Timothy Sullins.

Lewis Marshall was recommended from the Knox Circuit for readmission. His readmission was refused, on what ground I know not. He was evidently a superior man. He was six times Secretary of the Conference (1833-38). He never again sought readmission into the Holston Conference. He died in 1862, while a member of the Wachita Conference.<sup>1</sup>

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<sup>1</sup>"History of Methodism in Tennessee," Vol. III., p. 45.

The Bishop laid before the Conference a resolution of the New York Conference, petitioning the next General Conference so to alter the fourth restrictive rule, Chapter I., Section 3, as to allow such a change in the General Rule on the use of spirituous liquors that it should read in the language of Mr. Wesley's original rule: "Drunkenness, buying and selling spirituous liquors, or drinking them, unless in cases of extreme necessity." The committee to which the subject was referred recommended nonconcurrence, but this recommendation was negatived by a vote of eight to thirty-four.

Admitted on trial: C. W. Charlton, E. W. Dunbar, W. C. Dailey, Aaron Shell, J. R. Bellamy, Adonijah Williams, Andrew Gass, W. G. E. Cunyngham, James M. Marshall, S. H. Cooper, D. Crenshaw, J. C. Pendergrast, Milton Rowley.

Located: A. C. Mitchell, George Horne, John S. Weaver, T. K. Harmon.

Superannuated: James Dixon, Thomas Wilkerson, James Cumming, Hugh Johnson, R. W. Patty, John D. Gibson.

Numbers in Society: Whites, 35,953; colored, 3,999; Indians, 109; total, 40,061—a gain of 1,052.

Local preachers, 299.

Traveling preachers, 77.

Amount necessary for the superannuates and deficiencies, \$5,615.61. Collected for these purposes: Book Concern, \$500; Chartered Fund, \$40; Conference collections, \$15.70; collection at Abingdon, \$23.11. Total, \$579.11. This money was divided among twenty-five claimants, including the five bishops.

Raised for missions, \$809.44.

The small amounts received from the Book Concern and the Chartered Fund aided in a slight degree in relieving the preachers, the widows and orphans; but these sources of revenue did more harm than good, as they furnished niggardly members with an excuse for

contributing nothing to the just and pressing claims of these parties.

John Siler Weaver was admitted into the Conference on trial in 1835, and traveled eight years. He was a son of the Rev. Jacob Weaver, a local preacher of Reems Creek, Buncombe County, N. C. Jacob Weaver lived to a good old age. He was not a man of learning, but a fluent speaker. He was a man of deep piety and irreproachable character, though somewhat original and eccentric. He was a diligent farmer, was economical in his habits, and he accumulated a good deal of property. His wife, Elizabeth, was a fine character. Jacob Weaver's father, John Weaver, was the first settler on Reems Creek. He was born in 1764, probably in Pennsylvania, and came to Reems Creek in 1786, accompanied by his wife and infant son, Jacob.

John S. Weaver had a good primary education, and always spoke and wrote the English language correctly. He was above mediocrity as a preacher, and I heard Governor Vance say more than once that he always listened to Mr. Weaver's sermons with pleasure and profit. As a speaker he was thoughtful and peculiarly earnest. In his local relation he was a successful farmer, laboring with his own hands. Though devoted to business, he was equally devoted to the work of the Lord. He gave his Sundays to preaching and other religious service, and he was never too busy or too weary to preach during the week when called on to do so. He was a model husband and parent, and was honest and charitable in his dealings with his neighbors. He reared an excellent family, and left behind a good name and an influence for good that will be felt for years to come. He located near the

place of his birth—that is to say, near what is now Weaverville—and he lived and died at his comfortable home there.

In 1840 Mr. Weaver was married to Mary Carmack Miller, of Hawkins County, Tenn., the Rev Wiley B. Winton officiating. In August, 1865, his wife died, and in January, 1868, he was married to Mary Swain McDowell. He died in October, 1875.

One's regret that Mr. Weaver did not devote his talents exclusively to the pastoral work will no doubt be somewhat abated when one learns that he was the father of fifteen children—eight boys and seven girls—as far as I knew them, a very fine family.

In this connection I think it proper to mention another local preacher, Montraville M. Weaver. He was a brother of Jacob Weaver. He was born on Reems Creek August 10, 1808, and professed religion and joined the Church when but a youth. He was married to Jane E. Baird December 30, 1830. He was licensed to preach September 12, 1829, and afterwards ordained deacon. He died September 16, 1882. Montraville Weaver inherited the old John Weaver home. That home was one of Bishop Asbury's resting places. Mr. Weaver was a remarkably pious and useful man. He was a public-spirited man, taking interest in civil and political affairs. He was also a great Church worker and a large contributor of money to the enterprises of his Church and to charitable purposes. He labored with his own hands like a slave, but was always ready to preach or pray or visit the sick, as occasion might demand. He was the founder, by money and land gifts, of Weaverville College, an institution which has brought the higher education within the reach of hun-

dreds of boys and girls. Around this school a town of excellent citizens has sprung up, and it aids in perpetuating the memory of the benevolent man whose name it bears.

Mr. Weaver's wife was a first cousin to Mrs. M. M. Vance, the mother of Senator Zebulon B. Vance. Aunt Jane, as she was familiarly called, was long one of the pillars of Salem (now Weaverville) Church. Her home was the home of Methodist preachers and other ministers of the gospel, and her self-sacrificing devotion to her Church, her kindness to the poor, pity for the erring, and absolute candor in dealing with her neighbors are still remembered. She lived to an advanced old age, loved and honored to the last.

