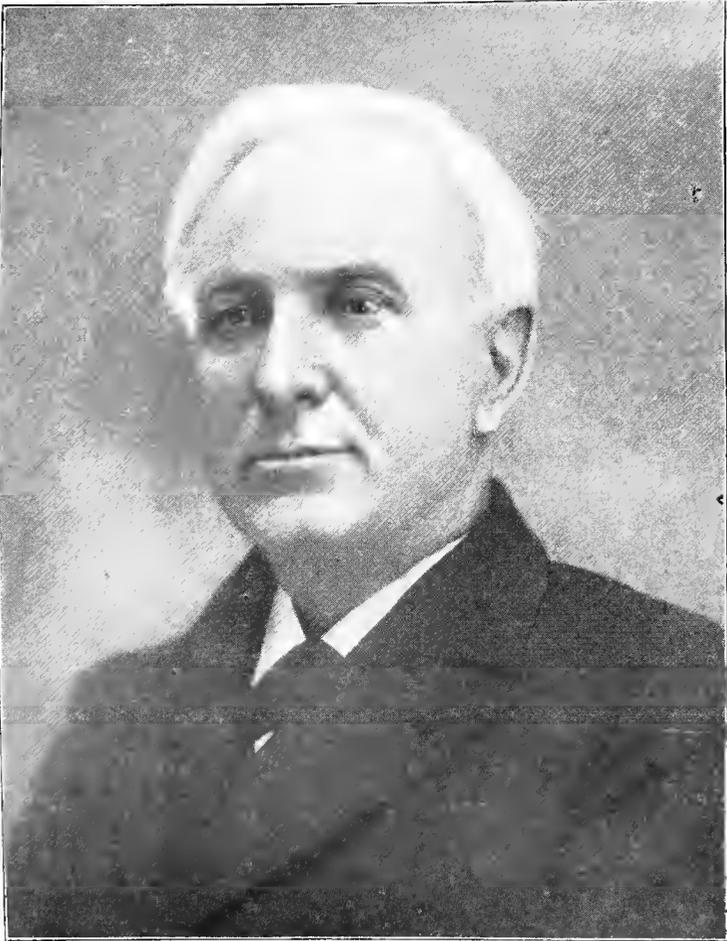




# HOLSTON METHODISM







REV. E. E. WILEY. D.D.

# HOLSTON METHODISM

FROM ITS ORIGIN TO THE  
PRESENT TIME

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By R. N. PRICE

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VOLUME V

FROM THE YEAR 1870 TO THE YEAR 1897

WITH AN INTRODUCTION

By BISHOP R. G. WATERHOUSE, D.D.

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NASHVILLE, TENN.; DALLAS, TEX.; RICHMOND, VA.  
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1913

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**R. N. PRICE**

## PREFACE.

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THIS volume closes a series of histories that has cost much thought and research—the labor of my old age. I began the work of writing about the year 1900, but some years before that had been spent in collecting material. By the generosity of the preachers and the liberality of the people I have been enabled to live while engaged in this delightful literary drudgery. By the aid of the Committee of Publication and of the Conference I have had the honor and pleasure of rescuing from oblivion many names and deeds which posterity will like to read about.

The present volume commemorates some notable persons, such as Prof. Edmund Longley, a walking cyclopedia; William E. Munsey, the prodigy of the mountains; George W. Palmer, the man of business and friend of education; William A. Stuart, the genial friend and man of affairs; Timothy Sullins, the man of love and pulpit power; N. G. Taylor, the praying politician and popular preacher; E. E. Wiley, the distinguished college president and educator of boys; Mrs. Harriet N. Collins, the adopted mother of motherless girls; and many others equally worthy of honorable mention.

It will be seen that I have given many facts in regard to the property dispute between the two Holston Methodisms, that I have carefully recorded the acts of the Conferences on temperance and prohibition,

that I have traced the gradual evolution of fraternity between the two Holston Conferences, and that considerable space has been given to Conference reports on the spiritual state of the Church and to the labors and experiences and triumphant deathbed scenes of saintly men and women—for, after all, the practical content of Christianity is its most valuable asset.

I regret that my limited space has not allowed sketches of our beloved little philosopher, William G. E. Cunyngnam, the stanch William Robeson, the ardent William H. Bates, the learned and stately J. S. Kennedy, the eloquent and impassioned Rufus M. Hickey, the original and resourceful John Boring, the saintly and eccentric Robert S. Sheffey, the masterly Frank Richardson, the queenly Mrs. Elizabeth Chaffin, and other worthies who have died since 1897, the date at which my story ends.

I intend to spend the few months or years that a kind Providence may yet allot to me on earth in directing the sale of the five volumes and in the collection of further historic material, which I shall cheerfully turn over to the Historical Society that has stood so generously at my back in this enterprise.

R. N. PRICE.

MORRISTOWN, TENN., May 17, 1913.

## INTRODUCTION.

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THESE words are intended to introduce the reader to Volume V of a series entitled "Holston Methodism." The writer has read each one of the preceding volumes as it came from the press, and has had the privilege of examining the proof sheets of the present volume sufficiently to acquaint him with its contents.

These volumes are the record of the rise and flow of a great warm gulf stream of Methodist religious life in the land of Holston through about twelve decades. The author notes in the proper place of the record the unusual beauties, sublimities, and charms of the country known to him from childhood as Holston; but his main purpose, indicated above, is never lost sight of and is throughout the volume increasingly achieved. The stream the course of which he traces does not lie between earthen banks and appear in alternations of sluggish pools, chafing shoals, and rushing falls, but moves in genial might within the wide ocean of our humanity. The men and women whose religious experiences, Methodist ways, and godly influence he portrays are shown to us as part of a Methodism wider than Holston, part of a Christianity larger than Methodism, and as living lives broadly and thoroughly human; hence these volumes give us glimpses of domestic, social, political, and civil, as well as religious, life.

In this fifth volume the characters, lives, and events that pass under review are of the same general type as those of the earlier volumes, but each has marked individuality and adds much to the worth of the whole as a history of Holston Methodism. While the entire series of volumes ought to be put in every home of the Holston Conference and would prove a blessing to any home in which it might be read, whether Christian or non-Christian, whether of Holston or beyond Holston, it is of first importance to read and circulate this fifth volume, because it connects the present with the immediate past, which is rich in inspiration and power from the remote past. No one thing could be done that would more certainly awaken such interest in the previous volumes as would call for increased editions than to secure the wide circulation and general reading of Volume V., and there is no measuring the good that would result therefrom. No one can tell how much the great revival now current in Holston may be due to the writing and reading of the first four volumes, nor how much may be added to its permanency and power by increasing the circulation and reading of the five.

The venerable author, now nearing the close of his eighty-third year, tells me that this volume completes Holston history so far as he will attempt to record it. For sixty-three years he has given his time and strength to the work of a Methodist minister in Holston; and for nearly, or quite, sixty years of that time he has been a conspicuous figure among his brethren. He has engaged in every line of Church service known to the Methodist preacher—on circuits, stations, dis-

tricts, in chaplaincies, academies, colleges, Conferences, in editorship and authorship—and the results achieved in every line have always been good, often unusual, and sometimes great. The work which this volume completes will probably stand as the climax of his labors; but his character and life are far greater than anything he has wrought. Those of his brethren who know him best admire and love him for his simplicity, transparency, progressiveness, wit, humor, logical acumen, strength of intellect, spirit of fairness, courage, clear perception of and devotion to righteousness, hatred of evil, and love of all truth. And if his time and strength will allow, they will ask one more great service. It is that he shall give them one more volume consisting of sketches and reminiscences, autobiographical in character, that will perpetuate more effectually than may otherwise be done the influence of his own life and character in Holston and the Church when his body and their bodies have gone to the long sleep in the kindly bosom of mother earth.

R. G. WATERHOUSE.

LOS ANGELES, CAL., May 23, 1913.



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## CHAPTER I.

### CONFERENCE OF 1870.

THE Conference met in its forty-seventh session in Wytheville, Va., October 5, 1870, Bishop Hubbard H. Kavanaugh presiding, R. N. Price Secretary, and Frank Richardson and J. R. Payne Assistants.

The bishop announced that the last General Conference had by a two-thirds vote adopted a resolution changing the sixth restrictive rule by striking out the second proviso and substituting the following:

Provided that when any rule or regulation is adopted by the General Conference which, in the opinion of the bishops, is unconstitutional the bishops may present to the Conference which passed said rule or regulation their objections thereto with their reasons in writing; and if then the General Conference shall by a two-thirds vote adhere to its action on said rule or regulation, it then shall take the course prescribed for altering a restrictive rule; and if thus passed upon affirmatively, the bishops shall announce that such a rule or regulation takes effect from that time.

A rising vote being taken on the change, there were seventy-seven votes for concurrence and none against it.

At this session committees of examination were appointed for the next four years. This was an improvement on the custom of electing the committees annually.

Officers of the Conference Board of Missions were appointed as follows: President, W. G. E. Cunningham; Vice President, E. E. Wiley; Secretary, J. M.

McTeer; Treasurer, J. W. Dickey; Board of Managers, B. Arbogast, G. Taylor, F. Richardson, William Hicks, J. S. Kennedy.

Rev. T. P. Thomas was appointed agent to collect the



BISHOP HUBBARD HINDE KAVANAUGH.

bequest of Miss Peggy Smith, deceased, of Russell County, Va., and to turn over the proceeds to the trustees of the Lebanon parsonage to be applied to repairs of the building and other property on the premises.

A Committee on Memoirs to stand for four years was appointed, and it consisted of E. E. Wiley, William Hicks, and J. Haskew.

Delegates to the Sunday School Convention to meet in Nashville the third Thursday in May, 1871, were elected, and were as follows: James Atkins, G. Taylor, R. B. Vance, and W. B. Aston. Reserves: I. E. Reeves and W. W. Neal.

Carroll Long was appointed to preach the Conference sermon at the next annual session.

A recess was taken to allow a meeting of the Historical Society.

Dr. E. E. Wiley, of the committee appointed at the last session to confer with the Holston Conference, Methodist Episcopal Church, in regard to property of ours held by them, reported verbally. The substance of his report was not recorded. The report was received and the committee discharged. The writer will call attention to this subject later in this chapter.

The bishop was requested to appoint David Sullins to Mountain View High School, in Bristol. It may be noted here that this high school was the embryo of Sullins College, which is now a prosperous institution and doing excellent work.

The report on the American Bible Society complains of an alarming destitution of Bibles in portions of the Conference. From the report I copy the following paragraph:

During the fifty years past, embracing nearly the whole period of the duration of the American Bible Society, it has succeeded only in publishing parts of the Bible in some fifty

languages and dialects, amounting in volumes to some twenty-five and a half millions.

The Committee on Camp Meetings reported that during the year twelve camp meetings had been held in the bounds of the Conference, reporting four hundred and forty-five conversions, and that several new camp grounds had been enterprised. As encouraging as this report was, it only marked the stage of decadence that had been reached by this glorious but then waning institution.

The Conference took action expressing implicit confidence in Dr. Redford as Book Agent of the Church and expressed themselves as pleased with his financial exhibit. This same confidence was expressed by the General Conference even as late as 1874, when, indeed, the concern was really insolvent; but the General Conference of 1878 waked up to a realization of the fact that the indebtedness of the institution amounted to more than a third of a million dollars.

The Committee on Church Property lamented the fact that there were so few district and circuit parsonages in the Conference. Church property was reported as follows: Churches, 399; parsonages, 25; camp grounds, 37; total value of Church property, \$386,896. Property held by the Methodist Episcopal Church: Churches, 31; parsonages, 4; value, \$39,600. The committee was gratified to report that the Methodist Episcopal Church had surrendered to us during the year a part of our Church property. Action was taken looking to an increase in the number and quality of parsonages within the Conference; also the following resolution was adopted:

That while we deplore the necessity of going to law with brethren, yet we think the time has fully come when we should claim all our Church property in a legal way, and we do therefore advise our trustees and brethren wherever the right to property is involved to take such legal steps as they think best to secure the property at once.

In relation to District Conferences the following resolution was adopted:

That the District Conferences of this Conference shall be composed of all the traveling and local preachers in the respective districts and one layman for every fifty members to be elected by the Quarterly Conferences, provided that no charge shall be entitled to less than six nor more than fifteen.

Admitted on trial: George A. Frazier, James K. Wolf, Wiley J. Phillips, Robert E. Smith, Charles B. Fugate, William C. Carden, William B. McKelvey, John M. Keith, George W. Simpson.

Readmitted: John R. Stradley.

Received by transfer: J. H. Brunner.

Located: John N. Summers, G. M. Massey, J. T. Freeman.

Discontinued: Isaac R. Ellis, Robert H. Frist.

Superannuated: John Reynolds, Joseph Haskew, Timothy Sullins, Wiley B. Winton, Thomas K. Munsey, L. W. Crouch, Jacob Brillhart.

Died: James K. Stringfield.

Numbers in society: White, 29,473; colored, 190. Total, 29,663. Increase, 337.

Local preachers, 221; traveling preachers, 126.

Collected for Conference claimants....	\$ 857 25
Collected for domestic missions. . . . .	1,294 90
Collected for foreign missions.....	558 40
Total for missions. . . . .	1,853 30

In Volume IV I referred to the negotiations between the committees of the Conferences, North and South, in relation to the property question, and promised to give the result of these negotiations. I

have already said that the two committees had harmonious sessions. The Christian spirit ran high. Jesse A. Hyden said that he would rather worship in a dog tent than in a fine church not his own. E. C. Reeves, Esq., in a letter to the author says: "I remember how our committee marched into the Conference room to hear a liberal Christian report, and how dumfounded we were when the treachery was uncovered."

The report was read and adopted. It was totally different from what had been agreed upon. I give it farther on.

The report was published and commented on, and the committee of the Holston Conference, South, felt it to be their duty to lay the facts connected with the negotiations before the reading public, and hence sent the following paper to the Nashville *Christian Advocate*. It was written by E. C. Reeves, Esq., one of the committee, and is as follows:

*Mr. Editor:* As various statements have been published with respect to the conduct and results of certain negotiations recently had at Jonesboro, Tenn., in regard to church houses and parsonages in East Tennessee owned by the Methodist Episcopal Church, South, but held and occupied by the M. E. Church; and as a report on the property in dispute was read in the presence of the Holston Conference of the M. E. Church, recently in session at Jonesboro, and has since been published to the world, with comments thereon by Dr. Cobleigh—it has appeared to the undersigned that a concise statement of the facts, as we understand them, would not be inappropriate.

In order to a clear apprehension of the matter in dispute and the course pursued in reference thereto by the Holston Conference of the Church, South, it may be necessary to re-

view briefly the history of the controversy for the last four years.

It is well known to those conversant with affairs in East Tennessee that at the close of the late war a very unhappy state of things existed there both in reference to matters ecclesiastical and political. Political discords embittered neighbor against neighbor, father against son, and brother against brother. These political animosities extended themselves to the Churches, and most unhappy separations of entire congregations ensued. In the midst of these ecclesiastical disruptions portions of the membership of the Church, South, and in some instances whole congregations dis severed their connection with the M. E. Church, South, and allied themselves with the fortunes of a denomination holding views more in consonance with their own. They became members of the M. E. Church. These congregations and parts of congregations thus seceding from us carried with them, and have since held for their own use, church houses and parsonages formerly owned, under cover of deeds appropriately executed, by the Church, South.

The anomalous condition of the country at the close of the war and a public sentiment in some places greatly embittered against the Church, South, enabled parties having thus appropriated our houses of worship to retain them to the present time. What other instrumentalities inimical to the spirit of our holy religion may have been used for the maintenance of this state of things it is not our purpose now to inquire. A dispassionate statement of facts is all that is proposed in this paper. These facts we fearlessly commit to an enlightened Christian public and await the decisions of the future. The general fact that we state, and which we have reason to believe will not be controverted by our brethren of the M. E. Church in East Tennessee, is that church houses and parsonages deeded to the M. E. Church prior to 1844 and secured to us by the decisions of the courts and similar buildings erected for the use of the Church, South, since 1844 and secured to us as a denomination by deeds, which deeds state explicitly that such houses *shall be for the use of our denomi-*

*nation forever*, are now in the possession of the ministers and members of the M. E. Church and the use of them refused to us, no sale having passed such property into their hands.

To be clear: The houses are deeded to us. The deeds provide that those whom it may please our bishops from time to time to designate as suitable parties to occupy these houses shall not be obstructed in the use of them. Ministers and members of the M. E. Church now occupy these houses and refuse us admission. The church at Jonesboro, East Tennessee, is an example of this.

Our people in East Tennessee, greatly impoverished at the close of the war, poorly prepared to erect new houses of worship, and desiring when the smoke of battles had cleared away to repair to the altars endeared to them by twenty years of hallowed associations, have adopted various methods with a view to repossess themselves of their houses of worship. In some instances they have proposed a liberal compromise, agreeing to reimburse seceding parties to the full extent of their original subscriptions (not, of course, intending thus to impair our legal rights, but in a spirit of peace); in other instances confining themselves to earnest demands for a restoration of that to which they believed themselves entitled in law and equity; and in some cases having instituted suits, lest continued occupancy might of itself vitiate our titles. Notwithstanding all this, there still remain houses of worship and parsonages in their possession to the amount of some \$75,000.

In this attitude of affairs, and greatly desiring to put an end to strifes hurtful to the cause of truth and disgraceful to our common Christianity, in the fall of 1867 the Holston Conference of the Church, South, appointed a committee to memorialize the General Conference of the M. E. Church, then soon to meet at Chicago, to take action for the rendition of our property. Many of us knew personally the influential members of that body. We believed those men incapable of counseling a longer forcible detention of our property by parties claiming allegiance to their organization. We felt sure that instructions would be promptly issued by that body of men looking to a careful investigation of the facts alleged

in our memorial. We entertained the hope that an organization so well endowed with all the appliances of an aggressive Christianity, with means so potent for good, would not jeopard its good name and imperil its own usefulness by the retention of property the title to which was so clearly called in question by a body of Christian ministers to whom was due at least the consideration awarded to men of the world making similar representations.

In the hope, therefore, that our grievances would elicit at least an inquiry as to their well-grounded character, we drafted and sent to that body the following memorial:

[This memorial was here quoted in full; but as it is given in Chapter XIII., Volume IV., in the notice of the Conference of 1868, I here omit it.—AUTHOR.]

This memorial, though placed in the hands of Bishop Clark by a member of our own body at an earlier period of the session, was not read to the General Conference, and no mention was made thereof until the question of the admission of delegates from the Mission Conferences had been decided. Delegates from those Conferences having been admitted, the memorial was presented and without being read was referred to a committee. The following is so much of the report of that committee as gave direction to our memorial and accompanying papers:

*“Resolved,* That all the papers connected with this matter be referred to the Holston Conference, believing, as we do, that this Conference in the future, as in the past, will be careful to do justly and as much as lieth in them to live peaceably with all men.” (See Journal of their General Conference for 1868, page 632.)

By reference to this report we find also the following statement: “It seems from these papers that as soon as the Federal power was reestablished in East Tennessee whole congregations came over to the Methodist Episcopal Church, bringing with them their churches and parsonages, that they might continue to use them for worship. It also seems that much of the property in question is deeded to the Methodist Episcopal Church, it being so held before the secession of the

Church, South. We have no proof that any in contest is held otherwise. The General Conference has no power, if it would, to divest the occupants of this property, paid for by their means, of the use or ownership of it."

We note two statements in the above and seek in vain to harmonize the positions taken.

The Plan of Separation, under which our Church was organized, is ignored, and our act of organization is stigmatized as a secession. It is implied, if not directly stated, in the above language that because we were seceders we forfeited our rights to property deeded to the old organization prior to 1844. In this by implication we are denied the right to carry with us our houses of worship.

Again, "the whole congregations" that left us after the war, and were manifestly seceders, "brought with them their churches and parsonages, that they might continue to use them for worship." If seceders in the one case could not carry with them any property, seceders in the other case could not carry with them any property; but if the courts have decided that we were not seceders, but that we parted company with our brethren of the North, as Abram and Lot, by mutual consent, then we rightfully possess and own all church houses in the South built and deeded to the M. E. Church before 1844, and those who have gone out from among us since the war without our consent are seceders and can carry no property with them formerly ours.

After all, this defense of their Holston Conference for holding property deeded the M. E. Church prior to 1844 is no defense for holding the church at Jonesboro, built and deeded to the Church, South, since 1844.

Finally it is implied in the last statement quoted from their report that their General Conference had no jurisdiction in the case. "The General Conference has no power, if it would," say they, "to divest the occupants of this property, paid for by their means, of the use or ownership of it," and then they add in the resolution that they believe that their Holston Conference in the future, as in the past, will be careful to do justly. Had they done justly in the past? This was the point in dis-

pute. Manifestly they had not if they had forcibly detained in their possession property not theirs but ours. The foundation of our grievances was this unlawful detention of our property. We had sought redress at the hands of the Holston Conference; they had refused to concede it. We desired to know if their General Conference approbated this refusal, we are assured by their General Conference that their Holston Conference will do justly in the future as they have done in the past, and we are referred to them for an adjustment of our claims.

No success having attended our appeal to their General Conference, we awaited what should transpire upon the presentation of our memorial to their Holston Conference under this resolution of reference from their General Conference. All we ever learned of the action of this body upon the memorial was embodied in a resolution of the Conference to file the memorial, with the report of the General Conference thereon, with other documents in the hands of the Secretary. We have recently learned from their Secretary that in a manner wholly unknown to himself our memorial has ceased to be on file among his papers.

Whether the Holston Conference of the M. E. Church felt that this memorial was not properly before that body, it having been first sent to their General Conference, or whether for reasons best known to themselves they determined to bury it out of their sight, we are not in a condition to determine.

The question remained in *statu quo*. They still worshiped in our houses; we in public halls, courthouses, private dwellings, and groves.

At the recent session of our Annual Conference the question was again brought before the body. It was believed by some that enlightened public sentiment in East Tennessee was preparing the way for a peaceful surrender of our property, and that those detaining from us our houses of worship awaited a favorable opportunity to consummate a work demanded as much by a careful regard to their own reputation as in obedience to the exactions of impartial justice. In view of these considerations the Conference determined to make

one more effort from the standpoint of Christian forbearance for the recovery of our property. In furtherance of this end the following resolution was adopted:

*“Resolved,* That this Conference appoint a committee of five, consisting of three clerical and two lay members, to visit the Holston Conference of the M. E. Church, soon to convene at Jonesboro, and to present to that body in a Christian spirit an earnest request from this Conference to relinquish to us all our Church property which they now hold and from which our ministers are now excluded, most of which property is set forth in the report of the Committee on Church Property.”

(A true copy of the Minutes. R. N. PRICE, *Secretary*.  
Per F. M. Grace.)

Dr. E. E. Wiley, B. Arbogast, R. N. Price, E. C. Reeves, and F. W. Earnest were designated by the Conference as a committee to wait upon the Holston Conference of the M. E. Church to meet at Jonesboro October 6, 1869, to present the resolution of our Conference and solicit from their Conference some expression of opinion on the subject of the property in dispute. On reaching Jonesboro we dispatched to their Conference, then in session, the following paper, which was read to their Conference:

*“To the Bishop and Members of the Holston Conference of the M. E. Church:* The undersigned were appointed a committee of the Holston Conference of the M. E. Church, South, at its late session held at Abingdon, Va., to ask in the spirit of Christ your reverend body that you will at your present session, by such action as you may deem best and so far as it is in your power, either repossess the M. E. Church, South, of all her property now held by the M. E. Church within your bounds or that you will declare to us the grounds, both moral and legal, upon which you are holding and using this property.

“The committee are the more encouraged to make this request of your reverend body because your General Conference at its last session in Chicago in May, 1868, referred all the papers in regard to this subject, including (we suppose) a memorial sent to that body by the Holston Conference of the

M. E. Church, South, to your body, believing, as they say, 'that you will be careful to do justly,' etc. (See Journal of your General Conference, 1868, page 633.)

"These papers, we learned from your Secretary in October last, were received and by your order filed with the papers of your Conference. You are thus as a Conference placed in position to adjust this whole question of property touching the moral aspects of the case.

"Again, there is, we think, a prevailing desire that there shall exist everywhere among us as Methodists the spirit of brotherly kindness and charity. A great hindrance to this is, we think, found in the fact that our property rights, as we understand them, are not recognized nor respected by your body. Cannot something be done by which a better state of things can be secured? We believe that there can be, and in the hope of it we are here.

"We request that if it be your pleasure this communication be read to your Conference and that you take measures to confer with us in such manner as your body may deem best. We will be found at the law office of I. E. Reeves, Esq.

"Respectfully,  
 E. E. WILEY, F. W. EARNEST,  
 B. ARBOGAST, E. CLAY REEVES.  
 R. N. PRICE,

"Jonesboro, October 9, 1869."

The above communication having been read to their Conference, Dr. E. N. Cobleigh, F. M. Fanning, J. A. Hyden, J. B. Little, and J. R. Eads were appointed a committee to confer with us upon the subject of our complaint.

At five o'clock on Saturday evening, October 9, these two committees met. Our interview with their committee at that hour encouraged us in the belief that we were upon the eve of a satisfactory adjustment of a question upon which we could not but feel great solicitude. We did not, however, at our first meeting attain satisfactory results.

The chief and only difficulty which seemed to embarrass our conference was this: Dr. Cobleigh assured us that they would be glad to have us aid them in preparing a resolution which, while it might be satisfactory to us, would be such that

when recommended to their Conference for adoption it would receive the approbation of their Conference.

We hesitated and felt a delicacy after having clearly stated to their committee in general terms the wishes of our people in dictating in so many words what action their committee should recommend to their Conference for adoption. We were urged to reduce our views to a concise form and assured that it would be the pleasure of their committee to adopt and recommend our views if such that they could approbate them. The afternoon session was thus consumed without the attainment of definite results.

When we adjourned, it was to meet again at night. All our committee and a majority of theirs were present when we adjourned. The same was true when we met again at night. After much discussion, all present agreed to and adopted for the approval of their Conference the following resolution:

*Resolved*, That as a Conference we will sanction no claims made by our Church to any property formerly held and occupied by the M. E. Church, South, except in cases where a clear title has been acquired by purchase or due process of law or a claim from a subsisting lien."

To this resolution all our committee and the three of theirs present assented unanimously.

All that remained as a matter of solicitude now was: Would their Conference adopt this resolution? Dr. Cobleigh in the very kindest spirit invited us to be present at their session on Monday and aid them by our presence in securing the passage of this resolution. This proposed attendance on our part involved the question of an introduction to their body in our capacity as ministers of the Southern Methodist Church. We declined an introduction in that capacity, and our chairman produced and read the following resolution adopted by our Conference in the fall of 1867 at Cleveland, Tenn.:

"Whereas the question is frequently asked, Why are not the preachers of the M. E. Church introduced to this Conference? and whereas the impression is sought to be made that we are thereby less catholic than they; and whereas the reasons for our course ought to be clearly stated and widely published

for the good of the Church and the satisfaction of those interested—therefore

*Resolved*, That while we would cordially shake the hands of many individual ministers and members of that Church who might be indeed brethren in the Lord, we cannot consent to a formal introduction of its ministers to this body, as this would, in our judgment, be a recognition of their acts as a Church toward us. The hand of the Holston Conference, South, cannot take the hand of the Holston Conference (North) until that hand shall release from its grasp and surrender to us all the property of ours which it now holds."

We did, however, consent to an introduction in our capacity of committeemen on special business to their Conference, it being understood that at the hour of our introduction the resolution agreed upon would be before the Conference, Dr. Cobleigh assuring us that our presence there at that hour would be worth more than three good speeches in favor of the resolution.

Thus we parted at a late hour Saturday night. We met their committee no more. Our chairman on Monday morning solicited of their chairman the privilege of reading or hearing read their report before it was read on the Conference floor. He was assured that such privilege would be accorded him, but that the report was not then ready. The privilege, however, was not accorded. We went to their Conference room at the hour appointed. Conference at 10 A.M. took a recess till 2 P.M. We were again on the floor. The following report was then read by Dr. Cobleigh:

"The committee appointed by the Holston Conference of the Methodist Episcopal Church to meet and confer with a committee of the Holston Conference of the Methodist Episcopal Church, South, on the subject contained in their memorial to this Conference and to whom said memorial was referred, have attended to their duty as best they could under the circumstances, and submit the following as their report:

"Our interview with that committee was very pleasant, and so far as the spirit manifested is concerned was to us perfectly satisfactory. They were frank and clear in all their

statements in regard to the subject before us. We endeavored to meet them in the same Christian spirit of frankness, courtesy, and kindness.

"The main object of your committee in the interview was to ascertain as definitely as possible precisely what they wanted and their views as to the best manner in which the whole subject pending could be satisfactorily adjusted.

"The following is their own statement of their views in regard to which they express the belief that they properly represent the views of their Conference:

"1. That the Methodist Episcopal Church, South, is entitled to all the property acquired by the Plan of Separation adopted by the General Conference of 1844 as well as to all property acquired by our Church since the separation, except such as may have passed out of our hands by the process of law.

"2. That all such property should be restored to our Church immediately.

"3. That if the members of the Methodist Episcopal Church have by paying debts or otherwise acquired a just lien on any property of the Methodist Episcopal Church, South, they are entitled to have such lien properly satisfied.

"4. That in case of restoration of property it will be highly proper for our ministers and members to exercise toward the ministers and members of the Methodist Episcopal Church courtesy and magnanimity.

"5. That where a majority of those who may have contributed to the acquisition of Church property have adhered to the Methodist Episcopal Church it might seem hard to eject them from such property, and it would, therefore, be right that our congregations should in such cases make such concessions and compromises as may alleviate the cases as far as possible without the surrender of vested rights.'

"Before making our reply and recommendation in reference to the whole subject thus presented a preliminary question seems to require a little consideration at this time and in this report. This question has reference to the grounds on which the members of our Church justify themselves both in orig-

inally possessing and afterwards holding the property in dispute. The necessity of this consideration arises from the fact that unjust charges are frequently made in the newspapers, public addresses, and very often in private conversation against us as "church thieves" and "robbers of churches." These things are very unpleasant to us and damaging to the cause of God and our reputation in places where the facts in the case are not fully understood. These charges were not made nor insinuated by the committee of the Holston Conference of the Methodist Episcopal Church, South. Their language to us was far above such insinuations and charges, indicating that in their view of the case such charges could not in any sense of propriety be made against our Church except in the application of principles which in other sections of the country would make the Church, South, equally guilty of precisely the same crimes. There is ground on which both parties can stand and do stand without involving a particle of the guilt of theft or robbery.

"We are satisfied that wherever members of our Church have possessed themselves of property claimed by the Church, South, they have done so on the ground of honest and settled belief that before God and men they had a just right to do so either in equity or in law.

"This subject as related to civil and ecclesiastical law is of such a nature, so complicate and involved, that we find many lawyers of acknowledged ability who entertain on the subject the same beliefs as our people do, and when consulted give corresponding legal opinion. We cannot, therefore, reasonably expect that our people will be clearer-headed or wiser in their judgment on this subject than such devoted students of the law. Acting honestly, therefore, under these beliefs and under legal advice, they cannot in any just sense be either thieves or robbers.

"We are willing and do cheerfully accord the same honesty of belief and intention to members of the Church, South, wherever they have done similar things as it regards property which they occupy claimed by the Methodist Episcopal Church as rightfully vested in it.

“In coming to the subject as now presented for our consideration and action we earnestly desire in the spirit of Christ so to act and so to recommend action on the part of others that peace may speedily ensue throughout our entire work and that all unsettled questions of property in dispute between us may be so amicably and satisfactorily adjusted that brotherly love and a fraternal spirit may both exist and abound between these two branches of Methodism, and that if God so will it organic union may soon succeed to this oneness of spirit.

“The propositions of our brethren of the Church, South, contemplate the settlement of questions occurring only within the bounds of the Holston Conference. Our first convictions were that our report should have reference to these questions only; but the more we considered the subject that our Methodism is one and that the settlement of the questions here should be upon the same principle as similar questions elsewhere, and when we take into account the fact that more Church property claimed by the Methodist Episcopal Church is the possession of the Church, South, in the States of Virginia and Maryland than they claim that we occupy of theirs within the bounds of the Holston Conference, we thought it would be better and wiser and, we trust, quite as acceptable to our brethren on the other committee to base our action and recommendation on some general principle which might be adopted throughout the Church in every case where similar difficulties have arisen or may arise in the final settlement of the right to Church property.

“And we hereby declare our entire willingness to settle so far as we have power all the questions within the bounds of the Holston Conference on the same basis which our brethren of the Church, South, will agree to in Virginia and Maryland, where churches claimed by us are occupied by the Church, South. This, we have no reason to doubt, will meet the views of our brethren of the Church, South, who as well as we will rejoice to observe the golden rule: ‘All things whatsoever ye would that men should do to you, do ye even so to them.’

“The plan of settlement which your committee recommend

is this: Inasmuch as pacific and fraternal measures were recommended by our last General Conference, and a board of commissioners having been appointed to treat with a like board which we expect will be appointed by the Methodist Episcopal Church, South, at its approaching General Conference in reference to a prospective union of the two Churches; and as the satisfactory settlement of these property questions is necessarily involved and must be effected prior to any union; and as the response of the bishops of the Church, South, to the fraternal letter of our bishops officially informing them of the action and desire of our General Conference breathes a kind and Christian spirit and indicates the same strong desire on their part to have the existing difficulties properly adjusted so that there may be peace between us; and as we do not wish in any manner to increase the difficulties in the way of their prospective action, your committee, therefore, recommend the reference of this whole question for a uniform plan of adjustment to that joint board of commissioners of the two Churches, and that the Conference now pledge itself, so far as it may be concerned and have the power and influence, to abide by and conform to any plan or principle which that joint commission shall agree to recommend to both Churches, and that as members of this Conference we will use our influence to induce all our people to carry out the same plan in the adjustment of our difficulties which may remain unsettled.

“In the meantime we earnestly recommend to the members of our Church holding property claimed by the Church, South, to endeavor amicably to adjust all existing disagreements, as far as in their power, upon the highest principles of equity and Christian charity. And we earnestly hope that our brethren in any attempt at adjustment will treat with the members of the Methodist Episcopal Church, South, in the true spirit of Christian courtesy and magnanimity.

N. E. COBLEIGH, J. A. HYDEN,  
F. M. FANNING, J. R. EADS,  
J. B. LITTLE, *Committee.*”

Will the public pardon us when we say we could see no connection between this report and the resolution agreed upon? We did not leave Jonesboro saying it would have been better if we had not come to the Conference. We felt mortified that our mission of peace had again proved fruitless, but we felt assured that the Church and the world would approbate this last effort to recover our houses of worship without resort to harsher methods.

Their report did not satisfy us. It could not. It evaded a reply to our request either to surrender to us our property or to state the grounds, both moral and legal, on which it was held, unless indeed it be said that the report does assign a reason why they do not give it up—to wit, that people in Virginia and Maryland have property not their own; that, therefore, it is not a very grave offense to appropriate the property of another.

We add a few reflections upon this report and close:

1. On this question we appealed to their General Conference, and were referred to their Holston Annual Conference. We appealed to their Holston Annual Conference, and are referred to a commission which does not now exist and which probably never will. Certainly the probability of such a commission ever existing depends much upon the animus of those who refuse to surrender to us our rightful property.

2. The doctrine of the report seems to us untenable. If we should for argument's sake grant the assumption of their report that members of the Southern Church in Virginia and Maryland do hold houses of worship not their own, would that in any degree palliate the appropriation of our property in East Tennessee by parties to whom it does not belong?

3. This proposition to settle the question of the property in dispute by a general commission for the whole Church seems to antagonize the position assumed by the General Conference in referring the question back to their Holston Conference on the grounds of insufficient jurisdiction. When we appeal to the General Conference, the question is limited and falls properly under the care of the Annual Conference. When we appeal to the Annual Conference, forthwith the

question assumes proportions too vast to fall within its jurisdiction. To whom shall we go?

4. We note in this report what we term a shifting of the grounds of the controversy. Various have been the grounds on which our property has been withheld from us in East Tennessee. Some represented us as disloyal to the Federal authority and not entitled to hold property. Others thought our titles insufficient, because much of the property was deeded to the M. E. Church prior to 1844, and these parties claimed that the separation was not of mutual consent, but a secession on our part. Such would seem to be the opinion embodied in the report of their General Conference of 1868, notwithstanding the decision of the courts. Others still claimed that, a majority of those having contributed to build the church houses having joined the M. E. Church, they ought to be entitled to the use of the houses built by their money. This argument, if it were worth anything, would prove too much for those who claim that we never had good titles to property deeded to the M. E. Church before 1844. Surely if a majority of the congregation at Jonesboro could secede from us and hold the property their money procured, the whole Church in the Southern States could secede from the M. E. Church and carry with them the property their money procured. But neither was ours a secession in 1844, nor is their position tenable. Finally in some instances it may have been asserted that our ship was wrecked and that the inhabitants of the coast on which it was wrecked were entitled to what floated ashore. But it has been reserved for this committee to vindicate the holding of property to which in law it has no title upon the ground that parties elsewhere are as little scrupulous.

5. We did feel that some advantage had been taken of us as a committee; whether intentionally or not, we cannot say. We were introduced to their Conference with the express understanding that the action recommended by their committee would be in the spirit of the resolutions agreed upon. It was not. Had we been notified of a change of program, we would have exercised our judgment upon the propriety of an introduction to their Conference. Conducted as the business was,

there was no room left us for this exercise of judgment. Let it be understood we did not then claim, nor do we now claim, that it was our privilege to dictate to their committee what their action should be; but they having solicited our aid in the preparation of their resolution, and having asked our presence on the Conference floor that that presence might aid them in carrying through Conference their resolution, and each one of their committee present having positively assured us that if their Conference passed the resolution each would fearlessly recommend to his people to carry out the resolution in good faith. We did feel when we heard the reading of their report, and do still feel when we review their conduct, that that committee must have strange views of the courtesy due us as a committee.

E. E. WILEY, E. C. REEVES,  
 B. ARBOGAST, F. W. EARNEST,  
 R. N. PRICE, *Committee.*

In the report of the committee of the Holston Conference (North) on the property question, given above, an allusion was made to the analogy between conditions in the Baltimore Conference and those in the Holston Conference. That this analogy may be seen in its true light, I here give a brief statement of the Baltimore case:

The Baltimore Conference adhered to the Church (North) *conditionally* in 1846, the condition being adherence so long as slaveholding was not made a test of membership. The condition fell out when the General Conference made slaveholding a test of membership in 1860, and the Annual Conference at its next session (1861) declared itself "separate and independent of the General Conference."

From 1861 to 1866 the Annual Conference was a separate and independent Church body or denomina-

tion. In 1866 it united with the Methodist Episcopal Church, South.

In Virginia and in that part of Maryland which was in the Baltimore Conference in 1860 the people adhered overwhelmingly to the Conference, and with it to the Church, South, except in the cities of Baltimore, Annapolis, and Washington, D. C.; and they still continue this adherence, and the Methodist Episcopal Church, South, is making good headway in Washington. Much of the property of the Baltimore Conference, South, was taken away from it in both States, and is still held by the Northern Church; but the people thus deprived of the property formerly built and held by them built new churches and parsonages.

That the Baltimore property question may be better understood, I give the following statement of the separation of the Baltimore Conference from the Methodist Episcopal Church (North):

The Baltimore Annual Conference adhered *conditionally* to the Northern Church by the following resolutions, adopted in 1846:

Whereas the General Conference of 1844 adopted the report generally known as the "Report of the Committee of Nine," embracing certain resolutions to meet the contingency of a separation of several Annual Conferences in the slaveholding States from under the jurisdiction of the Methodist Episcopal Church; and whereas that separation was carried into effect by a convention of delegates from sixteen Annual Conferences assembled in Louisville, Ky., in May, 1845; and whereas by said separation the Baltimore Annual Conference became a border Conference, and as the first resolution of said "Committee of Nine" seems to contemplate that societies, stations, and Conferences bordering on the line of division shall by a vote of a majority decide whether they con-

tinue to adhere to and remain under the jurisdiction of the M. E. Church—therefore

*Resolved:* 1. By the Baltimore Annual Conference in Conference assembled, That we still continue to regard ourselves a constituent part of the Methodist Episcopal Church in the United States.

2. That this Conference disclaims having any fellowship with abolitionism. On the contrary, while it is determined to maintain its well-known and long-established position by keeping the traveling preachers composing its own body free from slavery, it is also determined not to hold connection with any ecclesiastical body that shall make nonslaveholding a condition of membership in the Church, but to stand by and maintain the Discipline as it is.

3. That the decision of this Conference at the last session, nonconcurring in the proposed alteration of the sixth restriction, was not based upon opposition in the Conference to a fair and equitable division and distribution of the property and funds of the Church as provided for in the Plan of Separation to the Church, South, but on other grounds altogether.

The preamble and resolutions were then adopted as a whole by an overwhelming vote. The Baltimore Conference held unswervingly to this action, reaffirming it repeatedly by a unanimous vote for fourteen years until, in 1860, the General Conference virtually made nonslaveholding a test of membership; and at the session of the Conference at Staunton, Va., in 1861, the pledge made to its people was redeemed by a vote of 87 ayes; noes, 1; 41 declining to vote, and three reserving their votes.

To repeat, in 1860 the General Conference of the Northern Church made nonslaveholding a test of membership. The Baltimore Annual Conference at its next session (March, 1861) adopted a resolution declaring “that we will not longer submit to the juris-

diction of said General Conference, but declare ourselves separate and independent of it, still claiming to be, notwithstanding, an integral part of the Methodist Episcopal Church.”

At the same session subsequent to the adoption of the above, action was taken looking to a possible convention of Conferences nonconcurring in the action of the General Conference during the year, into which the Baltimore Conference pledged itself not to enter without guarantees of “disavowal of the act of the General Conference and the most thorough and satisfactory redress.”

In 1863 the Conference declared that the failure of the other Annual Conferences to comply within the year “with the conditions of reunion gave final force to the act of separation.”

The Conference declared at the session of 1864 that “we are a separate, distinct, and independent Church within ourselves.”

In 1866 the Conference took the following action:

Whereas the regular sessions in the strictest sense thereof of this Conference were prevented for several years by the existence of civil war in the country, so that it was impossible for us earlier to complete the course of action inaugurated by this body at its session held in Staunton in 1861, and preferring, as we do, the connectional principle of Church government, including episcopacy as an element thereof, and believing that any further continuance of Conference independency would be prejudicial to the efficient working of our itinerant system; and whereas the animus and practice of the Methodist Episcopal Church are such as to make it improper for us to resume our submission to the said Church, and the organization, doctrine, and Discipline of the Methodist Episcopal Church, South, fully according with our own views of

what constitutes a scriptural branch of the Church of Christ—therefore

*Resolved*, by the Baltimore Conference in Conference assembled, That in pursuance of the action of this body in 1861 we do hereby unite with and adhere to the Methodist Episcopal Church, South, and do now, through the president of this Conference, invite Bishop Early to recognize us officially and preside over us at our present session.<sup>1</sup>

The property question in the Baltimore and Holston Conferences, parties reversed, were somewhat but not absolutely similar. The questions at issue have been settled by the courts and the Cape May Commission, and have passed into history.

The situations in the Baltimore and Holston Conferences differed as follows: The Baltimore Conference in 1846 adhered to the Methodist Episcopal Church on a condition which did not transpire, and in 1866 it adhered to the Methodist Episcopal Church, South. The Holston Conference of 1845 adhered South unconditionally. The Baltimore Conference adhered South in a body by a majority vote. The organization of the Holston Conference of the Methodist Episcopal Church in 1865 was a secession, and was composed of men who had withdrawn from the Methodist Episcopal Church, South, individually. In the Methodist Churches secessionists forfeit all legal rights to Church property. If the Baltimore Conference seceded and did not withdraw under the Plan of Separation, it forfeited its property rights. The secessionists from the Church, South, in East Tennessee certainly forfeited their property rights. The principle upon

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<sup>1</sup>"The Baltimore Conference, 1844-66," a booklet by the Rev. James E. Armstrong.

which the Methodist Episcopal Church claimed the property in East Tennessee certainly divested them of their property in Maryland and Virginia, and the principle upon which they claimed the property in Maryland and Virginia certainly nullified their claim to the property in East Tennessee. Whether or not our Southern brethren in Maryland and Virginia were right in holding the property was a question with which we in Holston had nothing to do. But we were certainly right in claiming the property that came to us by the Plan of Separation and by the decrees of the Supreme Court of the United States, together with the property that had been deeded directly to the Methodist Episcopal Church, South.

In a letter from M. L. Walton, Esq., who represented the Church, South, in suits in Virginia, I am informed of an important and doubtless controlling decision in Virginia. He refers me to the case of *Hoskinson et als. vs. Pusey et als.*, 32 Gratt, page 428, in which the title of Harmony Church, in Loudoun County, Va., was involved. By deed bearing the date of December 30, 1833, there was conveyed to seven trustees one and a half acres of ground in the county of Loudoun upon trust that they should erect and build a house or place of worship for the Methodist Episcopal Church in the United States of America, according to the rules and discipline which from time to time might be adopted by the ministers and preachers of said Church at their General Conference. A church was built on this property and in accordance with the provision aforesaid. In the process of time this congregation divided, a part going over to the Church,

South, and the other part remaining in the Church (North). The trustees were of the former party, and took possession of the building and excluded the other party.

In March, 1871, suit in equity was brought in the Circuit Court of Loudoun County by the adherents of the Church (North) for the recovery of the property, and the decision was in their favor. The Southern Methodists appealed from this decision to the Court of Appeals of the State of Virginia, and this court affirmed the decision of the lower court. The Court of Appeals held that the Baltimore Conference of the Methodist Episcopal Church, having in 1845 adhered to the Methodist Episcopal Church, could not afterwards so secede as to entitle it to the benefit of the Plan of Separation adopted by the General Conference of 1844, although in 1866 it united with the Methodist Episcopal Church, South; and that, although the majority of the members of Harmony Church had decided to go with the Church, South, the party remaining in connection with the Methodist Episcopal Church were entitled to the possession of the property.

This was a decision of a court of Democratic and Southern sentiment in politics, but it was averse to the Southern contestants. The principle of this decision applied to the Church property in East Tennessee would have ousted all the congregations of the Methodist Episcopal Church that claimed the property held and occupied by the Methodist Episcopal Church, South, before the Civil War.

The cases of the two Conferences, as I have shown, were not precisely parallel. In Maryland and Virginia

our people did not lock the doors against the preachers of the Methodist Episcopal Church; bundles of rods were not laid along the roads and near the churches to intimidate them; notices were not stuck up warning them not to preach in the churches; committees did not wait on them to inform them that if they attempted to preach in the churches their lives would be in danger; mobs did not rage around them and gnash their teeth upon them; their ministers were not compelled by mobs to carry poles upon their shoulders through the streets of towns; they were not compelled to substitute fence rails for horses; they were not whipped and beaten in an unmerciful manner, as was done in the cases of Neal and Smith.

Allusion was made above to the Cape May settlement. The General Conference of the Methodist Episcopal Church, South, which met in Louisville, Ky., in May, 1874, appointed a commission, consisting of three ministers and two laymen, to meet a similar commission of the Methodist Episcopal Church to adjust all existing difficulties. The commissioners of the Church, South, were the Revs. Edward H. Myers, Thomas M. Finney, and R. K. Hargrove and the Hons. R. B. Vance and David Clopton.

The commissioners of the Methodist Episcopal Church were the Revs. M. D. C. Crawford, Enoch L. Fancher, and Erasmus Q. Fuller and Messrs. Clinton B. Fisk and John P. Newman.

The joint commission met in Congress Hall, Cape May City, N. J., August 17-23, 1876. The following declaration and basis of settlement was unanimously adopted:

*Status of the Methodist Episcopal Church and of the Methodist Episcopal Church, South, and their coördinate relations as legitimate branches of Episcopal Methodism.*

Each of the said Churches is a legitimate branch of Episcopal Methodism in the United States, having a common origin in the Methodist Episcopal Church organized in 1784; and since the organization of the Methodist Episcopal Church, South, was consummated in 1846 by the voluntary exercise of the right of the Southern Annual Conferences, ministers, and members to adhere to that communion, it has been an evangelical Church, reared on scriptural foundations, and her ministers and members, with those of the Methodist Episcopal Church, have constituted one Methodist family, though in distinct ecclesiastical connections.

The joint commission unanimously adopted the following rules for the adjustment of adverse claims to Church property:

Rule I. In any case not adjudicated by the joint commission any society of either Church constituted according to its Discipline now occupying the Church property shall remain in possession thereof, provided that where there is now in the same place a society of more members attached to the other Church and which has hitherto claimed the use of the property the latter shall be entitled to possession.

Rule II. Forasmuch as we have no power to annul decisions respecting Church property made by State courts, the joint commission ordains in respect thereof:

1. In cases in which such a decision has been made or in which there exists an agreement the same shall be carried out in good faith.

2. In communities where there are two societies, one belonging to the Methodist Episcopal Church and the other to the Methodist Episcopal Church, South, which have adversely claimed the Church property, it is recommended that without delay they amicably compose their difference irrespective of the strict legal title and settle the same according to Christian principles, the equities of the particular case, and so far as practicable according to the principles of the foregoing rule.

But if such settlement cannot be speedily made, then the question shall be referred for equitable decision to three arbitrators, one to be chosen by each claimant from their respective societies, and the two thus chosen shall select a third person not connected with either of said Churches, and the decision of any two of them shall be final.

3. In communities in which there is but one society Rule I. shall be faithfully observed in the interest of peace and fraternity.

Rule III. Wherever necessary to carry the foregoing rules into effect the legal title of the Church property shall be accordingly transferred.

Rule IV. These rules shall take effect immediately.

The General Conference of the Church, South, in 1878 ordered this plan of settlement to be spread on the Journal as a finality.

To the Conference of 1870, held in Wytheville, Va., Judge John A. Campbell, President of the Board of Trustees of Martha Washington College, made a report of the condition of that institution. The leading items in that report are as follows: In 1850 Mr. Charles B. Coale, a member of the McCabe Lodge, I. O. O. F., in Abingdon, Va., at one of the meetings of the lodge proposed the inauguration of a movement which eventually brought Martha Washington College into existence. The efforts of the lodge to establish a female college of high grade resulted in the erection of a magnificent brick building in the northern edge of the town on a lot of some twelve acres of land. The building was never completed. Financially unable to carry their design to completion, the lodge tendered the property to the Holston Conference in session in Marion, Va., in 1859. It had cost some \$25,000, but it was offered to the Conference upon

condition that it should assume a debt against the lodge estimated at \$6,000 but afterwards found to be some \$10,000. The Conference accepted the offer, but, finding that the Odd Fellows' buildings had been projected upon too large a scale, determined to dispose of the property, and realized upon it some \$8,000—\$2,000 less than cost. About that time Col. Thomas L. Preston offered the Madam Preston property for the sum of \$21,600. The offer was accepted. This property consisted of the buildings and eleven acres of land in the heart of Abingdon. In 1860 Rev. William A. Harris was elected President of the college and opened the school with an accumulated debt on the institution of \$31,600. The first session was a short one of three months. The second one was for the full term, and numbered more than one hundred and fifty pupils. But the war came; and although the school was continued, it was greatly reduced. At the expiration of Mr. Harris's term the Rev. Benjamin Arbogast was elected to the presidency. By his assiduous devotion, untiring energy, and fine administrative ability the school gradually regained its numbers, and was advancing steadily when this report was made. The amount received on the Odd Fellow property had reduced the debt to \$23,600. By what means the Judge did not say, this debt had been reduced to less than \$12,000, while the property was estimated to be worth \$40,000. My recollection is that a portion of the land was sold to Mr. Chapman Fowler for a considerable sum of money.

In 1869 Mr. James N. Wilkinson, an ardent friend of the college, conceived the idea of raising a fund suf-

ficient to liquidate the debt and to erect a chapel. He took up subscriptions payable only when \$20,000 in solvent subscriptions should have been secured. Up to the date of this report he had secured subscriptions amounting to \$12,000; and he had confined his labors to Washington, Russell, and Tazewell Counties, Va.

Up to this date the receipts of the school had met its expenses, and there were fifty-three pupils boarding in the college, twenty day scholars, and twenty-three family boarders—ninety-six in all.

James King Stringfield was a son of the Rev. Thomas Stringfield, of the Holston Conference; and died at the residence of his brother-in-law, Capt. J. E. Ray, near Asheville, N. C., June 2, 1870. A few days before he took sick he doffed his flannel. This change was followed by a headache and a pain in his side, which soon developed into a case of pneumonia. After a few days the disease shifted to his brain and took the form of meningitis, of which he died in two days after intense physical suffering.

He was born in Nashville, Tenn., March 27, 1839, his father being at that time editor of the *Southwestern Christian Advocate*. He had a liberal education, being a graduate of Strawberry Plains College. He was an ambitious student, although he learned slowly; and when he died, he had a ripe scholarship for a man of his age. A short time after the surrender of General Lee he came to my house, at Chilhowie, Va., and spent several days. While he was there he and I amused ourselves by reviewing Loomis's "Analytical Geometry." We solved together a number of difficult problems, and I found that he was quite expert in

mathematics. He was always a hard student, never wasting his time in social frivolities or in idleness.

He joined the Holston Conference in 1858, and was appointed to the Wytheville Circuit as junior under W. M. Kerr. He prepared his sermons with great care. Some of the people on the circuit complained to Mr. Kerr that Stringfield's sermons were too metaphysical. Mr. Kerr informed him of the complaint and advised him to make his sermons more evangelical. Stringfield accepted the reproof with that humility that always characterized him, and promised to be more evangelical in his preaching in the country. "But," said he, "you will not object, I presume, to my preaching metaphysics in Wytheville." Kerr replied: "Brother Stringfield, I do not think that a little gospel would hurt even the Wytheville people!" After this he traveled three circuits and was stationed five times (two years in Athens). During the war he was chaplain in General Vaughan's cavalry brigade, and held the position some two or three years. This brigade halted at Seven-Mile Ford, Va., for dinner; and as I rode through his command, I found the soldiers taking their lunches in the corners of the fences on each side of the road, among them Brother Stringfield, who after his meal was poring over the pages of a book, which upon inquiry I found to be a textbook in algebra. In 1869 he was elected Professor of Latin and Natural Science in Asheville Female College, which position he held when he died.

Stringfield's sermons were usually written *in extenso*, were pointed and terse in style, original and natural in method and matter, and earnest in delivery.

He never married. He was an independent thinker, but at the same time had a childlike faith in God. He was kind, gentlemanly, and uniformly conscientious. He had intellect and learning, but his moral goodness was greater than either.

Hubbard Hinde Kavanaugh was born in Clark County, Ky., January 14, 1802. His father was of Irish descent. His mother was a daughter of Thomas Hinde, M.D., of whom mention was made in Volume II., page 226. Dr. Hinde was distinguished as a physician, and was a prominent layman of the Methodist Church in his day. Kavanaugh was in his boyhood apprenticed to the printer's trade. He was converted in his sixteenth year, and united with the Methodist Church. He was admitted on trial in the Kentucky Conference in 1823, and filled many of the most important appointments up to the time of his promotion to the episcopacy. At the General Conference of 1854, held at Columbus, Ga., he was elected bishop.<sup>1</sup> He died March 19, 1884.

Kavanaugh was a large, heavy man with not a very prepossessing face. He was a genial, clubbable man, plain in his manners, and as artless as a child. His educational advantages had been good. He had a ready command of words; he had respectable powers of analysis and argument; he was humorous, unusually so, but not frivolous; witty, and withal deeply pathetic; his voice was strong and not lacking in music; indeed, he had all the elements of a first-rate orator, which he was. He was one of the greatest orators that Methodism has produced. He compared favor-

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

ably with Summerfield, Durbin, Punshon, Bascom, Pierce, Doggett, and the like.

He held the Holston Conference twice—in 1870 at Wytheville, and in 1878 in Broad Street Methodist Church, in Knoxville. Before the meeting of the Conference in Knoxville he preached at several places in the Conference and made a wonderful impression. He was surprised to find an advanced civilization in Holston. He had judged of the country by what he knew of the mountainous parts of Eastern Kentucky. He was surprised to see brick houses and neatly painted dwellings in all parts of the Conference. If he had been less wrapped up in theological abstractions and subtleties, in which he delighted, and had given himself more to current history and newspaper gossip, he would have had a better opinion of the land that had produced William Campbell, William Campbell Preston, Madam Russell, John B. Floyd, Benjamin Estile, Hugh Lawson White, John Sevier, Spencer Jarnagin, Landon C. Haynes, Nathanael G. Taylor, Thomas A. R. Nelson, Creed Fulton, William Elbert Munsey, Zebulon B. Vance, David Sullins, and scores of other such people.

At the Conference of 1870 he preached at the popular hour on Sunday. It was his debut among us. I listened with curiosity, for I had no correct idea of what he was as a preacher. When his rotund and clumsy corporosity arose in the pulpit (pardon me), I thought of a four-hundred-pounder Kentucky specimen of the *genus suidae*; and when in a semi-feminine voice he read his hymn, my expectations did not rise high. The prayer was good enough; but when he took

his text and began its analysis and discussion in the regulation style of the old doctrinal preachers, I looked for a dry, plodding sermon. But he gradually waxed animated, and I began to listen with a degree of satisfaction; then suddenly and unexpectedly with one fell rhetorical swoop he carried his unsuspecting audience up and above rolling worlds and burning suns, and kept them soaring for half an hour, then gently let them down. The effect was electrical. The people arose, shouted, and shook hands; and the excitement was so great and so general that it was half an hour before sufficient quiet had been restored to allow of the ordination ceremonies which had been appointed for the hour.

Kavanaugh was not always so successful as on this occasion, but his sermons were usually strong and eloquent. He failed occasionally, and great was the failure. It was like the limpings of a disabled giant. What was the source of his strength in the pulpit? Was it depth of thought? was it cogency of argument? was it rhetorical skill? was it passion and pathos? Or was it all these things together? Nay, verily. These things were included, and each performed its part; but it was power, the *dunamis* of the Holy Spirit, induced by prayer and a living, childlike faith in God and in the solemn and glorious truths which he proclaimed.

Bishop Kavanaugh was not so strict a disciplinarian as some of the other bishops. He was not so good a parliamentarian as McTyeire or Keener or even as Pierce or Doggett. In the chair he was very indulgent, sometimes allowing the Conference to run itself. He

governed by love rather than by authority, but in the end he reached the same results with the others. It is related that one day in his Holston cabinet of presiding elders an important question was sprung in regard to stationing a man. It was stoutly debated, and while the debate was going on he fell asleep. On awaking, he very blandly inquired: "Brethren, have you disposed of that case?" In the Conference the Secretary sometimes found it necessary to jog his memory; but no harm ever grew out of his absent-mindedness, for he was so loved and revered that everybody was ready to give him assistance when he needed it.

On the 21st day of December, 1870, a prominent Methodist of Abingdon, Va., crossed over the river to rest under the shade of the trees. It was Alexander Findlay. His father, Connally Findlay, married Ann King, daughter of Thomas and Rachel King, in Ireland, and emigrated to the United States in 1796, landing at Newcastle, Del., and came to Abingdon the same year. Their family at that time consisted of two sons, Alexander and Thomas, and two daughters, Rachel and Margaret. Four other daughters were born to them at Abingdon: Elizabeth D., Ann C., Mary K., and Sallie K.

Ann King, wife of Connally Findlay, was a sister of William King, who at one time owned a large interest in the salt wells of Washington and Smyth Counties, Va., and for whom the works established there were for some time named King's Salt Works. Mr. King was the first to begin at that place the regular manufacture of salt for sale.

From Charles B. Coale's "History of Southwestern

Virginia," published in 1878, I copy the following interesting scrap of history :

The salt works are sixteen miles northeast of Abingdon, and so near the line dividing the counties of Washington and Smyth that the two principal wells, one in each county, are not more than twenty paces apart. These salt works are situated in an exceedingly fertile valley, embracing some three hundred acres, entirely surrounded by hills, some of them very high and precipitous. They form a natural amphitheater, and from innumerable indications this valley, or hopperlike depression in the hills, is supposed to have been a lake at some period in the world's history. Some thirty-eight years ago the writer was acquainted with several aged persons who had known the place anterior to the discovery of the subterranean saline stream from which the salt is now manufactured and when the valley was an immense "lick" frequented by herds of elk, buffalo, and other herbivorous animals. Before the time, however, of the old persons referred to, salt had been manufactured around what might have been the margin of the lake, perhaps by the aborigines; and in the first settlement of the country persons came considerable distances with their sleds and kettles and made a sufficiency of salt in their simple way for their own consumption.

That this beautiful little valley of three hundred acres was once a lake is evident not only from the deep alluvial soil but from the fossils and petrifications found there from time to time below the surface. During the construction of the railroad to the works in 1856 many large bones were found in an excavation. Among them were the limbs of an animal much larger than those of an elephant. Several of these limbs were found, together with a jawbone and several teeth, some of the latter weighing several pounds—all found some six or eight feet below the surface.

Near the close of the last century William King, a native of the Emerald Isle, made the first experiment in digging for salt water at this lick. The larger portion of the lick belonged to an old English survey, and joined the possessions of Gen-

eral Russell, coming to him through his wife, who had been the wife and widow of Gen. William Campbell. Mr. King had been a peddler, and in his peregrinations through the country had observed and examined the salt which had been formed upon the surface by evaporation. Reflecting upon this, he reasoned himself to the conclusion that there must be a subterranean saline stream; and doubting his own pecuniary ability to purchase the land and experiment, he tried to persuade General Russell to do so. The latter, not being able to see so far and hopefully into the earth as the former, declined, particularly as he already had thousands of acres of unproductive lands under onerous taxation. Mr. King could not shake off the conviction that there was an immense fortune for somebody under the surface of that bog, and he determined to risk the investment, even though he should lose the accumulations of years of toil. Having some means to spare, he purchased a small boundary (some fifty acres) at a nominal price, which had previously been offered for a pony and a rifle gun, for which he paid at least half a dozen times, to as many individuals who fabricated claims. He preferred this to the trouble and expense of lawsuits.

After suitable preparation he commenced digging, and cribbed the shaft as the work progressed. He employed several hands, and worked on day after day and to the depth of one hundred and ninety feet, and still no water. With his faith still strong and unwavering, he determined to prosecute the work; but just at this point the hands, going to work one morning, discovered that the bottom of the well had fallen out during the night and that the brine had risen nearly to the top. This being communicated to Mr. King, who was living in Abingdon, he knew that his fortune was made, and forthwith prepared his furnaces for evaporation. From that day to this there has been no perceptible diminution of the water, yielding, it is estimated, ninety-five per cent of the whitest, purest, and finest salt manufactured anywhere in the United States. It is even finer than the Liverpool article, and took the first premium at a New York State Fair some few years ago. While it takes seventy gallons of the Kanawha

brine and forty of the Onondaga, it requires only twenty gallons from the King wells to make one bushel of salt.

Mr. King did not live many years to enjoy his good fortune, but long enough to become immensely wealthy and to do a vast amount of good by his benevolence, liberality, and enterprise. Had he lived to be threescore and ten, he would have been the richest man on the American continent. He died in 1808 at the age of thirty-eight years, and then owned not only the salt works unincumbered, but a vast amount of real estate in Abingdon and Washington County, with forty odd mercantile establishments at all the more prominent points between Baltimore and Nashville. He married Miss Mary Trigg. She having no issue, he bequeathed his property to William King, his nephew, provided he married a daughter of his brother-in-law, William Trigg, or to a son of William Trigg provided he married a daughter of his brother, James King. As the stipulation could not or was not complied with, the property reverted to his heirs at law, whose name was legion, for what rich man ever yet died intestate without a multitude of heirs?

General Russell having also died, and his property adjoining having descended to the heirs of his wife, General Preston and his family, they sunk a well into the same hidden stream, or lake, and both wells are still in use; and though pumped by engines, the water has never been known to diminish. The combined property is now valued at from one to two million dollars, and is probably worth a great deal more; indeed, its value can scarcely be estimated. As most of the heirs have parted with their interests, it belongs principally to three gentlemen who were comparatively poor a few years ago, but who are now millionaires, and have added thousands of acres to the original estates. And what is better, they are liberal, public-spirited gentlemen, who seem to have acquired the philanthropy and benevolence of Mr. King with his estate. The reader may arrive at some estimate of the estate when he is informed that it comprises some ten to twelve thousand acres of land, much of it equal to the Mississippi bottoms, the inexhaustible supply of brine, from which is manufactured

from two to three thousand bushels of salt per day and which could be increased to almost any amount, it having been made during the war, when the works supplied the whole Confederacy from the Potomac to the Mississippi at the rate of ten thousand bushels per day, or between three to four millions per year, without perceptible diminution in quantity or quality. The manufacture costs less than twenty cents per bushel, and, having no competition, sells at the works at eighty cents per bushel.

In addition to the salt wells, the estate has upon it inexhaustible deposits of plaster, for all of which, both salt and plaster, there is a ready market, with railroad transportation within a few feet of the wells and banks.<sup>1</sup>

Alexander Findlay was born near Cockron s, Londonderry, Ireland, March 25, 1794. He was two years old when his father crossed the ocean. He took an active part in the War of 1812, and was with Jackson at New Orleans, serving in a subordinate capacity. Mr. Findlay was a part of his life a merchant and a successful one. He had also an interest in the salt works in Washington and Smyth Counties, Va., and was for many years a traveling agent for them. He was a friend of the higher education, was one of the founders of Emory and Henry College, one of its trustees and patrons, and one of the most public-spirited men of his times. He was married to Catherine Ann Spiller in Chesterfield County, Va., January 29, 1824. He was happily converted in a revival in the old Swedenborg Temple, in Abingdon, and joined the Methodist Episcopal Church, South, in September, 1849. The writer attended that meeting for a few

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<sup>1</sup>"Wilburn Waters and Early History of Southwestern Virginia," by Charles B. Coale, pp. 130-134.

days. It was conducted by Revs. William Hicks and Thomas P. Ensor. It was a meeting of extraordinary power, producing large and permanent results. I well remember how joyful Mrs. Findlay and her daughters seemed to be at that meeting. At that time the old Methodist church was being torn down and supplanted by a new one on the old site.

Mr. Findlay's wife, Catherine Ann Spiller, was born in Eastern Virginia June 4, 1799. Her mother dying when she was a child, she was taken to her grandfather's, Francis Smith's, where she was trained by her aunt, Rebecca Smith. Her uncle Francis Smith and her Aunt Rebecca reared her to womanhood. She had but one brother, William Hickman Spiller, who was reared in part by his uncle, Lewis Smith, near old Rehoboth Church, in the upper end of Washington County, Va. She was married to Alexander Findlay by the Right Rev. Bishop Moore at the residence of Capt. Francis Smith, at the time and place given above.

Soon after the birth of her first child she joined the Methodist Church at Lebanon Camp Ground, a few miles east of Abingdon, Va., giving her hand to Rev. E. F. Sevier.

Mr. Alexander Findlay lived in a comfortable home in Abingdon, and his house was always open to ministers of the gospel, especially Methodist preachers. Mrs. Findlay was an excellent housekeeper, refined, sociable, and wonderfully hospitable. The writer often enjoyed the warm social atmosphere of that delightful home.

On a Sunday during the progress of the meeting in the Swedenborg Temple, mentioned above, a notable

love feast was held—notable on account of the profound religious feeling that prevailed in it. The writer was present. One of the most interesting talks was given by Mrs. Findlay. She was requested to commit it to writing, which she did, and it was published in the Conference paper, the *Methodist Episcopalian*. It was as follows:

I have been a member of the Methodist Church for twenty-five years, and have often spoken in love feasts and in class meetings. I have been encouraged and comforted in these meetings and stimulated to press forward for the prize which was set before me, and have much to regret on account of my unfaithfulness, which often beclouds my way.

Circumstances this morning renew in my mind scenes and occurrences in my early life, and I can truly say with the Psalmist: "Surely goodness and mercy shall follow me all the days of my life." While musing on the way by which I have been led since I cast in my lot with the people of God, my mind and heart linger around some green spot to memory dear. Hence this morning seems to be a suitable time for me to relate one circumstance in my life which I have never mentioned to any one. I joined the Church soon after I married, and in a short time I engaged in the duties and enjoyed the comforts of a house of my own. It occurred to me on obtaining this house that I should ask the blessing of God to rest upon it. I retired into secret and made my request to God; and among other things, I asked that my house might be like the house of Obed-Edom. In a few months a holy man of God was sent to minister to the people in holy things. Our house was large enough to allow us to spare a room for him, and he lodged with us. Among the other things which he recommended for our benefit, he advised me to take the *Christian Advocate*, a weekly paper, from which he thought I could get much instruction, and I found it true. In one number of this paper I read an obituary notice of an aged mother in Israel who had not long before entered the haven

of rest. In early life she had consecrated herself and all she had to the service of God. During her married life she had seven sons, and she was careful to pray for them and give them back to God before she gave them nourishment for their natural life. She wished them to live for God only. She lived to see them all ministers of the gospel and also to see five of them leave the walls of Zion to become joint heirs with Christ in his kingdom above. Two she left preachers in this vale of tears; but no doubt they too are gone, and mother and sons are an unbroken family in heaven.

This course seemed so desirable to me that I determined to do likewise, as far as I could, in hope of similar results. I had one lovely infant at the time, and I gave her in baptism back to God and prayed that she might live to his glory. Since then I have had five other children, and I never gave nourishment to either of them until I had prayed God to take back as his own the precious charge and devote it to his service in time and his praise in eternity. How far my prayers have been answered is known in some degree among my friends. My children have all joined the Church except one,<sup>1</sup> and are, I humbly trust, traveling the way to Zion. However, one is not, for God took her to himself not long since. As she bade adieu to friends and kindred she said that Jesus was with her and that angels were spreading their wings to waft her happy spirit home. My husband is in the Church; and as for my child that is yet unconverted, I have not much fear for him. I believe that God will save all my children, my husband, and myself in heaven. Pray for me; I need your prayers.

The children of Alexander and Catherine Findlay were: Rebecca Conally Smith Findlay, who married the Rev. Franklin Harris, of North Carolina, and died in Knoxville, Tenn., December 2, 1848, leaving one son, A. Findlay Harris, who is now (1910) editor of the Abingdon *Virginian*; William Spiller Findlay, who married Isabella Couk, of Jonesville, Va., and prac-

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<sup>1</sup>That one afterwards joined the Church.

ticed medicine in Sparta, Tenn., up to the time of his death, which occurred recently; Catherine Ann Trigg Findlay, who married John L. M. French, and now in widowhood lives at the old residence in Abingdon; Theodosia Alexina Findlay, who married Dr. J. W. Sears, of Virginia, she and her husband (now deceased) for some time members of the First Methodist Church in Birmingham, Ala.; Frank Smith Findlay, who married Julia A. Gardner, of Washington City, for many years a trustee of Emory and Henry College, and now living in Abingdon; finally, Miss Rachel Ella Findlay, who never married, but comforted her father and mother in their advanced years. Her home life was beautiful.

Mrs. Alexander Findlay kept up family prayers, conducting the worship herself till her health failed, when Mr. Findlay took her place in that duty.

In the love feast talk given above Mrs. Findlay alluded to the triumphant death of a daughter. It was the death of Mrs. R. C. S. Harris, her oldest child. Her deathbed scene was so beautiful that I cheerfully give space for an account of it. She died at the age of twenty-three.

She had become the mother of her second child, had suffered some febrile indisposition, but was convalescent when she was suddenly attacked with pneumonia in its most threatening form. On Wednesday night, November 29, 1848, she spent the hours in painful restlessness; and about the dawn of day she became anxious to see her physician, who was immediately sent for; and on coming in he saw that her disease was making rapid strides toward its termination. A con-

sultation of physicians was held, and their utmost skill was put in requisition for the rescue of the victim which death had selected. She observed the anxiety of her friends and physicians. She manifested no alarm, but only a wish to know the decision in her case. She made no inquiry, but seemed to admit that the time of her dissolution was at hand.

The doctors retired from the room. She called her husband to her bedside and delivered her dying wishes concerning her children. She wished to see her babe consecrated to God in the ordinance of baptism, and, with his consent, she desired that her two children should be delivered up to the care of her mother and her elder sister. She then conversed with him freely on the subject of his preaching the gospel. He had received license to preach; but her feelings had been averse to his entrance upon the duties of the sacred office, and she now wished to relieve his mind fully from any embarrassment that he might have felt on that account. She regarded the aversion referred to as one of the errors of her life, saying: "You have entered on those sacred duties; now promise me that you will go and preach the blessed gospel. You will have nothing now to prevent you; mother has promised to take care of the children." A minister was called in, her babe was baptized, and, at her request, various ministers visited her, some of whom read to her from the sacred volume the precious words of grace. All conversed with her and engaged in prayer for her recovery or her triumph over death.

In the early part of her sickness she complained that her way was not as clear as she desired; but as her dis-

ease progressed, she seemed to give up her hold on all earthly objects, and in proportion as she did this her faith increased and her prospects brightened till her hope was firmly anchored and she was fully prepared for any event that might come. In this state of mind she said to a minister who visited her and before he had made any inquiries of her: "I am not afraid to die. My soul is happy. I feel that the Lord is with me. Sweet Canaan! I shall go home to the land of Canaan. O, I would like to talk more, but I am too weak; yet I am happy!" During that day she would frequently exclaim, "O, glory, glory! bless the Lord!" and, with a countenance expressive of her joy, she would indulge in strains of rejoicing at the glory of the prospect which lay before her.

In the evening her little son was brought to her to bid her good-night before he was put to bed. She had him to kneel down and repeat the prayer that she had taught him, after which she kissed and blessed him, manifesting no distress at the parting. She slept some through the night, but when awake she spoke of little else than the joys which awaited her in the heavenly Canaan. She remarked several times: "I do not wish any one to think that my mind is in the least affected by disease or medicine; I am perfectly at myself." She seemed to fear that her ecstasy of mind might be ascribed to mental aberration, the result of disease or medicine, and she called on one by her to know if anything like the hallucinations of a disordered mind appeared in anything she said. The reply was "No." She then said: "I feel that Jesus is with me; my soul is happy. I would say more, but my strength

fails." After resting awhile, she said: "I have viewed myself shrouded, placed in the coffin, and lowered into the grave; but this does not affright me in the least, for I shall not be there. My spirit shall be high up in bright glory."

A friend said: "What but grace could enable you to feel as you do so near the grave?" She replied: "What would I now be if it were not for grace? O how good the Lord is! how good to me! It is through his merits alone that I hope to be saved." In this frame of mind she spent the night. On the morning of Friday she appeared to suffer but little. She inquired of her mother if she was better; but she was rapidly sinking, and the reply was in the negative. After lying composed for a while, she desired that a minister should come and administer the holy sacrament to her with her husband, mother, sisters, and a few other friends. She was greatly comforted in this communion, joined in the service, repeating the Lord's Prayer with the ministers present, and gave vent to various expressions of joy. She said: "O those precious scriptures, 'Let not your heart be troubled; ye believe in God, believe also in me;' 'Peace I leave with you, my peace I give unto you.'" Shortly after this service she asked a friend if she had communed with her. She replied that she had been necessarily absent, whereupon she said: "You ought to have been here. It was a sweet season to my soul. The angels were with me. Can you see them?" Her friend said: "No." "How strange!" she replied, and, raising her hand and waving it, she said: "They are all through the room; they are around my bed, and Jesus is with me. Bless the Lord, O my soul!" To

one sitting by she said: "You have a wife and children in heaven. I shall see them before you do, but be faithful and meet them in glory."

Many of her young friends visited her, to all of whom she gave a word of exhortation. Of some who professed religion she inquired if they enjoyed it, saying: "I know by experience how hard it is to live up to the duties of religion in the days of our youth. Many temptations and allurements of the world will present themselves. But be faithful, my dear young friends, for religion is worth more than all things else. I regret that I was not more faithful; but *know* you have religion, and meet me in heaven." She conversed some time in the evening with her mother, sending precious messages to dear absent friends; desiring tokens of remembrance to be given to others, and selecting such things as she desired to be kept for her children, which wishes she promised to carry out. She then said: "Mother, I know you will. You will take care of the children, teach them to read the Bible, and rear them religiously. I want them to meet me in heaven."

Having arranged these matters to her satisfaction, her thoughts appeared to rise above all earthly things; and, turning to her mother, she said: "O mother, I did not think it would be thus with me when I came to die! I have not one fear, and I am willing to go." Seeing her friends distressed, she said: "I do not wish you to weep for me. Let your language be: 'The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.'" Being exhausted and thirsty, she asked for a drink, saying: "I shall soon thirst no

more, but shall drink of the stream that flows from the heavenly Canaan." She again bade her little son farewell, saying: "Farewell, my precious lamb. Your mother will be gone in the morning."

About eight o'clock that night a dreadful storm arose, which produced some confusion in the room. She observed it, and said to her mother: "Mother, you know how timid I have always been from my childhood when there was a storm. I now feel perfectly calm, and have been thinking of some of those of old times who were preserved from danger. There was Daniel in the lions' den, and Peter, whom Jesus directed to walk on the waters. I do not think, mother, that my faith would fail now if he were to call me. It might, but I feel that it would not."

After the storm was over she desired her friends to sing the hymn beginning, "Forever here my rest shall be," which was done; and she appeared to realize the sentiment expressed throughout the hymn. Nothing seemed to interrupt her fervor at any time. She would drop into a doze for a few moments and then wake up with the words: "Bless the Lord, O my soul!" At one time a sweet smile was resting on her countenance; and when asked if she wanted anything, she said: "O no; I have just had a peep into the heavenly Canaan." Her friends apologized for interrupting her. She replied: "You did not interrupt me; I shall soon hear another voice."

About two o'clock Saturday morning, December 2, she slept sweetly for about half an hour, when she awoke. The room was very quiet, and she asked if all had left her, saying that her friends were still

watching around her, she said: "Well, I am just about to go, and I wish to bid you all farewell." She then asked for her mother and sisters. They stood around her, and, calling each by name, she said: "Come and kiss me farewell. Meet me in heaven." Then, calling her husband familiarly by name, she said: "Don't be alarmed. Jesus is with me. I shall soon take passage in the old ship of Zion. O, yes, Jesus does 'make a dying bed feel soft as downy pillows are.'" After this she repeated some similar sentiments, and after resting a little she whispered: "The angels are spreading their wings to take my happy spirit home." These were her last words. Her friends knelt silently around her bed for a few moments, then arose and gazed upon a scene worthy of the inspection of angelic hosts—a redeemed spirit just entering the confines of eternal glory. When all thought her eyes closed for the last time, she suddenly opened them wide with an expression of vivid energy, which the writer of this never saw before and never can forget, and bade adieu to all below.

Ministers and others who were with her in her sickness testified that she was in her right mind and believed that the revelations made to her were not hallucinations. The above sketch illustrates the power of saving faith and shows the kind of experimental religion which Methodists enjoyed in those days.

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<sup>1</sup>Abingdon *Virginian*, 1869.

## CHAPTER II.

### CONFERENCES OF 1871 AND 1872.

THE Conference met in its forty-eighth session in Morristown, Tenn., October 18, 1871, Bishop George F. Pierce presiding, R. N. Price Secretary, and F. Richardson, J. R. Payne, and R. B. Vance Assistants.

Three preaching services were had every week day at 11 A.M. in the Baptist church and at 3 and 7 P.M. in the Methodist church.

Dr. Atticus G. Haygood, Sunday School Secretary, was introduced to the Conference and made some remarks as a representative of the Publishing House. He presented the Conference with a copy of the second volume of Dr. McFerrin's "History of Methodism in Tennessee." The Conference voted thanks to the author and turned the volume over to the Historical Society.

A subscription was taken up on the Conference floor to aid in paying the debt of Martha Washington College, and the subscription amounted to \$2,000.

Dr. McAnally, of the *St. Louis Christian Advocate*, was introduced, and made some affecting remarks.

A resolution was adopted recommending effort to circulate the *Southern Review*, edited by Dr. Bledsoe. He had been Professor of Mathematics in the University of Virginia and also a minister in the Protestant Episcopal Church; but he had withdrawn from that Church and connected himself with the Methodist Episcopal Church, South. A short time after his becoming

a Methodist he began the publication of the *Southern Review*, a quarterly. Most of the articles in the *Review* were written by himself. These articles were mainly confined to metaphysical and theological questions, and they displayed great learning and intellectual force. His logic was irresistible. Dr. Bledsoe was also author of a great metaphysical work entitled "A Theodicy; or, Vindication of the Divine Glory as Manifested in the Constitution and Government of the Moral World." This book was leveled against the doctrine of necessity, or what is known as the doctrine of unconditional election. His treatment of that subject is more thorough and triumphant than can be found in any other work. It tears up Calvinism by the roots. The *Edinburgh Quarterly Review* said that Dr. Bledsoe was the greatest metaphysician of America.

Some college or university honored itself by conferring upon him the degree of LL.D. He eminently deserved the title, for he was a man of prodigious learning. As a debater he was overbearing and sometimes unmerciful, but really at heart he was simple and childlike. He was not gifted as a preacher or platform speaker, but he was always eloquent with a pen in hand. In the Civil War he espoused the cause of the Confederate States. While Jefferson Davis was in prison and it was uncertain what course the government would pursue with him, Dr. Bledsoe wrote a booklet entitled "Is Jefferson Davis a Traitor?" He answered the question in the negative, and the argument was unanswerable. It is known that Mr. Davis coveted a trial, which the government wisely denied him; for the law and the facts in such a case would

have been a triumphant acquittal of Mr. Davis and a complete vindication of the cause of the South, and the party in power was not willing to witness such a vindication.

It was resolved to hold a Conference Sunday School Convention at Bristol the fourth Wednesday in May, the Convention to consist of two delegates from each pastoral charge, to be chosen by the Quarterly Conferences. The Convention met. I remember that Dr. Robert A. Young was there and contributed much to the profit of the occasion by his talks. He stated that when he was in the pastoral work he made it a rule to stand at the door of the church on Sunday morning welcoming the pupils and kissing the little girls. An inquisitive delegate arose and asked the Doctor to be kind enough to state where he drew the line between the kissing and the non-kissing age, when he very suavely replied: "The point is well taken." Rev. J. A. Lyons read a paper on the methods of conducting Sunday schools in the country. It was so original, sensible, and witty that it was really the sensation of the occasion. One of the papers contained a recommendation of the use of instrumental music in the Sunday school to draw pupils and to enliven the exercises. This recommendation was warmly debated by William Robeson against and David Sullins for the recommendation. Robeson took what was then the popular side of the question and argued ingeniously. Sullins, always a musical enthusiast, waxed eloquent, which was quite natural for him to do. He said (substantially) that God was so great and good that everything ought to praise him. He would be glad to see an or-

gan so powerful that it could be heard for hundreds of miles planted on a mountain, and the whole human family gathered around that mountain, and some grand old hymn of Charles Wesley played on that organ and sung by that multitude, so as to fill the world with its melodies and symphonies as a faint expression of the adoration due to Almighty God.

To return to the Conference :

The report on finance showed that seventy per cent of the preachers' salaries had been paid. The amount raised for the bishops was \$660.80.

On motion, Bishop Pierce was requested to publish his addresses and lectures in book form. He did not do so; but after his death Dr. Haygood brought out a volume of his sermons and addresses, which are literature of a high order.

Admitted on trial: F. W. D. Mays, Albert P. Stair, David W. Carter, John P. Dickey, John C. Runyan, William D. Mountcastle, William R. Barnett, John H. Parrott, Archibald T. Brooks, Robert J. Only.

Readmitted: Riley A. Giddens, Casper E. Wiggins.

Received by transfer: H. P. Waugh, B. O. Davis.

Located: Stephen I. Harrison, W. H. Weaver, D. H. Atkins, H. W. Bays, A. Doniphan, K. C. Atkins.

Discontinued: James K. Wolf.

Superannuated: W. B. Winton, T. K. Munsey, L. W. Crouch, Jacob Brillhart, D. B. Carter, Timothy Sullins, Joseph Haskew, S. B. Harwell.

Referred: J. W. Belt.

Numbers in society: White, 30,920; colored, 162; Indians, 20. Total, 31,102. Increase, 1,419.

Local preachers, 264; traveling preachers, 136.

Collected for Conference claimants, \$854.56; for missions, \$2,010.21.

The county of Hamblen was formed in the year 1870 from fractions of Jefferson, Grainger, and Hawkins Counties. It is a small, compact county, containing some of the best farming and grazing lands of East Tennessee. Its uplands are reasonably fertile, and some of the Nollichucky, French Broad, and Holston bottoms are within its bounds. The county is extraordinarily well watered. The river and creek bottoms are exceedingly fertile and productive. The leading agricultural products of the county are corn, wheat, rye, oats, Irish and sweet potatoes, tomatoes, cabbage, blue grass, clover, and millet. Its fruits are apples, peaches, pears, and the smaller fruits. The county is now (1910) being macadamized thoroughly, and is destined to be a garden spot.

The county was named in honor of Hezekiah Hamblen, a surveyor. Mr. Hamblen had a son-in-law in the State Senate, whose influence for the new county was desired, and the friends of the measure believed that it would be politic to name the county Hamblen in the bill.

The voters of the new county had no hesitation in selecting Morristown as the county seat. It is now a railroad center, being situated at the junction of the Bristol and Asheville branches of the Southern Railway and the Knoxville and Bristol Railway.

On April 28, 1855, the County Court at Rutledge granted a charter to the corporation of Morristown. The election was held upon that date, and the following were chosen aldermen of the city: Drury Morris, Russell Riggs, J. B. Moore, John Million, I. W. Shelton, N. F. Read, and Samuel S. Huffmaster. The first

meeting of the aldermanic board was held May 10, 1855, and the following officials were elected: Mayor, I. W. Shelton; Recorder and Treasurer, N. F. Read; Constable, Henry Doyle. The board then adjourned till May 18, when it elected John Million tax assessor. His report at the end of the year shows that there were eighteen persons assessed to pay poll tax, and that the total taxable property of the city was twenty-three lots, valued at \$23,400, and nine slaves, valued at \$4,900. In 1857 a census of the city was taken, and the enumeration showed that it had at that time a population of 221 persons.

The Legislature of the State passed an act incorporating the town November 21, 1867, setting aside all previous acts of incorporation and amendments thereof, and the city was reorganized under this act. This act afterwards was amended from time to time. The town voluntarily surrendered its charter March 12, 1903, that it might bring itself under the provisions of the Adams law, which prohibited the sale of intoxicating liquors in towns of five thousand inhabitants and under. That law became effective February 2, 1903, and the new charter was granted March 13, 1903. Before the old charter was repealed and the new charter granted the board of aldermen ordered a *viva voce* vote of the citizens to ascertain whether they wished to forfeit the old charter in favor of the new. The votes were for saloon or no saloon. Five hundred votes were cast for no saloon and two for saloon. This was one of the first votes under the new legislation, and the overwhelming majority cast for the dry ticket produced a great sensation throughout the State, occa-

sioned great joy among the friends of prohibition, and set the gait of the prohibition campaign then in progress.

Morristown is a flourishing town with several wholesale and retail commercial houses; and, according to the census of 1910, it contains a population of 4,007 inhabitants. Its manufacturing industries are considerable—woodworking establishments, ice factories, cold storage, meat-shipping houses, etc. Vast numbers of chickens are bought, slaughtered, and shipped from the place. It is perhaps the greatest horse-trading center in the State. On the first Monday in every month the streets and vacant lots of the place are crowded with horses and mules of all grades. The town has waterworks, an electric light plant, and sewage, together with ample telegraph, telephone, and express privileges. The city has an excellent public school system. The church houses are many, and some of them are costly and in modern style of architecture. It is a very religious town; and the morals of the place, though not perfect, are comparatively good.

Morristown appears for the first time as a preaching place in the minutes of the first Quarterly Conference of the Morristown Circuit for the year 1856-57, but is credited with no quarterage. It does not appear again in the minutes till the first Quarterly Conference for the year 1858-59, when it is reported as having paid \$13.25 for the quarter. The only appointment which exceeded it in liberality was Bethcar, with \$13.90. In 1859 Bethcar and Mossy Creek were set off as a station, with George W Penley as pastor. Mossy Creek Circuit afterwards took the place of the station. The

third Quarterly Conference for the year 1862-63 for this circuit was held at Graham's Chapel July 4, 1863. None was held after that till October 28, 1865. R. M. Hickey, presiding elder, held the first Quarterly Conference for Morristown and Mossy Creek Circuit at that time. The circuit had no preacher, and the presiding elder got all the quarterage. Morristown is not reported as an appointment of the circuit in that Quarterly Conference (October 28, 1865). In the second Quarterly Conference for that year Morristown is not credited with the payment of quarterage, nor named as an appointment, but Christian Carriger was appointed trustee of Morristown Church. That was in 1866. At the third Quarterly Conference William H. Howell was reported as preacher in charge; also the pastoral report showed that one hundred persons had been received into the Church on confession of faith and four by letter during the quarter. George A. Rowe and D. Y. Pickering were appointed trustees of the Morristown Church. The first Quarterly Conference for the Morristown Circuit for the year 1866-67 was held at Liberty Hill, William Robeson presiding elder, and R. M. Hickey preacher in charge. At the third Quarterly Conference for this circuit Morristown led with \$44.35 quarterage, Mossy Creek following with \$31. At the fourth Quarterly Conference (1867) Morristown paid \$55 and Mossy Creek \$57.

Morristown and Liberty Hill Station was erected in 1867 and R. M. Hickey appointed to it. Morristown and Mossy Creek Station was constituted in 1868 and George Stewart appointed in charge of it. Hickey's claim in 1867-68 was \$500, and his receipts were \$377.-

50. He reported two local preachers and 270 members. George Stewart's claim for 1868-69 was \$750, and his receipts were \$560.10. He reported two local preachers and 252 white members. For the year 1869-70 George Stewart and R. N. Price were in charge of Morristown and Mossy Creek Station, the latter being junior without salary, as he was Principal of Mossy Creek Masonic Female Academy; but he preached alternately with the senior. R. N. Price was in charge of the same station for three years, 1870, 1871, and 1872. The Annual Conference was held in the Morristown church in 1871, Bishop Pierce presiding. At this Conference a great revival began, an account of which has been given in connection with a notice of Bishop Pierce.