## CHAPTER XVIII.

### THE GENERAL CONFERENCE OF 1844—THE PLAN OF SEPARATION.

THE minutes of the Holston Conference for the year 1844 disclose some important action on the question of the division of the Church. To make this intelligible to the reader, it is necessary that I should refer to the events that suggested this action. The General Conference, which assembled in the city of New York on the first day of May, adopted measures for the division of the Church into two separate and independent jurisdictions. A Plan of Separation was adopted in the interest of peace, and was made necessary by the continued agitation of the slavery question in the Northern and especially the New England Conferences, and particularly by the cases of Francis A. Harding and Bishop Andrew as disposed of in the General Conference.

From the organization of the Church the question of slavery had occupied the attention of the General and Annual Conferences. It had been a constant bone of contention, a perpetual thorn in the flesh. To quiet the abolition agitation and to appease the antislavery sentiment in the Northern wing of the Church, and at the same time render it possible for Methodist preachers to have access to the slaveholders of the South, and especially to the slaves, the General Conference of 1816 enacted the following rule on slavery:

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1. We declare that we are as much as ever convinced of the evil of slavery; therefore no slaveholder shall be eligible to any official station in the Church hereafter, where the laws of the State in which he lives will admit of emancipation and permit the liberated slave to enjoy freedom.

2. When any traveling preacher becomes an owner of a slave or slaves by any means, he shall forfeit his ministerial character in our Church unless he executes, if it be practicable, a legal emancipation of such slaves conformably to the laws of the State in which he lives.

This was a compromise measure between the abolitionists and the slaveholders in the Church. But it does not require the eye of a philosopher to see that it set up two codes of morals—one for official members and another for private members of the Church. If it was possible for official members of the Church to free themselves and remain free from personal connection with slavery, they must do it; while private members were free to own and traffic in slaves, even where the laws permitted emancipation.

Again, it is plain that the rule did not treat slaveholding as a sin *per se*; for no amount of deference to the laws of a State can justify a man in the practice of a known sin. The meaning of the rule, therefore, was that slavery was an evil, but not necessarily a sin—that is to say, not a sin in essence; but that its moral character was to be determined by conditions and circumstances.

In the quadrennial pastoral address of 1840, the Bishops say:

And first: Our general rule on slavery, which forms a part of the constitution of the Church, has stood from the beginning unchanged as testamentary of our sentiments on the principle of slavery and the slave trade, and in this we differ in

no respect from the sentiments of our venerable founder or from those of the wisest and most distinguished statesmen and civilians of our own and other enlightened Christian countries.

Secondly: In all enactments of the Church relating to slavery a due and respectful regard has been had to the laws of the States, never requiring emancipation in contravention of the civil authority or where the laws of the States would not allow the emancipated slave to enjoy his freedom.

While the General Conference of 1840 was in session, memorials were presented, principally from the Northern and Eastern divisions of the work, some praying for action of the Conference on the subject of slavery, and others asking for radical changes in the economy of the Church. These memorials were not complied with.

It appears that for a number of years applications had been presented to the Baltimore Conference for the ordination of certain local preachers in the Westmoreland Circuit, in the State of Virginia, and had been refused on the ground that said local preachers were slaveholders. The stewards and others of that circuit laid before the General Conference (1840) a complaint against the Baltimore Conference for this refusal to ordain these local preachers. A special committee was appointed to take into consideration these complaints. They reported, and their report was adopted. I copy the following paragraphs from the report:

The appellants allege further that the laws of Virginia relating to slavery forbid emancipation except under restrictions and subject to contingencies amounting to all intents and purposes to a prohibition; and that the Discipline of the Church having provided for the ordination of ministers thus circum-

stanced, the course pursued by the Baltimore Conference operates as an abridgment of right, and therefore furnishes just grounds of complaint.

As emancipation under such circumstances is not a requirement of the Discipline, it cannot be made a condition of eligibility to office. An appeal to the policy and practice of the Church for fifty years past will show incontestably that, whatever may have been the convictions of the Church with regard to this great evil—the nature and tendency of the system of slavery—it has never insisted upon emancipation in contravention of civil authority, and it therefore appears to be a well-settled and long-established principle in the polity of the Church that no ecclesiastical disabilities are intended to ensue either to the ministers or members of the Church in the States where the civil authority forbids emancipation.

The committee respectfully suggest to the Conference the propriety of adopting the following resolution:

*Resolved* by the delegates of the several Annual Conferences in General Conference assembled, That, under the provisional exception of the general rule of the Church on the subject of slavery, the simple holding of slaves or mere ownership of slave property in States and territories where the laws do not admit of emancipation and permit the emancipated slave to enjoy freedom constitutes no legal barrier to the election or ordination of ministers to the various grades of office known in the ministry of the Methodist Episcopal Church, and cannot, therefore, be considered as operating any forfeiture of right in view of such election and ordination.”

The above extracts exhibit the avowed attitude of the M. E. Church upon the subject of slavery down to 1844. Under this conservative policy mission work among the slaves of the South was progressing satisfactorily. The colored membership had increased from 102,151 in 1840 to 145,409 in 1844—a gain in four years of over forty-two per cent. With an aboli-

tion Discipline pronouncing slavery a sin *per se*, debarring from the ministry and membership of the Church all slaveholders, this mission work would have been impossible.