A short time before the Civil War the Methodists began to build a church house on the lot now occupied by the present building. They built a neat brick church and covered it in, but had not laid the floor nor put in the window glass when the breaking out of the war arrested the work. During the war the Federal soldiers tore out a part of the front wall to get brick for their camp chimneys. The house was also used as a stable, and the horses gnawed the window frames so as to render them useless. Almost immediately after the war, under the guidance of R. M. Hickey, the Methodist people repaired and furnished the house. It is due to Brother Hickey to say that he laid off his coat and personally labored on the repairs like a common laborer. When the building was ready to be used as a house of worship, the Baptists, Presbyterians, and Methodists all used it—the Baptists from 1866 to 1871,

and the Presbyterians from 1867 to 1870. The war had one good effect—that of bringing the different denominations closer together in sympathy and brotherly love. The congregations for these years were united, and the three denominations had a common Sunday school. When the Presbyterians withdrew, strange to say, there was no falling off in the Sunday school; the same was true when the Baptists withdrew. Thus two large swarms left the parent hive as populous as ever, owing to the rapid growth of the town and the stimulus of competition.

On March 2, 1872, R. N. Price, L. P. Speck, and George Speck began the publication of the *Holston Methodist*. That Price might devote more time to the editorial management of the paper, he requested the bishop at the Conference of 1872 to give him a junior, which was done in the person of James Atkins, Jr., now one of the bishops of the Church. In the year 1902, under the administration of that ambidexter, J. A. Baylor, the old church was supplanted by the present fine building, costing probably not less than \$20,000; and the Church at present (1910), under the administration of Dr. Perry, is in a high state of prosperity as to numbers and social standing. Indeed, I believe that the Methodist Episcopal Church, South, is the leading denomination of the town. In the year 1891 sympathizers with the Methodist Episcopal Church withdrew from our Church and set up a Church of their own in the town, and this Church has for years been able to employ the whole time of a pastor.

An additional word about the gracious revival which began in the Church during the session of 1871: While

in charge of the Masonic Female Academy at Mossy Creek the author was appointed to Morristown and Mossy Creek Station as junior under George Stewart without salary, but alternated with his senior in preaching. He was put in charge of the same work in 1870 and 1871. In the two years of his incumbency as preacher in charge he did a great deal of pastoral visiting, giving especial attention to the poor and not confining his visits to his own flock, but in some cases visiting families of other Churches socially, and outsiders socially and religiously. This work was gradually preparing the charge for the revival which followed. With great confidence he anticipated a revival at Conference.

The presiding elder, Frank Richardson, and the writer several days before the meeting of Conference took the Conference roll and selected the preachers we wished to occupy the pulpits of the town during the Conference session, as far as this could be done; and the selections were made with reference to availability for revival effect. We had a right to do this, as, according to custom, we were likely to be of the Committee on Public Worship. Our appointments at Conference were, therefore, not improvised, as is too often the case. We brought our best revival talent to the front. We had a service in the Methodist church on Tuesday night, at which Bishop Pierce preached on private prayer. He was requested to call penitents. Some came, and two were happily converted. From that night to the close of Conference the night services in the Methodist church were occasions of great interest, deep feeling, cries of penitents, and shouts of

faithful Christians and newborn souls. On Wednesday night Carroll Long preached the Conference sermon. James Atkins, Sr., preached on Thursday night. Dr. Atticus G. Haygood preached on Friday night. The missionary anniversary was held on Saturday night, addressed by Bishop Pierce and Dr. Haygood, and followed, I believe, with altar exercises. On Sunday morning Bishop Pierce filled the Methodist pulpit and Dr. Haygood at night. When we had the old man eloquent, the Bishop, with us we determined to work him. Two sermons and a missionary speech were not sufficient. He occupied the pulpit on Monday night. The sermon dwelt on human depravity and its consequences. It was a tremendous sermon. The house was crammed with people; all the standing room was occupied, and scores were standing in the yard attempting to see and hear through the windows. He called penitents, and was then carried over the heads of the people and made his exit out of a window, for his engagements required him to leave the town on a train that arrived a few minutes after the close of the sermon. But he left amid the wails of wounded and terrified sinners and the rejoicings of old soldiers of the cross and new conscripts in the service.

The men appointed to the other churches in the town—the Baptist, Presbyterian, and the Methodist Zion—had been carefully selected. The people of the town were served with a satisfactory gospel menu. The lieutenants who conducted the campaigns away from the main seat of war did their duty bravely and contributed largely to the aggregate result. These lieutenants were: For the Baptist church, B. W. S. Bish-

op, T. F. Glenn, J. L. M. French, W. W. Bays, John Boring, W. C. Bowman, D. Sullins, William Hicks, John M. McTeer, and J. W. Bowman; for the Presbyterian church, W. G. E. Cunyningham, E. E. Hoss, J. S. Kennedy; for the Methodist Zion Church (colored), W. W. Pyott, W. H. Bates, and John W. Bowman. The afternoon preaching in the Methodist church was done by T. F. Glenn, E. W. Moore, and T. P. Thomas.

The Conference closed, but not the meeting. Including the days of Conference, it lasted thirty days and nights. One hundred and twenty-five bright, old-fashioned conversions, all among the white people, were counted, not including reclamations and lukewarm professors warmed over. The larger part of the converts joined the Methodist Church, but there were considerable additions to the Baptist and Presbyterian Churches. The revival was the regeneration of Morristown while in its formative stage. It gave it a Christian bias, which it has retained in a greater or less degree up to the present time.

I never witnessed greater displays of divine power at any meeting in my life. People who were too old or too much afflicted to attend the meeting in person were in many cases powerfully blessed at home.

After Conference a prayer meeting was held in the church every morning at eight o'clock. These prayer meetings were not numerously attended; a score or more of faithful souls met at that hour for a brief period of prayer and song. One morning the power of God came down on this little gathering in an unusual manner. The little party sang, prayed, talked, and rejoiced, taking no account of the lapse of time, and

did not disperse till high noon. It was four hours of heaven.

One more remark about this meeting: After the adjournment of Conference the meeting was conducted by local talent. The pastor of the Church, the pastors of the different Churches in the town, the local preachers and exhorters, and an occasional transient preacher did the preaching. It was not a monorail concern. Many men of many minds were at work, and they reached a large variety of souls and did good which only eternity will reveal as to its depth and extent.

James K. Wolf, H. W. Bays, and K. C. Atkins returned to the Conference after this.

Alexander Doniphan was received from the Methodist Protestant Church in elder's orders at the Conference of 1869 and appointed to Jonesville Circuit. In 1870 he was appointed as a supernumerary with Dr. Cunyningham on Abingdon Station. In 1871 he located. He was said to be an educated man and one of fine abilities as a preacher, but for some reason his stay with us was brief. After his location he went into the insurance business, and I have lost sight of him.

In Volume I. of this work, page 297, mention is made of Bishop Asbury's friend, Jesse Reeve. Something was said of his son Thomas Reeve and his posterity. Another son, the eleventh and last child, was Jesse Smith Reeve, who became an active and prominent layman of the Methodist Church. He was born in the old Reeve mansion, in Cocke County, Tenn., January 9, 1814; and died in Blountville December 2, 1871.

A word as to his paternity: The records of Prince William County, Va., show that Jesse Reeve and Nancy Cox, his wife, sold and conveyed their land in Virginia in the year 1800 and soon afterwards removed to East Tennessee, purchased a farm in what is now Cocke County, and in 1806 built a house in which they resided many years. In that home Thomas and Jesse Smith Reeve were born and brought up. Jesse Reeve, Sr., owned several valuable slaves. After rearing a large family, he removed to Greene County, having sold the Cocke County farm to his son Thomas, who resided at the old homestead about twenty years after his marriage to Rebecca Ann Earnest. Jesse Reeve, Sr., died July 17, 1841; and his wife, Nancy Cox, was born September 27, 1772, and died February 19, 1845.

Jesse Smith Reeve was married three times. His first wife was Miss Naomi Worley; issue, four children. His second was Miss Julia Tevis Cox, sister to the well-known Miss Susan T. Cox, to Mrs. Dr. W. F. Barr, of Abingdon, Va., and to the Rev. Alexander Cox, for some time a member of the Holston Conference. She was also a niece of Mr. Edward Cox, of whom mention was made in Volume I., page 77. He married for his third wife a Mrs. Keys, of Washington County, Va., whose maiden name was McConnell. When he died he was buried at Ebenezer Church, in Tennessee, beside the wife of his youth and the mother of his children.

During the latter part of the war he found it necessary to leave Rheatown, Tenn., where he was merchandising, and to refugee in Virginia. At the time of his death he was merchandising on a small scale in Blount-

ville, Tenn. He died of pulmonary consumption. When he discovered that his end was near, he requested his family to send for Rev. William Robeson, that he might administer to him the Lord's Supper. He told him what scripture he wished read and what hymn he wished sung, and he even joined in the singing. He took the sacramental emblems, listened attentively to the prayer, then took each one of his family and friends by the hand, bade them good-by, and was gone in a moment and without a struggle. A friend who was present afterwards remarked: "It was the prettiest death scene I ever witnessed."

Jesse Smith Reeve was an ultra Southern man during the Civil War, and had the utmost confidence in the success of the Confederacy. Consequently he collected all his outstanding accounts in Confederate money (for he was a merchant); and having on hand some fifteen thousand dollars, he invested it in tobacco and let it lie in a warehouse in Lynchburg, Va., until the close of the war, promising the Lord that he would sell whatever remained of it after the war and consecrate twenty-five per cent of it to the Church. Although the Federal soldiers ransacked the city for booty two or three times, his tobacco remained undisturbed. After the war he sold it for something more than \$3,000. A considerable sum, consisting of gold and silver, was forwarded to the Publishing House at Nashville, and the remainder of the Lord's part was given for various benevolent purposes.

Dr. Nat Reeve, a son of Jesse Smith Reeve, now practices medicine in Bristol, Tenn., and is a devoted and useful member of the Methodist Episcopal Church,

South. He was graduated from the Medical Department of the University of Nashville, Tenn., in 1874, and later in the schools of New York City and Philadelphia. His first wife was Miss Adelia Snapp, daughter of Jacob K. Snapp and sister of my old Emory and Henry schoolmate, Col. James P. Snapp. His present wife was Miss Jennie Sexton, daughter of Mr. Legrand Sexton, whom he married at Sullins College in 1894. Mrs. Kate Sexton, stepmother of Mrs. Dr. Reeve, has a somewhat historical record. She was a Miss Kate Kaurf. She did some nursing in the Richmond hospitals, which were crowded with sick and wounded Confederate soldiers, and was also in the Treasury Department, as can be seen by her name appearing on a series of Confederate notes. She was sitting just across the aisle from President Davis at a church in Richmond when a courier came in hurriedly and handed him a dispatch from General Lee, who stated that he would surrender to General Grant in a few hours. The President was much agitated, and left the church at once, and the entire congregation left it. All was excitement. After the surrender she drifted into Rich Valley, Smyth County, Va., and stopped at Chatham Hill, where she met Mr. Sexton, whom she married later. The issue of this marriage was three sons and three daughters. Her home was in Washington City when the war began; but being in deep sympathy with the South, she came through the lines to Richmond and served the Confederate cause in every way possible. Mr. Sexton died in 1886; and in 1895 she returned to Washington City, where she now lives. She used to attend all the Confederate reunions.

Legrand Sexton was a veteran in the ranks of Methodism, an active Church worker, a liberal contributor to the cause, and a most excellent man in every respect. He was intimately known in and around Marion, Va. His house was a home for the preachers, and an excellent home it was. He has a large number of relatives in Southwestern Virginia.

The Conference met in its forty-ninth session in Chattanooga, Tenn., Friday, October 25, 1872, Bishop Doggett presiding, R. N. Price Secretary, and J. R. Payne, R. H. Parker, and J. W. Paulett Assistants.

The report on Books and Periodicals said: "The financial exhibit of Rev. A. H. Redford, Agent of our Publishing House, in Nashville, presents, we think, a most gratifying result, notwithstanding the heavy loss by fire last February. Its balance sheet shows a net gain, including a loss of \$20,000 by fire and \$9,000 by the *New Monthly Magazine*. The net gain was put at \$33,000. The same report stated that Dr. Redford and the Book Committee had not only restored the fire loss, but had built a new and larger building for publication purposes. The old house was really inadequate to the publishing demands of the Church, and was no credit to the Church; but the new house was too large, really a piece of extravagance, and all of it was never used. It was not built in workmanlike style, and, owing to defects in the wall next to the river, it was torn down in 1874 and rebuilt at great cost. The statements above indicating a prosperous condition of the House were evidently too roseate.

The report showed that not more than twelve hundred dollars' worth of the books of the Publishing

House had been sold by all the preachers of the Conference during the year; that not over one thousand copies of the *Christian Advocate* were taken by the people of the Conference, although the Methodists of the Conference numbered at that time 35,000; and that a few hundred copies were being taken of a paper published by R. N. Price. The report speaks of the *Southern Review*, edited by Dr. Bledsoe, in the highest terms of eulogy, and is lavish praise of Dr. Haygood and the Sunday school periodicals.

The title of the paper published by R. N. Price, which was not given in the report, was the *Holston Methodist*. It was started as a private enterprise at Morristown, Tenn., by R. N. Price & Company. Price was at that time preacher in charge of the Morristown and Mossy Creek Station. The company consisted of R. N. Price, Lawrence P. Speck, and George E. Speck; and the first-mentioned was editor. The Specks were at that time editors and publishers of the *Morristown Gazette*, a Democratic paper. The first number of the *Methodist* was issued March 2, 1872. At the end of about four months R. N. Price & Company sold out to R. N. Price, who became the sole proprietor of the plant. About the close of the first volume the Rev. Thaddeus P. Thomas, a local preacher of Russell County, Va., and brother-in-law to the editor, purchased a half interest in the office and became associate editor and business manager. In February, 1874, the office, including a large Henry power press, paper, type, fixtures, a new job office, the account books, and the list of subscribers, was destroyed by fire. The paper was removed to Knoxville at once and enlarged

from a four-page seven-column paper to a four-page eight-column paper. Mr. Thomas removed to Knoxville to continue the business. Price & Thomas dissolved partnership March 27, 1875, Mr. James Leech, of Lexington, Va., having purchased Mr. Thomas's interest. Mr. Leech became business manager and local editor. Price & Leech dissolved July 7, 1875. Mr. Leech was influenced to disconnect himself from the paper by an offer from Bishop McTyeire of the office of bursar in Vanderbilt University, which he accepted. This left Price sole proprietor.

The Holston Publishing Company was organized October 21, 1875, bought the paper, and continued R. N. Price as editor. On December 4, 1875, the company bought out the *Holston Advocate*, published at Seddon, Va., by the Rev. William Hicks. Hicks was made associate editor of the *Holston Methodist*, and continued as such for one year.

In the fall of 1877 R. N. Price was elected President of People's College, Pikeville, Tenn., and accepted, but continued as editor. The Rev. James A. Lyons became local editor, followed in a year by the Rev. Jacob R. Payne, who later was followed by the Rev. James I. Cash. Under the Price administration, after this, the local editors of the paper were Mr. Thomas O. Lewis and Mr. W. H. Valentine. Lewis was a layman of Knoxville and a most excellent man; Valentine was an Eastern Virginian, a man of culture and good business talent. The local editors were also the business managers. But the paper continued to sink money. In 1880 Price was appointed presiding elder of the Chattanooga District, and continued as the editor of

the paper. In 1881 he was elected Professor of Mathematics in Emory and Henry College, and the Rev. Frank Richardson was elected editor of the paper. To accommodate the editor, who wished to reside at Emory for the education of his boys, the paper was removed to Bristol, Tenn., and published by John Slack, Esq., a veteran publisher and the proprietor of the *Bristol Courier*. R. N. Price was again elected editor in 1884, and accordingly resigned his professorship and removed to Knoxville early in 1885 to take charge of the paper.

On January 18, 1888, the Holston Publishing Company sold out to Richardson, Paulett & Co., and Richardson became editor. In a short time Revs. Frank Richardson, D. Sullins, and J. W. Smith, partners, disposed of their interest to Rev. William L. Richardson, who continued the paper with Frank Richardson as senior editor and himself as junior editor. Sometime in the summer of 1892, Mr. Richardson having sold out to Mr. O. W. Patton, Price again became the editor of the paper, which arrangement was confirmed by the Conference of that year.

Sometime in 1897 committees representing the Holston and Tennessee Conferences met to consider the question of a joint organ for the two Conferences. They agreed to unite on the *Holston Methodist*, giving the editor to Holston and removing the office to Nashville. The name of the paper was changed to the *Midland Methodist*, and R. N. Price was chosen editor. A contract was made with Barbee & Smith for its publication, and the editor removed to Nashville. In 1898 he located and disconnected himself with the paper, and

was followed in the editorial chair by the Rev. J. A. Lyons. At the end of the year Lyons was followed by the Rev. J. A. Burrow. The Rev. T. C. Schuler is now the editor, and recently the paper was adopted as an organ by the Memphis Conference, so that it is now backed by three strong Conferences.

Under the Price administration the paper was largely controversial. It began in the reconstruction period, while the persecutions of Southern Methodists and citizens of Southern sentiment were still going on in East Tennessee. It denounced the persecutors, debated the property question with the *Methodist Advocate* (a paper published in the interest of the Methodist Episcopal Church), and broke lances with Bishop Gilbert Haven and other negro equalityists. It was also a bold advocate of prohibition. In the dispute between Bishop Hargrove and Dr. D. C. Kelley, of the Tennessee Conference, it espoused the cause of Dr. Kelley. The paper was Low-Church, resisting the progress of ritualism and taking the democratic view of Church polity. The paper also made itself conspicuous in denouncing lynching bees and other forms of anarchy.

The *Holston Methodist* was conducted on a cash basis the first year of its existence, and the subscription list ran up to one thousand subscribers. Later the credit system was adopted, and this fact was one cause of its lack of financial success. Thousands of dollars due the office for subscriptions and advertisements were never collected. When the paper was adopted by the Tennessee Conference, the subscription list numbered some thirty-five hundred subscribers, but the first year after the change the list increased rapidly.

But to return to the Conference: The report on education stated that during the year 183 students had attended Emory and Henry College, among whom there were ten young preachers and five sons of preachers to whom tuition was given, amounting to some eight or nine hundred dollars. The report stated that the debt of Martha Washington College amounted to \$15,000, and that the trustees had in their hands \$16,000 in good notes and subscriptions with which to liquidate the debt; also that some forty pupils were happily converted to God during the year.

Admitted on trial: Leander W. Thompson, William H. Price, John M. Wolfe, John H. Kennedy, Daniel S. Hearon, John W. Smith, B. R. Wilburn, Pinckney P. McLean, Edward S. Shelley, Joseph B. Davis, William H. Dawn, James Atkins, Jr., John R. Hixon, Frank P. McGee, Daniel W. Rucker, Stephen M. McPherson, Robert A. Hutsell, Joseph A. Bilderback, Ayers Kincaid, James M. Campbell.

Discontinued: Patton J. Lockhart.

Received by transfer: R. A. Giddens.

Located: John Mahoney, S. V. Bates, W. C. Bowman, B. F. White, J. W. Belt.

Superannuated: H. M. Bennett, W. B. Winton, Jacob Brilhart, Timothy Sullins, Joseph Haskew, S. B. Harwell.

Died: Thomas K. Munsey.

Transferred: W. H. Stevens, to the West St. Louis Conference; E. E. Hoss, to the Pacific Conference; D. S. Hearon, to the Western Conference; W. B. Lyda, to the Indian Mission Conference.

Numbers in society: White, 33,993; colored, 168. Total, 34,161. Increase, 3,059.

Local preachers, 275; traveling preachers, 145.

Sunday schools, 399; scholars, 19,210.

Collected for Conference claimants, \$969.31; for missions, \$2,145.45.

Patton J. Lockhart had been a local preacher before he joined the Conference; and after his location he was an active local preacher, sometimes doing supply work. As a preacher he was above mediocrity. He was a pure man, of fine spirit, and exerted a gracious influence.

Sterling V Bates located in Lower East Tennessee, but afterwards, I believe, returned to the Conference. He was what his Christian name implies—a sterling man.

W C. Bowman was a man of superior intellect and of considerable scholarship. He finished his education at the University of Virginia. After his return from the university he embraced the doctrine of Universalism. Later he became a spiritualist, and he now serves, in the capacity of pastor, a congregation of the “Church of the New Era” in Los Angeles, Cal.

B. F. White has been dead some years. He spent his last years in Bristol, where he accumulated a good deal of property and left his family in good financial circumstances. He was somewhat eccentric. He became a second-blessing enthusiast.

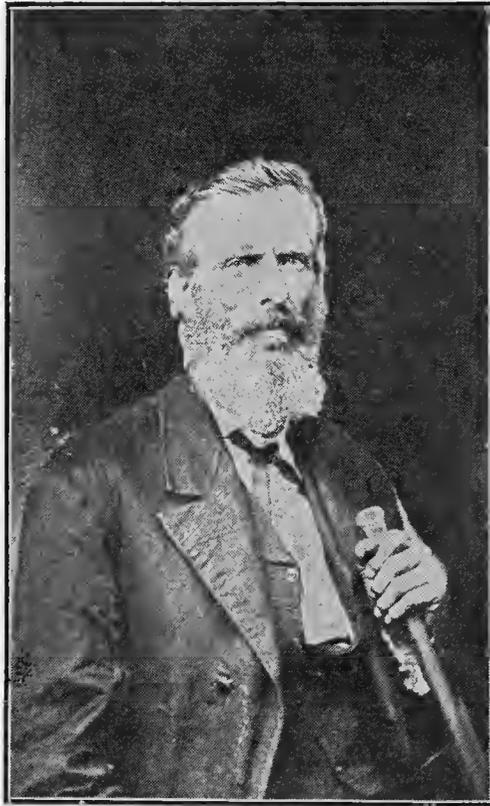
James W Belt divided his life between business and preaching. As a preacher he was eloquent. He married into a good family—the Richmond family, of Lee County, Va. He is still living (1910), and resides at Speer’s Ferry, in that county. He returned to the Conference some years since, and is a superannuate.

All the transfers returned to Holston except W H. Stevens, who was a son of the Rev. R. M. Stevens. Walter was a good preacher and a clever fellow, but was not the equal of his father.

Thomas Kennerly Munsey was a first-rate man among us. He was born in Giles County, Va., September 7, 1816. He joined the Methodist Church September 7, 1834, and soon after was converted to God. He joined the Holston Conference in 1839. His first charge was the Rogersville Circuit, which contained twenty-eight appointments, and which at the close of the year had paid him less than sixty dollars. What do you think of a man's preaching for less than twenty cents a day? But he had a call from God. He obeyed. He preached for souls, and trusted in Providence for the "sinews of war." He was a victim of pulmonary consumption, and in 1846 he was compelled to abandon the work for a time. He alternated between teaching and preaching the remainder of his life. He was a man of accurate scholarship, and was in demand as a teacher. His sermons manifested good powers of analysis and argument. He was a man of great probity and prudence. No man despised him; all who knew him respected him. He was always kind, but as candid as kind. Normally good, his goodness was sanctified by the grace of God. He sweetly fell asleep in Jesus July 4, 1872. His Conference obituary notice said:

He died like a Christian patriarch in the midst of his family, and died, as he had lived, a devoted servant of God. He died without a struggle or a groan. It was a gentle dying away, like the little wave receding from the shore, like the pale smile of day as it lingers on the mountain top, or like the gentle, modest retiring of the star of the morning into the deep, ethereal, resplendent glory of day. As a father Brother Munsey was kind, conscientious, and affectionate, caring much for the souls as well as for the natural wants of his family.

One of his last requests was: "Tell the preachers at Conference to be fathers and brothers to my wife and daughters and to pray for the conversion of my little boys." And again he said: "Tell all the preachers how I loved them." His last attestation was: "The door is open."



REV. T. K. MUNSEY.

I should have said that for some years he was a presiding elder, and a good one. One of his titles to historic recognition is the fact that he was uncle to that prodigy of genius, William Elbert Munsey.

I have before me a paper in manuscript written by the Rev. B. F. White and dated April 29, 1872. It is headed "The History of Methodism in Tazewell County, Va." The following is the substance of this article:

There is a great deal of romance connected with the progenitors of the prominent Methodist families of Liberty Hill Circuit. These families descended from the Carrs, Davidsons, Fergusons, Whittens, Peerys, Greenups, Maxwells, Harmons, and Marses.

Tradition has it that at one time a great battle occurred in this section between the Shawnees and Cherokees. The war was waged for the possession of the hunting grounds in the vicinity of Paint Lick, otherwise called Elk Lick. The battle was fought on what is now the farm of Thomas Whitten. The loss on both sides was great. A large pit was opened, and a common grave received those who had fallen in the battle. This is supposed to have been the last battle fought between the red men in this section. In 1766 a Mr. Carr and others visited this country for the purpose of hunting, and settled what is now known as Locust Hill, and Mr. Carr took possession of the Elk Lick.

In the spring of 1771 Thomas Whitten and John Greenup moved away and settled at Crab Orchard. Matthias Harmon and his brothers, Jacob and Henry, settled at Mr. Carr's place, Locust Hill. In 1772 Thomas Maxwell, Peter and Jacob Harmon, and Samuel Ferguson settled on Bluestone Creek. In 1773 Thomas, John, and William Peery settled where Jeffersonville now stands, John Perry at the forks of Clinch, one mile and a half east of the county seat.

Samuel Mars settled in Thompson Valley. Some of these families have thrilling histories. Andrew Davidson's wife was kidnaped by the Indians. She remained in captivity so long that her husband did not recognize her when she returned. Her mind and body were so impaired by the troubles through which she had passed that she lived only a short time after her escape from the savages.

In 1784 Henry Harmon and his two sons had a desperate encounter with seven Indians, in which they came off victors, killing two and severely wounding two others. As soon as the others retreated, the elder Harmon fell to the ground exhausted and fainting from the loss of blood. His wounded arm having been bandaged and his face bathed in cold water, he rallied. The first words that he uttered after becoming able to speak were: "We've whipped; give me my pipe." Upon the tree under which the chief was killed are roughly carved an Indian, a bow, and a gun, commemorative of the fight. The arrows that wounded Mr. Harmon are now in the possession of his descendants.

Between 1790 and 1800 Obadiah Strange,<sup>1</sup> a Methodist preacher, preached occasionally where Liberty Hill now stands. A man by the name of Bowling had settled in that neighborhood. His daughter Jane, who is still living at the old place in her ninetieth year, the widow of the Rev. David Young, from whose lips Mr. White received this information, was then a girl in her teens. She had heard two sermons preached by

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<sup>1</sup>Obadiah Strange was appointed to the Holston Circuit in 1796 and to the Russell Circuit in 1798.

Mr. Strange, and she fell under deep conviction. She went to a little sinkhole to pray, and there she was converted. She had never heard any one shout, she had never heard of any one shouting; and yet she ran to the house shouting—that is to say, praising God aloud. Her mother said that she had lost her mind. She replied: “I am so happy that I am obliged to praise God aloud.” She was afterwards tempted to believe that she was not one of the elect; but going to the place where she received her first blessing and praying, she was convinced and felt that Christ died for her, and from that day she never doubted that she was a child of God. Her father was greatly exercised over her experience, and remarked that if his daughter Lizzie, who was very bashful and taciturn, should be affected in the same manner when she professed religion, he would believe in its reality. Lizzie was soon converted, and, if possible, was more powerfully exercised than Jane. He at once admitted that the work was divine, and sought and obtained the blessing himself.

The Kentucky Conference was held at Ebenezer, in the Earnest community, in Tennessee, in October, 1801; and from that Conference Ezekiel Burdine was sent to New River Circuit, with Louther Taylor as helper. Liberty Hill was at that time taken into this circuit by petition of the Liberty Hill members. At almost every service some were converted and joined the Church. David Young was converted and joined the Church about this time. He was licensed to preach in 1801, and was a zealous preacher up to the day of his death, which was July 3, 1858. At the time of his death he

was in his seventy-fifth year. He was married to Miss Jane Bowling in 1802.

John Kobler, a remarkable man, was elder of the district that embraced the New River charge in 1793-96, and exerted a gracious influence in this country. During those years the preachers in charge in regular order were Jacob Peck, Samuel Rudder and John Ray, Richard Bird, and James Campbell.<sup>1</sup>

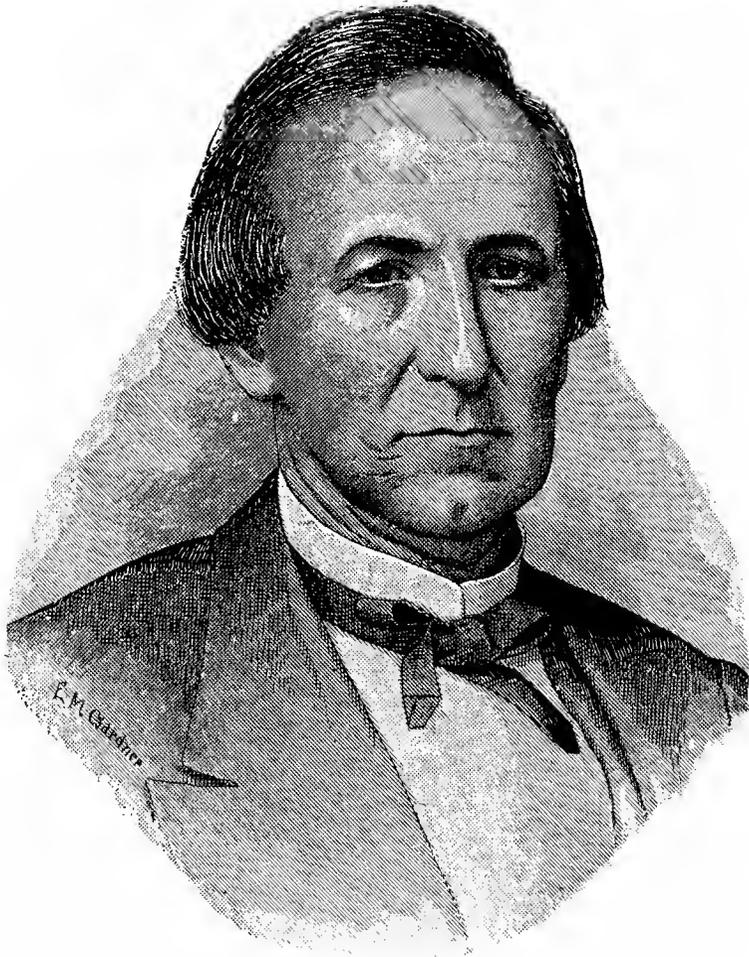
The seeds sown by the good men mentioned above fell into genial soil and the nucleus of a Church was formed of Jeremiah Whitten, Sarah Whitten, William Whitten and lady, John and Sarah Peery, Elizabeth Greenup, Samuel Ferguson, Isabella Ferguson, and two colored persons. Thomas Peery gave them a piece of land, and in 1797 a meetinghouse was built about one mile west of Jeffersonville. Previous to this time meetings were generally held at the private residence of Samuel Ferguson, near the present seat of justice.

Edward Fox, a Roman Catholic priest, who resided at Wytheville, preached his first sermon in a union church in Jeffersonville about this time. He continued to preach at intervals till the close of a controversy between him and President Collins, of Emory and Henry College. Having been beaten from every position, he left Wytheville, and the Tazewell Catholics were left without a priest. After this Bishop Whelan came to this section of the State and took occasion to visit his flock in Tazewell. The Methodists opened their pulpit for him; and in acknowledgment of their kindness, one of his first sentences was an insult both to

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<sup>1</sup>At this point I have amended Mr. White's historical statement somewhat.

the Methodists, whose courtesy he was enjoying, and to the house of God itself. He remarked that he felt embarrassed because he was preaching in an unconsecrated house. President Collins, who had firmly opposed the spread of Romanism in Southwestern Virginia, heard of this remark and replied to the Bishop in a few days.



BISHOP JOHN C. KEENER.

## CHAPTER III.

### CONFERENCES OF 1873, 1874, AND 1875.

THE Conference met in its fiftieth session in Marion, Va., October 15, 1873, Bishop John C. Keener President, R. N. Price Secretary, and J. R. Payne, R. H. Parker, and F. W. Earnest, Esq., Assistants.

J. M. McTeer at his own request was relieved of the trusteeship of the Waugh Fund, and E. E. Wiley was appointed in his place. Dr. Wiley reported that this fund had been paid into his hands as Conference Treasurer, and he was authorized to invest it.

During the session Bishop Keener, at the request of the Conference, gave an account of our lately founded mission in Mexico.

The people were well supplied with preaching at this Conference. Five Churches were served on Saturday, day and night; and on Sunday there was preaching at the Methodist, Presbyterian, Baptist, Colored Methodist, Colored Baptist, Mt. Carmel, and Greenwood Churches.

A communication from Dr. William E. Munsey was read, whereupon the following resolution, offered by E. E. Wiley and F. Richardson, was adopted:

*Resolved,* That this Conference does hereby tender to Dr. Munsey their hearty Christian sympathy in his deep affliction, and will earnestly beseech the great Head of the Church to restore him speedily to his former health and usefulness.

Dr. Munsey had been for a few years a member of the Baltimore Conference, where he had acquired great

fame as a pulpit orator. He had been granted a location, and he came to this session of the Holston Conference as a visiting local preacher, not applying for readmission. I remember that when he was introduced he made a talk which was a confession of his using ardent spirits and a promise that he would never use them again even as a medicine. He preached in the Methodist Church on the Sunday night of Conference to a packed house. Many pronounced it the best sermon they had ever heard him preach, which was saying much.

John Reynolds was requested to preach his semicentennial sermon at the next session of the Conference.

William Robeson announced the withdrawal from the Church of William C. Bowman, a local elder of the Bakersville Circuit, and presented his parchments to be placed on file. Bowman had embraced the Universalist faith, and withdrew to connect himself with the Universalist Church. There was nothing against his moral character.

The following were elected delegates to the General Conference: Clerical, R. N. Price, C. Long, E. E. Wiley, John M. McTeer, W. G. E. Cunyngnam, J. S. Kennedy; Lay, Henry S. Bowen, W. W. Stringfield, J. W. Gaut, R. W. Jones, John W. Paulett, F. W. Earnest.

The name of Wiley B. Winton having been called, a letter from him to J. M. McTeer was read, his character was passed, and he was continued in the superannuate relation; whereupon the following resolutions, offered by George Steward, R. N. Price, and F. W. Earnest, were adopted:

*Resolved*, That the members of this Conference do remember our brother, W. B. Winton, with the most profound affection, and that we will pray much for him that his last days may be his best and that he may receive a great reward in heaven.

*Resolved*, That J. M. McTeer be requested to transmit a copy of this resolution to him with such contributions to his support as the brethren may voluntarily make.

Immediately upon the adoption of these resolutions the brethren placed fifty-eight dollars in the hands of Mr. McTeer for the purpose specified. The board of stewards also gave him, as his part of the superannuate fund, one hundred dollars.

On motion of J. M. McTeer, the Parent Board of Missions was requested to take under its care the Echota Indian Mission, in North Carolina; also on motion of J. W. Dickey and W. M. Kerr, the preachers were requested to collect five hundred dollars for that mission during the year.

The following resolution, offered by W. W. Stringfield, was adopted:

*Resolved*, That a committee of two preachers and one layman be appointed (the presiding elder of the Asheville District and the preacher of the Asheville Station and Dr. Reagan) to consult with the directors of Asheville Female College to the end that this valuable school property may be saved to us as a Conference, said committee to report result of labors at the next Conference to meet at that place.

Resolutions were adopted memorializing the General Conference to enact a law for the appointment or election of superintendents of Sunday schools, and the opinion expressed that they should be elected annually by the Quarterly Conference on nomination by the preacher in charge.

Dr. Wiley presented a paper memorializing Congress for the payment of damages done by the Federal army to the Southern Methodist Publishing House during the war, and it was adopted.

A resolution was offered by J. M. McTeer, G. W. Miles, and J. P. Kelley, memorializing the General Conference to insert the boundaries of the Conferences in the book of Discipline, and it was adopted.

G. W. Callahan was appointed to preach the Conference sermon at the next annual session.

At this Conference the *Holston Methodist* was for the first time recognized as regular Conference work, and R. N. Price was appointed editor.

The report on education represented that Emory and Henry College had during the year past remitted tuition to ministers and the sons of ministers to the amount of eleven hundred dollars, that it was out of debt, that one hundred and fifty students were in attendance, and that it was paying current expenses. This report seems to have overlooked a large debt due the State of Virginia, which was afterwards settled.

Martha Washington College was reported as having cleared during the past two years \$2,300, with only thirty-seven boarding pupils and the local patronage. Hiwassee College was reported as having reopened with eighty-five students after a year of suspension.

The report represented that Asheville Female College was owned by a joint-stock company; that many of the stockholders were willing to donate the whole or a part of their stock to the Conference; that the company owed about \$2,000; that it had paid cash \$16,600 and added improvements valued at \$2,500, making an

aggregate of \$21,100; that the property was estimated to be worth \$25,000, and that the Conference could probably procure the property for some \$8,000 or \$10,000. The report also recommended the appointment of James S. Kennedy to the presidency of the college.

The Conference never did recover the property, and it eventually passed out of the hands of the Church.

The report, which was adopted, recommended the appointment of David Sullins to Sullins College, at Bristol, Tenn.-Va., R. W. Pickens Agent of Weaver-ville High School, and James McCampbell professor in the same.

Church property was reported as follows: Churches, 422½; value, \$334,400; parsonages, 28½; value, \$28,250; value of other property, \$37,570. Total value of Church property, \$400,220.

Our property held by the Methodist Episcopal Church: Churches, 18; value, \$16,300; parsonage, 1; value, \$1,000; value of other property held by them, \$6,800. Total value of property held by them, \$24,100.

The report on books and periodicals showed great satisfaction with the management of the Publishing House and with the new building, which it pronounced "a most commodious and elegant structure, exhibiting business wisdom and architectural taste, well adapted to the present wants and future exigencies of the Church."

The report highly recommended Bledsoe's *Quarterly Review*. At one time during the session there was some fencing between the friends of the *Holston Methodist* and the friends of the *Religious Herald*. A resolution was offered by C. T. Carroll and S. Philips re-

questing the bishop to appoint R. N. Price to the *Holston Methodist*. A substitute appointing R. N. Price to the *Holston Methodist* and William Hicks to the *Religious Herald* was offered by B. W. S. Bishop. On motion of W. H. Bates, the whole subject was laid on the table to await the report of the Committee on Books and Periodicals. The report, which was adopted, recommended the appointment of Price to the *Methodist* and Hicks to the *Herald*, thus giving neither paper the preference and adopting neither as the Conference organ. The Nashville *Christian Advocate*, with Dr. Thomas O. Summers as the editor, was still recognized as the organ of the Conference. At this time the *Holston Methodist* was being published at Morristown, Tenn., with R. N. Price and the Rev. T. P. Thomas as editors, the latter being also business manager. The *Religious Herald* was published at Hendersonville, N. C. The partnership of Price & Thomas began with the first number of Volume II., March 15, 1873, Thomas having purchased a half interest in the press, type, fixtures, and good will of the paper. A second-hand power press costing eight hundred dollars and a supply of material for a job office had been purchased. But it will be seen that the firm did not have smooth sailing during the year.

Admitted on trial: James K. Wolf, Samuel S. Weatherly, Isaac H. Hoskins, Elbert L. Barrett, Joseph A. Sensibaugh, Isaac S. Ross, William M. Crawford, Frank Smith, Winfield S. Jordan, Jacob O. Shelley, James I. Cash, John W. Robertson.

Discontinued: A. P. Stair, F. P. McGee, W. B. McKelvy.

Readmitted: J. M. Marshall, Kennerly C. Atkins, Mitchell P. Swaim, W. H. Weaver, Daniel H. Atkins, Hezekiah W. Bays, Lawrence M. Renfro.

Received by transfer: J. S. Burnett, from the Louisville Conference; John H. Robinson, from the North Georgia Conference; Samuel Alexander, from the Missouri Conference; John Alley and J. N. S. Huffaker, from the M. E. Church, as traveling elders.

Located: N. W. Vaughan, W. P. Queen, John R. Stradley.

Superannuated: Joseph Haskew, Larkin W. Crouch, Timothy Sullins, Jacob Brillhart, W. B. Winton, S. B. Harwell, H. M. Bennett.

Died: Joseph L. McGhee.

Numbers in society: White, 35,205; colored, 171; Indian, 129. Total, 35,505. Increase, 1,344.

Local preachers, 291; traveling preachers, 157.

Number of Sunday schools, 418; officers, teachers, and scholars, 20,740.

Collected for Conference claimants, \$1,188.74; for missions, \$3,401.89.

J. S. Burnett had once been a member of the Holston Conference and had located. He remained in the local ranks a number of years, but in 1872 he was admitted into the Louisville Conference. He was not present at the session, but he had put his recommendation into the hands of Dr. Redford, who was expected to inform the appointing power of his character and qualifications. But Dr. Redford seems to have done nothing but present the recommendation. Mr. Burnett's friends were surprised to find in the list of appointments that he had been assigned to Salem Mission, in an insignificant village at the mouth of the Cumberland River. Holston came to the rescue. At the session of the Holston Conference that year the bishop was induced to leave Abingdon to be supplied. Burnett's transfer was procured, and he had a good work and Abingdon had a good preacher. I have some-

times wished that he had gone to the mission and served it faithfully without a murmur. It might have been the greatest triumph of his life. The appointment, however, was certainly a misfit.

Joseph L. McGhee was born in Smyth County, Va., June 6, 1844. He was admitted into the Conference in 1869 and appointed junior preacher under Jacob Brillhart on Sweetwater and Philadelphia Circuit. In 1872 he was appointed to the Morristown Circuit, and occupied the circuit parsonage in Morristown. He seems to have been a victim of tuberculosis, and he was unwisely advised to walk the circuit for his health, which he did part of the time. Becoming unable to attend to his work, he was removed to his father's home, in Virginia, where he died September 18, 1873.

He was a tall, vigorous young man—vigorous in mind and body until his disease developed. His mind was penetrating, and his powers of analysis were superior. His sentences were short and compact. Like Bishop McTyeire, he shunned adjectives. His obituary notice said: "Brother McGhee was no ordinary man. With a high order of intellectual endowments, which were in early life dedicated to God and trained to his service by intelligent Christian parents, he seemed called to much higher destinies in the militant Church; but a mysterious Providence ordered otherwise, and this strong young workman God has called from the walls of Zion to palaces in the heavenly city."

The day before his death, being asked for a message to the Conference, he said: "They all know me. Tell them that I now feel, as I stand so near eternity, that I have too little faith; that I have been a very poor

preacher—yea, a very poor Christian; and yet I feel that I have tried to hold fast my profession, and I thank God that by his grace I am what I am, and that I delight to contemplate the rest promised me in the gospel of God's dear Son." An hour before he breathed his last his voice, which for eight hours had scarcely been above a whisper, returned; and, calling around him the family and friends present, he spoke of the importance of religion in a dying hour and urged all present to seek it. He then exclaimed, "Glorify to God! Amen. Come, Lord Jesus! come quickly!" and the tired wheels of nature stood still. His wife, who was a Cozart and a most excellent woman, still lives and resides in Florida. She married again—Mr. B. E. Tallant, a merchant. Her son, Joseph McGhee, is now (1910) a professor in Emory and Henry College.

John Christian Keener, D.D., was born in Baltimore, Md., February 7, 1819. At the age of nine he was taken by Dr. Wilbur Fisk to Wilbraham Academy, and there he was a student for three years. When the Wesleyan University was established, he entered that institution, and was a member of the first class formed in it, and graduated in 1835. He was converted in 1838, and became Sunday school superintendent in Wesley Chapel. After returning from college, he ran a wholesale drug store. Feeling called to preach, he abandoned secular pursuits, and was admitted into Conference in 1843. In 1848 he was appointed to New Orleans, a difficult and dangerous post. He remained there twenty years, being successively pastor of Poydras Street, Carondelet Street, and

Felicity Street Churches, and presiding elder of the New Orleans District. From 1866 to 1870 he was editor of the *New Orleans Christian Advocate*. He was elected and ordained bishop in 1870. He traveled extensively, and often visited Mexico and took a deep interest in the mission established there. He presided at four sessions of the Holston Conference.

He was a brilliant editor, always eloquent with the pen in hand. As editor he was learned, witty, incisive. As bishop he was a strict disciplinarian and an efficient presiding officer. He was a fine parliamentarian, and business never became tangled when he was in the chair. He could handle a General Conference as well as any bishop and better than most of his colleagues. When the bishops wished to rush the business of a General Conference they placed him in the chair. He allowed no time wasted in useless motions and discussions. His rulings were always prompt and generally correct. At a General Conference, when Bishop Keener was in the chair, a member arose and moved that leave of absence be granted to a certain brother who wished to return home. The Bishop refused to consume time by putting the motion, saying: "The brother is perhaps halfway home now."

The Bishop, though never rich, had the financial diathesis. He looked closely after the finances of the Church in the Annual Conferences. He had the honor and the blame of originating the rule of making a preacher's success in getting his own salary and bringing up the benevolent contributions largely the measure of his standing in Conference and his title to a good appointment. This rule has worked a financial

revolution in the Church, and has contributed largely to the comfort of the preachers so far as their salaries are concerned, but has devolved upon them great labor and responsibility. Now our districts, circuits, and stations almost universally report all the collections in full. This looks like stressing the financial idea too much, but it seems not to have checked the religious prosperity of the Church or impaired the spirituality of the pastors.

Bishop Keener as a preacher lacked both logic and pathos, but some of his sermons were prose poems. He was a better writer than speaker. He was the author of a book of fiction entitled "Post Oak Circuit." This was a brilliant production, and gave him a high place among writers of fiction. He was a frequent contributor to newspapers and magazines. In his old age he wrote an ingenious book, locating the Garden of Eden on Cooper River, in South Carolina. The fossils of a large number of animals that have lived in the historic period have been found there; hence his inference that that was the site of Eden. But this book gave him no reputation with the scientists of the world.

Bishop Keener died at his home, in New Orleans, January 19, 1906.

The Conference met in its fifty-first session in Asheville, N. C., October 14, 1874, with Bishop David S. Doggett in the chair, F. Richardson Secretary, and R. N. Price, J. R. Payne, and W. W. Stringfield Assistants.

John Reynolds preached his semicentennial sermon at 3 P.M. Friday of the session.

It was announced that Jacob Brillhart had bequeathed to the Holston Annual Conference two thousand dollars, and the subject of the will was referred to the Joint Board of Finance.

On Monday of the Conference Dr. J. J. Lafferty was introduced to the Conference, and made some remarks in reference to the *Richmond Christian Advocate*, of which he was the editor. Lafferty was a genius, a brilliant writer, and one of the wittiest men in the nation. He complimented the *Holston Methodist*, and stated that his paper was not only useful to be read, but that when the landladies were done reading it they could tie it over their crocks of preserves, and if a rat should attempt to gnaw his way through the paper he would fall asleep. The bishop whispered to the writer and begged him to reply to Lafferty in the same vein, but his heart failed him in the presence of this Goliath of humor.

On motion, Father Reynolds was requested to furnish a written copy of his semicentennial sermon for the archives of the Conference. It was largely of a historical character.

A letter of fraternal greeting from the Virginia Annual Conference of the Methodist Protestant Church, through its President, the Rev. M. J. Langhorne, was read, and an appropriate reply was returned through a committee.

The bishop was requested to appoint Josiah Torbett to the Blountville Female Institute and J. W. Bowman to Keowee Peabody High School. He was also requested to appoint Jacob Smith book agent or colporteur of the Conference. The severe abuse that

he received from the Blount County mob had so impaired his health, and especially his voice, that he did not demand pastoral work.

R. N. Price was elected Corresponding Sunday School Secretary of the Conference.

The Sunday School Committee reported that the number of Sunday school scholars in the Conference was only a little over fifty-four per cent of the number of Church members, and estimated that at least about sixteen thousand children of Methodist families either attended the Sunday schools of other Churches or did not attend Sunday school at all. As an illustration of what the Church might and should do, the report mentioned that the Bristol Circuit had reported 635 Sunday school scholars, and that the Waynesville Circuit had reported 800 members and 800 Sunday school scholars.

The special committee appointed to consider the question of reclaiming the Asheville Female College reported in favor of reclaiming it, recommended a mass meeting to be held during the session, at which speeches should be made and a collection taken up to liquidate a cash claim of \$2,300 against the joint-stock company; also the appointment of an agent to operate during the session in securing donations of stock and an agent to operate during the year to take up subscriptions for the purchase of the college, made payable when the sum of ten thousand dollars should have been secured. The report was adopted. Subsequent events show that the reclaiming scheme was a failure.

The committee's report on books and periodicals, which was adopted, said that the exhibit of the Pub-

lishing House, which they had examined, was very encouraging. The report added: "Too much cannot be said in commendation of an agency which has been so managed as to increase constantly the working capital of the Publishing House. This will be considered the more remarkable when we consider the financial condition of the country in which the agent had to operate. Confined exclusively to the impoverished South, he has within the last eight years increased the assets of the publishing House from \$87,165.70 to \$314,037.11, or a net gain of \$226,871.41." And all this in spite of the fact, afterwards discovered, that the House was rapidly moving on a down grade toward absolute bankruptcy. The writer at the General Conference in the spring of this year was on the Committee on Books and Periodicals. The committee organized by the election of W. C. Johnson, D.D., of the Memphis Conference, Chairman. At the first meeting of the committee Dr. W. M. Leftwich introduced a resolution indorsing the management of the House by Dr. Redford. I arose and objected to the resolution on the ground that the report of the Book Agent had not yet been submitted to the General Conference, and that we had no means of knowing the truth of the resolution. The Chairman said to me very positively: "Sit down!" I declined to obey the command, saying: "I am a member of the General Conference; I represent the Holston Conference, and I know my rights and dare maintain them." The Chairman then said: "Go on." Some one then offered a substitute for the resolution, appointing a subcommittee to investigate and report. This committee reported next day, the report indors-

ing the management of the Publishing House, and it was adopted. Why this hurry? A thorough, businesslike investigation would doubtless have compelled a report of a different character. The act of the Chairman in ordering me to sit down was harsh and unparliamentary; but I lost a fine opportunity for displaying a meek and quiet spirit, and therefore for a victory over myself and for myself. But my mistake did not justify the making up of a verdict on the condition of the Publishing House before the Agent had submitted his report to the Conference.

The report said:

The *Holston Methodist* not only serves a valuable purpose as a Conference organ, but we believe it is doing much good among our people. We approve its editorial management thus far, and would urge upon the members of the Conference and its friends generally the importance of increasing its circulation within our territory. In this connection your committee would mention favorably the *Religious Herald*, published by the Rev. William Hicks, of this Conference. As the editor proposes now to make the *Herald* an organ of Methodism, we would recommend it to our people, and hope that they will support it liberally.

The Journal of this session of the Conference has recorded in it the will of the Rev. Jacob Brillhart. It gave all his property, except his library, to his wife, but making the Conference residuary legatee of two thousand dollars. His library, except such books as his wife should choose to keep, was bequeathed to George R. Long. The bequest to the Conference was for the benefit of the superannuated ministers of the Conference and the widows and orphans of preachers dying in the service.

The report on education, which was adopted, said of Emory and Henry College :

During the past year there were one hundred and sixty-three students in attendance. Fifty-six of these were from the territory of the Holston Conference; thirty-two of these were from Washington County, Va., the county in which the college is located. There were twenty-four graduates last June, the largest class ever sent out from the college. Fifteen ministers and eight ministers' sons received instruction here last year. A fine revival last spring resulted in fifty conversions and an accession of the same number to the Church. This was followed up during the session by a daily prayer meeting among the young men, which contributed much to their steadfastness in the faith and a growth in grace. The present session opened with one hundred and sixty students, which is the largest beginning since the war.

The joint board of trustees and visitors of the college had recommended the appointment of a board of visitors to hold over for four years, and the recommendation was complied with.

The report stated that Conference district high schools had been established in most of the districts of the Conference and had been successful.

This year the Conference paid seventy per cent of the preachers' claims.

During the year \$1,310.85 was collected for Conference claimants, and the amount was distributed among nineteen claimants.

A constitution was adopted for a Preachers' Memorial Aid Society. The admission fee was fifty cents and annual dues fifty cents. The object of the organization was to provide means for the erection of appropriate tablets over the graves of our deceased preach-

ers. My recollection is that very little was ever accomplished by this organization. It seems to have been superseded by the Holston Conference Brotherhood, a mutual insurance society of the Conference. This Brotherhood has up to date done much for the relief of the families of its deceased members.

During the year some property of ours held by the Methodist Episcopal Church was restored to us by the courts and by compromise.

Admitted on trial: Samuel B. Smitteel, Morton S. Watts, James N. Lotspeich, Richard T. Barton, George C. Rankin, David H. Dickey, W. B. Reese, Joseph P. Reynolds, Frank N. Atkin, Pinckney P. McLean.

Discontinued: Benjamin F. Smith, Daniel W. Rucker, James M. McCampbell.

Readmitted: Sterling V. Bates, Gaston M. Massey, John R. Stradley.

Received by transfer: S. D. Gaines.

Located: A. Q. Harmon.

Superannuated: R. A. Giddens, William Robeson, Joseph Haskew, L. W. Crouch, Timothy Sullins, Wiley B. Winton, Hardy M. Bennett.

Died: Samuel Alexander, Edward F. Lyons, Edward W. Marsh, Jacob Brillhart, Samuel B. Harwell.

Numbers in society: White, 37,292; colored, 131; Indian, 150. Total, 37,573. Increase, 2,088.

Local preachers, 302; traveling preachers, 164.

Contributed for missions, \$4,240.61.

On Sunday of the Conference Bishop Doggett preached a great sermon. Dr. Lafferty, a fine stenographer, was present and took down the sermon word for word. The Bishop did not know that his words were going to paper as rapidly as he uttered them. On Monday Dr. Lafferty presented the writer with a

beautiful manuscript copy of the sermon. The Bishop and a few others, myself included, were invited to supper that day at Mr. William Johnson's. While waiting to be called to the table I asked the Bishop if he wished to hear some good reading. He replied in the affirmative. I then began to read the sermon, when in astonishment he exclaimed: "That is my sermon, word for word!" I have the manuscript in my possession now. After his death this sermon appeared in a volume of his sermons published by the Southern Methodist Publishing House.

Samuel Alexander was born February 16, 1836; and died February 15, 1874. He joined the Church at Turkeytown Camp Ground, in Carter County, Tenn. In 1860 he was received into the Missouri Conference. In 1872 he came to Marion, Va., to recuperate his failing health. In 1873 he was transferred to the Holston Conference and appointed to Saltville Circuit. His health was too feeble to allow him to enter upon his work till January, 1874. But his first and last day's work on the circuit completely broke him down. His disease was softening of the brain. While in Missouri he filled appointments from 1860 to 1870. These were years of trial and peril in that State, but he took into the Church in that time some eight hundred souls. After the war he was arrested and required to take the test oath, which he refused to do, but gave security for his good behavior! As a preacher he was studious and industrious, leaving behind more than threescore written sermons. His memorial notice said: "His voice was full and musical, sometimes in happy seasons swelling to a trumpet blast. As a Christian his

piety was thorough and consistent. He always possessed a cheerful and happy spirit, but was never vain or trifling."

Edward Farrell Lyons was born in Knoxville, Tenn., June 6, 1836. Blessed with pious parents, he was carefully instructed in the truths of the gospel. His parents kept open door for the Methodist preachers. The writer often enjoyed their ungrudging hospitality. His Conference obituary notice says:

In the pulpit his manner was always serious and impressive. Preparing his sermons with care and delivering them with unstudied grace and native eloquence, he never failed to gain the attention of his congregations. Possessed of a rich, musical voice of great flexibility and compass, expressing with rare truthfulness every emotion when he pleaded with God in public prayer, his fervent appeals awakened responsive echoes in every heart and impressed every one with the conviction: "He is praying for me."

Mr. Lyons was a brother of James A. Lyons, now (1910) a popular and useful member of the Conference.

Edward Waverly Marsh was born in Rhea County, Tenn., November 27, 1847; and died March 4, 1874. He was licensed to preach at Winton's Chapel December 12, 1868. He was admitted into the Holston Conference in 1869. His health gave way at the close of his fourth year in the Conference. He died of pulmonary consumption. A short time before he "fell on sleep" he said to a friend: "I have been lingering near the kingdom all day."

Jacob Brillhart was born in York, Pa., September 16, 1808; was married September 18, 1830, to Louisa Myers. He removed to Richmond, Ky., in 1839, and

was licensed to preach about that time. He joined the Kentucky Conference in 1848. He became a member of the Western Virginia Conference on its organization, in 1850. He traveled circuits and districts in that Conference about fourteen years. In 1865 he was transferred to the Holston Conference by Bishop Early and appointed presiding elder of the Franklin District. Having been stricken with paralysis, he was in 1870 superannuated, and sustained that relation till his death, which occurred August 10, 1874. His last words were: "I am ready; I am going home."

Mr. Brillhart was a fair preacher; and his piety, sincerity, earnestness, and prudent deportment classed him with such venerable men as George Ekin, Thomas Catlett, and Joseph Haskew—men not great in intellect, but great in the elements of character that caused them to be profoundly revered and affectionately remembered.

Two things especially entitle Mr. Brillhart to historic recognition: a liberal bequest to the Conference and the fact that he was personally abused by the froth of the Union element of McMinn County, Tenn., men who probably never faced an armed Confederate soldier in the field, but exploited their patriotism in mob violence on innocent and unarmed ministers of the gospel.

The Conference met in its fifty-second session in Knoxville, Tenn., October 20, 1875, Bishop H. N. McTyeire in the chair, F. Richardson Secretary, and J. R. Payne, D. W. Carter, and F. W. Earnest Assistants.

On motion of E. E. Wiley, the bishop was author-

ized to appoint a committee of three on introductions. This precaution about introductions grew out of the strained relations between the two Holston Conferences.

On the first evening of the Conference F. Richardson preached the Conference sermon in Church Street Church, the place where the sessions of the Conference were being held; and preaching was provided for Broad Street Methodist Church and the Baptist Church.

On the third day of the Conference Dr. Mays, of the Baptist Church, the Rev. J. J. Manker and Thomas H. Russell, of the Methodist Episcopal Church, and the Rev. Mr. Duncan, of the Protestant Episcopal Church, were introduced. I mention these introductions to show the growing fraternity between the two Methodisms and the fraternal feeling of those usually exclusive Churches, the Baptist and the Episcopal.

The Committee on Church Property was requested to furnish Dr. Hargrove with information as to the status of the property question in Holston, to be used by the Cape May Commission.

A resolution was adopted saying that the Conference heartily indorsed the purpose of the Rev. J. R. Payne to publish a *Holston Annual* containing the proceedings of the Conference and other important Church information. This was the inception of the valuable annual publication that has worked a revolution in our minute publications in the Conference and furnished an example to other Conferences.

Preaching was furnished by the Conference on Sunday at thirteen different places.

The case of George T. Gray was referred to his presiding elder for the coming year for investigation *ad interim*.

The Conference indorsed and highly recommended that great metaphysical publication, the *Southern Review*, by Dr. A. T. Bledsoe.

The bishop was requested to appoint an agent to travel through the Conference territory in the interest of the Methodist Publishing House and its publications.

The bishop was requested to appoint William Hicks editor of the *Holston Advocate* (published at Seddon, in Bland County, Va.) and R. N. Price editor of the *Holston Methodist*. An opposition to the editor of the *Holston Methodist* had been inaugurated by the Rev. John M. McTeer, and the *Holston Advocate* was the outcome of this opposition.

E. E. Wiley, F. W. Earnest, and W. J. Hicks were constituted a committee to collect facts in regard to our Church property and to transmit the same to the Cape May commissioners.

The Committee on Books and Periodicals reported that a comparison of the assets and liabilities of the Publishing House showed a balance in favor of the House of \$306,701.55. This was just three years before the bankruptcy of the concern was discovered. The report showed that only \$2,471.47 worth of our books had been sold among a white membership of 37,594 persons, and that only 336 copies of the *Nashville Christian Advocate* were circulated among our people. But it also showed that 2,677 copies of other papers devoted to the cause of Southern Methodism

were in circulation among our people—another case of casting out devils without following with us.

The report on education showed that the collegiate year of Emory and Henry College had opened with 144 students—42 from Virginia, 29 from Tennessee, 23 from Texas, 14 from Mississippi, 8 from Arkansas, and the others from half a dozen other States. Among these were seven preachers and young men preparing for the ministry. The senior class, the largest in the history of the college, numbered twenty-six.

Martha Washington College had paid during the year on its debts more than three thousand dollars. The session had opened with 117 pupils, of whom 84 were boarders—an increase over the patronage of the previous year, at the same period, of more than fifty per cent.

Admitted on trial: Philip P. Kinser, John T. Slover, Horton P. Barger, John D. Hickson, W. W. Hicks, W. B. Stradley, James A. Lyons, M. D. Thompson, John R. Stewart, William D. Akers, John R. Cunningham, J. E. Cox, Rufus M. Standefer, John N. Hobbs, Jackson V. Brown, Charles M. James.

Discontinued: Pinckney P. McLean, H. Leslie.

Readmitted: W. E. Munsey, S. S. Grant.

Received by transfer: H. W. Leslie, D. S. Hearon, E. E. Holl, W. B. Lyda.

Located: John R. Hixson, Alexander E. Woodward.

Superannuated: W. W. Neal, R. A. Giddens, William Roberson, Joseph Haskew, L. W. Crouch, T. Sullins, W. B. Winton, D. B. Carter, Thomas J. Pope, Hardy M. Bennett.

Died: John M. Crismond, George W. Martin.

Transferred to the Baltimore Conference: C. M. Brown, S. S. Weatherly, B. R. Wilburn; to the Louisiana Conference, William E. Munsey.

Numbers in society: White, 38,087; colored, 140; Indian, 176. Total, 38,403. Increase, 810.

Local preachers, 304; traveling preachers, 175.

Number of Sunday schools, 488; scholars and teachers, 26,288.

Collected for claimants, \$1,601.85; for missions, \$4,587.88.

Munsey, as has been seen, was readmitted, and Hoss came by re-transfer—both originally Holston men and both destined to fame, Munsey for great powers of logic and a masterful oratory, and Hoss as an all-around man, scholar, writer, divine, preacher, and finally bishop.

John M. Crismond was born and reared in the city of Baltimore. When he was quite a small boy playing on the streets of Baltimore he was picked up one beautiful Sunday morning, taken to Sunday school, and placed in a class of little boys under a male teacher who felt a deep interest in the spiritual welfare of his pupils. Through influences brought to bear upon him in the Sunday school, he was powerfully converted in the old Methodist style. After reaching maturity he plied his trade as a tailor till clearly convinced that God had called him to preach. He came to Abingdon, Va., in 1836, and was licensed to preach. He was admitted into the Holston Conference at Madisonville in October, 1837. He traveled and did effective work for thirty-seven years, including one year on the Wytheville District as presiding elder. He was married to Miss Elizabeth Shannon. The fruit of this union was nine children, two of whom preceded him to paradise.

Mr Crismond was a man of correct education and

mediocre preaching talent. He united the emotional type of religion with a severe morality. He preached with fire and emotion, and often sat down shouting the praise of God. He made no compromises with the world. He was reserved in conversation on general topics, but always ready to converse prudently on religion. He professed the blessing of perfect love as taught by Wesley and believed by early Methodists. But although he preached the doctrine of perfect love, he was not a sanctification crank.

He did not possess the sunshiny disposition of Father Haskew. He was rather demure, and his resentments were strong; but all was restrained and mel-  
lowed by the grace of God. He died while in charge of Morristown Circuit. At first he was confined at the residence of Mr. Morelock, some two miles east of Morristown; but was removed to the home of Mr. T. D. Murf, a pious member of the Methodist Church in Morristown, for better medical attention. Here he closed his earthly career April 27, 1875. His last words were: "I have peace." He was buried at Liberty Hill, near Morristown.

One fact of his life is perhaps worthy of special mention. His wife remained on her farm, in Burk's Garden, Va., and never accompanied him to his pastoral charges. This arrangement was agreed upon when they wedded. No correspondence passed between them except in cases of sickness and death. He visited his home as often as he could consistently with his duties to his pastoral charges, and, so far as I know, their marriage life was a life of love. His entanglement with a family did not interfere with his

devotion to the itinerancy ; but he was just as punctual and useful on his charges as if he were a bachelor, and perhaps more so. His social demeanor was of the most prudent character.

George W Martin was born in Wythe County, Va., February 10, 1821. He professed religion and joined the Church in his eighth year. In his sixteenth year he was appointed class leader, and in his twenty-fifth year he was licensed to preach. He joined the Holston Conference in 1863, and labored faithfully and successfully—yea, popularly—to the day of his death, which occurred while he was in charge of Bakersville Circuit, March 30, 1875.

In 1845 he married Miss Rebecca Perkins, of Grayson County, Va. She died in 1857. In 1860 he was united in marriage with Miss N. J. Cox, of Sullivan County, Tenn. Sometime before his death he had a presentiment that his end was near. The land of Beulah rose invitingly to the eye of faith, and the stray notes of melody from the bright beyond mingled as a sweet refrain with the soul's glad harmony. His last public ministerial labor was performed in our church in Bakersville on Tuesday evening, March 30, 1875. On Wednesday afternoon, while passing by Capt. (later Judge) J. W Bowman's sawmill, he kindly stopped to assist in adjusting a band which had been thrown from a wheel ; but by some misstep he was thrown among the wheels, and his head was fatally crushed. He remained in an unconscious state till Friday morning, when reason was once more enthroned and he fully realized the fatal character of his injuries. On Sabbath morning he requested Prof.

William C. Bowman and Miss Mollie Kennedy to sing for him, accompanying the music on the organ; and during the singing his soul was filled with joy. On Tuesday he called for singing again, when "Footsteps of Jesus" was sung. Deep and joyous emotions stirred his heart, and with face beaming with the light of heaven he spoke of the sweet melodies he would soon hear in paradise. He bade his friends and family an affectionate farewell, assuring his wife and daughter that if the Lord would permit he would be their guardian angel. On April 11 the pure spirit of this devoted man of God left its pain-riven tenement to join the host above. As a preacher Mr. Martin was above mediocrity, possessing some of the elements of popular oratory. The large, weeping throng which followed his remains to the grave was no mean testimony to his work, while his Masonic brethren joined in this last sad service.<sup>1</sup>

The obituary notice of Mr. Martin was evidently written by the Rev. William C. Bowman, then a teacher at Bakersville. Mrs. Martin, the last wife, was, I believe, a granddaughter of Edward Cox, who was sketched in Volume I., and a sister of Mrs. John Gates, of Knoxville.

The Hon. Landon Carter Haynes died in the year 1875. He was of a Methodist family and at one time a Methodist preacher, and I trust that I am not stretching my prerogative as a Methodist historian if I devote a few lines to an estimate of this wonderful man. He was born in 1816 on the banks of Watauga

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<sup>1</sup>General Minutes.

River, in Carter County, Tenn., four miles below Elizabethton. From the time he was ten years old until he left home for college it was his custom to gather round him the laborers on his father's farm and hold them spellbound many a pleasant hour as they listened to his boyish eloquence. At about the age of twenty he entered Washington College, in East Tennessee, where he had for classmates Senator Zebulon B. Vance, of North Carolina; Nathaniel G. Taylor, D.D., father of Senator Robert L. Taylor; and Judge Milligan, formerly of the supreme bench of Tennessee and afterwards one of the judges of the United States Court of Claims; and other prominent men. After leaving college, he studied law and went into the practice of the profession, which he followed to the beginning of the War between the States. He was for a short time editor of the Jonesboro *Scout*, a Democratic paper, through the columns of which he carried on a very bitter political and personal controversy with William G. Brownlow, editor of the Jonesboro *Whig*. The spirit and manner of this controversy were discreditable to both belligerents and set the gait to a personal journalism in East Tennessee which has done a great deal of moral mischief. One of the outcomes of this newspaper war was a street fight between Brownlow and Haynes, in which pistols were used and in which Brownlow received a severe pistol shot wound in the thigh.

During Haynes's early public life he made two canvasses for Congress in the First Congressional District with the "great commoner and defender of the Constitution," Andrew Johnson. In his bouts with

Johnson, who was regarded by all as one of the greatest intellectual giants of any age or country, he showed himself to be worthy of the steel of his competitor in the arena of political debate and greatly his superior in the graces of popular oratory. In both these contests Haynes was beaten by small majorities. He made a race for Congress with Thomas A. R. Nelson in 1859. Nelson was one of the ablest lawyers of the State. The canvass was characterized by an exhibition of the rarest powers of two well-matched minds, skilled in all the arts of dialectics, logic, and rhetoric and embellished and rounded into harmonious symmetry, with flowers culled from an extensive reading of history, the classics, poetry and fiction, and other sources of polite literature. Nelson's majority was thirty-one votes. Haynes's failure to be elected over such giants as Johnson and Nelson was no disgrace to him but quite a disappointment. It was to my mind an illustration of the fact that logic and facts go farther with the masses than the beauties of rhetoric. The latter please and captivate for the time being, but they fasten no permanent convictions; while argument logically presented makes impressions that deepen and intensify with the passing of time. Syllabus produces momentary delight, but it takes meat to make muscle.

After the secession of the State Haynes was elected to the Senate of the Confederate States Government, and served in that capacity with distinguished ability during the war. He had for his colleague Gustavus A. Henry, of Clarksville, "the eagle orator of Tennessee." After the close of the war Colonel Haynes

removed to Memphis, where he continued the practice of law with marked success.

Colonel Haynes was more at home on the platform than on the hustings. His mind was not built for analysis and disquisition, nor for the thrusts and fenceings of debate. He demanded an open field, where fancy might roam at will and the imagination might build castles in the air. In a commencement literary address he was in his element. In 1857 he delivered the annual address before the literary societies of Emory and Henry College. It elicited unbounded admiration and applause at the time. In that address he paid from his loyal heart homage to his native State in the following sentence, clear-cut and sparkling as a diamond: "The foot of man hath never trod the soil of any spot on earth where purer fountains gem the hills or brighter streams, falling from loftier heights, thread their shining ways through sweeter, greener, or lovelier vales."<sup>1</sup>

I have intentionally omitted reference to the celebrated speech of Colonel Haynes in response to a toast of General Forrest, proposed at a banquet in Jackson, Miss., a short time after the Civil War. It will be found in Volume I., page 44. As a piece of descriptive eloquence it is almost unsurpassed. It is a diamond of purest ray serene.

When Henry Clay and James K. Polk were candidates for the presidency of the United States the Democrats of Smyth County, Va., gave a barbecue at

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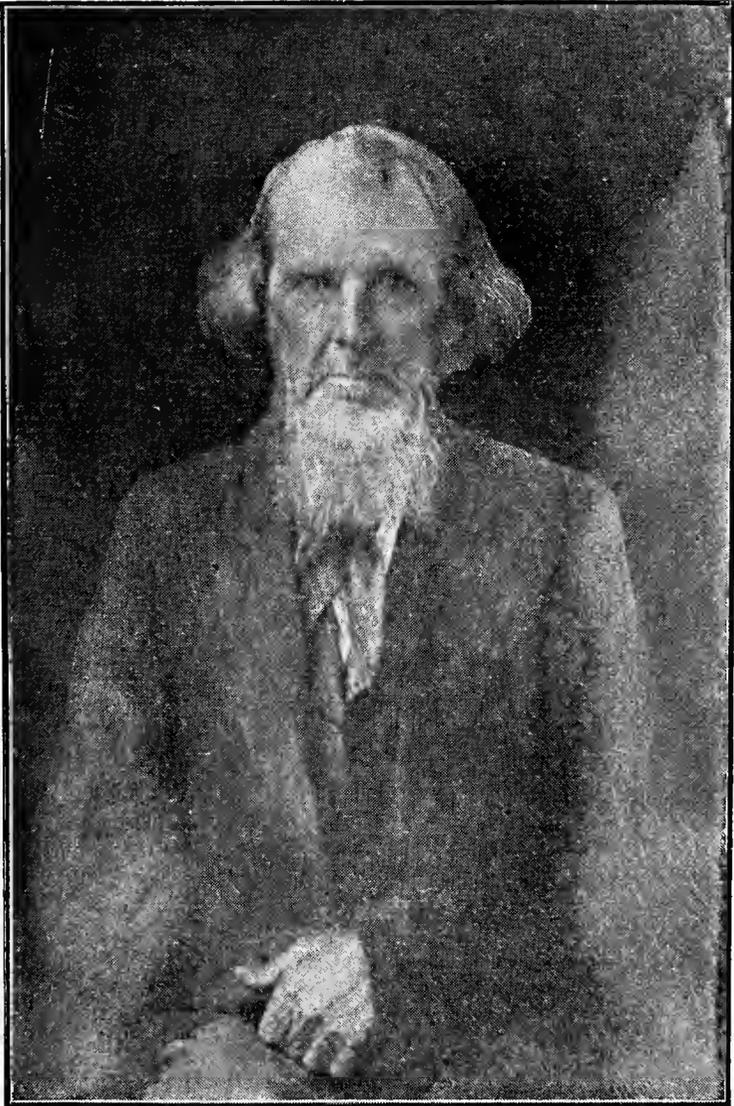
<sup>1</sup>Condensed from an anonymous contribution to the *Bristol Courier*.

Chilhowie. A stand was erected in the open air, and Colonel Haynes spoke to a large audience and held it spellbound for two hours with argument, illustration, anecdote, wit, humor, and a most graceful and felicitous elocution. Dr. Charles Collins, President of Emory and Henry College, once remarked that he had heard many of the greatest orators of the nation, and that he regarded Colonel Haynes as the best declaimer he had ever heard. When an effort was being made to build a railroad through Southwest Virginia and East Tennessee (for there was not a foot of railway in either section at that time) a meeting was held in the Glade Spring (Va.) Presbyterian church to be addressed by Judge John A. Campbell and Colonel Haynes. Judge Campbell made a short and appropriate speech, and then introduced the chief speaker of the day. He said: "Ladies and gentlemen, surely the long-prophesied day of the millennium has come, when the lion and the lamb are to lie down together; for we have with us to-day the lion of the tribe of East Tennessee Democracy, while I am nothing but a little Whig lamb that can't do nothing to nobody." Colonel Haynes then took the stand and spoke for more than an hour. He was at his best, and he employed his resources of fancy and imagination to good effect. He pictured the prosperity that would come upon this hill country through the influence of a railway system. He filled our valleys and crowned our hills with ease, luxury, and magnificence from the summit of the Blue Ridge to the summit of the Cumberlandlands. He portrayed the mineral, agricultural, horticultural, and mechanical wealth that would be devel-

oped in the section. He dotted our lowland meadows and grassy slopes with happy, lowing herds, and crowned our hills with churches, schoolhouses, and beautiful private mansions. It was a picture of fancy which in our day has become a reality.

Haynes was of medium size, rather tall and spare, and of sorrel complexion. His culture and breeding fitted him for the best society. He was courtly in his manners. In public speaking he was at ease, and his action was perfectly graceful. His voice, which was completely at his command, was a medium between feminine and baritone, and it had great compass; it was musical and powerful. He had, according to Demosthenes, the chief element of the orator—distinct enunciation. As a thinker he had the eye of the poet rather than that of the philosopher. He perceived the surface rather than the substance of things, but he perceived it all in its proper proportions; and what he saw was so photographed upon the plates of his inner consciousness that he could at will reproduce the picture for the delectation of his hearers. The late Senator Robert L. Taylor owed his success as an orator more to the qualities in which he resembled his uncle, Landon C. Haynes, than to those he inherited from his father, that Cicero of East Tennessee eloquence, Nathaniel G. Taylor.

During this Conference year (1875-76) a notable local preacher died at his home, in Scott County, Va. Reuben Steele was born in Wythe County, Va., September 29, 1802, and died August 20, 1876. When he was about four years old his father removed to Whitley County, Ky., where Reuben grew up to manhood.



REV. REUBEN STEELE.

Reuben then returned to his native State and spent the most of his life in the counties of Russell, Scott, and Lee. When quite a boy, death and eternity bore heavily on his mind. On one occasion he was heard weeping in his bed at a late hour in the night; and when asked by his mother what was the trouble with him, he replied: "Mother, I have to die." She then told him to be a good boy, and that when he died God would take him to himself. These words gave him some comfort. His parents were not Christians at the time, and hence were not prepared to give him the religious counsel which he needed. He always believed that if he had been properly instructed at that time he would have been converted. He never used profane language but once, and that night he was afraid to go to sleep lest the devil should seize him and drag him down to hell. His father gave his heart to God on a dying bed and exhorted his family to meet him in heaven. Reuben gave him his hand and said, "I will try," and went right out from the bedside of his dying father and prayed for the first time in his life. He joined the Church soon after the death of his father, and his mother and all his brothers and sisters who were old enough followed him. He took up family prayers with the family before he had received the witness of the Spirit. He sought this blessing for eighteen months, and he always believed that he would have obtained it sooner if he had not prayed that the blessing might come in such a way that he would not shout. The weight of his sins, however, became so oppressive that he was willing to be converted in God's own way, when the blessing came with power

and he shouted the praises of God. He immediately started for his wicked associates; and when they saw him coming, some ran, but others fell down and begged him to pray for them.

Before his conversion he had an impression that it was his duty to preach. This impression was intensified at his conversion. He, however, resisted the impression for some time, but eventually consented to receive license to exhort. He served the Church in that capacity for five or six years.

He was married to Miss Elizabeth Newberry, daughter of Samuel and Jerusha Newberry, June 7, 1827.

He was licensed to preach in 1836. He had resisted the call till he had well-nigh lost the evidence of his acceptance with God. But when on his knees he formed the resolution to take up this cross, his soul was again filled with the light, life, and love of God. His first wife, by whom he had five children, died some ten years after marriage; and he was married the second time to Miss Elizabeth Forkner, daughter of the Rev. Isaac and Sarah Forkner, September 9, 1841, by whom he had ten children.

His first ministerial labors were in the mountains of Southwestern Virginia near the Kentucky line. There he formed many societies, not building upon another man's foundation, and subsequently organized a mission, which he traveled by the direction of the presiding elder, T. K. Catlett, in 1838. The next year he traveled the Clinch River Mission, and the year after that he was junior under G. F. Page on the Greeneville Circuit. He was admitted into the Holston Conference in 1841, and traveled three years and

then located. The condition of his family was such that he could not labor at a great distance from home; but he always held himself in readiness to take any work not too far from his home that might be assigned him by his presiding elder, which was frequently done; and in this way he spent the most of his active and useful life. He was instrumental in the conversion of seven thousand souls and the accession to the Church of eight thousand persons.

Mr. Steele was Chaplain of the Sixty-Fourth Virginia Regiment in the Confederate army; and by his humble walk and his flaming zeal in song, prayer, and preaching he won the confidence of the whole regiment. He sometimes found the soldiers playing cards, and would in a pleasant manner throw down some religious tracts, requesting them to try some of his cards, which, he claimed, were of a better quality than those which they were handling.

He was a moral hero, brave as a lion and meek as a lamb. After the close of the war he was appointed by the presiding elder to the Rogersville and Kingsport Circuit, and some wicked and unreasonable men attempted to run him from his charge. They said that he should not preach there, and they nailed and locked up the churches and threatened to whip him if he did not abandon the field. He told them that they could whip him if they chose to do so and kill him if they wished. "But," said he, "I am not going to leave my circuit, neither am I going to quit preaching as long as God gives me strength to travel. I have peace with God. My record is on high. I am ready to depart at any time; and if you kill me, you will not rob me of

many days. But there is one thing certain: I will remain here until my year is out or die in the field." On another occasion he was, on a Saturday, waited upon by one of the "lewd fellows of the baser sort" and notified that he could not preach in our church in Kingsport on the following Sabbath, and that he would be hurt if he attempted to do so. The news of this threat got out, and was carried on horseback through the neighboring hills. Next day, when the care-worn preacher arose in the pulpit to begin services, he looked over the congregation and discovered that those that were for him were more than those that were against him. He preached unmolested.

When Mr. Steele purchased a home in Scott County, Va., there was not a religious man in the immediate neighborhood. The people there determined to build a schoolhouse, but were opposed to allowing it to be used as a preaching place. Mr. Steele urged them to build it as large as possible, so that it could be used as a church. His motive for giving this advice he kept to himself, except that he revealed it to one man, who agreed with him. After it had been completed one of the people found out why Mr. Steele wished it made large, and he was angry and spoke abusively to him. In a short time, however, a revival meeting was held in the schoolhouse, and the man who abused Mr. Steele, his family, and nearly all the neighborhood were converted. This man came to him and begged his pardon, and when he was on his deathbed he sent for him some thirty miles in order that he might beg his pardon again.

Mr. Steele was full of faith and of the Holy Spirit.

He walked with God every day. He was modest, never sought the popular hours to preach, was not jealous of his brethren in the ministry, and was always content with the lowest seat in the synagogue if a higher was not assigned him. He was a true yokefellow. He would work at any time, in any place, and in any way in which he could do good. In his palmy days he was a successful revivalist, and he kept up the revival fire to the last. He was sometimes defeated upon the battlefield, but never discouraged. He always had an apology for a man who prayed a weak prayer, preached a poor sermon, or conducted a cold meeting.

After the war he met in the public road a man who had been threatening to do him violence. The man halted him and said: "Mr. Steele, they tell me that you go armed. Do you?" He answered, "Yes," and pulled out his Bible and hymn book. The man said no more and passed on.

Mr. Steele's last words were: "God have mercy on sinners!" Before the end came, he died away, and was thought to be dead, but revived for a few moments, when he said: "There were people in heaven I did not expect to see there, and some that I expected to see there were not there."

Elizabeth Steele, wife of Reuben Steele, died June 1, 1875. She embraced religion before she was eight years old. When engaged to be married she said to Mr. Steele: "You must not quit traveling." She had a high opinion of the character and calling of preachers of the gospel, and would mildly reprove any one who by word or deed would cast reflections on their good name. In her last moments Mr. Steele spoke to

her of her faithfulness as a Christian, when she replied: "Don't say anything about my goodness; the Lord is my trust." She requested her family not to grieve after her; and seeing her youngest child, Chesley, weeping, she said: "That hurts me worst of all." When she reached the Jordan, she said, "Jordan is not that wide," measuring about ten inches on her left arm.

This "baby boy," Charles E. Steele, has for some years been a useful and an acceptable traveling preacher in the Holston Conference.<sup>1</sup>

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<sup>1</sup>Brief sketches of Reuben Steele and Mrs. Elizabeth Steele—a pamphlet by the Rev. John Boring.

## CHAPTER IV

### CAMP GROUNDS AND CAMPERS.

SULPHUR SPRINGS CAMP GROUND was located about four miles south of what is now Morristown, Tenn. The first camp meeting held there was held in 1820, and camp meetings were held there without interruption (except during the War between the States) up to about the year 1870. This was a famous camp ground, where great crowds gathered from year to year, and where many great meetings were held. A notice of this camp ground was given in Volume II. of this work.

Stone Dam Camp Ground was the most famous camp ground in East Tennessee. The name Stone Dam was given it because of a stone dam on Sinking Creek near where the first services were held and near the old Stanfield place, a mile or more from the later encampment, which was situated a few hundred yards from the country home of President Andrew Johnson. The railroad depot at that place was originally called Henderson's, but now goes by the name of Afton. In Andrew Johnson's day the post office at that place was called Home. The camp ground was destroyed during the Civil War. A brief notice of this camp ground may be found in Volume II. Mr. Johnson owned some eighteen hundred acres of excellent land at this place, which he left to his heirs. Judge Patterson, his son-in-law, lived on that place some years. A very important place among the early Methodists was Car-

ter's Station, on Lick Creek, in Greene County, Tenn. A church and a noted camp ground were there. These were in sight of the old fort or stockade erected by the pioneers as a protection against the Indians.

Camp meetings were held in Rhea County in "The Forks," the junction of the Tennessee and Hiwassee Rivers, in 1833 and later by the Cumberland Presbyterians, in which the Methodists joined harmoniously

The first camp meeting in Bradley County, Tenn., was held on Chatata Creek, about two miles south of the railroad station by that name, in 1836; but not being centrally located, it was superseded by Eldridge's Camp Ground. I have space for a mere mention of Red Clay, ten miles south of Cleveland; Airheart's, twelve miles west of Cleveland; and Chilcuto, twelve miles southeast of Cleveland, near the Polk County line. These camp grounds, being accessible to the whole population of the county, were numerous attended and were the means of great religious awakenings. Homes were left without guards, and the robbing of houses was unheard of.

In McMinn County one of the most popular camp grounds was Spring Creek, five miles north of Calhoun. It is at this camp ground that the Ekin dog story has been located. One year Father Ekin was in charge of the camp meeting at that place. He authorized the boys to drive the dogs from the ground, stating: "We have no gospel for dogs." Soon the persecuted canines were yelping all over the ground. Ekin was crossing the campus with a little boy who had been named for him when a little dog came running up to them, closely pursued by the boys. Ekin ex-

claimed: "Stop, boys, stop! This is George's dog!" The boys desisted, and were amused at this illustration of the adage that "Circumstances alter cases."

Cedar Springs, near Athens, was a famous camp ground. It was here that Axley preached the famous sermon of which mention is made in Volume II. Chestua, in Monroe County, was a popular camp ground. Camp meetings were held there up to several years after the Civil War.

Hillsville Camp Ground, in Carroll County, Va., was established in the year 1845 and discontinued in the year 1856. The names of those who had tents on that ground were: Revs. William Thompson, Amos Shockley, and John Vaughan, Messrs. Samuel Williams, John B. Mitchell, and Lewis Switzer, and men by the name of Dean, Day, and McGee, their Christian names not recalled. The site of the camp ground was one mile southwest of Hillsville.

Hoge's Camp Ground was situated six miles west of Mechanicsburg, Va. The last meeting held there was held in 1848. The late Dr. John Hoge built a dwelling on the old site, and lived there till the day of his death.

In 1849 or 1850 Dismal Camp Ground was established four miles northeast of Mechanicsburg, Va., and camp meetings were held there regularly up to 1861. The late William E. Munsey preached his first sermon at this camp ground.

Lebanon Camp Ground, some half dozen miles east of Abingdon, Va., was a famous place. It was established at an early period in the nineteenth century. I think that the camps were in a great measure destroyed during the Civil War. It was an accessible point, and

great crowds attended the meetings there, especially on Saturdays and Sundays. Methodists in various parts of the county owned tents there. Among these I recall Col. Alexander Findlay, Rev. Joseph Haskew, John Baker, John W Price, David Clark, T. P Hoofnagle, and George V Litchfield. Great revivals occurred there, and eloquent preachers often entranced the multitudes that gathered at that place. I remember that the great temperance orator, Philip S. White, addressed a large audience on Monday of a camp meeting at that place about the year 1848. I have known very few men that could hold and entertain an audience as he could.

The Rev. Jesse Cunnyngnam in some published reminiscences mentions a camp meeting, evidently at Lebanon Camp Ground, held at an early day. He says :

We had a camp meeting above Abingdon. It was a new establishment, and a camp meeting brought out many. The meeting progressed quite pleasantly; nothing extraordinary occurred until Sunday. Early on Sunday the crowd was very great. Morning service being over and the preachers all in the tent, the presiding elder seemed to be in trouble. Addressing the preachers, said he: "I can't fix workmen for to-day. I don't know who to put up to preach. I believe we will have to draw lots." So saying, he sat down and wrote (or had it done) the hours for preaching on a scrap of paper—9, 11, 12—on as many scraps as there were preachers. He put them into a hat and bade us draw. The youngest preacher in the house drew twelve o'clock, which was by the law of custom the hour of the presiding elder, who drew a blank. The young man shrank from the task, and urged the elder to occupy his own hour. The elder said that he had drawn a blank, and he would abide by the ballot. He finally consented that if the young man could find an older preacher that would take his

place he might be released. After much entreaty and persuasion, Rev. Samuel H. Thompson agreed to take the twelve-o'clock hour, but said that the young man must exhort after him.

Twelve o'clock came. Brother Thompson read for his text, "Fight the good fight of faith." (1 Tim. vi. 12.) Having been a military officer before he became a preacher, he was prepared to muster his army. The listening crowd was spell-bound while he was preaching. The whole congregation appeared electrified. And while it was excited to the highest pitch he sat down and the young man arose. He said but few words—the mine was sprung. Shrieks, cries, and shouts soon drowned the speaker's voice. It seems to me that while I pen these lines I almost see the ground inside the inclosure covered with those who fell crying for mercy.

There was one man who afterwards told me himself that he had gone there to get up a horse race, expecting there would be a great many people there. "I had started home," said he, "when I saw that boy get up. I stopped and said to Sally [this was his wife]: 'I want to hear what that boy has to say.' Late in the evening I heard a female voice saying, 'Come, John; let us go home.' 'O Lord, Sally, I can't go! God, have mercy on me!' 'Yes, John, but you said you could do like the Methodists, make a fuss this way. Come along; let us go.'" Then he would cry in the bitterness of his soul: "O Lord, Sally, pray for me; I fear I shall go down into the pit of hell!" I pressed through the crowd and heard much of this kind of conversation between them, Sally weeping and begging John to go home. Sally finally believed that John was not mocking, as he had threatened to do, but was in sober earnest. Like Bartimeus, he cried still louder: "Jesus, thou Son of David, have mercy on me." And presently their cries went up together for mercy. Their prayers were heard, and John and Sally went home changed persons, thanking and praising God for pardon and peace.

Turning to another group, I heard a man's voice distinctly saying: "The devil is a liar, and I could swear it." These words were repeated several times. I pressed through the

crowd, and here I found the son of an old Methodist man with whom I was acquainted uttering these (to me) strange expressions. "O," said he, "I was a Deist; I did not believe in the Christian religion; I believed it was all enthusiasm. I came to this meeting to see and learn, if I could, something on that subject, and God has made me happy. Glory to his blessed name!" All his father's family, I believe every one, was in the M. E. Church, but S. He added: "The devil told me there was no such thing as religion, but now I know better. I am happy. The devil is a liar, and I could swear it with a clear conscience." I met him in class meeting shortly afterwards and inquired how he was getting along. His answer was: "A man may believe a thing true and still not be positive enough to be qualified to it; but I could be qualified that the devil is a liar." He remarked to me afterwards: "In early life I was taught to believe that God from all eternity had decreed whatsoever comes to pass, and had elected a part of mankind to eternal life. The rest he had passed by; in reality, made to perish everlastingly in hell, 'and all this to the praise of his glorious grace' and to show 'his sovereignty.' My reasoning led me to the conclusion: If this be the true character of the God of the Bible, I cannot love such a being, and one so partial is not worthy to be served. And I adopted Deism as preferable to Christianity. I had not devoted the time and attention which the importance of the subject demanded. But God has put me right now; I am satisfied." I knew S. for some time afterwards. He remained a firm, devoted Christian. He made no great noise, but he made his mark wherever he went.