It is perhaps proper to say in this connection that the ministers and members of the Southern Conferences were satisfied with the section on slavery in the book of Discipline; that they demanded no change on that subject. The article was a fair compromise between the radicals of the North and East and the conservatives of the South. The changes demanded were sought by the abolition element in the North; and hence they were the revolutionary party, and were responsible for the disruption of the Church. If the radicals had been satisfied with the Discipline as it was anent the subject of slavery, the General Conference of 1844 would have held a peaceable session, and division would not have been even thought of.

To give the reader some idea of the amount and degree of abolition agitation in the North, I quote from Doctor Elliott's book on "The Great Secession." After showing how rapidly the North had been drifting from original Methodism, he alludes to events of 1841 as follows:

As might be expected, ultra-abolitionism in the Methodist Episcopal Church now began to develop itself in secession. The abolitionists heretofore seemed to think the whole gospel included in the doctrines and measures of antislavery societies. The Church, bishops, and preachers especially, were put down as proslavery. Hence slavery was talked and preached and prayed about and little else, making the watchwords of party the theme of the class meeting, the love feast, and the prayer meeting as well as of the rostrum and of periodicals. The result was that they succeeded in aliena-

ting many from their attachment to the Church and her wholesome discipline; and, this ligament once sundered, they were ready for secession and open hostility.

This agitation resulted in the withdrawal from the M. E. Church, within two or three years, of about twenty thousand members, and the organization of the Wesleyan Methodist Church. This organization was effected in 1842.

The case of F. A. Harding, which came before the General Conference of 1844 by an appeal from the action of the Baltimore Conference suspending Mr. Harding from the ministry, was the entering wedge of the division. The case may be briefly stated as follows:

Mr. Harding, a traveling elder of the Baltimore Conference, married a Miss Swan in February, 1844. As it happened, Miss Swan was by inheritance the owner of five slaves. According to the laws of the State of Maryland, Mr. Harding did not by marriage become the owner of these slaves, except so far as the proceeds of their labor were concerned. He could not sell them, and they could not be taken for his debts without the consent of his wife. The slave property of a woman in that State was to her in the nature of real estate; and Mr. Harding had no more right to liberate the slaves of his wife than he had to give away lands which she may have owned when he married her. Besides, the laws of Maryland did not allow the emancipation of slaves, including the right of the emancipated slaves to enjoy their freedom in the State. The emancipator was required to remove the emancipated slaves either to Africa or to a free State. If he failed to do this, such removal was to be forcibly executed by the officers of the State.

Mr. Harding had a right to hold these slaves (as far as he did hold them) under the law of the book of Discipline requiring him to manumit his slaves if the laws of the State permitted it. For be it remembered that it was not simply the ceremony of manumission which the Discipline required, it was the actual freeing of the slave; also that Mr. Harding was not the owner of slave property, and therefore had no slaves to liberate, even had the laws allowed such liberation. Mr. Harding was suspended from the ministry without due form of trial. He was suspended by simple resolution. The following were the resolutions adopted by the Conference involving action in his case:

Whereas F. A. Harding, a member of the Baltimore Annual Conference, by his late marriage with Miss Swan, of St. Mary's County, Md., has come in possession of several slaves—viz., one named Harry, aged fifty-two; one woman named Maria, aged fifty-six; one man named John, aged twenty-two; a girl named Hannah, aged thirteen; a child named Margaret, aged two years—and whereas the Baltimore Conference, according to its well-known usage, cannot and will not tolerate slavery in any of its members; therefore

*Resolved*, That Brother F. A. Harding is hereby required to execute and cause to be recorded a deed securing the manumission of the slaves hereinafter mentioned—the man named John at the age of twenty-eight years, the two female children at the age of twenty-three, the issue of the females, if any, to be free at the same time with their mothers—and that Brother Harding be further required to give to the Conference during the present session a pledge that the said manumission shall be effected during the present Conference year.

Mr. Harding refusing to give the pledge demanded, the Conference (Baltimore) adopted the following resolution:

*Resolved*, That Brother Harding be suspended until the next Annual Conference, or until he assures the episcopacy that he has taken the necessary steps to secure the freedom of his slaves.

It was from this action that Mr. Harding appealed to the General Conference. Dr. William A. Smith, who in the General Conference presented the cause of Mr. Harding, claimed that the indictment of Mr. Harding was illegal, as it did not charge him with the violation of any law of the Discipline, but only with the violation of "a well-known usage and determined purpose of the Baltimore Conference." He also claimed that the Baltimore Conference was inconsistent with itself in requiring the manumission of only three out of five of the slaves. The two to be left in perpetual bondage were the two older ones, aged respectively fifty-two and fifty-six. He also argued that Mr. Harding was required to pledge himself to do, first, what he had no right to do, to give away his wife's property; and, secondly, to do what was legally impossible, the conferring of freedom upon slaves in the State of Maryland under conditions permitting the enjoyment of that freedom in the State. And he held that to compel the slaves in question to emigrate, thus separating parents and children and friends without their consent, would be a cruelty.