I will close this number with the conversation of his brother J.'s wife. From this time Betsy, one of nature's best daughters, of a sweet temper and amiable in every circle in which she was called to move, felt an aching void within, which nothing earthly could fill. She was the mother of two sweet children, a son and a daughter. Her burden of soul became so intolerable that she believed the earth would open and swallow her; house, children, and all would sink down into the burning pit of hell. Said she: "I looked at my sweet little

ones and said it would be hard for them to perish with their mother for her sins. So I determined that I would leave the house, expecting when I stepped out of the door to see the earth open and that I would sink to rise no more. But the first thing I knew anything about after I started was that I was some two hundred yards or more from the house clapping my hands and singing the chorus:

‘I little thought he’d be so nigh;  
His presence makes me shout and cry.’

I returned, and the house and children were all safe and my burden gone and my soul happy.”

Brush Creek Camp Ground was where Johnson City now stands. Mention has already been made of this camp ground in different connections. It was long a battle ground where many glorious victories were won for the Lord Jesus over the powers of darkness. But this camp ground has passed into history, and a puissant little city now stands as its monument, threatening to vie with Bristol and Knoxville in wealth and population. I am indebted to some published sketches by Jesse Cunyningham for the following account of a camp meeting there:

Saturday morning came, and at an early hour the trumpet called us to arise. A second sound called to family prayers in the tents. This done, while the cooks were preparing breakfast, those who were not necessarily employed were called to the stand for public prayer, preparatory to entering upon the work of the day. The preachers labored with zeal and much earnestness. Night came, and all retired to rest to get ready for the labors of the Sabbath, when we hoped to see a great time in the manifestations of divine power in the congregation. Sunday came. The congregation was large, respectable, and respectful. Again the preachers preached with much zeal, but with less visible effect than we had expected. The day passed, and but little sign appeared. At night Rev. N.

B. preached. He labored hard and long. But the heavens seemed like brass and the earth like iron. I thought the preachers, and people too, were cowering before the enemy, like Israel at Ai. I did not see them flee, but really felt as if the retreat had been sounded. After Brother B. was done preaching, the elder got up. I must describe him here: He was some six feet tall and proportioned symmetrically, his noble bearing commanding the respect if not the admiration of the beholder; his appearance was commanding, especially in the pulpit; his voice was strong and melodious. When he stepped into the stand, I thought I had never seen him look so much as though he were conquered. He gazed over the congregation some minutes, and then in a tone suited to the expression he said: "Dull times, dull times here." Some responded: "Yes, it is dull times." "Well," said he, "I remember of reading that there was once a time lasting three years and six months when there was no rain in the land of Israel, and a prophet of the Lord went to pray for rain. He put his head between his knees and prayed, and sent his servant to see if he could discover any signs of rain. The servant returned with the answer that he saw no cloud. He prayed a second, a third, a fourth, a fifth, and on to the seventh time, and sent his servant each time to see. And when he returned the seventh time, he said: 'I see a cloud the size of a man's hand.'" Stamping his foot and smiting the book board with his hand, with a tone of voice that could have been heard a considerable distance he said: "My God, we shall have a shower yet!" It was like a thunder clap, accompanied with lightning. Some fell, some sprang to their feet, some screamed for mercy, others shouted, and many prayed. The victory was gained, the battle won, and the enemy had fled. I remember very distinctly witnessing thirty conversions that night. The work went on. It was easy preaching, singing, and praying. I have no recollection of how many were converted or the number that joined at the meeting, but they were many.

Reedy Creek Camp Ground was situated a few miles below Blountville, in Sullivan County, Tenn.

As it happens, no one has furnished me with a sketch of this place and the meetings held there.

In the year 1871 the Rev. S. D. Gaines published a pamphlet on the origin of camp meetings, with a defense of the institution. It was the substance of a discourse delivered at Asbury Camp Ground, in Wythe County, Va., and contained a short history of that place. From this address I cull some of the following items.

Asbury Camp Ground was established in 1819. Andrew Vaught did the first work that was done on the encampment. He was the grandfather of the Rev. Sidney Vaught, of the Holston Conference. The encampment was within the New River Circuit and Greenbrier District of the Baltimore Conference. The presiding elder was Lewis R. Fetchtig, and Mr. Gaines gives the preachers in charge as James Taylor and — Evis; but the General Minutes gives the second man as Thomas Beauchamp. The first camp meeting was held in September, and continued five days and resulted in eighty-two conversions. The next camp meeting resulted in over one hundred conversions; the third resulted in one hundred and eighty-six conversions and eight sanctifications; the fourth resulted in more than a hundred conversions. The figures show that these meetings were meetings of unusual power, for the conversions were of the genuine, old-fashioned type. At the first camp meeting there were about fifteen wood tents, while the whole flat extending to the creek was covered with cloth tents. The first tent was built by John Gannaway, brother to Mrs. Sallie Gannaway, the first wife of Robertson Gannaway.

John and James Newland deeded the land, the first plot containing eleven acres. Peter Keesling sacrificed as much for the Asbury Camp Meetings as any man in the community. In fact, his benevolent soul was ever open to the cry of distress, his house open to the weary itinerant, and his purse strings never tied against donations for their support. He was generally found where he could do good; and when a burden was devolved on the Church, he always shouldered his part of it. He had four sons—Isaac, Emory, James, and George.

Among the supporters of this camp ground I mention John Phillippi; Casper Yost; Leonard Umberger, father of George and Abram, well-known men; David, Isaac, James, and Andrew Fisher, the last two local preachers; Thomas Gray; Pauser Johnson; Wendell Swecker; Sarah Percival; Ezekiel Jones; the Vaughts; Stephen Keesling, class leader for thirty years; David Whitman; Nathan Henley, class leader for fifty years; William H. Foster, the salt of the earth, thirty-five years superintendent of the Sunday school in Wytheville; William Ward, member of the first class organized at Speedwell, which class was organized in the house of Col. James Piper. He was father of the well-known and highly respected Ballard Ward and of Mrs. William Hicks. There were many others who really deserve honorable mention. Among the preachers who were converted on the camp ground may be mentioned Robertson Gannaway, George Horne, and David Fleming.

The writer attended a few camp meetings at Asbury, commonly called Cripple Creek Camp Ground.

A notable camp meeting was held there during the Civil War, at which Bishop Early, Drs. Sullins and Munsey, and John Boring preached. Bishop Early's sermons moved the congregations wonderfully, for he was master of anecdote and pathos. No one was more at home in a camp meeting pulpit than Dr. Sullins. Dr. Munsey, with heavy ordnance, big bore and rifled, thundered. But John Boring, with his quaint gifts of illustration and his immense spiritual power, swept the deck. He closed amid the shouts of the people, and swooned in the pulpit into a temporary trance. I remember that Bishop Early was not altogether pleased with Munsey's sermon; he said that he "preached on stilts." I well recall how I was impressed with the singing at the Asbury Camp Meetings. Among the Methodists who took an active part in these meetings there were many people of fine musical talent, which had been cultivated. This talent was in evidence on these occasions, and the power and effect with which they sang the songs of Zion were in marked contrast with the scientific choir singing of this day, superb as it is.

At an early day Reems Creek and Turkey Creek Camp Grounds, in Buncombe County, N. C., and later Hominy, in the same county, were established. Immense crowds flocked to these places, and the meetings at these places did much to make Methodism the principal religion of Western North Carolina. A number of other camp grounds that might be named were kept up in that beautiful mountain section.

Two Conferences were held at Reems Creek Camp Ground—one in 1836 by Bishop Capers, and the other

in 1844 by Bishop Janes. Here the Weavers, Bairds, Vances, Alexanders, Robertses, Chamberses, Colemans, Blackstocks, Garrisons, Pickenses, Gills, Smiths, and others camped and labored for the salvation of sinners. Should the contemplated Chautauqua be established at that place, it will live and work amid sacred memories and hallowed associations. Surely the very atmosphere will be crowded with heavenly visitants, drawn there by recollections of the past.<sup>1</sup>

Pond Spring Camp Ground was established about the year 1832. It was situated a few miles north of the town of Sweetwater, Tenn. A gentleman who visited the camp ground in 1834 thus describes the spring from which the camp ground took its name: About two hundred feet north of the campus there was a shallow stream of pure, bright water twenty feet in width that flowed from a spring which boiled up a quarter of a mile to the west. The crater from which the water rose was near the foot of a small hill and not less than eight feet in diameter. The strong upward force of the water formed a cone several inches higher in the center than the surrounding surface. The crater must have been twenty-five or thirty feet in depth; for when a ten-foot rail was plunged end foremost into it, after being lost sight of for two or three seconds, it would shoot upward out of the water almost full length. The spring was called a pond. Its width from east to west was not less than four hundred feet, and its length downstream about five hundred feet; and its

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<sup>1</sup>Reems Creek has failed to get the Chautauqua, which has gone to Waynesville.

average depth was about eighteen inches. There is evidence that a quarter of a century earlier the lake was at least a foot higher and much wider. The same gentleman visited the place in 1904 and found that the spring had dwindled to a feeble vein of water, and that, instead of forming a pond, it was running off in a channel across which a small boy could easily step.

In 1834 there were on the encampment about forty tents, most of them well and conveniently built. Those of William Browder and David H. Dickey were among the largest and best, and large were the numbers who were accommodated at their bountifully furnished tables; and as they lived only some two or three miles away, their stables and pastures accommodated the horses of a considerable number of attendants from a distance. The gentleman from whom I copy names the following additional tenters, with whom he was personally acquainted: Thomas Vernon, Armstead Beeler, James, J. W., and William A. Witten, Martha Bilderback, William Hyder, Jesse Richardson, Thomas G. Bohanan, John Billingsley, and James Sewell.

Of the worshipers in the great congregations assembled at that historic place, those whose seats were nearest to the sacred desk were William Browder, David H. Dickey, James Witten, Thomas Vernon, Thomas G. Bohanan, and James Sewell.

Maj. David H. Dickey was born in 1799, and died in 1885. He was of Scotch-Irish descent and inherited much of the chivalry, patriotism, and piety of his ancestors. His grandfather fought and fell in the battle of King's Mountain, and was buried wrapped in

the colors of his country. He was of Presbyterian parentage. When he had obtained evidence of pardoned sin, he asked his father for the Westminster Confession of Faith. The doctrines set forth therein were so repulsive to him that he dismissed all idea of joining the Presbyterian Church and at once joined the Methodist Church. His was a preachers' home, and the coming of the preacher was looked for as quite an event in that home. No needy traveling preacher ever visited his home and left empty-handed. His home was also a preaching place.

Major Dickey was the father of ten sons and one daughter. When asked how many children he had, he would reply: "I have ten sons, and each son has a sister."

When the war broke out he was asked by Andrew Johnson what stand he was going to take, when he replied: "I was born and reared in the South; my property and friends are all in the South; and I am for the South, first, last, and all the time." He was as positive in his religion as in his politics. The fire never went out on his family altar. His family devotions came with as much regularity as the family meal.

He went with his six-horse wagon to Pond Spring Camp Meeting every year. It was mainly through the instrumentality of David H. Dickey and his friend, William Browder, that this camp ground was founded. There were twenty or more camps on the ground, and the campers vied with each other in feeding the hundreds that attended the meetings. It was a habit of Major Dickey to mount a stump and give a general invitation to his table. He had a faithful negro servant,

"Old Abe," who drove the wagon, looked after the horses, and did the chores of the camp. Sometimes Uncle Abe would "get happy" and roll over the ground like a log. He was a very large man, and it is useless to remark that everybody gave him the right of way.

John Billingsley, a profane man, yet a man whose word was his bond, was a great friend of Major Dickey. Billingsley hated the Methodists with all his intense, fiery spirit. But Dickey determined to get him into the Methodist Church, and he fell upon this ruse of inducing him to attend camp meeting: He went to him a year in advance and requested him to move his family to the camp ground the succeeding fall. He replied that he had no tent. Dickey asked him whether he would go if he could procure a tent. He dropped his head, studied a moment, and then said he would. Dickey had a camp built for him; and, as Billingsley's word was out, he loaded his four-horse wagon, acted the driver himself, and his family camped on the ground. During the meeting Billingsley was powerfully convicted, went to the mourners' bench like a wild man, stayed all night at the altar, and was happily converted about daylight. As the natural day dawned the Sun of Righteousness arose upon him with healing in his wings. He shouted at the top of his voice: "I have been a ringleader of the devil all my life, and now I propose to be a ringleader for God Almighty the remnant of my days!" He was soon licensed as an exhorter, and held this office to the day of his death. In telling his religious experience he usually gave Major Dickey the credit of being the instrument of his salvation.

In those days there were no railroads, telegraphs, nor telephones in East Tennessee. To procure groceries and other necessaries and luxuries, the settlers were compelled to haul their bacon between crop seasons all the way to Mobile, Ala., or Augusta, Ga. A number of them would start together, and it was a race to determine which would get to market first. Most of them drove continuously, without regard to the Sabbath; but Dickey always pitched his tent on Saturday evening and rested on the Lord's day. It is unnecessary to say that he usually distanced his companions in the long run.

Major Dickey was married twice. His first wife was Miss Letitia Whitten, whom he married in 1824. She was one of the seven sisters of the four Whittens, James, John W., William A., and Thomas, all of whom were Methodist preachers, and three were members of the Holston Conference. His second wife was Rebecca Lowe. Both women were highly cultured for their day. Dickey was quite young when he first married, and made no pretensions to religion; but his wife was deeply pious, and she had been accustomed to family worship. The first night of their married life, before retiring, she got the Bible and asked him if he would object to her conducting family worship. True to his chivalrous instincts, he replied in the negative, but proposed to do the reading, leaving her to offer the prayer. Such were his emotions that he was scarcely able to read. Repentance had evidently already begun in him, and when the prayer had ended he was so wrought up that he slept but little during the night. The next day he dreaded to repeat the ordeal of the

previous night; but he had put his hand to the plow, and he was not the man to look back. His will and his muscles were both iron. He resolved to keep his covenant with his young wife if it killed him. That night he tried to read, but could not; his eyes were misty and his hand was unsteady. In their little log hut they knelt together; and before the prayer was half finished the young husband held the young wife in his arms, and they were both happy in the love of God.

Major Dickey had five sons who followed the fortunes and suffered the disasters of the Confederate army with Gen. Joseph E. Johnston. They enlisted soon after the ordinance of secession was passed by the Tennessee Legislature, and remained in the army till the end of the war. The father remained at home with the five younger sons, who were not old enough for the army. It was difficult to tell whether the five at the front or the five that remained at home suffered the greater privation and danger. A "rebel" sympathizer, especially if he were prominent, received scant respect from the Union element during the time of the occupation of the section by the Federal army, and a Southern Methodist preacher was regarded as a political heretic and an exploiter of treason. It took a man with the fiber of well-seasoned hickory to stand against the storms of those days. Such men were Carroll Long, J. G. Swisher, Jacob Brillhart, Henry C. Neal, and Jacob Smith—the Cranmers and Latimers of their day. Mr. Brillhart was the pastor of David H. Dickey, and was making his house his home at the time when he was ridden on a rail. This outrage was evi-

dently committed by men who had robbed Mr. Dickey's house under cover of night again and again. This stalwart layman saw to it that his pastor ever afterwards had a bodyguard of ex-Confederate soldiers, and the insult was never repeated. The outrageous treatment of Brillhart took place during the days of reconstruction.

I will relate another circumstance which occurred during the war. Dickey, full of confidence in the final success of the Southern cause, had gone South in the hope of saving his slaves, and had returned. During his absence robbers, bushwhackers, and army retainers had raided his home many times after nightfall, and had carried off everything of value in the way of edibles, wearing apparel, and bedclothing that it contained. On the night before his return they were especially coarse and profane. On leaving they declared that they would not return till that old rebel came back, when they intended to come back and hang him to the first limb they could find. The next day, after many months of absence, he returned. His good wife told him of all that had taken place in his absence, and especially of the threat the robbers had made. Dickey knew that they meant what they said, for several leading citizens had been called to the door and brutally murdered. He resolved to sell his life as dearly as possible. That night he prayed an unusually earnest and importunate prayer for the protection of his home. His faith took hold on God and stayed there till he received the answer of peace. The prayer over, with a desire to help God to answer his prayer, he sent some of his boys to the barn for the pitchforks and others

to the woodpile for the axes. There were no firearms in the neighborhood. They had long since been gathered up and carried off by these marauders. About midnight that very night twenty armed men, inflamed with mean whisky, kicked the front door for admittance. Dickey inquired: "What do you want?" The answer came ringing back, "You," with a violent oath. He replied: "Well, gentlemen, if that is what you want, you can't get me." The pent-up rage of these maddened sons of Belial broke forth in all its fury. Twenty guns handled by twenty furious men were discharged from the front porch into the family room. Every pane of glass in the front window was either broken out or had a bullet hole in it. After the first volley Major Dickey's commanding voice rang out like a field marshal's, so that every man on the outside could hear it: "Boys, rise and get your implements of warfare. A band of robbers are upon us." Five boys, ranging from ten to eighteen years of age, leaped from their beds, seized their pitchforks and axes, and tumbled down the stairs. Another volley was discharged from the back porch through another window. Again Dickey's stentorian voice rang out: "Blow the trumpet for the other men!" The good wife seized the trumpet and blew a blast. When the trumpet sounded, the cowardly scamps slunk away under the cover of night and the battle was at an end. This was admirable strategy on the part of this good, brave man. The brave wife that blew the trumpet also deserves honorable commemoration. The next morning four spent Minie balls were found in the floor, and the family room had seventeen bullet marks; yet not a single

man, woman, or child had been hurt. Surely "the angel of the Lord encampeth round about them that fear him, and delivereth them."

After this conflict, Major Dickey went to General Ammons, whose headquarters were at Sweetwater, and obtained a written permission to arm himself and family for the protection of his home. Be this said to the honor of this Federal officer. That day Dickey bought a navy pistol from one of the Federal officers. During the battle of Philadelphia the Federals in their flight threw away quite a number of guns. These had been picked up and hidden away, and were brought out; and soon the Dickey home became an impregnable fortress. The bandits afterwards slipped back and burned the barn, after having driven away all the horses, cows, and other live stock of the farm. They even tried to confiscate the farm by a legal or rather illegal process, but in this they failed. Major Dickey was imprisoned for a time during the war. True to his country, his State, and his home, he stands out in bold relief as one of the heroes of his day.

I will give another incident in Dickey's life which shows the heroism of a true Southern woman. One night after the Federal authorities had authorized him to arm his family, a voice saying "Hello" was heard at the front gate. His good wife, fearing that he would be shot down in cold blood, would not allow him to go out, but insisted on going out herself. Thinking that discretion was the better part of valor, the family consented to her going; but before she started Major Dickey stationed the force he had at hand for her protection as follows: He stood himself at the front win-

dow with his well-trying navy pistol; A. J. Dickey, the eldest son at home, was placed at another window with an Enfield rifle; his sons, U. L. Dickey and Frank P. Dickey, and his two grandsons, D. H. Dickey and Thomas J. Dickey, were stationed at two windows upstairs with army guns, and each gun was loaded with rifle balls. The command was: "Be ready to fire at the crack of my pistol." Thus covered, Mrs. Dickey moved out into the bright moonshine to respond to the call of the robbers with as firm a step as ever a soldier marched into battle. Approaching them, she asked: "What do you want?" The reply was: "We have come for that pistol." She told them firmly that, if that was what they had come for, they could not get it, and insisted upon their leaving at once. They became more insistent, when Mrs. Dickey said: "Joe, you had better go. I am at this minute covered by five army guns with ten rifle balls in each barrel, and a navy pistol. One threatening move of your hand, and you are both dead men." That little speech changed the purpose of the robbers. One of them said: "If it is not an army pistol, I do not want it." Her reply was: "I do not know whether it is an army pistol or not, but I do know that you are not going to get it." He handed her his pistol and asked if the pistol he had come for was like that. She took the pistol and snapped it and handed it back and told him that it was dangerous to tarry; and the brave little woman thus put to flight, with her pluck and diplomacy, two of the worst outlaws that had ever cursed East Tennessee. The name of this brave woman was Rebecca Lowe Dickey.

Maj. D. H. Dickey was the father of two Methodist preachers, James Wesley and John P Dickey; and he was the grandfather of three Methodist preachers, D. H. Dickey (son of W W Dickey), D. L. Dickey and W A. Dickey (sons of James W Dickey).

William Browder, whose name is commemorated by the Browder Memorial Church, Sweetwater Circuit, was born near Raleigh, N. C., in 1792; and died in 1890, at his home, in Tennessee.

When but a boy six years of age his father, Darius Browder; moved from North Carolina to Roane County, East Tennessee. As they passed through Knoxville he remembered seeing only a few cabins there. The year that Knoxville's centennial was celebrated would have been his also if he had but lived a year and a half longer than he did.

His conversion did not take place until he was a man in the prime of life, with three grown sons; yet he always made it a point to let it be known that his parents had trained him in the right way and were not to be held responsible for his lack of piety.

It was during a meeting at old Pond Spring Camp Ground that he was converted. At this same meeting his three sons had professed religion. He was deeply convicted, and left the camp ground for his home. When he had gone only about a mile, he was so overcome that he fell down on his knees in the woods and stayed there until he knew his sins forgiven.

That night he set up the family altar and prayed with his loved ones for the first time. The next night some of his irreligious friends came in to spend the night with him. He felt that he could not pray be-

fore them; so he managed to get them off to bed, and then had prayers. The next morning he told his wife that he could not afford to sneak about it, so he called his friends in to prayers with the family. From that time he felt no embarrassment in praying. It was his custom to call his negro servants in to prayers with the family.

One day after the death of his son, David A. Browder, with whom he made his home in his declining years, he and his son's widow happened to be passing the site on which Browder Memorial Church now stands, when she remarked: "My husband said that if he lived and prospered he intended to see that a church was built on that spot." The thought took root in his mind, and it was not long till he announced that he would give five hundred dollars if others would join the enterprise. The suggestion met with ready response, but the amount was not sufficient. He then increased his subscription to one thousand dollars. A substantial little brick church was erected. Day by day, with almost childish enthusiasm, he watched each brick laid and each piece of timber put into place. Then it was his special pride and pleasure to furnish it alone; so the bell, pews, pulpit, chandeliers, and all remain as additional testimony of his love of God's cause.

In the fall of 1885 Dr. J. B. McFerrin was invited to dedicate the church, and was entertained in Mr Browder's home, which was within a stone's throw of the church. At the dinner table one day Dr. McFerrin said: "Brother Browder, did you ever use tobacco?" "No, sir," was the quick and emphatic response.

"Did you ever drink liquor?" was the next question. "Yes, sir; lots of it," was the surprising reply; "but," said he, "it was pot liquor."

He was of a happy, sunshiny disposition and liberal in all enterprises for the upbuilding of the community. He was remarkably active, and up to within a few days of his death it was no uncommon thing to see him mounted on his gray pony, riding along the road to the home of some one whom he felt he could help; for he made it his custom to go the rounds of his relatives, neighbors, and friends every few weeks, that he might encourage them in their work of faith and labor of love.

He died in 1890 at the age of ninety-eight years and six months, and was buried in the shadow of the little church which he loved, and which now stands as a monument to his memory.

The first meeting held at Jonesville Camp Ground on record was held July 28 and 29, 1815. The ground is some two miles west of Jonesville, Va. James Axley was the presiding elder, and Thomas Nixon was the preacher in charge. The Quarterly Conference which met at that time consisted of the following besides the presiding elder and the preacher in charge: Henry Thompson, local elder; John Eller, local preacher; Daniel Smith, exhorter; Alexander Blackman (colored), exhorter; Job Crabtree, Robert Ely, Joseph Blakemore, Josiah Munsey, class leaders. The character of John Eller was passed on condition that he make public acknowledgment of wrong in attending a show.

At a Quarterly Conference held June 26, 1827, the

following persons were appointed a building committee to erect a camp meeting shed—namely, Abram Murphy, Abraham Still, Daniel Dickenson, George Morris, Ivin Peery, Henry Thompson, Elkanah Wynn, and James Woodward.

Jonesville Circuit was named in 1836, having been known before as Lee Circuit. It embraced all of Lee County and a few appointments in Tennessee.

Camp meetings have been kept up at this place to the present time. It has been a very popular religious resort. Large crowds have attended from year to year. The writer was present at the meeting held there in August, 1909. There were not over half a dozen campers, and the meeting was scarcely more than a great picnic. On Saturday the attendance was good, but on Sunday the crowd was immense. The people came afoot, on horseback, in buggies and carriages, and in wagons. The crowd was differently estimated as from four to seven thousand, the first estimate perhaps being more nearly correct. Three-fourths of the crowd did not enter the campus. The religious services were really only a side show. The revival tactics, however, of Evangelist Ward, who was seconded by other preachers, created considerable interest in and near the altar, and some twenty-five conversions were reported. I could not but regard this great gathering and this outburst of religious enthusiasm as only the flickering of the expiring flame of the fire that has burned so long and so gloriously on the altar of this old camp ground. The days of camp meetings are about numbered. A great increase in wealth and population and the building of large and commo-

dious chapels throughout the country have rendered the continuance of the camp meeting both inconvenient and unnecessary.

Chilhowie Camp Ground, at Chilhowie, Va., was long a stamping ground of Methodism. It was generally known by the name of Sulphur Springs because there is a sulphur spring near there which from an early day has been a health and pleasure resort. It was situated in a fertile farming section and in the midst of a wealthy and refined community. Among the citizens of that community, mostly campers, I might mention John L. Saunders, Drake Saunders, Col. Robert and his son Claiborne Beatty, B. F. Aker, Leonidas Tate, Mitchell Tate, Samuel Vance, Dr. William Faris, Robert Bonham, John B. Smith, William Leonard, Dr. Apperson, the Greevers, *et al.* Large crowds usually assembled at that camp ground, able preachers preached there, and hundreds of souls were converted there. It was the community where the saintly Robertson Gannaway lived and died.

The Rev. William B. Gale has, at my request, furnished me with a rather elaborate sketch of Bond's Camp Ground. This sketch is worthy of publication in full, but for want of space I have been compelled to abridge it considerably. I give the sketch in his own language as follows:

No spot in the Holston Conference territory is more worthy of permanent record than the central part of Sullivan County, Tenn. It was till 1875 the old Blountville Circuit, now divided into Blountville and Bluff City Circuits. In this territory are two noted places, Acuff's Chapel and Edward Cox's house at

Shote's Ford (Bluff City). There were also two camp grounds, Rockhold's and Bond's, about twelve miles apart.

I shall speak only of Bond's, situated near the center of the county. This section was settled mostly from Virginia. The North Carolina emigrants poured through the Watauga and Nolichucky gaps and settled farther south. There were some points of difference between the two classes of settlers. Both were equally brave, self-reliant, and enterprising. Together they fought at King's Mountain. Their descendants showed unsurpassed fighting qualities in the Mexican and Civil Wars. The hardy, daring itinerant Methodist preacher found ready response from the early settlers. They recognized in him a kindred spirit. Either in welcome or hostility they met him, heard him, and received or rejected his peculiar doctrines with hearty and vigorous determination to help or hinder his work in their respective neighborhoods.

The result in nearly every settlement was the formation of a society of aggressive believers, who at once proceeded to give their unbelieving neighbors a very uneasy time. Such was the result in Sullivan County. At Acuff's, Cox's, Rockhold's, Hilton's, and other points preaching places were established and classes formed many miles apart. These had no bond of union save a common faith and practice and the welcome but infrequent visits of the circuit rider on his long, toilsome rounds. Till the year 1840 this state of things continued. A desire for a greater amount of spiritual blessing and social communion led to the establishment of Bond's Camp Ground.

Rev. George Ekin, one of the most energetic, persistent, and eccentric Methodist preachers of that day, with Father John Barnes, mainly brought about its establishment on Brother Barnes's farm. I give a list of the first campers, 1841-42. Hundreds of their descendants all over the country will read it with interest: John Barnes, John Fleming, John Denny, Benjamin Johnson, Moses Wright, Robert Easley, Noah Hull, Rev. Samuel Stevens, William Cole, William Hilton, Steven Adams, William Lindamood, Looney Gammon, Alexander Stonefield, William Snodgrass, Henry Masengill,

William Barnes, Benjamin Yoakley, David Snodgrass, Rev. Blake Carleton, Rev William K. Cross, Peter Yoakley, John Hull, Rev. Jesse J. James, Joseph Spurgeon, Abraham Hamilton, Henry Yoakley, Jacob Snapp, William Deery, Rev. Thomas P. Ford, Frederick Carleton, Rev. Joseph McCreary, Martin Hawk, Jacob Messick, James Bond, Sr. (35). These brethren built substantial log huts, called camps, in four rows, enclosing a hollow square or parallelogram, with a very large shed for worship inclosed in said square.

A finer location for a camp ground could not well be found. Ample shade, seclusion, springs, hitching space, accessibility—every condition was fully met. The place was occupied by cavalry during the Civil War, and partially destroyed. In 1866 the following campers repaired the shed and rebuilt or repaired the camps. It will be seen that most of the old campers failed to reappear at the rebuilding. Many of them had camped on the eternal shore. The second list of campers reads thus: John Barnes, Jesse C. Yoakley, Rev. William K. Cross, Jonathan Hawk, David Akard, William I. Hawk, David Roller, Jonathan Morrell, Jesse Adams, E. C. Barnes, George R. Barnes, James Barnes, Jr., H. D. Hawk, W. F. Yoakley, Mrs. Bettie Holt, John Roller, Jasper Smith, S. S. Hall, W. A. Boy, N. K. Doane, David Adams, James Barnes, Sr., David Cross, John S. Cartright, James H. Bond, E. D. Poe, Richard S. Cartright, John Hickam (28).

The above lists show who made the permanent congregations during camp meeting week. Each tent represented from ten to fifteen persons constantly on the ground. A congregation of several hundreds could muster at any time. A thousand or more came on Saturday, Sunday, and whenever a special revival spirit manifested itself. It must be remembered that in this body of campers were to be found the most fervid and able singers, exhorters, and praying members of the Church for miles around. When the spirit moved them, they could carry on the meeting without the aid or presence of any preacher. Indeed, they sometimes upset the whole plan of preaching, and made it equally impossible and unnecessary that any preaching should be done for a whole day

or more. On such irregular occasions the most effective work of convicting and converting sinners was always done.

No book on Holston Methodism can fairly represent it without bringing into prominent notice the camp meeting feature and the lives and deeds of the local preachers, exhorters, class leaders, and praying members of the Church. But for these, indeed, much of the most interesting, romantic, and heroic part of such history could not be written at all, for without them many of the facts recorded would never have had existence.

The circuit rider could only at intervals of several weeks dash in at any given point and stir up the community by his fiery denunciations of sin and his fervent appeals to sinners. Very little result of his labor could have been permanent had not these local brethren valiantly held the various posts in the absence of their leader and carried on his work with a zeal, courage, and devotion equal to his own and in most cases with equal success.

Ofttimes he would come back to a series of appointments to find them all aflame with the revival spirit. In this way his own faith and zeal were increased and his own spiritual strength renewed; while his work was supplemented, sustained, expanded, and perpetuated in a manner and to an extent unknown and impossible to any other religious denomination since apostolic days.

But few if any sections of equal size in the Holston territory were blessed with a greater number of these efficient co-workers with the circuit preacher than the Bond's neighborhood. No territory was more thoroughly Methodized. I may have failed to record the names of some of them who were equally worthy with those named. The recorded and the unrecorded alike deserve everlasting remembrance. They will get full recognition and reward "when the roll is called up yonder." They left no records. They did not expect nor care for earthly fame. Little did they think that thousands of people would wish to read about them in a book and would become better by so doing long after they were in their graves. Like all true heroes, they were utterly unconscious of being

heroic. They never dreamed of being honored and appreciated by posterity. None of them cared to be recorded in any book save the old family Bible and the Lamb's book of life. W. F. Yoakley was one of the campers from 1841 to 1891, and was ever one of the most active Church and Sunday school workers on the circuit. To him and H. D. Hawk, also a camper and equally active and zealous, I am mainly indebted for the material points of this article.

At this point in the narrative Mr. Gale mentions favorably a number of local preachers of the Blountville Circuit. I have space only to give their names: Charles Hilton, Samuel Stevens, Blake Carleton, Thomas P. Ford, Joseph McCreary, Thomas Morrell, Frank Morrell, — Tate, Will K. Cross, James Torbett, and S. B. Fickle. Mr. Cross deserves a more extensive notice, and I give it in Mr. Gale's own words:

The Rev. Will K. Cross was born in 1814, converted about 1840, licensed soon after, and died October 16, 1893. He was one of the most remarkable men that lived in the Holston territory. Much of his early life was spent in boating on the Holston River. That fact means much of roughness and rudeness. Reared by illiterate parents in rough style, he grew up in rough company and was a rough young man. He was tall, heavily built, muscular, a young Hercules. He was utterly fearless of men or things material. As a boatman on the Holston and Tennessee Rivers he was always ready to fight or wrestle; not to settle a grudge or quarrel, but to determine who was the best (?) man. He told me that he never heard of a renowned fist fighter without wishing for a pugilistic encounter with him. Though engaged in scores of fisticuffs with all sorts of bullies and rowdies from Shote's Ford (Bluff City) to Chattanooga, he was never whipped, so said his associates. In using the term illiterate, I do not mean that he was unable to read or write. I mean that he had only a rudimentary education. In practical intelligence

and good common sense many so-called educated people of to-day are his inferiors.

Well, this illiterate, awkward, drinking, fighting, utterly fearless but tender-hearted and generous rowdy at the age of twenty-six was converted at a meeting held at Hilton's by Rev. Joseph McCreary. To the astonishment of all who knew him, he renounced all his evil habits at once and forever and became an equally brave, rough, and aggressive preacher and defender of Christ and Methodism. Many bets and assertions were made by his former associates that Cross would be drunk in a few weeks. They said: "Cross won't hold out till Christmas. We'll get him at the shooting match," etc. Many were the devices and persuasions of those rough young fellows to win back to his old ways their champion and leader. To all efforts, to all entreaties, to all threats came substantially the same answer: "No! I've quit you fellers forever unless you'll stop servin' the devil and 'list with me in the army of Jesus. You can all go to hell if you're a mind to and if you're fools enough to do it, but I've made up my mind to quit my old way o' doin' and save my soul and git to heaven. If you fellers ain't comin' with me, I don't want you to bother me. Some of you will git hurt if you do. I ain't a-foolin' about this thing. Ef you bother me too much, some of you'll git a lickin' You all know I can lick airy one of you, and I'll do it ef you push me too fur. I'd a heap ruther fight fur Jesus ef I've got to fight than to fight against him like I used to and like you fellers are doin' now." And then the big, tender-hearted fellow would possibly melt to tears, and with the utmost pathos beg them to flee the wrath to come and go with him.

I believe that no man ever lived and died in Sullivan County who in the golden city above will have more stars in his crown than the always rough, ungrammatical, humble, impetuous, high-tempered, conciliatory, true-hearted, brave, and generous Christian soldier, W. K. Cross. His very faults, foibles, and deficiencies seemed to bring all classes of people into closer sympathy with him and of course gave him greater power to sway their hearts.

The Rev. William B. Gale was born in England in 1839, reared in the Anglican Church, converted in 1845, lapsed through bad company, and was reconverted in 1859. He was in a battle in China. He was in the Confederate army. He was licensed to preach in 1867, and is now (1911) the only survivor of the old group of local preachers that were identified with Bond's Camp Ground. He is well posted in Christian doctrine and Church history. His best friends have always regarded him as honest and honorable but somewhat high-tempered and sensitive. He was always a true friend or an open foe. In a short sketch of himself he gives the following as his own epitaph: "I have ever tried, ever failed, to live a perfect life. I go without fear to the judgment seat of Christ because I know that he who is to be my Judge is also to be my Redeemer." Mr. Gale was for a number of years a teacher at Bluff City and in Bristol. He is a musician, and was for many years a teacher of music, both vocal and instrumental. His life has been a brave struggle for a comfortable subsistence and for usefulness.

Among the exhorters of the circuit Mr. Gale names Moses Ford, Jonathan Morrell, and Hargis Bales (mighty in prayer and faith). Of Morrell he says:

Few better men ever lived. He was beaten nearly to death at the close of the war as a Southern Methodist by a gang of loyal bushwhackers. He never fully recovered from it, but freely forgave his persecutors, then and forever. Some of them came later repentantly to ask forgiveness. They found themselves forgiven before they came. His mere presence at a protracted meeting was a benediction. Out of many other afflictions and abundant labors he came forth pure gold. After

eighty-three years of earthly life, he passed into his final rest August 8, 1897.

Among class leaders Mr. Gale makes honorable mention of Frederic Carlton, Hugh Johnson, Benjamin Yoakley, John Hickam, Jesse C. Yoakley, William Lindamood, Jonathan Hawk, Daniel Morrell, the last a gifted singer and a most excellent man.

Among the good women who were true helpmates of the good men already mentioned, he names as conspicuous Polly and Nellie Yoakley and Betsy Carlton.

I copy the concluding observations of Mr. Gale as follows:

What have been some of the results of the establishment of Bond's Camp Ground in 1841 and its continuance for fifty years? (1) In these fifty years thousands of people were converted either at Bond's or elsewhere by influences started at that place. (2) Sullivan County has been dotted all over with Methodist churches. Had each church a good bell, it would be almost impossible to get out of hearing of a Methodist church bell in the two hundred square miles of which Bond's is nearly the center. But few organized Churches other than Methodist exist to-day in this territory. (3) The territory, being thoroughly Methodized, is of course thoroughly Christianized. In scarcely any section of equal size in the United States is there less crime and suffering, more honorable and virtuous men and women, or happier homes and healthier people. (4) It has given impetus to Christianized secular education. Holston Institute, a high school projected, built, and sustained by Bond's neighborhood people, with the subordinate public schools at convenient distances, will compare favorably with country schools anywhere in the State. (5) Methodists in central Sullivan County outnumber all other denominations combined. Careful estimates based on official statistics indicate the same relative strength if the county is taken as a whole. This is largely due to the fifty

years' existence of Bond's Camp Ground. (6) Take Blountville or Bond's as a center. A reasonable Sunday morning ride will take you to any one of thirty Methodist preaching places in time for morning service. (7) Many preachers, living and dead, of different denominations—mostly Methodists—went out from Bond's neighborhood. Many of them are active workers to-day.

So much, and more, has grown out of the religious spirit that built and kept up Bond's Camp Ground. The camp ground itself has been abandoned for years, mainly because every neighborhood has such excellent facilities for worship that it is no longer needed.

Only a word about Samuel Stevens: I never knew him, but have often heard him spoken of. He was a large, strong man, and was characterized by an innocent egoism and great candor. He was an earnest preacher and a devoted Methodist. His neighbors often advised with him on important questions. One day a man came up from the Holston River with a large fish with a projection or horn on its nose. No one in the section had ever seen a fish of that description. After much discussion on this curiosity, Mr. Stevens was called on and requested to give his opinion as to the species to which this fish belonged. After a careful examination he said: "I don't know, but I *reather* incline to the opinion that it is a small species of the *shirk*." The Rev. Polk Gammon, of the Presbyterian Church, once told me how he used this story in a session of the Presbytery in North Carolina to which he belonged at the time. The ministers had pledged themselves to spend a short time in evangelizing every year. At a session of the Presbytery the fact was brought out that two or three of the brethren had during the

year failed to keep their pledge, and the Presbytery was giving them a hackling. When things were becoming a little too solemn, Mr. Gammon arose and relieved the situation with this anecdote. When he made the application by saying that the delinquency of the accused brethren was only "a small species of the shirk," the body was convulsed with laughter, and one of the delinquents tumbled over on the floor in a spasm of risibilities.

Mr. Stevens usually attended the quarterly meetings regularly, and he was accustomed to walk, whatever might be the distance. One morning he started before day; and as he passed by a field of one of his neighbors by the name of Gammon (the father of the Rev. Polk Gammon), he discovered that Mr. Gammon was feeding his hogs, and remarked to him: "You are out quite early, Brother Gammon." "O," said Gammon, "I have been up over an hour." As it happened, Mr. Gammon was walking in the field near the road in the direction Stevens was going, keeping pace with him. As soon as Stevens supposed he was out of hearing of his neighbor, he remarked to himself in an audible voice: "I fear that Brother Gammon has told me an untruth this morning!"

Once Mr. Stevens attended a forenoon service of the Rev. Mr. Rogan, of the Presbyterian Church, one of his neighbors. At the close of the service Mr. Rogan asked if there were any announcements to be made, when Stevens arose and said: "I will preach in this church this afternoon on the same text that Brother Rogan handled this morning, but I propose to go about three degrees deeper than he did!"

I knew Joseph McCreary as a nervous, talkative man, a man of thought and genuine honor. He was an uncle of George, Elbert, and Wilson McCreary, of Morristown, Tenn. He was a practicing physician as well as local preacher, and did much good in the section where he lived and labored.

The Rev. S. D. Gaines in a letter to the *Holston Methodist* mentioned two Sullivan County men as follows:

Brothers William and Reuben Ketron, sons of Henry Ketron, were members of the Holston Conference. William was transferred to the Missouri Conference, where he labored many years as presiding elder. He sleeps in Missouri soil. He was a strong preacher, and eternity alone can reveal the amount of good he accomplished in his long and useful life. Reuben Ketron traveled in the Holston Conference, located, and moved to Clay County, N. C. When last heard from he was still living and preaching.

The writer attended the Wabash Camp Meetings, in Giles County, Va., a few times during and after the Civil War. The semicentennial of this camp ground was celebrated September 1, 1884; and the Rev. George Stewart read a paper giving the origin of the establishment. From that paper I take the following facts:

The first camp ground in the county was called Chinquapin Camp Ground. It sat upon a beautiful hill not far from the residence (at that time) of Mr. John R. Stafford. The first meeting was held there in the year 1808 or 1809. Some four or five meetings were held there. In 1815 the people pitched their tents in a grove near where Mechanicsburg now stands. Some two or three meetings were held there. In 1818

a camp meeting was held on an island in Walker's Creek, near the residence of Mr. William Carr. Probably only one meeting was held at that place. From the island they removed to what was called the Sink-hole, a slight depression in the ground on a hill a few hundred yards from Chinquapin, the original camp. In 1834 the people changed the place of meeting to Wabash. Hoge's Camp Ground, on Walker's Creek, was established the same year. The first camp meeting at Hoge's embraced the second Sunday in September, 1834. The preachers were Hugh Johnson and H. Ingram. The local preachers were Newberry, Bruce, Burns, Munsey, and Bogle. There were at the meeting a hundred and fifty conversions. Among them were four persons who afterwards became traveling preachers in the Holston Conference—namely, Thomas K. Munsey, William Bruce, T. K. Harmon, and Kennedy Hutsell.

Kimberlin Camp Ground was established in 1850, Adonijah Williams and George Stewart being on the circuit. Among the conversions at that meeting was that of William Elbert Munsey. After preaching on Sunday night, George Stewart found Elbert, a youth of some sixteen years, in the congregation much concerned about his soul. Stewart led him to the altar. He raised him up and helped him to the altar, for he was unable to stand or to walk without support. Kimberlin Camp Ground did good work for over ten years, when the tide of civil war swept it away.

I return to Wabash. A short account of the origin of the name "Wabash" may be in place here. A son of Mr. James Evans, who resided on Kimberlin Creek,

had removed to Indiana and settled on Wabash River, where he succeeded in making a comfortable fortune. He persuaded his father to emigrate to that place. He started; but his wagon broke down at the end of the first or second day's drive, and he stopped for a time in a cabin that had been built by some hunters. Winter setting in before he was ready to proceed on his journey, he remained in the cabin for the winter. David Brown wittily remarked to his brother William: "Well, Billy, Evans has got to his *Wabash* already." The name thus given in irony to the place and the little stream at the place still adheres to them. The ground for camp meeting purposes was donated by William Turner and Samuel Scott, and the arbor was erected by Mr. John Henderson, contractor.

I attended the meeting at this place in 1865, and heard Dr. Munsey preach two great sermons to entranced audiences. The two sermons were respectively on eternal punishment and the general resurrection. The sermon on eternal punishment was a great sermon in every respect. The sermon on the resurrection was beautiful and eloquent, but not the equal of the other.

Rock Creek Camp Ground did a good work for Methodism for a number of years. It was situated on Rock Creek, in Yancey (now Mitchell) County, N. C., not a great distance from the base of Roane Mountain. It is in a weird region, which the ancient imagination would have peopled with roaming wood nymphs and dancing satyrs, and where sublimity of scenery vies with the music of rushing streams to entertain the traveler. Hard by the pellucid waters of the hurrying creek stood this encampment, and here the clans of

Methodism rendezvoused annually to plan and do battle against the powers of darkness. The people were plain in their habits and simple in their manners. They were not learned in Latin and Greek and astronomy; they were not devotees of Lord Chesterfield. But they had plenty of brain and brawn; they were brave and virtuous, and of common sense they had no lack. Their religion was of the purest and most buoyant type—pure as the limpid waters of that land of the sky and as robust as the deer and the bear that once roved over its hills.

Orators used to come from a distance to preach to the responsive crowds of that place. Nathaniel G. Taylor and Alexander Harris, brothers-in-law, used to come together from Tennessee, and it was always an unsettled question among the people as to which was the greater preacher. Taylor, diffuse and grandiloquent, was the Cicero; Harris, terse and impassioned, was the Demosthenes who hurled his philippics against the world, the flesh, and the devil. I once heard Taylor preach an hour and a half there, and the people were sorry when the sermon closed.

Bluestone Camp Ground, in Tazewell County, Va., was long a place of rendezvous for the clans of Methodism. Great meetings were often held there, and hundreds of bright, old-fashioned conversions took place on that hallowed ground. Sometime after the Civil War I attended a camp meeting at that place. On Sunday night Dr. Sullins was to preach; but a violent windstorm blew out the candles about the time he was ready to begin services, and the congregation was dismissed without preaching. That night, a night

of darkness, the servants of the devil did much damage by rolling a number of wagons, carriages, and buggies down the steep hill upon which the camps were located. I remember noticing one buggy the shafts of which were shattered into splinters. The next day the preacher's tent became a courthouse, in which a man was arraigned before two justices on a charge of assault and resisting an officer. I volunteered to defend him, and pleaded that he be fined and released, and this was done. This act of mine evidently ingratiated me with the rowdy crowd. At night I preached on "Quench Not the Spirit." The audience was large and orderly. No reference was made to the doings of the previous night. I had liberty. The sermon was followed by an exhortation from the Rev. J. Tyler Frazier. The exhortation was wonderfully pathetic, and great excitement ensued. Penitents filled the altar, and before day (for it was an all-night meeting) some twenty bright conversions were counted.

## CHAPTER V

### CONFERENCES OF 1876 AND 1877.

THE Conference met in its fifty-third session in Bristol, Tenn., October 18, 1876, Bishop William M. Wightman President, Frank Richardson Secretary, and J. R. Payne and D. W. Carter Assistants.

Among the nominations made by the nominating committee which had been appointed there was a nomination of a Committee on Fraternity, consisting of E. E. Wiley, R. N. Price, and Carroll Long. On motion of B. W. S. Bishop, a motion to confirm the nomination was laid on the table. I am not prepared to say just now what this action meant.

The following preamble and resolution were adopted:

Whereas in the providence of God the commission appointed for the settlement of all existing difficulties between the two Methodisms has reached and published a conclusion; therefore,

*Resolved*, That we do heartily concur in the conclusion reached, and that we will do all in our power to carry out the spirit and purpose of the same.

A committee was appointed to confer with the donors and trustees of Sullins College with reference to the proposed donation of said college to the Conference.

A resolution was adopted for the appointment of a committee to redistrict the Conference and to report at the next annual session; and Frank Richardson,

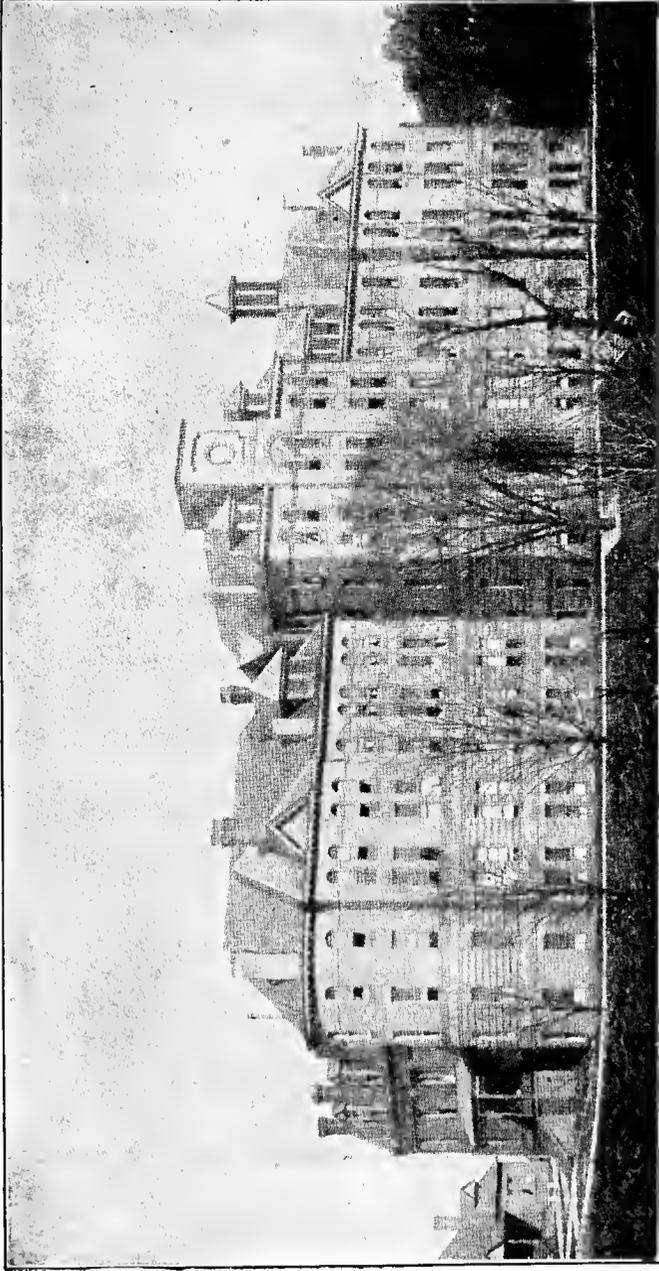
George Stewart, and J. M. McTeer were constituted that committee.

R. N. Price, F. Richardson, G. D. French, J. H. Brunner, E. E. Hoss, and J. L. Buchanan were appointed a committee to make arrangements for an Educational Convention during the year, the purpose of which was the better to organize and unify our educational work.

E. Vertegans was appointed to preach the Conference sermon at the next annual session.

Joseph Haskew was requested to preach a semicentennial sermon at the next annual session.

A resolution signed by W W Bays, J. M. McTeer, and R. N. Price, requiring sufficient notice to be given to Conference visitors and members of the boards of trustees of our colleges when calls for meetings of such boards should be made, was offered and adopted. This resolution grew out of complaints that when the joint board of Martha Washington College was called together adequate notice had not been given to members of the board, especially to the Conference visitors. The friends of Dr. Sullins were urging him for the presidency of the college, and they were much aggrieved that some of his friends on the board had not received due notice of the meeting. This fact possibly prevented his election to the presidency and resulted in the election of Dr. Warren Dupre, of South Carolina. Considerable indignation was felt among the friends and supporters of Dr. Sullins, and some newspaper discussions of the affair had been indulged in. Dr. Dupre, a fair and broad-minded man, appreciated the situation, and at the District Conferences declared



SULLINS COLLEGE.

that if he had understood the situation he would not have accepted the presidency. Sullins at the time was President of Sullins College, at Bristol, Va.-Tenn., a partially equipped institution. The manner in which he thought he had been dealt with by the chairman of the Abingdon board only aroused him to a greater determination to build up a great school in Bristol and brought to him the sympathy and to the enterprise the money that soon made Sullins College a stalwart rival of Martha Washington. The chairman of the Abingdon board, a high-toned man, disavowed any evil intention in the manner of his procedure. Among the friends of Martha Washington there were two parties, one for a Holston man and the other for a man from a distance. The short notice given was believed to be the cause of the defeat of the Holston party. But the Conference made everything easy for Dr. Dupre by the adoption of a resolution giving him a hearty welcome into our midst. Dr. Dupre was no ordinary man. He was a ripe scholar, a polished gentleman, and a devout Christian, and he made an excellent President.

The committee appointed to confer with the original donors and trustees of Sullins College reported in favor of accepting the college as the property of the Church and of the appointment of five members of the Conference as a board of curators with power to consummate the proposed arrangement, and the report was adopted.

The Committee on Books and Periodicals reported that the amount of books sold during the year just past, as compared with the sales of the year before, had fallen off almost fifty per cent, but that the pat-

ronage of the Nashville *Christian Advocate* had increased twenty per cent.

A resolution approving the continued publication of the *Holston Annual* was adopted. This publication had been undertaken by Assistant Secretary J. R. Payne. It contained the proceedings of the Conference and other valuable information. This *Annual* improved from year to year, and, still kept up by James A. Burrow, has introduced a new era in the publication of Conference minutes.

A proposal for the establishment of an orphans' home for the rearing and education of the children of deceased ministers near Asheville, N. C., from the Rev. L. M. Pease, was laid before the Conference, and a committee was appointed to consider the proposal and report at the next annual session. Mr. Pease had been engaged in mission work in the city of New York, and had removed to Asheville. He proposed to build and equip the contemplated home at his own expense and to donate the property to the Conference. A committee was appointed to confer with Mr. Pease. It consisted of A. J. Frazier, J. Atkins, Jr., H. H. Webb, Col. A. T. Davidson, and J. S. Kennedy. The minutes of 1877 show that this committee made a report, which will be noticed in connection with the Conference proceedings of that year.

Admitted on trial: John R. Walker, David Coman, John C. Bays, John W. Carnes, William L. Richardson, William B. Baldwin, Thomas W. Alexander, Andrew E. Householder, Carmine S. Bird, Samuel L. Richardson, Henry S. Lee, Joseph W. Wampler, Charles F. Clark.

Discontinued: John N. Hobbs, Frank N. Atkin.

Received by transfer: S. S. Weatherly.

Located: L. M. Renfro, H. M. Bennett, R. J. Only, Sterling V. Bates, W. H. Weaver.

Superannuated: Joseph Haskew, Wiley B. Winton, T. Sul-lins, William Robeson, L. W. Crouch, T. J. Pope, R. A. Gid-dens, W. W. Neal.

Died: Daniel B. Carter, James W. Dickey, John Reynolds.

Transferred to other Conferences: J. Atkins, to the Little Rock Conference; George T. Gray, to the Western Confer-ence; H. T. Burger, to the Columbia Conference; S. B. Smit-tee, to the Florida Conference; W. P. Doane, to the West Texas Conference.

Numbers in society: White, 40,986; colored, 80. Total, 41,066. Increase, 1,839.

Local preachers, 232; traveling preachers, 159.

Sunday schools, 459; Sunday school scholars, 22,516.

Collection for Conference claimants, \$1,361.64; for missions, \$4,017.66.

A notice of D. B. Carter was given in Volume III.

James Wesley Dickey, son of Mr. David H. Dickey, was born in McMinn County, Tenn., March 24, 1829; and died April 11, 1876. He made a profession of religion at the age of ten years. He graduated at Hi-wassee College. He joined the Holston Conference in 1852, and was appointed to Tellico Mission. After this he had charge of seven circuits, two stations, and three districts. In 1857 he was married to Susan Eme-line Waterman, who preceded him to the spirit world. A few years later he married Miss Mary Shannon, who survived him and became the second wife of B. W. S. Bishop. His last sermon was preached from the text: "For I am in a strait betwixt two, having a desire to de-part and be with Christ; which is far better." He died of typhoid fever. Mr. Dickey was a man of consider-

able ability as a preacher. His delivery was not bad, but the composition of his sermons excelled his elocution. There was no frivolity about the man; he was sincere, earnest, and remarkably polite and unselfish. Even when he was traveling a large district his salary was small—really, as I thought, disgracefully insufficient. One day I remarked to him that the people did not pay him as much as they ought to pay him. He replied: "They pay me enough; a preacher should not receive a great salary." He was always at work with his head and his hands. Such energy as his is very rare. He often came home from a long ride, and after supper would go into the woods and chop till bedtime, that he might leave his family supplied with fuel.

During the war Dickey was intensely Southern, and was therefore a favorite with Bishop Early. He cooperated with the party in the Conference which, by the by, was nearly the whole Conference in handling the Union preachers with severity; but in this, as in everything else, he was strictly conscientious. A short time before his death, when informed that his end was near and asked if his faith in God was still strong, he replied: "It is fixed."

John Reynolds was born in Rowan County, N. C., June 4, 1797; and died at his home, two miles west of Asheville, N. C., April 11, 1876. Of his conversion he was heard to say: "Although at the distance of more than sixty years, I delight to go back to the very spot where God for Christ's sake spoke peace to my troubled soul." Soon after his conversion he was appointed class leader, a cross to him almost unbearable. In 1818 he was licensed to exhort by Zaccheus Dow-

ling, and with him traveled a few rounds on Sugar Creek Circuit, South Carolina Conference. Deeply impressed that it was his duty to preach, he passed many days and nights in a painful struggle between a sense of duty and his natural disinclination to enter upon a work for which he felt so poorly qualified on account of his youth and lack of education. He was admitted on trial into the South Carolina Conference in January, 1819. His health failing, he located in 1826 and removed to the mountains of North Carolina, the Land of the Sky, where nature poses in her happiest moods and where to breathe is a luxury. When I went to the Asheville Circuit, in 1850, I found Brother Reynolds conducting a hotel in Asheville—the Carolina House. His wife had talent for the business, and here he made a modest living, reared a family, and was the same holy man that he was when in the regular work. Having laid up a little money, he purchased a small farm west of the town, where he farmed on a small scale, where he spent a beautiful old age, and where he ended a beautiful life.

Reynolds was a man of considerable brain ; but being comparatively uneducated and having devoted much of his life to the drudgery of secular pursuits, he did not attain a high rank as a preacher. But his discussions were safe and characterized by common sense, while his exhortations were wonderfully direct and powerful. Brother Reynolds believed in the doctrine of entire sanctification as taught by John Wesley. He sought and attained its power, and led a life that was consistent with his profession thereof.

In 1855 he was readmitted into the traveling con-

nection in the Holston Conference, and retained this relation to the day of his death, part of the time being effective and part of the time either superannuated or supernumerary.

His Conference obituary notice, written by Dr. James S. Kennedy, said :

He was a man of fine common sense, and turned to good account the many valuable lessons learned in the school of association. Modest, upright, candid, gentlemanly, gentle, and yet firmly fixed in his convictions, he won the confidence and Christian respect of all who knew him. As a preacher he was earnest and practical, pungent, terse, impressive, and successful. He aimed at results and achieved them. He was dauntless in his devotion to truth and righteousness. Persecution and reproach did not deter or swerve him from the path of duty. He was a pioneer, and rejoiced that he had been called to share the toils and privations and Christian companionship of such men as James O. Andrew, Jesse Richardson, Daniel Asbury, Lewis Myers, and Joseph Travis. In his early ministry he was a personal witness of many "bodily exercises," as he was wont to call them, in which scores and hundreds fell prostrate under his powerful sermons—stiff and cold, as if they were dead. In his declining years he often referred to the marked contrast between the present time and the early years of his ministry, in which he and his contemporaries encountered peltings by stones, pistol shots from furious wretches, and other deeds of violence. Once, denuded of hat, coat, and shoes, he was compelled to walk many miles barefoot and with uncovered head exposed to the scorching sun. Now and then he was forced to sleep in the jungles of the woods to escape the violence of drunken desperadoes.

Mr. Reynolds reared a small family. One of his sons, William, was a farmer; another, John, was a successful physician, and left his widow in comfortable circumstances. Many of the Reynolds family live

in and about Asheville, and are among its most respectable and prosperous citizens.

The Conference met in its fifty-fourth session in Cleveland, Tenn., October 24, 1877, Bishop David S. Doggett President, Frank Richardson Secretary, and J. R. Payne and D. W. Carter Assistants.

Brothers Smith, Thigpen, and McFarland, of the North Georgia Conference, Brothers Daily and Creswell, of the Methodist Episcopal Church, and Dr. Savage, of the American Bible Society, were introduced to the Conference.

A telegram announcing the death of Dr. William E. Munsey was received through the Bishop and referred to a committee consisting of J. M. McTeer, George Stewart, and G. D. French. The minutes do not contain a report from this committee.

Dr. Robert A. Young, of Nashville, and Rev. Mr. Hanson, of the North Georgia Conference, were introduced.

A resolution was adopted memorializing the General Conference for a readjustment of Conference boundaries. The resolution looked to a division of the Conference, such division seeming to be desirable on account of the difficulty of procuring homes for the preachers and lay delegates at our annual sessions.

The following men were elected clerical delegates to the next General Conference: F. Richardson, W. G. E. Cunnyngham, George Stewart, E. E. Wiley, R. N. Price, J. S. Burnett, J. H. Brunner. Alternates: J. S. Kennedy, J. M. McTeer, and G. W. Miles.

The following lay delegates were chosen: Peter Gallagher, J. P. McMillan, J. W. Paulett, T. P. Sum-

mers, P. A. Mitchell, R. B. Vance, James P. Kelley. Alternates: Warren Dupre, J. W. Gaut, and F. W. Earnest.

The following resolution, signed by E. E. Hoss, W. M. Kerr, James Atkins, Jr., C. T. Carroll, D. Atkins, and G. D. French, was adopted:

*Resolved*, That our delegates to the next General Conference be and are hereby instructed to devise some plan by which the policy of setting up altar against altar in the foreign mission fields can be obviated and a judicious coöperation of various Methodist Churches in this great work be secured.

The reader will readily call to mind the fact that the two great Methodist Churches of America have adopted this policy.

At this session the preachers and others made a voluntary contribution of \$35.65 for the support of the venerable Wiley B. Winton, a superannuate residing in the West.

A resolution was adopted instructing our delegates to the General Conference to vote for the organization of a Western North Carolina Conference only on condition of a fair division of the territory, making a Conference of respectable size in the western portion of the State.

A resolution was offered by W. W. Bays and B. W. S. Bishop, and adopted, memorializing the General Conference to take under consideration the propriety of enacting laws transferring the power to license men to preach from the Quarterly to the District Conference, and requiring candidates for license to stand an examination on the course of study required at that time of candidates for admission into the Annual Con-

ference. The memorial also asked that a law be enacted prescribing courses of study for local preacher applicants for deacons' and elders' orders, an approved examination on such courses to be a prerequisite to ordination.

The object of the legislation suggested was evidently to raise to higher respectability and usefulness the local ministry of the Church.

A resolution was also introduced by W W Bays memorializing the General Conference to change the name of the Church from Methodist Episcopal Church, South, to Episcopal Methodist Church, and my recollection is that it was adopted almost unanimously.

The Committee on Books and Periodicals reported that during the past year only \$896 worth of books had been sold, 525 copies of the *Christian Advocate* taken, 1,284 other Church papers taken, with about 100 periodicals. The committee also reported that the Publishing House was somewhat embarrassed, and that Dr. Redford had appealed to the Church for donations amounting to \$60,000, claiming that that amount would relieve the House of embarrassment. The report also stated that a contribution of \$2,500 had been asked for from our Conference, while only \$1,173.25 of that amount had been raised. I take from the report the following paragraph, word for word:

Whatever may have been the misfortunes of the Publishing House, and however great may have been the straits to which our Agent has been reduced by reason of unforeseen difficulties and losses, your committee feel gratified to be able to state that, after a careful examination of the Agent's exhibit and the Book Committee's statement, the business of the

House indicates a steady and healthy growth, and the business management leaves the skill and fidelity of our general Agent unimpeached and unimpeachable in any material sense. We believe him to be worthy of the confidence of the Church and its undivided support in this hour of trial.

The crash was coming, but this committee did not seem to know it. If the asked for \$60,000 had been raised in full, it would have been a mere bagatelle—only a bucket of water upon a house in full conflagration. If the General Conference committee of 1874 had investigated the condition of the House before making its report, and the General Conference had done its duty at that time, the report of the Holston committee might not have been so roseate. It appears that the bond system for the relief of the Publishing House had already been inaugurated, and the committee recommended the purchase of the bonds by members of the Church in Holston.

I call to mind the fact that when the report of the Committee on Books and Periodicals was read at the session of 1876 Dr. David C. Kelley, of the Tennessee Conference, a man of a business head, who happened to be present, whispered to me that if the committee had closely scrutinized the Agent's exhibit it would have seen that the House was in a very precarious condition.

From the report on education I copy the following paragraph in regard to Sullins College:

Pursuant to the action of your body at its last session the proposed arrangement with the trustees and original donors of Sullins College has been fully consummated—that is, a proper deed has been executed by said original donors of said

college property, conveying their reversionary interest therein to the Conference—and the same has been duly admitted to record in the clerk's office of the Washington County court in Virginia, which interest is the property right tendered the Conference at its last session. Moreover, the trustees of said college have by their action conferred upon five curators, to be annually appointed by the Conference, the authority to nominate the president of the college, subject to the confirmation of said board of trustees. Said arrangement is perpetual in its operation. Said board of trustees have also conferred upon said curators the right to deliberate and vote on all matters save the creation of a debt on the property. So that the said college has passed under the joint management of said board of trustees and the Conference. Yet it seems that said trustees have not parted with any property rights vested in them by the original grant of the "original donors." Said college property is worth \$10,000, free from debt, and so guarded by deed and charter that it can never be involved in debt.

The report stated that the property of Hiwassee College was legally vested in trustees for educational purposes, but was not owned by the Conference; yet that the college was under the control of trustees and visitors appointed by the Conference.

The committee on Church property reported:

Churches, 469 $\frac{2}{3}$ ; sittings, 167,230; value. . . . .	\$.377,532 00
Parsonages, 40; value..... . . . .	33,300 00
Camp grounds, 31; value..... . . . .	15,125 00
Union churches, 2, lots, etc.; value. . . . .	800 00
Colleges, 5; value.... . . . .	201,000 00
High schools, 2; value... . . . .	7,700 00
Money expended for buildings. . . . .	25,927 82
	<hr/>
Total value ..... . . . .	\$.661,384 82

The board of commissioners appointed at the last session to confer with the Rev. L. M. Pease with reference to his proposed orphans' home reported that Mr. Pease had been prevented from the accomplishment of his purpose by the fact that his means were in the hands of Dr. Redford, Agent of the Publishing House, and not available, but that he kindly tendered to the orphans of the Conference a home in his private residence, subject to the conditions of his original proposal. This little orphans' home did a good work for some years in the education of preachers' children. As the Methodist Church did not furnish the facilities asked for by Mr. Pease, he later turned the property over to the Presbyterian Church, North; and this institution has been doing a good work for a number of years, while its benevolent founder is enjoying the reward of his beneficence in paradise.

Admitted on trial: George A. Oglesby, Harvey P. Bailey, Morris C. Miller, James M. Gross, George W. Summers, George A. Maiden, Andrew J. Blankenbeckler, William B. Pickens, Jackson J. Brooks, Napoleon B. Graves, Robert A. Owen.

Readmitted: William H. Weaver.

Received by transfer: Walter H. Stevens.

Located: Edward Vertegans, E. S. Shelley.

Superannuated: Joseph Haskew, Wiley B. Winton, Timothy Sullins, William Robeson, L. W. Crouch, T. J. Pope, R. A. Giddens, W. W. Neal, William Hicks, S. D. Gaines.

Expelled: G. M. Massey.

Numbers in society: White, 41,142; colored, 38. Total, 41,180. Increase, 114.

Local preachers, 315; traveling preachers, 161.

Sunday schools, 489; Sunday school scholars, 26,623.

Collected for Conference claimants, \$1,522.85; domestic mis-

sions, \$2,718.23; foreign missions, \$2,097.26; total for missions, \$4,815.49.

Edward Vertegans was a man of English birth, vigorous intellect, fair education, and sterling moral integrity. He was received by transfer in 1867, and appointed to Liberty Hill Circuit. From what Conference he was transferred I know not. He was on the effective list eight years, and was two years supernumerary. His appointments were in the following order: Liberty Hill, Saltville, East Tazewell, Jefferson, and Seddon. After his location he was employed as a bookkeeper by the Holston Salt and Plaster Company, proprietors of the salt works at Saltville, Va. The circumstances connected with his death I have not learned. As a preacher he was thoughtful and original, but he lacked the pathos and noise necessary to popularity as a speaker. Although he had a great, benevolent heart, he could not adapt himself to the whims and prejudices of the denizens of the mountains as readily as men decidedly inferior to him in intellect and moral character. I cannot say too much for his goodness of heart, his purity of intention, and his sanctity of life. As far as I could judge from a slight acquaintance, his good wife was as unselfish and as pure as he was. His home was the abode of physical neatness and moral purity, and good angels must have delighted to encamp round about it.

At this point I think it proper to introduce a brief notice of a remarkable man and layman in the Church of Christ, George W. Palmer, who owned a controlling interest in the Holston Salt and Plaster Company. He was born in Jefferson County, N. Y., May

11, 1829; and died at Saltville, Va., November 7, 1903. His family moved to Onondaga County, N. Y., when he was quite young, and settled near Syracuse. He was educated in the public schools of that section. At the age of fourteen or fifteen he went to the city of Syracuse and clerked in a store, pursuing his literary studies at night. When aged about twenty-one he bought out a clothing store and put his younger brother, M. C. Palmer, in charge of the same, he himself at the time being engaged in the manufacture of salt with a German by the name of Aherman, and was thus connected until 1858, when he came to Saltville, Va., and with Messrs. White, Aherman, and Spencer leased the Preston Salt Works for a term of ten years. At the beginning of the Civil War his partners returned to Syracuse, Mr. Palmer alone remaining. Early in the war he associated with him Messrs. William A. Stuart and Benjamin K. Buchanan, Southern men, and during the war they purchased the Preston estate at Saltville. The business was conducted by a firm under the title of Stuart, Buchanan & Company. There were other interests at Saltville known as the King estate. In 1869 these were united with the Preston estate owned by Stuart and Palmer in a joint-stock company known as the Holston Salt and Plaster Company, which owned the entire salt interests at Saltville and continued to own them until 1892 or 1893, when the property was sold to the Mathieson Alkali Works Company.

Mr. Palmer organized the Bertha Zinc Company at Pulaski, Va., and at one time owned it. He organized many companies, and perhaps did more for the de-

velopment of Southwestern Virginia than any other man that ever lived in the State. He built out of his own means churches at Saltville for both the white and the colored people, also a schoolhouse for each. He was superintendent of the Sunday school at Saltville for forty-five years.

He aided many young men in obtaining an education, and he was a friend indeed to Emory and Henry College in the days of its need. He was for a number of years a trustee of that institution, part of the time chairman of the board of trustees; and after the war, when it was struggling for existence, he made it a rule to ascertain the deficiencies of the salaries of the president and professors, and made up those deficiencies by writing checks. He, of course, as a careful business man, took the notes of the treasurer of the college; for his idea of charity was helping people to help themselves. When he helped young men he did it by loans and not by gifts, thus enabling them to get an education while preserving their self-respect. Persons of an evil eye sometimes charged that Mr. Palmer was liberal in loans to the college, expecting eventually to get possession of the whole property, but subsequent events showed only that his loans were the expression of a beautiful philanthropy and a zeal for the cause of Christian education.

Mr. Palmer and wife were originally members of a Congregational Church in Syracuse; but both were expelled from that Church because at Saltville they owned slaves, and neither of them after that united with any other Church. Yet this fanatical, unchristian, and unbiblical procedure on the part of his Church

did not diminish his piety or abate his zeal in the cause of Christianity. The church he built at Saltville was a union Church; and as long as he lived no preacher was ever refused the privilege of preaching in it, with the exception of one Mormon elder.

Mr. Palmer owed to merchants in New York many debts for goods. All communication being cut off for the four years of the war, he could not pay these debts; they were outlawed, and the merchants counted them lost. After the war he went there and paid them all in full, principal and interest.

Many people thought ill of Mr. Palmer because he did not give away more money, but none of them knew the burdens that he carried. He believed it to be his duty to be just before being generous. At the end he gave up his last penny. He paid his own debts, which were comparatively small, and some security debts to the amount of one million dollars, sacrificing property which was worth more than twice the amount.

Mr. Palmer was a model man: he did not let his left hand know what his right hand did. Numerous private benefactions have come to light since his death that no one knew of but himself and the beneficiaries. He was a great and good man, and the friends he made by his charities have doubtless welcomed him with a shout to everlasting habitations. Mr. Palmer had great breadth as a Christian, worshiping freely with all denominations, from the Hardshell Baptist to the ritualistic Episcopalian.

William Elbert Munsey, D.D., whose death was announced at this session, was not at the time a member of the Holston Conference. His death was considered

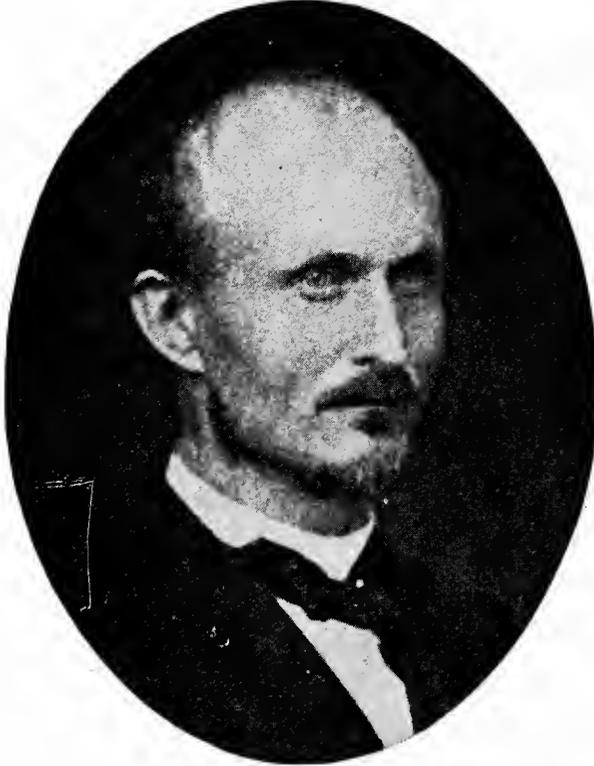
of sufficient importance to demand a special committee on his case, yet for some reason the committee did not report or the report failed to be recorded.

Dr. Munsey was born in Giles (now Bland) County, Va., July 13, 1833. He was a son of the Rev. David Munsey and grandson of the Rev. Zachariah Munsey, a local preacher of the Methodist Episcopal Church in Giles County. Dr. Munsey's middle name was for the Rev. Elbert F. Sevier. He was licensed to preach September 1, 1855; was received on trial into the Holston Conference, Methodist Episcopal Church, South, in October, 1856; ordained deacon at Chattanooga in 1858 by Bishop Andrew, and elder at Asheville, N. C., in 1860 by Bishop Paine.

He was married to Miss Virginia Blair at Jonesboro, Tenn., May 17, 1860, by the Rev. David Sul-lins. His pastoral charges were as follows: Decatur Circuit, 1856; East Knoxville (Temperance Hall, or Brownlow's Church), 1857; Chattanooga, 1858-59; Church Street, Knoxville, 1860; Abingdon, 1861; Chattanooga, 1862-63; Abingdon, 1864; Bristol, 1865; transferred to the Baltimore Conference and stationed at Alexandria, 1866; Central Church, Baltimore, 1867-68.

In Alexandria he drew immense congregations, and whenever it was known that he was going to preach the church was crowded. Many persons provided themselves with camp stools, took them to the church, and thus filled the aisles. These things grew out of the fact that his sermons were unlike anything that had been known in the eastern part of the work. They were like a mountain breeze to men fainting in a sultry

lowland atmosphere. The presence of hundreds of admiring listeners stimulated the preacher to the last degree of mental exertion, and, after two great Sunday sermons, he often tossed all night on a sleepless pillow.<sup>1</sup>



WILLIAM E. MUNSEY, D.D.

On the resignation of Dr. Schon, early in 1869, Munsey was appointed Secretary of the Board of Foreign Missions, which post he held till May, 1870.

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<sup>1</sup>Lafferty in *Richmond Christian Advocate*.

The missionary treasury of the Methodist Episcopal Church, South, was in debt. A loan to our Board of Missions from the Board of Missions of the Methodist Episcopal, a noble act of Christian magnanimity, had to be paid, and Munsey's oratory was chosen as the instrument for gathering in the shekels necessary to the liquidation. His missionary lectures in this campaign were among the most brilliant efforts of his life. I heard one of them, and I have no words with which to express my delight in hearing it and my wonder at the eloquence with which it was pronounced. It is hardly worth while to say that he was greatly successful in raising the money which the Church needed.

Bishop Keener says:

His first visit to New Orleans was in 1870 as Secretary of the Board of Foreign Missions, when he preached to crowded churches, and at Carondelet took up some \$2,000 in behalf of the mission cause. His hearers were deeply impressed, as everywhere else, with his marvelous resources and power as a public speaker. On the eternity of God, on retribution, and on the work of creation he pronounced discourses that constituted an event in the life of the hearer never to be forgotten.<sup>1</sup>

Munsey served Central Church, Baltimore, again in the years 1870-71. At the Conference of 1871 he was located at his own request, and he removed to Jonesboro, Tenn. From this place as a base he traveled extensively through the South, lecturing and preaching.

In October, 1875, he was readmitted into the Hol-

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<sup>1</sup>Introduction to Munsey's Sermons, Vol. I.

ston Conference at Knoxville and transferred to the Louisiana Conference and stationed at St. Charles Avenue Church, New Orleans. In December, 1876, he was transferred to the St. Louis Conference. The transfer having been made after the session of that Conference, he came to Jonesboro to rest, so to speak; but little rest did he take, for he lectured with great success in Southwestern Virginia and preached occasionally to crowded houses at home.

He died at his home, in Jonesboro, October 23, 1877, at ten minutes after eight o'clock in the morning, aged forty-four years, three months, and ten days. He had been ill for some days, though not confined to his bed; and he talked of attending the session of the Holston Conference, which was to meet in Cleveland on the 26th. His death was sudden and unexpected, probably from heart failure. He had suffered from a pain in his head for several days, and had spoken of a slight pain in the region of his heart. His brother-in-law, Mr. Kennedy Blair, had been with him for two weeks; but thinking that Munsey was better, he was about to go home. Munsey was sitting in an arm-chair; and Mr. Blair, seeing that he seemed to be suffering, asked him if he wished to lie down. He was then assisted to his bed, and seemed to be much weaker than usual. Mr. Blair then stepped out of the room for some purpose. When he returned, he found the Doctor on his knees at the bedside, and took him into his arms. The dying man called Mr. Blair's name, his head fell upon Mr. Blair's shoulders, and he breathed his last without a struggle.

I have given in detail the leading epochs of Dr.

Munsey's life because I know that the reader will be curious to know everything about this remarkable man.

Munsey had a fine physical constitution. He was one of the best-formed men I ever knew, and he ought to have lived to be an old man; but he was the victim of a vaulting ambition, overwork, and a weakness that wrought a disastrous eclipse upon the brightest star that ever shone in the ecclesiastical galaxy of American Methodism. His location in 1871 and his transfer to the St. Louis Conference in 1876, after its adjournment, were only incidents in the progressive occultation. Had he kept steadily on as he began in the earlier years of his ministry, he would perhaps have been the greatest man of American Methodism. He would have compared favorably as a pulpit orator with Summerfield, Olin, Bascom, and Pierce. With his brilliant parts, I believe that no power under God could have kept him out of the bishopric of the Church.

In a letter to the author the Hon. Samuel H. Newberry, speaking of Munsey, says: "I was born in 1830 and he in 1833. I first saw him a shy, quiet boy at Hoge's Camp Ground; and he grew up to be a sensitive, timid man the like of whom I have never known."

Dr. Munsey was eminently a self-made man. His father, a local preacher, fell from grace through intoxicating beverages and deserted his family, leaving them moneyless to wrestle with the wolf at the door as best they could. I have seen the little cabin, near the mouth of Dismal Creek where it empties into Kimberlin Creek about a mile above where Kimberlin empties

into Walker's Creek, in Bland County, Va. Here Munsey was reared. He labored by day and read books by pine knots by night, sometimes reading till the wee hours. There was no limit to his thirst for knowledge and no end to his energy and application but the limitations of time and physical strength. He had no academic or collegiate advantages. All the schooling that he ever received was in the common schools of the country nine months before the age of eight years and three months at the age of fourteen—twelve months in all. But these two scraps of elementary training were sufficient to kindle a fire that burst into a blaze which flung its radiance upon more than one continent. They were sufficient to awaken in him a dormant ambition, which was the astonishment of the world and his glory and bane. He studied privately and taught school, and was a good English scholar when he entered the Conference in his twenty-fourth year. His scholarship, of course, was not extensive, but it was thorough and critical as far as he had gone. At one time the family had some property and ran a store and a tavern at Mechanicsburg, Va. The house was well supplied with books, and Elbert had read Josephus through several times before he was ten years of age. He studied everywhere and always. When plowing he would put at the end of the furrow the books which he was studying, and at every round would read a few moments, and then, as he followed the plow, he would digest the precious morsel which he had taken. Dr. Lafferty, of the *Richmond Christian Advocate*, said of him: "As a self-cultured man he stands, we think, quite alone in

this generation. At least we can now recall no man who, against such odds, climbed to such a height."

It is known that he was almost bald. It was said that when he was at study he had the habit of fingering and plucking his hair, and to this habit his baldness has been attributed. I was with Munsey a good deal, but never saw him fingering his hair; and I have been disposed to believe that his baldness was natural, his scalp being naturally poor soil for a capillary product. Be this as it may, his scalp was covered, and not densely, with nothing better than a whitish down. I remember that he preached a sermon in my church in Cleveland, Tenn., in 1856 or 1857. His grammar and rhetoric were critically correct; and his sermon, though not seemingly prognostic of the greatness that was yet to develop in him, was thoughtful and smacked of the schools. There was in it none of the fancy and floridity that characterized some of his efforts. Still, I could not but see that he was no ordinary youth.

He was in charge of the Decatur Circuit in the year 1856-57, and rumors occasionally reached me of the delight and wonder with which his growing congregations listened to his beauties of fancy and flights of imagination, as well as to his strong arguments and learned dissertations.

At this time Munsey was scarcely aware of the possibilities that were in him. But this modern Samson realized occasional outcroppings of his extraordinary gifts, as did his prototype, of whom it is written: "The Spirit of the Lord began to move him at times in the camp of Dan between Zorah and Eshtaol."

At the age of ten Munsey joined the Church. At thirteen he professed religion at Hoge's Camp Ground, in Bland County, Va.; but he was not perfectly satisfied that he had received the thorough change. At the age of seventeen he attended a meeting at Kimberlin Camp Ground. While the altar exercises were going on the Rev. George Stewart discovered in the audience a young man under deep concern. It was young Munsey. He persuaded him to go to the altar, which he was more than willing to do; but his convictions had so overcome him that the preacher had almost to carry him to the altar. There Munsey received an evidence of pardon which he could not doubt and never did doubt.

In the fall of 1854 the Rev. Henry P. Waugh went to his first circuit, which was Mechanicsburg, Bland County, Va., and found young Munsey teaching at Rocky Gap, in Tazewell County. Munsey was at that time a licensed exhorter, and Waugh occasionally called on him to conclude services for him, which he sometimes did with an exhortation. Finding that he was gifted in exhortation, Waugh persuaded him to apply for license to preach, which he did somewhat reluctantly. He was licensed by the Quarterly Conference which met in connection with a camp meeting at Kimberlin Camp Ground in September, 1855. On the last night of the meeting Munsey preached his maiden sermon. He preached to a large congregation, and his text was: "Now abideth faith, hope, charity, these three; but the greatest of these is charity." Before he closed a cloud of glory seemed to overshadow the congregation; a shout was raised, soon the altar was

crowded with penitents, and many were happily converted. During the entire night the altar work was like the raging of a great battle. The meeting, instead of being concluded, was removed to the church and continued a week longer. Munsey stood by the pastor, preached, exhorted, prayed, sang, and labored with penitents. He was then very popular with the people there, and continued so to be as long as he lived.<sup>1</sup> Munsey had musical talent, mastered the science, and was a fine singer. Though never a boaster, he surprised me one day by remarking that he believed he could instruct and lead a choir. Up to that time I had not suspected him of any musical talent.

While Munsey was engaged in teaching, a great temperance wave passed over the country. Temperance orators were in great demand, and temperance rallies were frequent. At or near Jeffersonville (now Tazewell), Va., a great temperance meeting was held. It was to be addressed by Philip S. White, of Philadelphia, Pa., the most popular temperance lecturer ever heard in this hill country. Among those who had been invited to speak was Elbert Munsey. His speech was expected to be a mere introduction to the speech of the chief orator of the day. But Munsey had prepared a speech with great care, and travelers along the road where Munsey was boarding at the time often heard the noise of a declaimer on the ridges near the road. When the day of speaking came, Munsey made the opening address, and he so delighted and

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<sup>1</sup>Rev. H. P. Waugh as quoted by Bishop Keener in the Introduction to Munsey's "Sermons and Lectures," Vol. I.

astonished the audience and the great orator that the latter declined to make a set speech and excused himself with a few remarks.

As Munsey seemed to be the main, if not the only, reliance for the support of his mother and brothers and sisters, he was reluctant to enter the traveling ministry, which in that day promised little more than a scant living for himself. Wishing, therefore, to be certain as to whether he had been called of God to the work of the ministry, he prayed God to confirm in some way his impression that a dispensation of the gospel had been committed to him, if such were the fact. The prayer was answered. At Rocky Gap a short time before the Conference at which he was admitted into the traveling connection, at the close of a sermon preached by himself, the Holy Spirit came down upon him and so filled him that he could neither speak nor move; and he was carried from the pulpit as one dead—a condition commonly called trance. After this he was never troubled with doubts as to his call to preach. His mother had the following entry in her diary:

Friday, November 21, 1856. William E. left home this morning. It was a sorrowful morning indeed, my lonely children and myself weeping for my child, who has been our support. We are now left in the hands of God. He will provide for me. I have always prayed for that child that the Lord would take him to himself and make a preacher of him, and I feel more than thankful this day that such has been my steady prayer. I implore Heaven this morning with all that a mother's heart can wish and feel for the blessing to rest upon my son and make him useful in the cause of his Master.

It has passed into a proverb that remarkable men have superior mothers. It is not necessary to go back to Munsey's brainy grandfather, Zachariah Munsey, to account for this prodigy. Here was a mother living in poverty, who kept a journal, whose mind soared above the commonplaces of ordinary intellects, and whose faith in God was unwavering.

I have learned that Mrs. Munsey was a beautiful woman, remarkably sprightly in intellect, resourceful in energy, and agreeable in manners. Her piety was profound and persistent, and she was the right woman to be both father and mother to her children, a fit woman to be the mother and first teacher of a man of such prodigious intellect and energy as William Elbert.

It has been a question as to which has the most to do in the making of a man, genius or application. Both are indispensable. Nature in the form of genius furnishes the material; art in the form of application works the materials into substantial results. No man is great by mere genius, but education cannot put brain into an empty skull. Given superior talent and superior application, we have a man. Newton claimed that his great achievements in science were more the result of study and labor than of natural gifts. Munsey doubtless had great natural gifts, but his application to study was enormous. I really believe that hundreds of men who have died "unwept, unhonored, and unsung" might have risen to great eminence if by diligent study and persevering effort they had only developed the possibilities within them. Munsey was a prodigious student. His great sermons

and lectures were written and rewritten with great labor; then they were thoroughly memorized. They were not only written upon the tablets of his conscious memory, but they were repeated to himself again and again till they sank down into his subconscious mind, becoming a part of himself, inseparably fused with the sources of thought and emotion, so that when he spake he not only gave his audience his opinions and reflections but he poured out his soul—yea, himself—with all the power of spirit life and the dynamic volts of vital electricity. I am compelled to dissent from an opinion of Bishop Keener, expressed in the preface to the second volume of Munsey's sermons, that "few sermons ever gained less from mere delivery." His published sermons are very readable—indeed, wonderful—but it was Munsey's personal magnetism behind and in these sermons, when delivered, that charmed and moved his audiences so wonderfully. The remark of Bishop Keener is true if personal magnetism constitutes no part of delivery. But is this true? Munsey's voice has been pronounced deficient for oratorical purposes; but in its every tone there were music and emotion, and when he became animated his voice was thunder. His gesticulations have been criticized, but they suited the sentiment. True, he had not the strut and symmetrical gymnastics of the popular declaimer; but he suited the action to the word, and the wedgelike figure of thumb and forefinger aided in prizing open the minds of his hearers for the introduction of "thoughts that breathe and words that burn."

Munsey was in the habit of walking the woods and fields, memorizing his discourses. I have heard him

repeating to himself his marvelous sentences, Hard-shell-like, in a singing tone. Great was the glory of his oratorical achievements, but they cost him nearly all that they were worth. He loved fame, and was willing to pay the price. He loved to do good, and he did not shrink from the sacrifice necessary to it. He may have been too ambitious, but who can find it in his heart to censure him severely for the use of the extraordinary powers which he possessed when he discovered that he had them?

Munsey was a double man—both philosopher and poet. His reasoning faculties were strong and well trained. As he plodded through his arguments, one could not but admire the acuteness of his logic—seemingly too acute and profound to admit of being adorned by any considerable fancy or imagination. But when his conclusions had been reached, he would leave premises and conclusion behind and upon the wings of a vigorous imagination soar into illimitable fields of beauty and grandeur. He careered through the universe of fancy with a momentum that was positively wonderful and sometimes even terrific. Wherever he soared he carried his audience with him; and new worlds, new beauties, new sublimities, new horrors sprang into being. Then he easily descended from his flights, folded his wings, and plodded again through his reasoning processes as patiently as if he were totally destitute of imagination. I heard him preach at the Conference at Asheville, N. C., in the fall of 1860. In this sermon his peculiar talent played a conspicuous part. The impression made upon my mind at the time was that of the constant surging of

an ocean of light. The greatest sermons I ever heard from Munsey were two sermons preached at Wabash Camp Ground, in Giles County, Va., in the fall of 1865. One of these sermons was his noted sermon on the future and eternal punishment of the wicked. It was preached at the popular hour on the Sabbath to a large concourse of people. It was near the place of his birth, and many of his relatives and old acquaintances were present. They listened with amazement. One man, a relative of his, stood near the altar during the whole sermon, which was over an hour in length, and a large part of the time tears were coursing down his cheeks. This sermon, though on a gloomy subject, had many beautiful passages, many descriptions of natural scenery that were lifelike and calculated to fill the listener with exquisite pleasure. His description of the bewildered wanderings of the lost soul in chaos and night were Miltonic. His sermon on Monday was on the resurrection of the human body. This sermon, compared with the other, was as "Paradise Regained" to "Paradise Lost;" it was inferior to it, but it was beautiful, eloquent, touching.<sup>1</sup> These sermons were "with excellency of speech" and of "wisdom," and probably did good in the long run; but they were not conducive to revival conditions at the time. The great preacher became the all-absorbing theme of conversation and discussion. The other preachers were eclipsed, and the object of the meeting—the salvation of souls—was

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<sup>1</sup>Editor of the *Holston Methodist* as quoted by Bishop Keener in the Introduction to Volume I. of Munsey's Sermons.

measurably lost sight of. But perhaps Munsey was not to blame for that; perhaps the people were to blame.