Mr. John A. Collins, who appeared for the Baltimore Conference, criticised severely the laws of Maryland in regard to emancipation; censured Mr. Harding for marrying a lady who happened to be seized and possessed of slaves; claimed that the slaves, when freed, could have been sent to Africa or to a free State, and that the laws of the State, which did not allow

emancipated slaves to enjoy freedom in the State, were inoperative; asserted that cases could be cited where negroes had been liberated and were living in the State in uninterrupted enjoyment of their liberty; mentioned the fact that a part of the territory of the Conference was free territory, that a slaveholder would not be acceptable as a pastor in that part of the Conference, and that to permit slaveholders to enter or remain in the Conference would rob the Conference of its vantage ground as a breakwater to proslavery in the South and the waves of abolitionism in the North.

Doctor Early moved that the decision of the Baltimore Conference be reversed. The vote was: Ayes, 56; noes, 117.

The importance of the Harding case was greatly enhanced by the understanding that it was a test of the temper of the General Conference in relation to the case of Bishop Andrew, which was to come up. The cases were similar.

The excitement created in the General Conference and throughout the country by the Harding case was so great that, it seems to me, the unity of the Church could not have been preserved, even if the Bishop Andrew case had not come up. A committee of six was appointed to devise some plan of pacification, but failed to agree upon such plan. The Conference had sowed to the wind and was now reaping the whirlwind.

On the 20th of May Mr. Collins offered the following resolution:

Whereas it is currently reported and generally understood that one of the bishops of the M. E. Church has become con-

nected with slavery; and whereas it is due to this General Conference to have a proper understanding of the matter; therefore

*Resolved,* That the Committee on Episcopacy be instructed to ascertain the facts in the case and report the result of their investigation to this body to-morrow morning.

The committee had ascertained, previously to the reference of the resolution, that Bishop Andrew was connected with slavery, and had obtained an interview with him on the subject; and having requested him to state the facts in the case, they presented a written communication from him, and asked leave to offer it as a statement of the case. The Bishop's statement was as follows:

To the Committee on Episcopacy.

*Dear Brethren:* In reply to your inquiry I submit the following statement of facts bearing on my connection with slavery:

1. Several years since an old lady of Augusta, Ga., bequeathed to me a mulatto girl in trust that I should take care of her until she should be nineteen years of age, that with her consent I should send her to Liberia, and that in case of her refusal I should keep her and make her as free as the laws of the State of Georgia would permit. When the time arrived, she refused to go to Liberia, and of her own choice remains legally my slave, although I derive no pecuniary advantage from her, she continuing to live in her own house on my lot, and has been and still is at perfect liberty to go to a free State at her pleasure; but the laws of the State will not permit her emancipation nor admit such deed of emancipation to record, and she refuses to leave the State. In her case, therefore, I have been made a slaveholder legally, but not with my consent.

2. About five years since the mother of my former wife left to her daughter (not to me) a negro boy; and as my wife died without a will more than two years since, by the

laws of the State he becomes legally my property. In this case, as in the former, emancipation is impracticable in the State; but he shall be at liberty to leave the State whenever I shall be satisfied that he is prepared to provide for himself or I can have sufficient security that he will be protected and provided for in the place where he may go.

3. In the month of January last I married my present wife, she being at the time possessed of slaves inherited from her former husband's estate and belonging to her. Shortly after my marriage, being unwilling to become their owner, regarding them as strictly hers and the law not permitting their emancipation, I secured them to her by a deed of trust.

It will be obvious to you from the above statement of facts that I have neither bought nor sold a slave; that in the only circumstances in which I am legally a slaveholder emancipation is impracticable. As to the servants owned by my wife, I have no legal responsibility in the premises, nor could my wife emancipate them did she desire to do so. I have plainly stated all the facts in the case and submit the statement for the consideration of the General Conference.

Yours respectfully,

JAMES O. ANDREW.

On the 22d the Secretary read the following preamble and resolution:

Whereas the Rev. James O. Andrew, one of the bishops of the Methodist Episcopal Church, has become a slaveholder; and whereas it has been from the origin of the Church a settled policy and the invariable usage to elect no person to the office of bishop who was embarrassed with the great evil, as under such circumstances it would be impossible for a bishop to exercise the functions and perform the duties assigned to a general superintendent with acceptance in that large portion of his charge in which slavery does not exist; and whereas Bishop Andrew was himself nominated by our brethren in the slaveholding States and elected by the General Conference of 1832 as a candidate who, though living in the midst of a slaveholding population, was nevertheless free from all personal connection with slavery; and whereas this is, of all periods in our history as a Church, the one least favorable to such an in-

novation upon the practice and usage of Methodism as confiding a part of the itinerant general superintendency to a slaveholder; therefore

*Resolved*, That the Rev. James O. Andrew be and he is hereby affectionately requested to resign his office as one of the bishops of the Methodist Episcopal Church.

ALFRED GRIFFITH,  
JOHN DAVIS.

Doctor Longstreet proposed an amendment to the preamble so that it should read: "Whereas Bishop Andrew has become connected with slavery as stated in his communication." And it was so amended.

Debate on the Griffith resolution raged for two days. It was Greek meeting Greek. At the end of the two days the prosecution found a change of base necessary, and the following preamble and resolution were offered as a substitute for the original paper:

Whereas the Discipline of our Church forbids the doing anything calculated to destroy our itinerant general superintendency; and whereas Bishop Andrew has become connected with slavery by marriage and otherwise; and this act having drawn after it circumstances which, in the estimation of the General Conference, will greatly embarrass the exercise of his office as an itinerant general superintendent, if not in some places entirely prevent it; therefore

*Resolved*, That it is the sense of this General Conference that he desist from the exercise of this office so long as this impediment remains.

J. B. FINLEY,  
J. M. TRIMBLE.

The discussion on the Finley resolution continued to the 30th of the month, and brought out some of the finest logical and oratorical talent of the Conference on both sides of the question. On the Northern side the doctrine of expediency was insisted on. It was inexpedient for a man who was personally connected

with slavery to exercise the office of bishop in the non-slaveholding States; and it was therefore inexpedient that he should be a General Superintendent of the Church. The Northern speakers insisted upon this doctrine of expediency, together with the new theory that a bishop is only an officer of the General Conference and, like any other General Conference officer, can be deprived of his office without trial or impeachment.

The Southern speakers took the ground that the moral and ecclesiastical law should rule in this case, and not the unwritten law of expediency. Besides, they claimed that expediency was a rule that worked both ways, and that it was just as expedient to prevent secession in the South as in the North. Also they repudiated the new theory that a bishop is only an officer of the General Conference, and claimed that he could be unfrocked only upon charges of crimes or misdemeanors, after a formal trial. Along this latter line Bishop Soule came to the support of the Southern delegates. He delivered a long address counseling coolness and moderation. From his address I copy the following paragraph:

Without specification of wrong and by almost universal acclamation over this whole house that Bishop Andrew has been unblamable in his Christian character, without blame in his ministerial vocation; that he has discharged the duties of his sacred office to the Church of God with integrity, with usefulness, and with almost universal acceptability and in good faith—with this declaration before the community, before the world, will this Conference occupy this position, that they have power, authority to depose Bishop Andrew without a form of trial, without charge, and without his once being called on to answer for himself in the premises (what he did

say was voluntary)? Well, brethren, I had conceived, I had understood from the beginning that special provision was made for the trial of a bishop. The constitution has provided that no preacher, no person was to be deprived of the right of trial, according to the forms of the Discipline, and of the right of appeal; but, sir, if I understand the doctrine advanced and vindicated, it is that you may depose a bishop without the form of trial; you may depose him without any obligation to show cause.

It was in vain that the College of Bishops, in a communication to the Conference, advised the postponement of Bishop Andrew's case till the next General Conference. The communication was laid on the table.

On the substitute virtually deposing Bishop Andrew, the yeas and nays being called for, the vote was: Yeas, 111; nays, 69.

One Southern delegate voted with the majority—namely, J. Clark, of Texas. The Baltimore Conference was evenly divided—five and five. Delegates of the Northern Conferences voted with the minority, as follows: New York, Michigan, Rock River, Ohio, each one; Illinois, three with the minority and two with the majority; Philadelphia, four with the minority and two with the majority; New Jersey, two with the minority and three with the majority. The South was solid except the one Texas vote that was cast with the majority. The three Holston delegates—Sevier, Patton, and Stringfield—voted South on every question.

In this contest the Northern delegates were the party of expediency, and, as it turned out, a very doubtful sort of expediency, while the Southern delegates were the party of constitutional and statutory law. It was a battle between sentiment and right, in which senti-

ment prevailed. The law was on one side and the majority on the other. As the oak, the giant of the forest, shakes its defiant branches in the face of the tempest, so Bishop Andrew, saint and hero as he was, stood comparatively unmoved and self-possessed amid the storm of fanaticism that raged around him. If the Methodists of the South had submitted to the action of the General Conference in his case, they would have deserved and received the contempt of mankind. The Southern delegates returned to their Conferences only to meet the plaudits of the preachers whom they represented and the hearty approbation of the people whose battles they had fought so manfully and courageously.

A day or two after the vote in the Bishop Andrew case, Doctor Longstreet, of the Georgia Conference, presented to the General Conference the following declaration, signed by fifty-two names, including Jonathan Stamper, of the Illinois Conference:

The delegates of the Conferences in the slaveholding States take leave to declare to the General Conference of the Methodist Episcopal Church that the continued agitation on the subject of slavery and abolition in a portion of the Church, the frequent action on that subject in the General Conference, and especially the extrajudicial proceedings against Bishop Andrew, which resulted on Saturday last in the virtual suspension of him from his office as superintendent, must produce a state of things in the South which renders a continuance of the jurisdiction of that General Conference over these Conferences inconsistent with the success of the ministry in the slaveholding States.

On motion of Doctor Elliott, this declaration was referred to a committee of nine, consisting of Messrs. Paine, Fillmore, Akers, Bangs, Crowder, Sargent,

Winans, Hamline, and Porter—five from the Northern delegations, one from the Baltimore delegation, and three from the Southern delegations.

On motion of J. B. McFerrin, the following resolution of instruction to the committee was adopted:

*Resolved*, That the committee appointed to take into consideration the communication of the delegates from the Southern Conferences be instructed, provided they cannot in their judgment devise a plan of an amicable adjustment of the difficulties now existing in the Church on the subject of slavery, to devise, if possible, a constitutional plan for a mutual and friendly division of the Church.

On the 6th of June Dr. Henry B. Bascom, of the Kentucky Conference, read the protest of the minority, which went to record. The paper was written by Doctor Bascom. It was signed by sixty delegates, including one from Ohio, four from Philadelphia, two from Illinois, and two from New Jersey; none from Baltimore.