I heard Munsey's lecture on "Man" at Morristown, Tenn., and it was a lecture of amazing eloquence. His lecture on "The Ideal Art—Music" displayed great research and a wonderful knowledge of the science of music, and was a beauty and a joy. I also heard him lecture in Morristown on "Temperance." He denounced the liquor traffic with all the acrimony and violence of a man who had reason to regard it as his worst enemy.

When Munsey was readmitted into the Holston Conference and transferred to the Louisiana Conference, it was at the request of Bishop Keener, who admired his genius and believed that his superb oratory would attract a congregation and build up a Church in the newly erected St. Charles Avenue Church, in New Orleans, which had been erected by the munificence of a single man. His congregations, however, were a disappointment; they were never crowded, and were a contrast with his former experience. This was to him a matter of wonder and some mortification. But, according to a statement of Bishop Keener, in the fourteen months that he remained there he had gathered some one hundred members and a good Sunday school, and had received, exclusive of house rent, a salary of \$2,200. Yet for months together no one could say till the hour of preaching came whether or not the pastor would be in the pulpit. This uncertainty would have brought to naught the work of an ordinary preacher.

Dr. Lafferty in the *Richmond Christian Advocate* said:

In preaching and lecturing Dr. Munsey had to contend with almost every disadvantage that can be thought of, in person, manner, and voice. His body was long and gaunt, and the newest clothes hung on him without fitting at all. His face was sallow and bloodless; his head small, round, and thinly covered with whitish hair. His voice was without the slightest trace of oratorical power. His gestures were usually made with the right hand, the fingers closed as if holding a pen. And yet with all these drawbacks his wonderful genius and his unrivaled power of word-painting held vast audiences in breathless suspense for hours together.

Bishop Hoss, in the January-February *Methodist Review* of 1897, gives the following personal description of Dr. Munsey:

In personal appearance Dr. Munsey was not prepossessing. He was over six feet tall and rather slenderly built. But it is a mistake to suppose that his body was frail. His chest was fully developed and round as a barrel. It is likely that all his vital organs were naturally sound and healthy. The general impression that he made was one of decided angularity. When he gesticulated his arms disdained to follow curved lines and his movement was awkward and ungainly, the result in part of the fact that he carried his left shoulder a little higher than the right. He was not careful of his dress. In laughing moods he used to say that he did not remember to have had a complete new suit of clothes at any one time in his life, and no clothes would have become him. His face, however, was a striking one in every particular. There was great depth in his restless blue eyes; and his high, broad forehead, bulging out into projections here and there, bespoke a powerful intelligence. Add to this a Roman nose, prominent cheek bones, a very large mouth, a sallow skin, the scantiest head of hair imaginable, and mere straggling patches of beard, and you have a fair picture of Dr. Munsey before you. His voice was neither strong nor sweet; but when he was fully aroused it possessed a power of penetration that

was truly remarkable. On the whole, it sorted well with his general appearance and other endowments.

Bishop Keener, in his Introduction to Munsey's Sermons, Volume I., says:

He was tall, strongly knit, and rapid and ungainly in his motions. His presence, voice, enunciation, and dress were adverse to our conceptions of what is important to the highest power of an orator. It was in spite of these defects that his great success was achieved.

Dr. David Sullins, in "Recollections of an Old Man," page 282, says:

He was a consummate philologist, especially in scientific terminology—knew the word he wanted and got it, and all of this without ever having an hour of college or university training. He was a great reader and an intense student, but was deficient in observation, was self-oblivious when in pursuit of a thought or the best expression of it, as, indeed, every man is when at his best—the thought fills the whole field of his glass, *the thought exists and nothing else*. At such a time he bit his finger nails till they bled, plucked out his hair till he was bald as an onion, and looked and behaved like a crazy man.

The above notices of Munsey are, in my judgment, just in the main. Possibly the statements as to his dress are somewhat overwrought. I could hardly say that "the newest clothes hung on him without fitting" or that "no clothes would have become him." In other words, I would not make him out to have been an Ichabod Crane. But it is true that he devoted but little attention to dress. He was not a dude as to dress; he was not a society man. But when he appeared in public he was usually fairly well dressed and presented a reasonably neat appearance. I have already said

that he was well formed, and I know that to be true. He was a fine specimen of physical manhood. Bishop Keener was right in saying, "He was tall, strongly knit;" Bishop Hoss was right in saying, "It was a mistake to suppose that his body was frail. His chest was fully developed and round as a barrel. It is likely that all his vital organs were naturally sound and healthy." Munsey usually purchased ready-made clothing, which, as everybody knows, seldom fit anybody. He perhaps never had a complete suit of clothes in his life, selected to match in quality and color. But I am sure that if he had had his garments tailor-made his form would have shown to advantage and everybody would have pronounced him a handsome man.

I cannot agree with Dr. Lafferty that Munsey's voice was without the slightest trace of oratorical power, nor with Bishop Keener as to his "voice and enunciation," nor with Bishop Hoss that "his voice was neither strong nor sweet." But the difference in this case is perhaps due to the personal equation, and I may be in the wrong. As a rule, the body and soul are adapted to each other. Possibly no other voice, no other delivery would have suited Munsey's discourses as well as his. His voice was sweet enough to express the most beautiful sentiments and strong enough to be easily heard by the largest assemblies. Certainly, as Bishop Hoss says, his voice possessed a remarkable power of penetration.

I cannot willingly leave this interesting topic without quoting a few estimates of Munsey as a man of intellect.

Dr. Sullins says:

Only a few things will I write here as I saw him and knew him. At heart he was as simple and gentle as a child, as companionable as a schoolboy; in intellect as many-sided as Shakespeare, analytic, philosophic, pathetic, with an imagination which, in breadth of conception and appropriateness of expression, challenged the most bewildering heights of "Paradise Lost" and the "Inferno." At this I marveled often; but what *most* surprised me was the accuracy of his knowledge of the sciences, art, and literature, and the ease and fluency with which he used the technical terms appropriate to each.<sup>1</sup>

The Rev. B. W. S. Bishop, of the Holston Conference, in a published article said of Munsey:

Before he was twenty-five his imagination was equal to that of Christmas Evans, and his language far more chaste and elegant. His pictures of the horrors of the lost often confused, bewildered, and alarmed his audiences. His canvas was always before him, and I have never heard the man who held the pencil with so steady or guided it with so skillful a hand. Munsey was a wonderful man, wonderful in his fervid, brilliant imagination, wonderful in the ready grasp of his intellect, wonderful in his power of close and thorough investigation, and then wonderful in his simplicity and affability in the social circle.

Bishop Hoss says:

Dr. Munsey was above all things else a preacher. I remember to have heard him deliver in 1870 the sermon on the eternity of God. The congregation was large, embracing some of the most eminent men in the Church. The effect of the sermon was truly wonderful. He grasped and swayed his whole audience as the wind sways the tops of the forest trees. It seemed to me at times that my heart would cease to beat and that I could scarcely tell whether I was in the body or out of the body. The preacher had made the most elaborate preparation. Not only was his manuscript before him, but every word that he uttered seemed to have been fused in the

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<sup>1</sup>"Recollections of an Old Man," page 281.

burning furnace of his own mental activity and to fall like fire from heaven upon the men and women who sat before him. Those who draw their conception of his ability from the published volume can never know the full force and majesty of his utterance. It was like the sweep of a whirlwind or the march of an army with waving banners and the clangor of martial music.

This statement of Bishop Hoss does not comport with the assertion of Bishop Keener that few sermons ever gained less from delivery.

Dr. Lafferty, in the *Richmond Christian Advocate*, said:

The first lecture I ever heard him deliver was the famous one on "Man" in the chapel at old Randolph-Macon on the last commencement ever held there. The vast amount of scientific knowledge he had stored in his mind was truly amazing. He spoke as if he had been a professor in every branch of science for a lifetime. Every technical term was at his tongue's end.

I close this sketch with the following estimate of Munsey from the eloquent pen of Bishop Keener:

If I may estimate the intellectual character of Dr. Munsey: His power of application was enormous. Had not his physical constitution been originally one of the very best and hardened in his youth by the severest labor of farm life, it must have given way in a very few years. His habits, if he had any, regarded no time as necessary for eating or sleeping. After preaching at night a sermon of one or two hours, he returned to his room to amend, improve, and weigh over again every word that had been uttered. He spent months or weeks, as the case might be, in perfecting his discourses or in mastering a science, if that were necessary to the result. His reading was extensive; indeed, he seemed to have taken in everything in the range of his studies. His information was remarkable for its accuracy and the ready command which he had over

the stores he had acquired. His language was drawn from every quarter, and was very rich in its variety. No one ever weighed more nicely the force of words; their origin, measure, melody, and exact meaning were duly considered. Every utterance was full of thought, sentiment, or imagery. He spoke to the people as most orators speak to Senates. He never reserved anything for scholars and the better-informed classes, but his sentences were compact and as full of thought as he was capable of framing them. His logical power was of the highest order, his grasp like that of a vise. Added to this, he was capable of the profoundest metaphysical analysis and discussion; and yet, above all, his imaginative lift and creative power could be compared only to that of the sixth book of "Paradise Lost" in its sustained grandeur.

With these transcendent gifts he combined the natural expression of strong common sense. He never for a moment was lost in the glow of his own thoughts or the blinding effects of his own brilliant utterances. He maintained a poise and self-possession scarcely if ever seen in the orator or poet. While the attention of every one was chained and each listener felt himself spellbound by this master of assemblies, he alone was the spectator of all the vast audience that hung upon every word of his culminating periods in long-continued ascent. In an instant the speaker had returned from these dizzy heights to the ordinary plane of his discourse without jar and seemingly without effort. His methods were the reverse of the rhetorician's; at the highest point of an extended, highly wrought passage his words became the most familiar, and his finish was as natural as it was exquisite in the grace of homeliest speech. He had his audience prepared in a few moments by this simplicity of style for a new flight. No one could preach more sublimely upon the cross. On such occasions no one who ever heard him can forget the power and pathos of his delineation: the darkness of the sixth hour, the rocking mount, the rising dead, the veil rent, the bleeding victim.

It is questionable to my mind if there lived any greater master of an audience either in this country or in England. Where he had longest preached there the largest crowds thronged to

hear him. This must be considered the final test of oratory. At Marion, in Virginia, during the session of the Holston Conference, where he had often preached and was well known, one might have walked upon the heads of the audience. Flumes were constructed and ladies were shot by them into the house through its windows; the altar was filled with persons standing, and three individuals had seated themselves for the service, one on each side of the book board and one directly under it in front, in a half-bent posture. In Richmond the house was filled two hours before the time of service. His great passages could be repeated again and again without loss of power. He introduced his figure of the lost soul after a lecture at Centenary College chapel. I had heard it before, but to me it was fully as great as ever; while the audience at its conclusion was so bewildered as to rise up in an unconscious way, facing each other and not knowing for some moments whether to remain or leave the room.

Notwithstanding his extraordinary gifts and reputation, it was delightful to notice in him the entire absence of self-consciousness or the least shade of pretense. He always looked as if just called out of a twelve-acre field, with the dust of the plowshare still on him. But Elisha did not come out of the field to his work in any greater simplicity of purpose.

His sympathies were universal. He entertained and attracted equally the old and the young, the learned and the ignorant. He was genial, and of all the most unaffected and ingenuous in social life. His nervous system, the most delicately impressible that was ever strung upon a human frame, responded to every breath and movement about him. Though a most penetrating and constant student of character, he was apparently free from censorious or envious thought, and took a sincere and tender interest in whatever concerned others.

The wife and descendants of Dr. Munsey live (1910) in Washington, D. C., except the eldest son, William K. Munsey, who lives in California, and is married,

as also are two others of the four sons. Besides the above-named eldest son are Charles Campbell, Edward Elbert, Robert Rains, and the daughter, Miss Elberta. All the children are in good health and doing well. Mrs. Munsey is never in vigorous health, and yet she is usually cheerful; and she lives in the midst of her children, to whom she is mother, priestess, counselor. Her pride is their clean lives and honorable training. Her influence with them and success in their rearing are wonderful.

David Munsey, father of Dr. Munsey, was by nature no ordinary man. After he deserted his family, he went to Georgia, married again in the lower walks of life, straightened up, was relicensed to preach—for he had been a local preacher—and was so good a preacher that he sometimes preached to packed audiences. Occasionally presiding elders would send him to take their places in the pulpit at their quarterly meetings when they could not attend. But it seems that this second probation was not more successful than the first. The Rev. H. W. Bays gives the following account of an interview with Mr. Munsey in his last days:

I met David Munsey, father of the famous W. E. Munsey, in September, 1869, in the little village of Clayton, Rabun County, Ga. He was then an old man, but straight and finely built. He was poorly clad. I was standing in the store of Mr. Newton McConnell, in Clayton, when a tall, poorly clad old man came in and asked for some tobacco. Before I had learned his name I was struck with the inherent force of his utterance and with the marks of intelligence in his face. As soon as he had gotten the tobacco he left without a word, and his step was as light and springy as that of a boy of fifteen

years. Learning who he was, I followed him to the street, hailed him, and told him who I was. He seemed glad to meet me, and yet saddened at the meeting. We stepped behind an old building near by and had a hasty conversation. I said to him: "You are the father of William E. Munsey." He replied: "Yes, sir; and I am proud of him." He then drew from the inner pocket of his well-worn coat a neat little photograph of that great preacher, and added: "Here, sir, is a small picture of my son Elbert which he sent me not long ago, and here is a letter from him asking me to go and live with him, and I am going as soon as I can." I think that Dr. Munsey lived at that time in Baltimore. In our conversation he mentioned the facts that Elbert was fond of books in his early boyhood and that he had tried to put books into his hands. I begged him to go to his son, and he said that he would; but he never did, for he was murdered by a negro not long after the interview. He was at that time miller in a little grist mill, and was perhaps accustomed to lodge in the mill. While standing in the door of his mill after night a negro man approached him and shot him fatally. This killing took place near Clayton, Ga., in the winter of 1870.

There was something in David Munsey's make-up which filled me with regret and at the same time with admiration. He must have been six feet and three or four inches in height, and at the time of the above interview he was as straight and erect as an Indian. His speech was measured, his grammar correct, and he spoke with a force rarely heard in private conversation. His head was oval and well balanced on his shoulders; his legs and arms were long and well-shaped; his eye was deep sky-blue, large and of a somewhat melancholy cast.

During this Conference year a good woman, Mrs. Mira Margaret Vance, died at her home, in Asheville, N. C., whose memory is worth preserving in this history. She died October 4, 1878. She was my wife's mother, and no one ever had a better mother. My ex-

perience with her was the reverse of the ordinary experience with mothers-in-law. I loved her next to my own mother. In her I never saw a fault. Her breeding and manners were those of good society. She was a woman of superior intellectual parts, which had been fairly cultivated. In conversation her descriptive powers were excellent, showing the source of some of the fancy and imagination which characterized her two distinguished sons, Robert and Zebulon. Above all, without cant or boast, she was a most faithful and devoted Christian. She was a worthy mother of the distinguished men and good women whom she gave to the world.

She was born December 22, 1802, and was of Scotch-Irish descent. Her father was Zebulon Baird, one of the founders of Asheville, who represented Buncombe County many years in the Legislature. Her mother was Hannah Erwin, of a family of Irish descent, of Burke County, N. C. Among her early schoolmates were Governor Swain, of North Carolina, and Governor Perry, of South Carolina. On the 2d of January, 1825, she was married to Capt. David Vance. She bore him eight children—four sons and four daughters—of whom three daughters are now (1910) living: Mrs. Ann E. Price, Mrs. Sarah P Hale, and Mrs. Hannah M. Herndon.

The oldest sister, Laura Henrietta, married Dr. Morgan Neilson, a born physician and a man who became eminent in his profession. When he began practice in Asheville the local physicians refused to consult with him; but in a few years he had more practice than any one of them, and his practice extended

over half a dozen counties. He and his wife were lifelong Methodists. Mrs. Neilson began life with a good constitution, which was broken down at a female boarding school where a barbarous economy in fuel was practiced; but, though a lifelong invalid and a great sufferer, she bore nine children and lived to a goodly old age. She was noted for her cleanliness in housekeeping and culinary affairs and for the purity of her life and the chastity of her conversation.

Mrs. Vance's husband died in 1844, leaving seven children to be reared and educated and an estate much embarrassed with debt. But by close economy and wise management she reared and educated her children, giving some of them collegiate advantages and one of them, Zebulon, a university education. Dowd, in his "Life of Vance," says: "She was her children's best teacher in morality, in worldly business, and in uprightness and integrity. A constant and intelligent reader, she fostered a literary taste in her children and early inculcated in them a love of books." The Vance library, which was a considerable private collection of well-selected books, furnished them an excellent opportunity for literary culture.

Mrs. Vance's parents were stanch Scotch-Irish Presbyterians, and her husband died in the Presbyterian Church. She was a member of that Church in early and middle life; but for many years her Church in Asheville was without a pastor, and, as all of her children who had joined any Church were Methodists, she transferred her membership to the Methodist Church some years before her death. This she could do consistently, as she did not believe in the harsher

dogmas of the Calvinistic system. Her home had long been the home of preachers, especially Methodist preachers, and she had been a regular attendant upon the Methodist ministry; so her change in Church relations was not a violent one. Mr. Dowd says: "An odor of blessedness pervaded every thought of her when people recalled her life; and many Christians thanked God for such an example, while all hearts thanked him that such a mother had been given to the world."

Mrs. Vance was a slaveholder; but she did to her servants that which was "just and equal," and she had their unstinted confidence and love. Her servant Sandy, who in his latter days bought his time and made his payments promptly, was a man of unimpeachable integrity and of a uniform piety scarcely equaled anywhere. His wife, Leah, was one of the finest cooks and housekeepers in the country. Both of these faithful servants reached the age of near a hundred years.

Such was the hold that Mrs. Vance had upon the confidence and affections of her neighbors that when she was buried one of the largest funeral processions that was ever known in the State followed her remains to the grave. While the funeral services were in progress in the church the old servants, Sandy and Leah, sat at the head of the coffin.

## CHAPTER VI.

### CONFERENCES OF 1878 AND 1879.

As an introduction to this chapter I think it proper to say something in regard to the relative strength of the two Methodisms in East Tennessee at this period. In the *Holston Methodist* of August 4, 1877, there was an editorial on "The Relative Numerical Strength of the Two Methodisms in East Tennessee" from the pen of the author. I here copy this editorial for its historical and statistical importance:

The Rev. W. C. Graves, of the M. E. Church, has been figuring out the relative numerical strength of the two Methodisms in East Tennessee. He admits that the M. E. Church, South, is stronger in North Carolina than the M. E. Church, and he might have added *much* stronger. The same is the case in Southwestern Virginia, where the comparison is a contrast. Brother Graves's figures show that the M. E. Church has 4,297 more white members in East Tennessee than the M. E. Church, South. We will not take time to criticize these figures, but refer them to Brother Payne, the statistician of our Conference. If Brother Graves has made mistakes, Brother Payne can call attention to them.

Brother Graves admits that "getting correct statistics from each charge" (in his Conference) "is a desideratum." Right there is the rub, Brother Graves. From the manner in which your preachers "gobbled up" whole societies of our Church, in some cases almost *nolens volens*, and from the manner in which these same charges have been reported ever since, the statistics of your Conference must be received with a degree of suspicion as to their accuracy. Well may you say that *correct statistics are a desideratum*—a thing wanted, but not yet realized. In many communities both Churches, if we have

been correctly informed, claim the same persons as members. The class books in the M. E. Church, and we might say in our own too, have been imperfectly kept. We are satisfied, however, that the statistics of the M. E. Church, South, in East Tennessee are more reliable than those of the M. E. Church. One reason is that many of the preachers in charge of the M. E. Church were local preachers whose habits were formed before they commenced itinerating. An old local preacher is not as likely to make a thorough disciplinarian or to be as punctual in keeping up the details of circuit work as one who has been trained from youth to that kind of work.

But, admitting for the sake of argument that Brother Graves's figures are perfectly correct, how do they tally with the prediction, trumpeted all over the land immediately after the war, that the M. E. Church, South, would never be re-organized? Thousands were drawn into the M. E. Church on this plea. If Brother Graves could have foreseen the course of events, he would probably have remained faithful to the Church, South. Brother Watkins, to whom he alludes in his article, was probably misled by this cry of "no chance" for the M. E. Church, South. All his previous education, all his political predilections, and all his instincts as a Southern gentleman would have led him into the M. E. Church, South, if he had not learned, and that probably from Brother Graves himself, that the M. E. Church, South, was dead, without the hope of resuscitation. It is an interesting comment on this false diagnosis of ecclesiastical affairs that it takes the loosest kind of record-keeping and the nicest kind of arithmetical figuring to show that the M. E. Church is only four thousand white members numerically stronger in radical East Tennessee than the M. E. Church, South, and that, too, after counting probationers. Why, Thornburg, Republican, carried the Second Congressional District in the last election by a majority much larger than these figures.

We are not surprised to learn that the M. E. Church has more members in East Tennessee than the M. E. Church, South. It has not been ten years since that to avow one's

self a member of the Church, South, in some parts of East Tennessee was done at the risk of his life.

To join the M. E. Church was to enter the ark of safety, to escape stripes and other forms of mob violence, and to be secure from expensive and annoying damage suits brought in venal courts for the enrichment of avaricious lawyers and unprincipled complainants.

Behold the change! The M. E. Church, South, in East Tennessee now approximates the supremacy even in numbers. In wealth, intelligence, and moral influence she is, we claim, much the stronger Church in East Tennessee. If the question of strength is to be tested, we claim the right to be weighed rather than counted.

Brother Graves suggests that on the principles advocated by some the Church, South, should abandon East Tennessee to the M. E. Church. Dr. Fuller advises the same or the abandonment of the cry about the weaker surrendering to the stronger. Yes, brethren, we will consider these things. But to exhibit the basis of our comments we take the following from the article of Brother Graves:

“The fact that I have been a regular itinerant within the bounds of the Holston Conference for about forty-three years, would suggest the idea that I am pretty well informed as to the territory embraced in each charge. Some charges, however, may cross State lines that I am not aware of. Any one posted as to that can make the necessary additions or deductions. The general result will not be very much altered either way.

“The strength of the Southern Church in the entire territory covered by the Holston Conference as given in their last minutes, is 308 local preachers, 40,986 white, 80 colored, and 204 Indian members. The Wytheville, Jeffersonville, and Abingdon Districts, and the Rye Cove, Jonesville, and Powell’s Valley Circuits on the Morristown District are in the State of Virginia. They have on these districts and circuits in Virginia 152 local preachers, 18,420 white members, and 62 colored members. They have on their two districts in North Carolina 40 local preachers, 6,467 white, 2 colored, and 204 In-

dian members. There is one circuit (the Trenton) on the Chattanooga District that lies outside of Tennessee, on which there are seven local preachers and 788 white members. Thus in Virginia, North Carolina, and Georgia (I believe that Trenton is in Georgia) they have 199 local preachers, 25,675 white, 64 colored, and 204 Indian members. This, taken from their whole number, leaves for East Tennessee 109 local preachers, 15,311 white members, and 16 colored members. A portion of their members on Ducktown Mine City charge are in Tennessee, and that may be the case in reference to another charge or two. But there may be as many charges where the rule will work the other way.

“In looking over the statistics for our Holston Conference, I find that some of the charges are not reported, and there is some bad ciphering done. I have the statistics of the Mossy Creek Circuit, one of the charges not reported. This makes the number of probationers 2,712; full members, 21,079; local preachers, 337. There is probably an error of about ten in this last item. The total number of probationers and full members in the Conference is 23,791. Of this number, there are in North Carolina 2,097. This leaves in East Tennessee 21,694. Of this last number, 2,086 are colored, leaving 19,608 white members in East Tennessee, which gives us 4,297 more white members in East Tennessee than our Southern brethren have. We have 170 white local preachers, and they have 109. They have in East Tennessee sixteen colored members and we have 2,086. I think, however, that there is an error in our statistics in reference to the number of colored members unless we really have on the Cleveland Station 356 colored members and thirty probationers. Are we that strong there? This thing of getting correct statistics from each charge is a desideratum.”

The Conference met in its fifty-fifth session in Church Street Methodist Church, Knoxville, Tenn., October 23, 1878, Bishop H. H. Kavanaugh President,

Frank Richardson Secretary, and J. R. Payne and D. W. Carter Assistants.

The following resolution was adopted:

Whereas our dear brethren, R. H. Parker, J. W. Smith, and M. D. Thompson, are not present at this session of the Conference, being detained at their posts in Chattanooga by the presence of the yellow fever; therefore

*Resolved*, That we heartily approbate the Christian fidelity of these devoted brethren, and that we pray God for their continued safety from the pestilence in the midst of which they are moving.

The Conference voted unanimously for the proposition sent down from the General Conference to change Section 1, Chapter II., containing the restrictive rule with reference to the ratio of representation in the General Conference.

The Committee on Fraternity, which had been appointed, presented a majority and a minority report, the majority report favoring the appointment of two members of the body, one clerical and the other lay, to bear greetings to the next session of the Holston Conference of the Methodist Episcopal Church and the minority opposing such appointment. Both reports were laid on the table.

On motion of J. T. Frazier, the curators of Sullins College were requested to change the name of Sullins College to that of Susanna Wesley College. The name was never changed.

The following resolution, offered by R. N. Price and J. H. Brunner, was adopted:

*Resolved*, That it is the sense of this Conference that the interests of the Church within our bounds demand that Emory and Henry College be endowed in the amount of \$100,000, and

that E. E. Wiley be, and he is hereby, appointed our agent in connection with the presidency of the institution to secure that endowment.

On motion of H. C. Neal, Bishop Kavanaugh was requested to furnish for publication a volume of his sermons. This was never done. He wrote but little, and possibly had no manuscripts of his sermons; so those wonderful homilies of his five only in the memories of those who enjoyed the opportunity of hearing them and in the waves of moral and spiritual blessing which they started and which are widening and will continue to widen till they lash the shores of eternity. What a pity that the phonograph was then unknown, and that no tinfoil recorded his voice and sentiments and handed them down to posterity!

T. F. Glenn was appointed to preach the Conference sermon at the next annual session.

The report on education showed that during the year 1877-78 110 young men matriculated in Emory and Henry College, that 23 graduated at the last commencement, and that over eighty were then in attendance.

The report stated that the number of students attending Martha Washington College was eighty-four, fifty of whom were boarders, and that during the past year the college had been visited by a gracious revival of religion, leaving only two of the boarding pupils unconverted.

The report stated that during the past year 129 students had attended Sullins College.

The committee recommended that steps be taken to secure to the Church, in fee simple, the property of People's College, at that time in successful operation.

The report declared that our district high schools were doing a good work, and especial favorable mention was made of the Morristown District High School under the Rev. T. P. Summers, and the Lebanon High School, to which the bishop was requested to appoint the Rev. George A. Frazier.

The committee urged that steps be taken to secure to the Conference a controlling interest in the Asheville Female College, and that a committee be appointed to carry out the wish of the Conference. The educational report was adopted, and the committee was appointed; but the objects of this recommendation were never secured.

The report on Church property showed that, notwithstanding the stringency of money matters, \$29,767.67 had been spent in building and repairing churches during the past year.

Admitted on trial: Mellville M. Baker, William B. Bellamy, Eugene Blake, William M. Boring, Joseph A. Cook, George W. Jackson, Elijah F. Kahle, Richard A. Kelley, James L. Kennedy, John W. Lloyd, J. Early Moore, Emory B. Robertson, Oscar F. Sensabaugh, William A. Thomas, Richard G. Waterhouse, James H. Weaver.

Discontinued: J. E. Cox, N. B. Graves.

Readmitted: Andrew J. Foster, John R. Hixson.

Received by transfer: W. P. Doane, from the West Texas Conference.

Located: John P. Dickey, J. M. Marshall.

Superannuated: James K. P. Ball, W. H. Cooper, L. W. Crouch, F. A. Farley, S. D. Gaines, R. A. Giddens, Joseph Haskew, William Hicks, B. F. Nuckolls, T. J. Pope, William Robeson, Timothy Sullins.

Died: Carroll Long, W. W. Neal, W. B. Winton.

Transferred: R. M. Hickey, to the North Georgia Confer-

ence; H. P. Myers, to the South Georgia Conference; John W. Carnes, to the Denver Conference; M. M. Baker, to the East Texas Conference; A. J. Foster, to the North Mississippi Conference.

Numbers in society: White, 43,462; colored, 45; Indian, 213. Total, 43,720. Increase, 2,540.

Local preachers, 319; traveling preachers, 187.

Sunday schools, 403; scholars, 27,082.

Collected for claimants, \$1,338.70; domestic missions, \$2,469.03; foreign missions, \$1,901.01; total for missions, \$4,370.04.

John P. Dickey, a son of David H. Dickey, of Sweetwater, Tenn., and a brother of James W. Dickey, traveled in the Conference for many years. He returned to the Conference after this, is a superannuate,<sup>1</sup> and is residing (1910) in Los Angeles, Cal.

James M. Marshall was for a large part of his life a practicing physician. He once lived and practiced in Knoxville, Tenn. He was a man of gifts, sprightly, sociable, witty, humorous, and he did not lack talent as a preacher.

Carroll Long was a man that made his mark. He was born in McMinn County, Tenn., November 26, 1833; and died in the house where he was born May 22, 1878. He joined the Conference in 1845, and was appointed to Greeneville Circuit under the sainted T. K. Munsey. He did a great deal of circuit, station, and district work, and did it well. In 1877 he was appointed presiding elder of the Chattanooga District. But his work was done; he went home to die. The immediate cause of his death was frequent and profuse hemorrhages of the lungs. A short time

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<sup>1</sup>Recently died.

before his death, as Dr. Brunner was parting with him, he sent the following message to the Conference: "I may get well, but I am making my calculations the other way. When you go up to Conference and I am not there, give my brethren this message from me: that I return them my parchments, after thirty years, as unsullied as when they gave them to me. This is all I wished to say. Good-by." This claim of his having kept his parchments unsullied was pertinent in view of the fact that when he was stationed at Greeneville, Tenn., he found it necessary to prosecute on charges of immoral conduct a local preacher of his charge. The preacher was convicted of the charges and deposed from the ministry. He not only brought in the Conference charges of maladministration against the presiding elder before whom the charges were tried, but he sued Mr. Long for libel, based on the written charges preferred against him in the Quarterly Conference; and the case was tried in Dandridge, Tenn., with a strong array of counsel on both sides. The presiding elder was acquitted at Conference, and the jury at Dandridge disagreed; but before the case was tried again the prosecutor withdrew the malicious suit. Long was as innocent in this case as an angel.

Brother Long was a preacher of considerable ability. He was a doctrinal preacher, and his homiletics was above the average. He was a strictly conscientious man at all times and in all things. In his obituary notice Dr. Brunner said:

During the darker days of the Civil War he remained at home, preaching far and near as occasion offered. To test his loyalty the Federal troops at Sweetwater forced him to stand

and preach under their flag, and to subject him and the sainted Swisher to insult "certain lewd fellows of the baser sort" marched these meek men of God away from their quarterly meeting at Decatur to Athens, and then made each carry a pine pole through the streets of the latter town. Then came the vile pamphlet and the viler after sermon, "Talk," both of which reacted against the short-sighted authors and sent them to seek a hiding place beyond the Father of Waters. Brother Long was threatened, but spared the cruel bodily scourgings that were endured by Neal, Brillhart, McNees, Mahoney, Eagleston, and Jacob Smith; but the tortures his sensitive spirit endured are fully known to God alone.

The funeral services of Brother Long were begun by Samuel R. Wheeler, presiding elder of the district. The sermon was preached by Dr Brunner; then followed touching tributes from Dr. Keith, T. Sullins, D. W. Carter, L. L. H. Carlock, and Thomas R. Handy. The occasion was one of intense feeling and solemnity.

William Wiley Neal was born in Whitley County, Ky., August 12, 1824. He was licensed to preach before he was of age, and was appointed junior on New Market Circuit. He was admitted into the Holston Conference in 1846. He continued in the Conference for thirty-two years; but, owing to feeble health, his appointments were sometimes nominal. He enjoyed a liberal education, having spent some time as a student in the East Tennessee University. He was happily married to Miss Susan Letitia Gaines at Eden's Ridge, Sullivan County, Tenn., April 10, 1851. His life was divided among teaching, preaching, and editing. His preaching was characterized by an unusual degree of pathos. He was a weeping prophet.

His sympathies were warm and gushing. His mind was poetical rather than philosophical. He was at different times connected with a number of schools. At one time he was President of Holston College, at New Market, Tenn., and at another time Principal of Blountville Masonic Female Institute. His principal trophies, however, were achieved in the editorial field. He was at various times editor of the Bristol *Advocate*, Marion *Sentinel and Soldiers' Friend*, Morristown *Gazette*, and Rhea Springs *News*, of the last of which he was editor till a few weeks before his death. He was more a promoter than an editor. He started papers, and usually sold them to advantage; and in this manner exhibited financial judgment and foresight and made and saved money, so that he left some valuable property to his heirs.

Brother Neal was distinguished as a temperance advocate, and it is said that he organized the first division of the Sons of Temperance ever organized in East Tennessee. Neal's social qualities were almost unsurpassed. He was modest, gentle, and affable. Humor and pathos were happily blended in him. He was a brilliant conversationalist. He was fond of revival work; and would sing, weep, and rejoice over penitents and with new converts for hours. He was gifted in prayer. He was called on to pray at the last religious meeting he ever attended, and his prayer is said to have been one of astonishing power. He died of pulmonary consumption at his home, at Rhea Springs, Tenn. He was buried with Masonic honors, his funeral sermon having been preached by the Rev. T. F. Smyth.

Wiley B. Winton was among us the beloved disciple. He was loving and loved. He was an Apollos rather than a Paul. He was a son of consolation, though a man who wept as he preached. He was a son of James and Rhoda Winton, and was born in Roane County, Tenn., in the year 1812. His parents were remarkable for their piety. Both of his grandfathers, John Winton and Morris Mitchell, were local preachers.

Wiley Winton was converted in early life, and from the time of his conversion was impressed that it was his duty to preach. He was licensed to preach in September, 1833; and in October of the same year he was admitted into the Holston Conference and appointed junior on the Jonesboro Circuit under Arnold Patton. He did efficient work on some of the best circuits till the year 1844, when, owing to the state of his health, he was superannuated. In the spring of 1845 he took work on the Wytheville Circuit under C. D. Smith, preacher in charge. In 1845 he was appointed presiding elder of the Wytheville District. In 1852 he took the superannuate relation again, which relation he held to the day of his death, which occurred March 30, 1878. In the fall of 1856 he removed to the State of Iowa; and in 1866 he removed to Missouri, and died there.

Mr. Winton left a brief autobiographical sketch which deserves to be published in full, but our limited space will not permit this. However, I excerpt a few items. His father gave him an outfit for his first circuit. On the morning of November 3, 1833, with a sad heart and weeping eyes, he took leave of the dear

ones at home. Everything he saw was new, and every one he met was a stranger to him. The road seemed long and lonesome, and O how often he thought of home and wept! He had never seen his colleague, nor any one on the circuit. By some means he had learned the name of Samuel Greer in Jonesboro. He reached this place November 8, a little before sundown. A gentleman, on inquiry, showed him Mr. Greer's home. He hitched his horse, and with his heart almost in his mouth he introduced himself to Mr. Greer. He was a Methodist of long standing, clerk of the court of Washington County, recording steward of the circuit, and an intelligent man, well posted in the doctrines of the Church. When Mr. Winton announced himself as one of the preachers of the circuit, Greer looked at him, smiled, and gave him an old-fashioned Methodist shake of the hand and a cordial invitation to the hospitality of his home. Mr. Winton remarks: "I shall never forget the Christian kindness and sympathy of this dear family."

The first appointment was at Leesburg, a small village five miles south of Jonesboro. A few people had met, and the preacher would have been glad if there had been none. That day he made his first appearance in the pulpit as a preacher. Every joint in him shook, his teeth chattered, and he could scarcely see, hear, or breathe. He seemed to himself to be standing up in the air, his feet touching nothing solid. He supposes that he read a hymn somewhere in the Methodist hymn book, as he had one with him; but where it was or what it was he afterwards could not recall. He is sure that he must have taken a text; but how he

began, what he said, how long he talked, or where he stopped he did not know. But he did know that some time after he began he left off speaking, and some time after the people went into the church they all got out again and went away. But after his nerves got steady he discovered that his flesh was not bruised and not a bone in his body was broken, but neither pen nor tongue could describe the gloom that settled upon his mind. However, he was committed to the work, and he felt that the battle must be fought and the victory gained, else the cross of Christ would be dishonored; and he said in his sorrow and grief: "I will try again."

Mr. Winton describes the meteoric shower of November 13, 1833. On the evening of the 12th he stopped with a Mr. Richards, at the edge of Greene County, for the night. Besides other children, Richards had two grown sons, who, with the preacher, slept upstairs. About daybreak next morning they were aroused and startled by a cry of the landlord, saying: "Boys, boys, get up! The day of judgment is come, and the stars are falling." Half awake, Winton looked out of the window, and, seeing a light among the apple trees, supposed that some of the family were after a chicken for breakfast. But the cry was repeated, and the young men went down to look upon the wonderful phenomenon above them. The morning was clear and calm. The stars, however, remained in their places, and seemed to smile upon the pageant below. As the meteors shot in every direction and left their long trains of sparkling light, which wound, twisted, and curled into every imaginable shape, the young preacher, instead of giving way to su-

perstitious fear, could not but adore Him whose glory they so beautifully portrayed. Many persons were greatly alarmed. Some prayed, some wept, and some ran to the homes of their neighbors.

From the Conference of 1834 Mr. Winton was sent to Giles Circuit, in Virginia, with William C. Graves as his junior. The circuit was about fifty miles square, extending from Burk's Garden to New River and from Walker's Creek to Bluestone. At the two camp meetings on the circuit held before Conference there had begun an extensive revival of religion; and the young preachers felt it to be their duty to keep up the interest as far as lay in them, and they succeeded. But they were assisted by an excellent band of local preachers: John H. Rutter, Francis Farley, Zachariah Munsey, John Bogle, Joshua Bruce, Samuel Newberry, and Moses E. Kerr. During the year nearly every appointment on that large circuit was favored with a revival, and scores of precious souls were converted to God. In the spring of 1835 Winton's health began to fail; and when Dr. Rutter told him that he had dyspepsia he did not know the meaning of the word, it being the first time he had ever heard it. But long years of woeful experience after that ran him through all of its moods and tenses. Mr. Winton gives an interesting account of his labors on the Wythe Circuit (1835-36). The state of religion there was very low, and his week day congregations were distressingly small. At first, after carefully preparing a sermon, if he found a small congregation, he laid aside his prepared sermon and gave the little flock a short talk; but finding that this policy was a failure, he determined to

preach his best sermons to these little congregations. These efforts were owned and blessed of the Lord. He had good meetings, his congregations became large, and the pleasure of the Lord prospered in the charge. He mentions a community of Dutch Reformed people, who had a contempt for Methodist preachers but managed, nevertheless, to have their children baptized by Methodist and other preachers. While baptizing their infants and burying their dead Winton ingratiated himself with them and was the means of getting them interested in spiritual things. He further relates that in 1854 Carroll Long and E. W. King introduced regular preaching into this neighborhood. The meetings were attended with great power, and in about six weeks nearly three hundred persons were powerfully converted and added to the Church. Two houses of worship were erected about four miles apart for the accommodation of two large societies and two good Sunday schools. Of the number received into the Church only sixteen had not been baptized in infancy—a practical argument for infant baptism.

Perhaps no preacher of the Holston Conference was ever more loved by his brethren in the ministry and laity than Wiley Winton. Perhaps no man in Holston ever labored more earnestly and efficiently than he while he was able to labor. His many years of absence from the Conference did not quench his love for it, and he was always kindly and sometimes substantially remembered by his Holston brethren. His eyesight was nearly gone for a number of years, and he was otherwise a child of affliction; but he neither soured on Providence nor on his fellow men.

The Winton family was a fine family. Mention was made of it in Volume II. of this work. The Rev. John Winton, a local preacher who lived some twenty miles west of Knoxville, a prodigy in size, weighing some five hundred pounds, was the grandfather of Wiley B. Winton. John A. Winton, a most excellent layman who lived a few miles west of Kingston, Tenn., was a brother of Wiley.

The good women of Holston have been active workers in the woman's missionary movement, hence a few words about the legalized origin of the movement. The Woman's Board received its commission from the General Conference of the Methodist Episcopal Church, South, at Atlanta in May, 1878. The President was Mrs. Juliana Hayes, of Baltimore, and the Secretary Mrs. D. H. McGavock, of Nashville. Prior to the action of the General Conference Miss Lochie Rankin, of Milan, Tenn., had been assigned to the school in Shanghai, China, by the bishop in charge of the mission. She was adopted by the Woman's Missionary Society and recognized as its first representative. The first meeting of the Woman's Board was held in Louisville, Ky., May 16, 1879.

The Conference met in its fifty-sixth session in Abingdon, Va., October 22, 1879, Bishop Pierce President, F Richardson Secretary, and J. R. Payne and J. A. Lyons Assistants.

Dr. R. N. Sledd, of the Virginia Conference, was introduced to the Conference, and made some remarks in regard to the *Theological and Homiletic Monthly*, of which he was editor. Dr Sledd was one of the foremost men of the Church, an able preacher, and a

fine pastor. At the General Conference he received votes for the bishopric, and he would have been more than an average bishop if he had been elected.

James Atkins, Jr., was appointed to preach the Conference sermon at the next annual session.

Dr. David R. McAnally, of the St. Louis Conference, preached his semicentennial sermon during this session of the Holston Conference. It was an elaborate discourse, abounding in statistics showing the progress of the world during his lifetime.

At this session the Conference resolved itself into a historical society. E. E. Wiley was called to the chair, and J. A. Lyons was elected Secretary. Dr. David Sullins was then elected President of the society for the ensuing year, and R. N. Price Secretary. The following were elected Corresponding Secretaries for the year: G. W. Miles, J. A. Lyons, Dr. J. H. Brunner, Dr. W. G. E. Cunyningham, and B. W. S. Bishop.

The Conference adopted the following resolution, presented by the Committee on Books and Periodicals:

*Resolved*, That we are thankful to the great Head of the Church for the success with which the efforts of the Book Agent, Dr. McFerrin, have been crowned in securing the subscription of \$300,000 for the relief of our Publishing House at Nashville, and that we, as a Conference, pledge to him and our publishing interests our most hearty coöperation.

A memorial having been presented from the Lead Mines Circuit memorializing the Conference to change the representation in the District Conferences, the Conference accordingly ordained that the District Conferences should hereafter be composed of all the preachers, traveling and local, within each district, the

recording steward of the same, and one delegate for every eighty members, to be elected by the Quarterly Conferences of the several pastoral charges; provided that no charge should be entitled to more than eight or less than four delegates.

The report on education stated that Martha Washington College had opened with more than a hundred pupils, and that President Hoss had displayed great zeal and energy in the discharge of his duties; also that Professor Davis was a valuable acquisition to the institution. The report stated that the trustees of the Athens District High School had transferred to the trustees of Hiwassee College their valuable school property located at Sweetwater, Tenn., and that in that property there was being conducted a flourishing female school, a coördinate department of Hiwassee College. The report stated that the Asheville Female College was owned by an incorporated company, that a school had opened under the presidency of James Atkins, Jr., with encouraging prospects, and that the bishop was requested to appoint him to the presidency.

J. A. Lyons was appointed Conference Sunday School Secretary, with a salary of \$800.

Admitted on trial: William J. Sage, Boyd W. Fielder, John L. Prater, David McCracken, Claiborne M. Campbell, David V. Price, William H. Horton, Joseph A. Cook, A. J. Brooks.

Discontinued: M. M. Baker.

Received by transfer: M. M. Baker, James Atkins, Sr.

Located: J. S. Ross, M. D. Thompson, W. S. Jordan, P. P. Kinser, J. R. Stewart, R. M. Standefer.

Superannuated: W. M. Crawford, W. H. Bates, J. K. P. Ball, W. H. Cooper, L. W. Crouch, S. D. Gaines, R. A. Gid-

dens, Joseph Haskew, B. F. Nackolls, T. J. Pope, William Robeson, T. Sullins, George Stewart, W. H. Barnes.

Died: Leander W. Thompson, Francis A. Farley.

Transferred to other Conferences: G. W. Callahan, to the North Carolina Conference; A. J. Brooks, to the Western Virginia Conference; J. Atkins, Sr., to the Alabama Conference; J. B. Davis, to the Columbia Conference.

Numbers in society: White, 43,876; colored, 43; Indian, 135. Total, 44,054. Increase, 334.