On the 7th of June Doctor Paine, chairman of the select committee of nine, reported the following Plan of Separation:

The select committee of nine to consider and report on the declaration of the delegates from the Conferences of the slaveholding States beg leave to submit the following report:

Whereas a declaration has been presented to this General Conference with the signatures of fifty-one delegates of the body from thirteen Annual Conferences in the slaveholding States, representing that, for various reasons enumerated, the objects and purposes of the Christian ministry and Church organization cannot be successfully accomplished by them under the jurisdiction of this General Conference as now constituted; and whereas in the event of separation, a contingency to which the declaration asks attention as not improbable, we esteem it the duty of the General Conference to

meet the emergency with Christian kindness and the strictest equity; therefore

*Resolved* by the delegates of the several Annual Conferences in General Conference assembled:

1. That should the Conferences in the slaveholding States find it necessary to unite in a distinct ecclesiastical connection the following rule shall be observed with regard to the northern boundary of such connection: All the societies, stations, and Conferences adhering to the Church in the South by a vote of a majority of the members of said societies, stations, and Conferences shall remain under the unmolested pastoral care of the Southern Church, and the ministers of the Methodist Episcopal Church shall in no wise attempt to organize Churches or societies within the limits of the Church, South, nor shall they attempt to exercise any pastoral oversight therein, it being understood that the ministry of the South reciprocally observe the same rule in relation to stations, societies, and Conferences adhering by a vote of a majority to the Methodist Episcopal Church; provided also that this rule shall apply only to societies, stations, and Conferences bordering on the line of division and not to interior charges, which shall in all cases be left to the care of that Church within whose territory they are situated.

2. That ministers, local and traveling, of every grade and office in the Methodist Episcopal Church may, as they prefer, remain in that Church or without blame attach themselves to the Church, South.

3. *Resolved* by the delegates of all the Annual Conferences in General Conference assembled, That we recommend to all the Annual Conferences at their first approaching sessions to authorize a change in the sixth restrictive rule, so that the first clause shall read: "They shall not appropriate the produce of the Book Concern nor of the Chartered Fund to any purpose other than for the benefit of the traveling, superannuated, and worn-out preachers, their wives, widows, and children, and to such other purposes as may be determined upon by the votes of two-thirds of the members of the General Conference."

4. That wherever the Annual Conferences by a vote of

three-fourths of all their members voting on the third resolution shall have concurred in the recommendation to alter the sixth restrictive article the Agents at New York and Cincinnati shall and they are hereby authorized and directed to deliver over to any authorized agent or appointee of the Church, South, should one be authorized, all notes and book accounts against the ministers, Church members, or citizens within its boundaries, with authority to collect the same for the sole use of the Southern Church; and that said Agents also convey to the aforesaid agent or appointee of the South all real estate and assign to him all property, including presses, stock, and all right and interest connected with the printing establishments at Charleston, Richmond, and Nashville, which now belong to the Methodist Episcopal Church.

5. That when the Annual Conferences shall have approved the aforesaid change in the sixth restrictive article there shall be transferred to the above agent of the Southern Church so much of the capital and produce of the Methodist Book Concern as will, with the notes, book accounts, presses, etc., mentioned in the last resolution, bear the same proportion to the whole property of said Concern that the traveling preachers in the Southern Church shall bear to all the traveling ministers of the Methodist Episcopal Church, the division to be made on the basis of the number of traveling preachers in the forthcoming minutes.

6. That the above transfer shall be in the form of annual payments of \$2,500 and specifically in stock of the Book Concern and in Southern notes and accounts due the establishment and accruing after the first transfer mentioned above, and until all payments are made the Southern Church shall share in all the net profits of the Book Concern in the proportion that the amount due them or in arrears bears to all the property of the Concern.

7. That ——— be and they are hereby appointed commissioners to act in concert with the same number of commissioners appointed by the Southern organization (should one be formed) to estimate the amount which will fall due to the South by the preceding rule, and to have full powers to carry into effect the whole arrangements proposed with

regard to the division of property should the separation take place. And if by any means a vacancy occurs in the Board of Commissioners, the Book Committee at New York shall fill said vacancy.

8. That whenever any agents of the Southern Church are clothed with legal authority or corporate power to act in the premises the Agents at New York are hereby authorized and directed to act in concert with said Southern agents, so as to give the provisions of these resolutions a legally binding force.

9. That all property of the Methodist Episcopal Church in meetinghouses, parsonages, colleges, schools, Conference funds, cemeteries, and of every kind within the limits of the Southern organization shall be forever free from any claim set up on the part of the Methodist Episcopal Church, so far as this resolution can be of force in the premises.

10. That the Church so formed in the South shall have a common property in all copyrights in possession of the Book Concern at New York and Cincinnati at the time of settlement by the commissioners.

*Resolved*, That the bishops be respectfully requested to lay that part of this report requiring the action of the Annual Conferences before them as soon as possible, beginning with the New York Conference.

This report was signed by Robert Paine, Chairman.

The first, second, third, and fifth resolutions were adopted by large majorities, and the others without division. The report was then adopted as a whole.

## CHAPTER XIX

FROM 1843 TO 1844.

THE Conference met in its twenty-first session at Reems Creek Camp Ground, Buncombe County, N. C., October 9, 1844. Bishop Edmund Janes presided, and E. F. Sevier was chosen Secretary.

This was the last session of the Conference held in the undivided Church. Action on the case of Bishop Andrew and the debate over it in the General Conference in the spring of this year had virtually disrupted the Church. A Plan of Separation had been agreed upon in the General Conference, and it only remained for border Conferences to choose their places either in the Northern or the Southern division of the Church. Accordingly action on that question was taken at this session of the Holston Conference.

The following preamble and resolution were introduced by E. F. Sevier, and passed:

Whereas the important question of separating the M. E. Church is now agitating our beloved Zion and the several Annual Conferences are taking action on the same; therefore

*Resolved*, That a committee of nine be appointed to take into consideration this momentous question and all other subjects legitimately connected with it and report to this Conference.

The following brethren were appointed said committee: T. K. Catlett, T. Sullins, A. H. Mathes, E. E.

Wiley, D. Fleming, C. Fulton, R. M. Stevens, James Cumming, and O. F. Cunningham.

The following resolution was also adopted:

*Resolved*, That the delegates to the late General Conference be respectfully requested to give to the Conference such information as to the doings of the late General Conference touching slavery and the anticipated division of the Church as they may deem proper and important.

The amended charter of Holston College was read and ordered to be spread on the Journal, which is as follows:

Section 1. Be it enacted by the General Assembly of the State of Tennessee that the present Board of Trustees—namely, John Cocke, Samuel Patton, John Daily, Moses L. Peck, Thomas Stringfield, William Lotspeich, George Branner, Daniel B. Carter, John F. Rhoton, Thomas W. Warren, David Fleming, Masson Hill, and William H. Moffett—and their successors be and they are hereby constituted a body politic and corporate by the name and style of the Trustees of Holston College, and under that name may receive donations, take, purchase, and hold estates, real and personal, sue and be sued, and do whatever they may deem necessary for the advancement of learning in said institution, and may fill vacancies in the Board of Trustees with the consent of the Conference.

Section 2. Be it enacted that said Board of Trustees may from time to time make such by-laws and ordinances for the government and well-being of the institution consistent with the laws and constitution of the United States and of the State of Tennessee as they may deem proper and necessary.

Section 3. Be it enacted that the estate already acquired and such as may hereafter be procured shall be and remain for the use of said college and for the advancement of learning at the place aforesaid, and shall not be devoted to any other use or purpose.

Section 4. Be it enacted that the Board of Trustees shall

and may grant such degrees as other institutions are authorized to grant—expressions of merit to students and others—as may be right and proper, and may exercise all powers and enjoy all privileges common to other colleges in the State, and shall have succession for a period of five hundred years, according to the principles on which said institution was originally founded, and may appoint all necessary officers to conduct the institution and may fix the rate of compensation to teachers and others.

Passed January 29, 1844.

Thomas Stringfield addressed the Conference on the question of the division of the Church.

The Committee on Separation made the following report, which was accepted and, after due consideration, adopted unanimously:

The committee to whom was referred the subject of Church separation and other matters connected therewith would respectfully submit the following report:

In common with the brethren all over our widely extended Zion our hearts are exceedingly pained at the prospect of division growing out of the action of the late General Conference in the case of Bishop Andrew. Your committee believe this action to be extrajudicial and forming a highly dangerous precedent. The aspect of affairs at the close of the General Conference was indeed gloomy; and while we have sought for light from every possible source, we cannot believe that our Church papers are the true exponents of the views and feelings of the whole South or of the whole North. We would respect the opinions of our brethren everywhere; but we feel that we shall not be doing justice to ourselves, the Church, or the world if we do not express independently and in the fear of God our own sentiments on this important subject. We are not prepared to see the Church of our love and choice, which has been so signally blessed of God and cherished by the tears, prayers, and untiring labors of our fathers, lacerated and torn asunder without one more effort to bind up her bleeding wounds; therefore

1. *Resolved*, That we approve the proposed convention to be holden at Louisville, Ky., May 1, 1845, and will elect delegates to said convention, according to the ratio agreed upon at the last General Conference by the Southern delegates.

2. *Resolved*, That the Conferences in the non-slaveholding States and territories be and they are hereby respectfully requested to elect one delegate from each Annual Conference (either in Conference capacity or by the presiding elders) to meet with one delegate from each of the slaveholding Conferences in the city of Louisville, Ky., on the first day of May, 1845, to devise some plan of compromise. And in the event that the non-slaveholding Conferences or any number of them, which with the slaveholding Conferences shall make a respectable majority of all the Annual Conferences, shall so elect delegates, then in that case the delegates which we will elect from this Conference to the Louisville convention shall appoint one of their number on said committee of compromise. And the Southern and Southwestern Conferences are respectfully requested to agree upon this plan.

3. *Resolved*, That if nothing can be effected on the foregoing plan, then the delegates from this Conference are instructed to propose to the Louisville convention the following or some similar plan as a basis of connection between the two General Conferences proposed in case of a separate organization. The said General Conferences shall appoint an equal number of delegates (say ten) who shall meet together in the interim of the General Conferences, to whom shall be referred for adjustment all matters of difference between the two General Conferences or those Churches over whom they exercise jurisdiction; their decisions or propositions for adjustment to be referred for ultimate action to the General Conferences before-mentioned; and when both General Conferences have confirmed their decision, it shall be final and binding on both parties.

4. *Resolved*, That if both the foregoing propositions should fail, then the delegates from this Conference are instructed to support the Plan of Separation proposed by the late General Conference. And in so doing we positively disavow secession, but declare ourselves, by the act of the General Confer-

ence, a coördinate branch of the M. E. Church. And in the event of either the second or third proposition obtaining, the delegates from this Conference are instructed not to favor any, even the least, alteration of our excellent book of Discipline, except in so far as may be necessary to form a separate organization.

5. *Resolved*, That our delegates to the late General Conference merit the warmest expression of our thanks for their prudent yet firm course in sustaining the interests of our beloved Methodism in the South.

6. *Resolved*, That we warmly commend the truly Christian and impartial course of our bishops at the late General Conference, and we affectionately invite all our superintendents to attend the convention to be holden at Louisville, Ky.

All of which is respectfully submitted.

October 15, 1844.

To this report were appended the names of the nine members of the committee.

The following resolutions were also adopted:

*Resolved*, That the Conference set apart the last Friday of April next as a day of fasting, humiliation, and prayer to the great Head of the Church to be observed by all the societies under our pastoral care to invoke the outpouring of the Holy Spirit upon our common Zion and the preservation of the peace of the Church.

*Resolved*, That in the event that a separate organization is effected by the Louisville convention and that the holding of the first Southern General Conference shall be found by the convention to be necessary at that time, then and in that case the three members from this Conference delegation obtaining the highest number of votes of this Conference shall be the legally qualified delegates from this Conference to the said General Conference and the others shall be reserves.

*Resolved* by the Holston Annual Conference in conference assembled, That we most respectfully request all our bishops, as far as practicable, to lay the second resolution of the report

of the Committee on Separation before the Annual Conferences which they may respectfully attend for their concurrence; and that for this purpose they be furnished with a legally certified copy of this resolution by the Secretary.

*Resolved*, That the report of the Committee on Separation be forwarded to our Church papers for publication.

*Resolved*, That we concur in the recommendation of the General Conference to the Annual Conferences to authorize a change in the sixth restrictive article, so that the first clause shall read thus: "They shall not appropriate the produce of the Book Concern nor of the Chartered Fund to any purpose other than for the benefit of the traveling, supernumerary, superannuated, and worn-out preachers, their wives, widows, and children, and to such other purposes as may be determined on by the votes of two-thirds of the members of the General Conference."

Forty-six preachers were present and voted for these resolutions—none against them.

The delegates elected to the Louisville convention were as follows: Samuel Patton, T. K. Catlett, E. F. Sevier, Thomas Stringfield, R. M. Stevens, and Timothy Sullins. Reserve delegates: Creed Fulton and Allen H. Mathes.

By the terms of the above resolutions the delegates elect to the first Southern General Conference were Patton, Catlett, and Sevier.

Admitted on trial: A. F. Cox, J. S. Edwards, E. W. Chanceaulme, Samuel Lotspeich, James G. Swisher, William Robeson, A. F. Shannon, Benjamin Morgan, William Sturges, Wilhs Ingle, W. R. Long, S. D. Adams, Martin C. Robinson, John W. Thompson, A. D. Shields.

Located: R. G. Ketron, T. Witten, A. Herron, William L. Turner, B. F. Wells, C. Stump, D. Ring.

Superannuated: John Bowman, J. Dixon, T. Wilkerson, James Cumming, John D. Gibson, W. B. Winton, Josiah B. Daughtry.

Died: Ira Fall.

Numbers in Society: White, 35,494; colored, 3,985; total, 39,479—a decrease of 582.

Local preachers, 231.

Traveling preachers, 86.

Necessary for the superannuate and deficiency funds, \$4,125.71.

Collected to meet these claims: Book Concern, \$1,000; Chartered Fund, \$40; Conference collections, \$15.50; public collection at Reems Creek, \$51.50. Total, \$1,107.

This amount was divided among thirty-two claimants, including the seven bishops and the widow of Bishop Roberts.

Bishop Janes departed himself in the chair, in the pulpit, and the social circle as a gentleman and Christian, and well deserved the vote of thanks unanimously adopted, in which the Conference stated that it would afford them great pleasure to have him among them at all times as one of their superintendents. I have often heard the Bishop's sermons preached at the camp ground on that occasion spoken of in the highest terms of eulogy.

Edmund Storer Janes, D.D., LL.D., was born in Sheffield, Mass., April 27, 1807. He was converted in 1820, and united with the M. E. Church on June 7, 1844. In conjunction with Bishop Hamline, he was elected to the office of bishop, and was the last of the bishops who received the vote of the undivided Church. For more than thirty years he discharged the duties of the episcopal office. Simpson's "Cyclopedia of Methodism" says: "Bishop Janes was one of the most remarkable men in the history of American Methodism, with no superior and few equals. He possessed a mind of high order, capable of the broadest discernment

and the most subtle analysis. He was a model platform speaker—ready, earnest, and comprehensive—and a preacher of rare power and grasping eloquence. As an executive officer, he especially excelled, presiding with great skill and dignity, and attending to all the details of his office.” He died September 18, 1876. A few hours before his death he said, in response to a question, “I am not disappointed.”

I was personally acquainted with William L. Turner, who located this year. He was a useful preacher, and a man of good common sense and sterling moral and religious character.

Benjamin F. Wells, after location, situated himself on a farm in Buncombe County, N. C., where he reared a family. He was a thoughtful preacher, an intelligent conversationalist, and a consistent Christian.

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