Local preachers, 301; traveling preachers, 187.

Sunday schools, 3,522; scholars, 25,938.

Collected for claimants, \$1,343; domestic missions, \$2,780.11; foreign missions, \$2,137.25; total for missions, \$4,917.36.

J. R. Stewart afterwards turned up in the Tennessee Conference. He has for some years been agent for the collection of an endowment for the support of superannuates and the widows and orphans of preachers who die in the work. Stewart is an excellent man and has filled some very responsible stations in the Tennessee Conference. He is of an excellent Sequatchee Valley family.

Standefer is now a member of the Holston Conference.

G. W. Callahan was a man of fine spirit, a fluent speaker who never wanted for a word; and if the dictionary did not furnish it, he made one. McTeer, once representing him in Conference, said: "He is the most eloquentest man among us."

James Atkins, Sr., father to Bishop Atkins, was a remarkable man. His scholarship was accurate and his elocution almost perfect. He was one of the best declaimers that ever filled a Holston pulpit. He was tall, well formed, and handsome, and he always went

neatly dressed. He was greatly above mediocrity as a preacher—argumentative, fluent, impassioned. Emotional himself, he usually produced emotion, if not positive excitement, in his congregations. He was quite a revivalist. This was especially true in the earlier days of his ministry. In his last days he was argumentative and controversial. He had a great repugnance to Calvinism, especially to the doctrine of the final unconditional perseverance of the saints. Atkins filled with acceptability some of the best circuits, stations, and districts in the Holston Conference, and was a member later of the Baltimore, Alabama, Little Rock, and Florida Conferences. For many years he was a successful agent of the American Bible Society. His social qualities were of the best. In his business dealings he was strictly honorable. His popularity in the earlier years of his ministry was very great.

An elaborate obituary notice of him was written by his friend and admirer, W W Bays, and what follows is excerpted almost word for word from this notice.

He was born in Laurens District, S. C., February 25, 1817; and died May 17, 1886. In his boyhood he removed to North Alabama. In early life he made a profession of saving faith in our Lord and Saviour Jesus Christ—bright, clear, and satisfactory. He was admitted into the Holston Conference in 1839. Being a young man of superior natural gifts and deeply devoted to the work of the Church and, above all, very successful in that work, he soon rose to a high position in the Conference. Quite early in his ministry he was made a presiding elder, and he served a large part of

his itinerant life in that responsible position. For six consecutive years he occupied a seat in the General Conference of his Church.

On the first day of April, 1845, he was united in marriage to Mrs. Mary F. Crawford, formerly Miss Jackson, a sister of the well-known Abner Jackson, of Knoxville, Tenn.; and together they shared the joys and sorrows of life until May, 1874, when God signed her release from a life of great physical suffering. The fruit of this union was four sons, and one daughter who died in infancy. In April, 1881, he was united in marriage to Mrs. S. C. Goolsby.

For more than thirty-four years he was a traveling preacher in the Holston Conference, and scores and hundreds were the souls who professed faith in Christ under his ministry. He was stationed two years in Little Rock, Ark. In 1879 he was transferred to the Florida Conference, in which he remained to the end of life. His last pastoral charge was Monticello. He was wonderfully patient under great trials, and spoke evil of no man. He met death with calmness and composure. During his last illness he was constantly giving thanks to God; and just before starting to Tallahassee, never to return, he went into his study and fell upon his knees in prayer to God. When his doctor candidly revealed to him his condition, he replied: "I am glad, doctor, that you talk with me so freely. All is well with me. God's will be done. I have recently had a journey with God, and all is bright and clear before me." To his presiding elder he said: "All is well, so bright, so clear; no doubt, no fear."

Leander Wade Thompson was born in Floyd Coun-

ty, Va., November 11, 1849; and died at Princeton, W Va., November 27, 1878. He was admitted into the Conference in 1872 and appointed junior on Wytheville Circuit. After this he traveled four circuits, dying while in charge of his last. By nature he was gentle, modest, and virtuous. He was a good preacher, an earnest worker, and during his brief ministerial career he did valuable service. His wife attempted to reach his bedside before his departure, but failed. He left her this message: "Tell Kittie I will be her guardian angel."

Francis A. Farley was an unusually sprightly and lovable man. He was a man of considerable culture, and was a pleasing and forcible preacher. He was admitted into the traveling connection in 1860, and died sometime during the Conference year 1878-79. For some reason the exact date of his death does not appear in the minutes of the Conference. In 1867-68 he was in charge of Morristown Circuit. When he reached Russellville to fill his first appointment in our Church at that place, he found that William C. Graves, of the Methodist Episcopal Church, claimed the date. He listened to Graves at 11 A.M. and announced that he would preach in the same house at 3:30 P.M. But notice was served upon him by parties representing the Methodist Episcopal Church that he would not be permitted to preach in the church. While at dinner that day Mr. Thomas Cain observed that a young lady at the table was weeping, and he asked her the cause of her distress. She replied: "They won't let our preacher preach." Upon inquiry he learned that Mr. Farley was the preacher to whom she referred. He then vol-

unteered to say to her that he would see to it that the preacher should not be hindered from filling his appointment. He then introduced himself to Mr. Farley and asked him if he intended to preach in the brick church in the place that afternoon. Farley replied that the appointment had been forbidden, and that he had changed the appointment to the grove, whereupon Mr. Cain said: "No, you are not going to preach in the grove; you are going to preach in the church. My father was the principal contributor to the funds and labor by which that church was built, and I feel authorized to say that you shall not be shut out of it." Before the afternoon preaching hour had arrived not less than fifty bluecoats—discharged Federal soldiers—had collected in the town and around the church, with the evident intention of preventing service in the building. Mr. Cain collected some fourteen or fifteen men who were in sympathy with his purposes, and they held themselves in readiness to interfere with the men who should attempt to interfere with the preacher. The members of the mob, finding themselves checkmated and not being willing to lose any blood, permitted Mr. Farley to enter the church with his flock, and he preached.

Thomas Cain was a son of Hugh Cain, a prosperous farmer who lived on the Holston River some three miles north of Russellville. Hugh Cain was a conservative Union man and a slaveholder. Some of his sons entered the Confederate army, but he requested Thomas to stay out of the fight. This he promised to do out of a filial regard for the judgment and wishes of his father. Under the law that exempted a man who

had charge of twenty slaves from military duty Thomas, who took charge of his father's farm and slaves, was supposedly exempt from conscription. But discovering a movement on hand to force him into the Confederate army, he went through the lines to the North, where he remained as a noncombatant till he could safely return home. His known Union antecedents invested him with an authority among Union people and gave him an influence over them which a Southern sympathizer could not have had. This was only one case among hundreds where conservative Union men were useful after the war in protecting Southern sympathizers from abuse and violence.

Mr. Jacob M. Bewley, familiarly known as "Murf" Bewley, was a prosperous citizen of Morristown, and died in the Methodist Episcopal Church, South. During the war he was a Union man, and found it politic to spend some time north of the Mason and Dixon line. After the war he was one day looking out of his place of business—a dry goods store in Morristown—and saw a Union man, or rather an ex-Federal bushwhacker, rubbing a river rock in the face of a friend of his (Bewley's) who was an "ex-rebel;" and going out, he remonstrated with the offender. In a few hours thereafter the offender came into his store with a dirk in his hand, and began to brandish it backward and forward, drawing nearer and nearer to Bewley, who was perplexed as to what course to pursue. Speaking to his partner, James Thompson, he said: "Jim, what shall I do?" Thompson, almost petrified, said: "I don't know, Murf." But when the assailant had got within cutting distance, Bewley saw that he had to do

something, and he seized his enemy by the wrist of the hand that held the knife; and his giant grasp caused the hand to relax, and the knife dropped to the floor. He then seized him by the throat, choked him, suspended him in the air, and held him till he was limp. "Let him down," said Thompson, "for he is dead." The man was not dead, but nearly so, and it was some minutes before efforts at resuscitation had put him out of danger. Bewley had a large frame, was well made, and weighed some two hundred and twenty pounds.

Mr. Farley had an appointment to preach at Economy, a little church some two miles west of Morristown. Mr. Bewley learned that a mob had been organized to prevent his preaching. He gathered a few stalwart friends about him and went to the meeting. When he reached the place, he saw there a Mr. B. and his gang, a kind of men that are not usually attracted to church. Bundles of switches were lying about the church—an objective notice to the preacher that it would be hazardous for him to enter the church. Bewley walked up to the ringleader and said: "Mr. B., I learn that you and your gang have come here to abuse Brother Farley and prevent his preaching. Is that so?" "No," said Mr. B. "You are an infernal liar," said Bewley; "and if you attempt to interfere with the preacher, it will be a bad day for you." As a rule, mobs are as cowardly as they are vicious; and while they do not faint at the sight of blood, it must not be their own. Suffice it to say, the preacher and his congregation were not interrupted.

This year there died in Asheville, N. C., a layman

that deserves historic mention. William Dinwiddie Rankin was born in Greene County, Tenn., in 1804, and was seventy-five years old when he died. He was reared under strict Presbyterian influence, but joined the Methodist Church in (old) Newport, now called Old Town. He removed to Asheville in 1846 and engaged in merchandising. He married Mrs. Elizabeth L. Roadman, who was born in Jonesboro in 1812. Her father was in Jackson's army. The writer received her into the Methodist Episcopal Church, South, after a great revival in Asheville, in 1867. Mr. Rankin's children were Eugene and Alonzo and Mrs. Amelia Bear-den.

Mr. Rankin was not a Church worker, but he was a Church payer; and his pure, upright character was louder than a hundred sermons. If I were required to name one honest man, I would say "W. D. Rankin." He was also successful in business, and accumulated a modest fortune. At one time he was a wholesale merchant and importer in New York City. He was a man of prudence and dignity, tempered with a little dry wit and a great deal of common sense. He and his wife were well mated. She was not spoiled by riches. She was an excellent woman in the worldly sense before she professed religion, and she was a consistent Christian after its profession.

## CHAPTER VII.

### CONFERENCES OF 1880, 1881, AND 1882.

THE Conference met in its fifty-seventh session in Morristown, Tenn., October 20, 1880, Bishop McTyeire President, B. W. S. Bishop Secretary, and F. Richardson and J. R. Payne Assistants.

George Stewart propounded the Chair for an episcopal opinion the following question:

The Board of Missions of our Conference is elected quadrennially, and was elected three years ago. Lay members were then elected members of the Board who are not now members of the Conference. Question: Are they now legal members of the Board of Missions?

The Chair answered the question in the affirmative.

Dr. J. O. A. Clark, of the South Georgia Conference, was introduced, and addressed the Conference in regard to the contemplated Wesley Memorial Church at Savannah, Ga., and the Wesley memorial volume. On motion, the Conference expressed pleasure at the visit of Dr. Clark and approbation of the movement which he represented.

The following resolution, offered by R. N. Price, was adopted:

*Resolved*, That in the opinion of this body the time has come when steps should be taken looking to the endowment of the colleges under the control of the Conference, that the subject be commended to the trustees of our colleges, and that the attention of our wealthy members and friends is hereby earnestly called to this important branch of Christian devotion and consecration.

This resolution was signed by M. B. D. Lane, Esq., R. N. Price, and George D. French.

The Conference by resolution expressed gratification at the appointment by the bishop of E. E. Wiley, D.D., and Gen. Robert B. Vance to represent the Methodist Episcopal Church, South, in the approaching Ecumenical Conference of the Methodist Churches of the world, to be held in London, and pledged itself to pay their traveling expenses.

Resolutions were offered by F. W. Earnest, Esq., and adopted, favoring the establishment by the Legislature of Tennessee of an orphans' home. Mr. Earnest was also appointed to lay these resolutions before the Legislature.

A resolution offered by D. W. Carter, and adopted, advised trustees of our houses of worship to close them against all political meetings.

J. T. Frazier was appointed to preach the Conference sermon at the next annual session.

The Committee on Education reported that People's College, at Pikeville, had become the property of the Methodist Episcopal Church, South, in fee simple.

The following resolution, offered by the Committee on Temperance, was adopted:

We do earnestly memorialize the Legislature to enact a local option law, giving the people the right to decide by vote whether they will have intoxicating spirits sold within their counties, towns, and cities.

The report on books and periodicals showed that our preachers during the year had sold \$2,492.32 worth of books against \$2,095 worth sold last year. These large sales of books were the result of the McFerrin

scheme for relieving the Publishing House of debt. Also the report showed that 817 copies of the *Christian Advocate* and 1,330 copies of the *Holston Methodist* were being taken within the bounds of the Conference.

A memorial came from the Wytheville District Conference asking for action looking to the division of the Conference so as to establish a new Conference in the Virginia part of the work. At that time there were only three Holston districts in Virginia—Wytheville, Jeffersonville, and Abingdon. It is likely that the memorialists expected the General Conference to add to the contemplated new Conference a considerable slice of the Baltimore Conference, should a new Conference be formed. The memorial did not meet with favor in the Conference, and was voted down.

A committee was appointed to confer with representatives of the Tennessee Conference and to join them in a memorial to the General Conference to so change the line between the two Conferences as to divide the Holston missionary territory on Cumberland Mountain between them. Holston really had more than its share of home missionary territory, and it was thought that it would be right that some of the sparsely settled fields of the Cumberland Plateau should be turned over to our rich neighbor of Middle Tennessee. This was afterwards done, but really I doubt the wisdom of Holston in desiring and consenting to this change; for while from an agricultural point of view the Cumberland Plateau is quite poor, there is there much underground wealth; and the day is likely to come when this missionary ground may enjoy the experience of Mercer and McDowell Counties, in

West Virginia, where men are now making great fortunes and population is becoming dense, thrifty, and intelligent.

Admitted on trial: William C. Farris, Hale S. Hamilton, Joseph A. Stubblefield, J. S. Blair, John E. Naff.

Readmitted: John R. Stewart.

Received by transfer: F. M. Grace.

Superannuated: J. H. Robeson, W. B. Baldwin, W. H. Bates, J. K. P. Ball, W. H. Cooper, L. W. Crouch, S. D. Gaines, R. A. Giddens, Joseph Haskew, T. J. Pope, William Robeson, Timothy Sullins, W. H. Barnes, William Hicks, W. H. Dawn.

Died: William M. Crawford.

Transferred: J. M. Gross, to the Western Conference; W. D. Mountcastle, to the North Texas Conference; H. S. Lee, to the Tennessee Conference.

Numbers in society: White, 44,279; colored, 48. Total, 44,327. Increase, 273.

Local preachers, 299; traveling preachers, 189.

Sunday schools, 546; scholars, 28,541.

Collected for claimants, \$1,542.22; foreign missions, \$2,510.18; domestic missions, \$2,901.22; total for missions, \$5,411.40.

W D Mountcastle, who was transferred to the North Texas Conference, is still living (1911). When among us he was one of our most promising young men. He had a robust body and a strong mind. His culture was respectable, and his sermons were thoughtful and well delivered. After leaving us he soon became one of the leading men of the Conference to which he went. He is of good stock, and some men of his name have been conspicuous in business and in the politics of Tennessee.

In the "Personal Mention" column of the *Texas*

*Christian Advocate* of March 30, 1911, I find the following paragraph:

Rev. W. D. Mountcastle, of the Sulphur Springs District, made us a pleasant call last week. He is one of the steadiest and most reliable "beloveds" in Texas. He is always at his post, and you can put your hand on him whenever you need him. He is doing a fine work in that section of the Conference.

William M. Crawford was born in Giles County, Va., December 12, 1842; and died of pulmonary disease in Watauga County, N. C., March 2, 1880. He joined the Conference in 1873. He was married in Wythe County, Va., to Miss Catherine A. Sharritts March 27, 1866. He traveled continuously, except one year, up to the second quarterly meeting of his last year—his second year on Watauga Circuit. A large assemblage attended his funeral March 4, when James T. Smith preached an appropriate memorial sermon. He was buried with Masonic honors. A few days before his death his spiritual sky seemed to be beclouded; but when the final hour came, the clouds dispersed, light broke into his soul, and "glory" was the word that parted his dying lips.

Francis Asbury Buhrman, son of Abraham Buhrman, a local preacher, who was living at the time of his son's death, was born in Botetourt County, Va., February 6, 1843; and died of pulmonary consumption at his residence, in Washington County, Va., September 20, 1881. He joined the Methodist Episcopal Church, South, and embraced Christ by a living faith and happy experience at about the age of fifteen. He graduated at Emory and Henry College in 1870; taught for two years in Oakland High School, in Highland

County, Va.; and was married August 7, 1873, to Miss Virginia C. Price, whom he left with four interesting children. He was licensed to preach by the Emory Circuit Quarterly Conference May 15, 1877.

Mr. Buhrman was a man of large brain and fine intellect. At college he took high rank as a student, and was an acute and powerful debater. Too ambitious to excel, he committed the uncommon but pernicious error of trimming the midnight lamp, thus laying the foundation of the disease that afterwards wasted him away. To prolong life he chose the healthful occupation of farming, which he pursued upon the beautiful farm inherited by his wife from her father—the old homestead. He died very much lamented. The remarks were often heard: “I never knew a better man,” “He was one of the best men I ever knew.”

He had three violent pulmonary hemorrhages within a few days before his dissolution; the last one—the one that fully broke him down—occurred on the Sunday before his death. As it happened, Dr. Sullins and several friends were visiting him at the time. When they arrived he was lying in bed looking quite cheerful, engaged freely in conversation, and read portions of a newspaper, and seemed well enough to inspire hope of his partial recovery at least. But while the family and guests were at dinner he was suddenly seized with the hemorrhage, and so violent was it that he came near dying of exhaustion and strangulation. While gasping for breath and pulseless he began to pray and to praise God. Such sentences as these broke from his lips: “Lord Jesus, receive my spirit;” “‘Jesus can make a dying bed feel soft as downy pillows are;’”

“He is my Redeemer; blessed Jesus, blessed Jesus, blessed Jesus!” Reaching his hand to his wife, he said, “If I go, it won’t be long;” then, giving his hand to each of his children, he said, “Be good children, and meet me in heaven.” After praising God awhile, he said: “Why don’t you sing?” Dr. Sullins then sang the song, “Gathering Home.” When that was concluded, he said, “Sing ‘There is a fountain filled with blood;’” and a portion of that hymn was sung. The physical man rallied, and in a short time the invalid looked bright and comfortable. During the prayer, conducted by Dr. Sullins a few minutes later, the dying man responded with hearty amens. But he soon sank back into a stupor, in which he remained with short intermissions till he breathed his last. I was present, and can truthfully say that I never witnessed such a triumphant death. The scene that transpired on the Sunday of the fatal hemorrhage was more like a good class meeting or love feast than a death scene. A short and appropriate funeral sermon was preached by Dr. Sullins. The remains were laid away in the Price family burying ground.

Mrs. Buhrman remained in widowhood a number of years, rearing her children and running her farm; but finally gave her hand to Mr. Adam Broyles, of Tennessee, whom also she outlived.

If Mr. Buhrman had had health and had lived, doubtless he would have made one of the ablest preachers within the bounds of the Conference. But while he was deprived by disease and death of the privilege of spending a long life in the ministry, he is represented by two sons who are in the pastoral work—Wil-

liam P., a member of the Denver Conference,<sup>1</sup> and Marvin, a member of the Holston Conference.

The Conference met in its fifty-eighth session in Wytheville, Va., October 26, 1881. No bishop being present, on motion of George Stewart, J. M. McTeer was called to the chair. After roll call the Conference proceeded to elect a permanent Chairman by ballot, when J. M. McTeer was elected. B. W. S. Bishop was elected Secretary, and J. R. Payne and W. W. Stringfield were chosen Assistants.

The committee appointed at the last annual session to confer with a like committee of the Tennessee Conference in regard to changing the line between the two Conferences reported; and their report, which was adopted, was as follows:

Leave the Alabama line where Franklin and Marion Counties, Tenn., corner; thence north with the western boundary lines of Marion, Sequatchee, Bledsoe, Cumberland, and Fentress Counties, and with the old line of Fentress through Pickett County to the Kentucky line, giving all west of said line to the Tennessee Conference and all east of the same to the Holston Conference except (1) Moffett Station, in the northwest corner of Marion County, and (2) Bethel Church, in the northwest portion of Sequatchee County, which two places we propose to give to the Tennessee Conference on account of ecclesiastical connections.

This report was signed by G. W. Renfro, S. C. Norwood, and Will A. Brown. Renfro, Wiley, and Cunningham were appointed to prepare a memorial to the General Conference based on the above action.

Dr. (now Bishop) A. W. Wilson addressed the

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<sup>1</sup>Later he transferred to the Florida Conference.

Conference on missionary interests. I remember that the address was very pointed and forcible.

In the midst of the proceedings of the second day Bishop McTyeire appeared and took the chair.

The following men were elected delegates to the ensuing General Conference — namely: Clerical, F. Richardson, J. S. Kennedy, W. G. E. Cunnyngnam, J. M. McTeer, E. E. Wiley, E. W. Moore; reserves, E. E. Hoss, W. W. Bays. Lay, John B. Hoyl, W. W. Stringfield, William B. Aston, James W. Gaut, Thomas P. Summers, Peter Galligher; reserves, J. W. Paul-ett, L. M. Pease.

During the session Bishop McTyeire, upon presentation of the proper questions, gave the following episcopal decisions: (1) A wife has a right to testify in the trial of her husband. (2) The Annual Conference Board of Missions has authority to assess upon the districts the amount of missionary money which, in the judgment of said board, these districts should raise the ensuing year. (3) There is no appeal from such assessment. (4) A board of district stewards has no authority to set aside such an assessment and make a new assessment. (5) If a board of district stewards should ignore the assessment made upon the district by the Conference Board, and should assess a less amount, the preachers in making their reports to the Annual Conference should be governed by the assessment made by the board of district stewards.

A memorial from the Asheville District Conference in relation to a new Conference was presented by J. S. Kennedy, and a committee was appointed to consider and report on the subject.

The Rev. Mr. Snow, of the Disciples' Church, was introduced and invited to a seat within the bar.

J. S. Kennedy, J. M. McTeer, and F. Richardson offered the following resolution, which was adopted:

*Resolved*, That a committee of three be appointed to meet with similar committees, which we respectfully request the Virginia, Baltimore, and North Carolina Conferences to appoint, to consult as to the propriety of consolidating our male colleges.

A committee was appointed to carry out this resolution, consisting of J. S. Kennedy, William A. Stuart, and David Sullins.

I may remark that this consolidating scheme never came to anything.

On motion of J. S. Kennedy, the sympathy of the Conference was tendered to Bishop Wightman in his afflictions. He was to have presided over the Conference at this session, but had been prevented by personal illness and failing health.

D. S. Hearon was appointed to preach the next Conference sermon.

The Committee on Temperance offered for adoption several resolutions, one of which was as follows:

That we endeavor by moral suasion and the legitimate use of our rights as citizens to secure option laws or such other legislation as may aid in suppressing intemperance.

The report was adopted.

The report on Books and Periodicals said in regard to the Publishing House:

We especially commend the policy of retiring the bonds and diminishing the debts of the House before any large inflation of the business is attempted. Great credit is due to

Dr. John B. McFerrin, to Mr. L. D. Palmer, whom we have had the pleasure of seeing at this Conference, and to the very able and energetic Book Committee for the manner in which they have met and grappled with the serious difficulties that have confronted them.

The Committee on Sunday Schools highly commended the work which J. A. Lyons was doing as Conference Sunday School Secretary.

The Committee on Education said that Emory and Henry College had reached the bottom in the decline of its patronage, and that a reaction had set in, the present session showing an increase of patronage of twenty per cent.

Admitted on trial: L. M. Cartright, John S. Bourne, Samuel H. Hilliard, Arthur W. Curtis.

Discontinued: C. M. Campbell.

Readmitted: C. D. Smith.

Received by transfer: W. H. Leith, from the Mississippi Conference.

Located: Walter H. Stevens, Timothy P. Darr, Joseph H. Sensabaugh.

Superannuated: J. H. Robeson, W. B. Baldwin, W. H. Bates, J. K. P. Ball, W. H. Cooper, L. W. Crouch, S. D. Gaines, Joseph Haskew, R. A. Giddens, T. J. Pope, William Robeson, Timothy Sullins, W. H. Barnes, William Hicks, John D. Baldwin, J. M. McTeer.

Died: Samuel S. Grant, Elbert L. Barrett.

Transferred: O. F. Sensabaugh, to the Denver Conference.

Numbers in society: White, 43,638; colored, 48; Indian, 155. Total, 43,841. Decrease, 486.

Local preachers, 280; traveling preachers, 181.

Sunday schools, 577; scholars, 31,125.

Collected for claimants, \$1,695.75; domestic missions, \$2,-695.66; foreign missions, \$2,792.63; total for missions, \$5,-488.29.

Samuel S. Grant was born in Washington County, Va., March 24, 1839. His boyhood was distinguished by more than ordinary seriousness. He became a student in Emory and Henry College in 1854, and remained there two years. While there he joined the Methodist Episcopal Church, South. The family to which he belonged was Presbyterian, but he was a firm believer in the doctrines of Methodism. He thought that the polity of the Methodist Episcopal Church, South, was better adapted than any other to the spread of the Christian religion. In 1856 he obtained a cadetship in the Naval Academy at Annapolis, Md., where he remained two years. In 1859 he was admitted into the Holston Conference. When the war broke out he was traveling the Burnsville (N. C.) Circuit. Many of his members entered the Confederate army. He went with them and became chaplain of the Twenty-Ninth Regiment of North Carolina Volunteers, commanded by Col. (afterwards General) Robert B. Vance.

In September, 1866, he was married to Miss Mary Lewis, of Burnsville, N. C. Soon after his marriage he located, studied, and practiced dentistry. His wife dying, he returned to the Conference in 1875. On the 6th of October, while in charge of Jacksboro Circuit, in Tennessee, he was stricken with paralysis. On the 12th of the same month he suffered a second stroke, and the wheels of nature suddenly stood still.

Mr. Grant was a man of fair mind and fair culture. He was a gentleman and a Christian. His preaching ability was respectable. He was thoroughly orthodox. I attended one of his quarterly meetings at Soule's Chapel not a great while before he died. I preached on

Sunday night, and took the ground that hell was not a place of literal fire and brimstone but a place and state of intellectual and moral punishment. Brother Grant exhorted after me, joined issue with me, called for penitents; but none came.

Elbert L. Barrett was born and reared in Hawkins County, Tenn. He joined the Methodist Episcopal Church, South, in early youth. He was licensed to exhort when only a boy. In September, 1871, he was licensed to preach at Jonesville Camp Ground, in Lee County, Va. In 1873 he was admitted into the Holston Conference. In 1876 he was married to Miss Corinna Mynatt, of Knox County, Tenn. His last appointment was Gladeville Circuit, in Virginia. In May, 1881, he was attacked with a fever, and died June 13. His conscience was supreme and his faith unfaltering. In his dying hour he said: "Tell the presiding elder to say to my brethren that I fell a soldier—at my post."

William H. Weaver was born in Ashe County, N. C., December 31, 1841. He was admitted into the Holston Conference in 1866. He was married to Miss Charity Rogers December 15, 1870. His first appointment was Dandridge and Strawberry Plains Circuit, in Central East Tennessee; but on account of the feeling in that section against Southern Methodist preachers during the period of reconstruction, he was compelled to leave his work to save his life. From 1868 to 1876 he served five circuits, Hayesville, N. C., being the last. In 1877 he was transferred to the North Georgia Conference, where he served Hiwassee and Clayton Missions. On the latter he was closing his second year (1881) when God called him up high-

er. He was an earnest, efficient minister. His sermons were clear and sometimes eloquent. For years he suffered with heart weakness. I shall allow Rev. George D. French to give a sketch of the closing scenes of Mr. Weaver's life. In an article to the Nashville *Christian Advocate* he says :

Before the Holston Conference lost its North Carolina territory by the creation of the Western North Carolina Conference it was my rare good fortune to preside over the interests of the Franklin District from the year 1880 to 1884. Yes, fortunate is the man whose lot is cast in the Land of the Sky. Such varied, rugged, and sublime scenery; such an atmosphere, at once a stimulant and tonic; and such people, so warm-hearted, generous, and hospitable, are rarely equaled and never excelled. Here I spent four of the happiest, if not the most successful, years of my life. I could ask nothing better in this world than here to live, die, and be buried.

During the first of these four eventful years I conducted an old-fashioned camp meeting near Hayesville, the county seat of Clay County, on the bank of Hiwassee River, which was known as Hiwassee Camp Ground. Will I ever again hear such singing, such pointed and unctious preaching, such lusty and triumphant shouts, and feel that the world is so full of the presence of God?

From fifteen to twenty tents forming a square around the arbor were filled with men and women who had come up to this feast of tabernacles to get good and do good. Nothing equals in drawing power an old-time camp meeting except it may be the great modern "moral show." Be this as it may, they came from mountains, hills, knobs, and valleys. They came in carriages, buggies, wagons, on horseback, and on foot. When assembled, the great, surging mass of humanity was almost absolutely unwieldy.

If I remember correctly, the campers moved in on Thursday. Preaching began that night. But all day Friday the spirituality of the occasion was more or less interrupted by

the campers "fixing up," arrangements for better lighting the grounds, and by the selection and appointment of police to preserve order. Everywhere and on all occasions the material side of our natures and of the Church demands attention. But by Saturday morning the lines had been formed and dressed and the battle was joined. At each successive service the spiritual Israel had obtained conscious and supernatural evidence of acceptance with the Lord—the earnest of coming victory. After the sermon at eleven o'clock on Sunday, as the people of God gathered about the communion table, they raised the shout of triumph. But as yet there was no aggressive movement. The enemy's ranks had not been broken. There were no mourners at the altar. The hour of agony had come. Christians prayed, hoped, doubted. Rev. William H. Weaver, a brother of Rev. J. H. Weaver, D.D., of the Asheville District, Western North Carolina Conference, was appointed to preach at that dreaded hour, three o'clock Sunday afternoon. He was a solid, level-headed man of great worth and purity of character, not a genius; but he was known, loved, and honored by the entire community.

The hour arrived. The long blast of the trumpet called the vast multitude together. There was nothing strange or extraordinary in the introductory service. But this done, the preacher arose, looked leisurely over the vast sea of upturned faces, and announced as a text: "For what shall it profit a man, if he shall gain the whole world, and lose his own soul?" From an intellectual standpoint there was nothing new, strange, or striking in the sermon. If I am a poor preacher, I am a good listener. Without effort I can remember and give an analysis of any sprightly sermon I hear. But I do not now recall a single point the preacher made in the marvelous sermon which followed. I do remember it was simple, plain, direct, and strangely solemn.

Men who have had the conduct of camp meetings know that at this hour we expect to accomplish little more than to "hold the fort." If we get through with the three-o'clock service without disturbance, we generally congratulate ourselves. But the preacher had not spoken a half dozen sentences till I saw

that there was no danger of disorder there. The congregation, generally so restless at that hour, was as still as the day after the deluge. With parted lips, blanched faces, and eyes riveted on the speaker, they listened as never before. The sense of solemnity grew deeper and wider till it became oppressive. Sometimes I would ask myself the question, Whence comes this strange power? But there was no time for an analysis and answer. Some new phase of the subject was presented or another appeal was made which at once arrested attention and the hearer was swept away in a current of overmastering conviction and awe. Never have I seen so vividly or felt so potently the consummate folly of bartering for a moment the interests of the soul for all the world. Would that we could always see it so! But rising above self for a moment, I discovered that I was not the only one impressed. The vast throng had caught the contagion. It was as still as death. There were no drooping heads and no tears. At that moment it would have been sacrilege to have spoken or to have sobbed aloud.

Till then I had not thought of calling for penitents at that hour. But as the truth took such a masterful hold upon myself and the audience I was seized with a passion for souls. I saw that the moment was pregnant with destiny. The Spirit said, "Call mourners," and I resolved to do so. Not only did the preacher hold attention to the close, but the impression already made deepened at each successive step.

When he sat down, I talked perhaps ten minutes and gave the invitation. At least twenty-five or thirty persons made a rush for the altar. As they started tears burst from their eyes, and cries for mercy were on almost every lip. But as fathers, mothers, brothers, sisters, wives, and husbands saw their dear ones start to the better country, shouts of joy like signal guns along the battle's front began to peal forth from every portion of that great concourse. The baptism of fire communicated from heart to heart with marvelous rapidity. In a moment every Christian heart was full to overflowing, and every voice to its utmost capacity was shouting the praise of God.

At once penitents began to be converted. They were abundantly and powerfully saved. They did not "hold up their hands" nor simply "stand on their feet" at the preacher's request. No one had to tell them they were saved. No. The blessed Spirit filled every nook and corner of their souls with a peace that passeth all knowledge and a joy which was unspeakable and full of glory. But when one was saved, another came and took his place at the altar. Christians went to work without being exhorted. The converts went out in the congregation, found their friends, and brought them to the feet of the Master. O the unspeakable bliss of that service! Christians stood on Hermon's top with their transformed Lord and witnessed conversions so clear and bright, so strangely marked as supernatural that even in this hot weather it would be worth a pilgrimage to the same spot on the bank of the limpid Hiwassee to see the like again. Honest skepticism could not have witnessed these scenes without absolute surrender.

The hours flew by on rapid wing, but there was no abatement of interest and power. At last some one who had kept his head began to light up the arbor for the night service. Rev. W. C. Carden, now of Abingdon Station, had been appointed to preach at that hour. When I had stolen to the tent, I found him pacing the floor. He felt the importance of the hour, and was getting ready. I said to him that I would get some refreshments and then go to the arbor again and that I possibly would excuse him from preaching. I meant to follow the guidance of the Spirit. I was soon in the pulpit looking on, trying to decide whether or not to have a sermon, when some one touched my elbow. It was Brother Carden. He asked: "What will you do?" I answered: "I will excuse you from preaching. When the song is done, sing 'Palms of Victory.'" It was new then. He sang it as only W. C. Carden can. We all listened and caught the spirit of triumph that is in it; and as "the wayworn traveler" gazed upon the golden city, by faith we caught glimpses of its towering domes. Blessed night! Heaven only can surpass it. That service began at 3 P.M. and continued in power till one o'clock.

As nearly as I was able to ascertain, forty souls were converted to God.

As my next quarterly meeting, which was also a camp meeting, was ninety miles away, I was forced to leave on Monday morning. Brother Carden accompanied me as far as Franklin, where we both lived. When we were on our horses to start, Brother Weaver said to me: "Brother French, I am a physician. I have heart trouble and know that I am likely to die at any moment. I am living so as to be ready at any moment. I am ready when the Master calls."

As I was not present, I gathered what occurred on Monday and Tuesday from the General Minutes. It is as follows: "He conducted the love feast at 9 A.M. Monday, in which he was very happy and said that he was willing to go whenever the Lord called him. On Tuesday, September 27, at 11 A.M., he received nineteen persons into the Church in a very impressive manner, some of whom he baptized. He then preached an earnest sermon from the text: 'Strive to enter in at the strait gate.' During the sermon he said: 'I am striving, agonizing to enter in, and I expect to reach heaven.' At the close of the sermon he was very happy, and while Rev. P. L. Stanton was following in exhortation Brother Weaver arose and, embracing him, said: 'We shall rest by and by.' After laboring in the altar, he ate dinner and soon started for home, driving in a buggy. About one-half mile from the camp ground his head was seen to fall to one side. Some friends ran to him and lifted him from the buggy. He breathed only about twice after they reached him."

The Conference met in its fifty-ninth session in Asheville, N. C., October 25, 1882, Bishop A. W. Wilson President, B. W. S. Bishop Secretary, and J. R. Payne and D. W. Carter Assistants.

David Morton, D.D., Secretary of the Board of Church Extension, was introduced, and addressed the Conference. Dr. Morton was a large, heavy man physically. He was a man of superior intellect and

culture, a strong preacher, and an indefatigable worker. He would have made an excellent bishop.

A communication was received from Dr. Cunyng- ham saying that, on account of his being the Sunday School Secretary and Editor of his Church, he would be unable to write the history of Holston Methodism.

Dr. R. A. Young, Missionary Secretary, addressed the Conference.

The bishop was requested to appoint James Atkins, Jr., to the Asheville Female College and F. M. Grace to the Marion High School.

Dr. Sullins addressed the Conference in the interest of the endowment of Emory and Henry College.

J. S. Kennedy and G. C. Rankin offered the following resolutions, which were adopted:

*Resolved:* 1. That in view of the very meager relief afforded the widows and orphans of the deceased ministers of our Conference, some suitable measures be adopted by the Conference now in session looking to the immediate formation of a mutual relief association whose members shall contribute a mortuary fee upon the death of any of its beneficiary members.

2. That a committee be appointed to draft a convenient and practical plan for carrying into effect the proposed scheme, said committee to prepare a simple constitution and by-laws and report the same to this Conference for consideration and adoption.

J. S. Kennedy, George Stewart, and C. T. Carroll were appointed a committee in accordance with this resolution.

On motion of Dr. Wiley, a resolution was adopted expressing the sense of loss realized by the Conference in the death of Bishop Robert Paine, which occurred October 19, 1882.

The Committee on Temperance offered a resolution, which was adopted, memorializing the Tennessee Legislature for the enactment of a prohibition law.

The report on books and periodicals gave the following figures: Copies of the *Christian Advocate* taken in Holston, 888; copies of the *Holston Methodist*, 1,419; value of books sold, \$3,121.19. Jacob Smith had sold \$141 worth; and James T. Smith had sold all the books that were reported as having been sold in the bounds of the Asheville District (more books than had been sold in five other districts), and not a single district had sold as much as one hundred dollars' worth of books more than this single man. James T. Smith was noted for his book-selling activities, and his sales added no little to his usually meager salary. Eternity alone will reveal the amount of good accomplished by this man in the circulation of a pure religious literature. Though he is dead, the books that he scattered are yet speaking to the glory of God.

The *Woman's Missionary Advocate*, edited by Mrs. F. A. Butler, was mentioned as "a grand, brave, cheering paper."

The report on education stated that the attendance of students on Emory and Henry College was sixty per cent over the attendance of last year. The report also stated that Martha Washington College had been leased to Drs. E. E. Wiley and J. L. Buchanan; that Hiwassee College enrolled during the last year, in both departments, 173 students; that the buildings of Sullins College were crowded to their capacity with students; and that our district high schools, six in all, were in a flourishing condition.

At this session a constitution for a Conference Board of Education was adopted; also a constitution for a Conference Board of Church Extension.

R. N. Price, Chairman, read the report on the spiritual state of the Church. The preamble was somewhat lengthy, incisive, and positive. One of the resolutions deprecated the fact that during the session the people had had such infrequent opportunities to hear preaching. The report created a sensation. James Atkins, Jr., said that the preamble would make a good editorial, but was inappropriate in a committee report, and he moved to lay the preamble on the table. The motion was seconded by G. C. Rankin. When the motion was put, there was a storm of noes and only one or two ayes. A motion was then made and carried to adopt the report as a whole and to have the paper sent to the publishers of the *Holston Methodist* for publication.

The report was as follows :

All other subjects referred to committees and acted on by the Conference are circumstantial and subsidiary. This is vital and essential to the end for which the Church was established. Righteousness, peace, and joy in the Holy Ghost are more than all the "meat and drink" of worldly advantage, ritual observances, or material ecclesiastical prosperity. Blessed is the Church that is rich in colleges, church edifices, parsonages, large congregations and refined people, cultured and eloquent preachers; but more blessed is the Church that heareth the word of the Lord and keepeth it.

In the Church in our bounds there are causes of rejoicing and thanksgiving and also causes of grave apprehension. The evident growth of the Church in all the conditions of material and intellectual prosperity may be taken as indicative of spirit-

ual life, and the increased liberality of our people manifested in the building of churches and parsonages, the support of pastors, missions, Sunday schools, etc., is occasion of rejoicing. The progress of our people in knowledge and æsthetics is not to be despised as a token of growing adaptation to the demands of the age. Our people are increasing in wealth and refinement, and our preachers in learning and good manners. In these things we may rejoice, but wealth and luxury have their peculiar perils.

"The brightest things below the skies  
Give but a flattering light."

It is seriously to be apprehended that the growth within has not been equal to the growth without. Learned sermons, æsthetic music, fine churches, and wealthy parishioners are all nothing but "a fair show in the flesh" unless the doctrines of the gospel are faithfully preached by the clergy and earnestly practiced by those who preach them and those who hear them.

The noticeable decline of the class meeting in the last twenty-five years may be due to the growing modesty and intelligence of our people and to a change simply in the type and not in the degree of the piety of our membership; but we have reason to suspect that one cause of this decline has been a falling off in zeal and spirituality. The Church was at white heat when class meetings and band meetings prevailed, and we fear that the cooling process has left an incrustation of worldliness and formality. Where our people have old-fashioned Wesleyan and Pauline piety an old-fashioned class meeting seems to work as well as in former days.

A decline in the spirit of exhortation is an omen of ill. The Methodist exhorter has almost been relegated to history. There is danger that it will not be long till there will be "an aching void" between the silent layman and the actual preacher. It will be a sad day for Methodism when this link between the laity and the ministry shall be missing.

We rejoice that family prayers are not wholly neglected, and we cannot too much insist on family religion as the basis

of Church piety and Church prosperity. The decline of the training school or camp of instruction of the class meeting has not only robbed the Church of exhorters but has greatly diminished the number of those who pray in public. Reports have reached our ears of stations where a prayer meeting is almost an impossibility unless the preacher who holds the prayer meeting can resolve himself into a repeater. These things ought not so to be. The idea that prevailed among early Methodists that every converted man of ordinary gifts ought to pray in public should be renewed. Men should pray everywhere, lifting up holy hands.

Our preachers ought to have prudence enough not to preach too long or to make services unnecessarily tedious; but there is a growing tendency toward perfunctory services, especially in the towns. Sermons are not gauged by the subject but by the watch, and preachers are in danger of being placed under the tyranny of a false taste and a policy dictated by "the counsel of the ungodly." Town people are like other people: they need gospel, and not merely religious platitudes. The brother who walks from his study to the pulpit and "speaks his piece" by the watch may fail to discharge his duty as God's ambassador—to awaken conviction and to afford genuine spiritual consolation. We need in all our pulpits thorough, earnest, evangelical preaching, though the zeal of the preacher should chance to carry him beyond twenty-five minutes and cause alarm among scribes and Pharisees.

Except the earnest preaching of justification by faith and the witness of the Spirit, nothing is more essential to the spirituality of the Church than congregational singing. We have nothing to say against organs, nothing against choirs; but we are bold to say that the spirituality of our Methodist congregations cannot be maintained if the people become dumb and church singing becomes a mere operatic performance by a few chosen voices. We cannot too much admire the wisdom of Wesley in saying: "Let all the people sing." Our people cannot serve God by proxy in song. The same class that are commanded to pray with the spirit and with the understanding also are commanded to sing with the spirit and with the

understanding also. Let the organ thunder and the choir lead, but let all the people follow. Five hundred earnest singers who know nothing of sharps and flats can praise God better than a half dozen experts, especially if they lack the life and power of godliness.

We offer for adoption the following resolutions:

*Resolved*, That in the growing material and intellectual prosperity of the Church and its development in wealth, refinement, and education we should not lose sight of the chief object of all Church work, the salvation of souls; that we insist as much as ever upon a pure gospel, a simple worship, and a deep and thorough spirituality.

*Resolved*, That at all our District and Annual Conferences prominence should be given to religious exercises. These gatherings should not be resolved into mere business meetings, but as much preaching as possible within reasonable limits should be given to the people who attend.

*Resolved*, That without reflecting upon the motives of the beloved brethren who have had charge of the public services and have no doubt conducted them conscientiously, it is the judgment of this Conference that we might better have advanced the cause of Christ at our present session by furnishing the people of the city and those who have come from the country, anxious to hear the word of the Lord, with a greater amount of preaching and more frequent opportunities for public worship.

Admitted on trial: William L. Jones, W. G. Mallonee, Meredith G. Price, John A. Sronce, Pinckney P. Terrell.

Discontinued: Joseph A. Stubblefield.

Received by transfer: Henry B. Avery, John W. Carnes, P. H. Fishburne.

Located: Jackson V. Brown, George W. Jackson, William H. Kelley, J. Early Moore.

Superannuated: J. K. P. Ball, A. T. Brooks, L. W. Crouch, S. D. Gaines, R. A. Giddens, J. M. McTeer, J. W. Bird, W. H. Cooper, L. C. Delashmit, W. B. Lyda, W. M. Kerr, J. H. Robeson, Timothy Sullins.

Referred: W. B. Baldwin.

Died: William H. Barnes, Joseph Haskew, William Hicks.

Transferred: To the North Carolina Conference, George A. Oglesby.

Numbers in society: White, 43,763; colored, 54. Total 43,817. Decrease, 24.

Local preachers, 299; traveling preachers, 179.

Sunday schools, 565; scholars, 30,098.

Collected for claimants, \$1,906.30; foreign missions, \$4,-271.58; domestic missions, \$2,863.66; total for missions, \$7,-135.24.

Joseph A. Stubblefield was a son of Wyatt Stubblefield, of Morristown, Tenn., a grandson of Joseph Stubblefield, who was a friend of Bishop Asbury, and a brother of John, Frank, and Nathan Stubblefield. He graduated at Emory and Henry College. For a number of years he was Associate President with Dr. Sullins of Centenary College, Cleveland, Tenn. His health breaking down, he resigned the presidency a short time before his death. He was the Acting President of the college for some years preceding his resignation. He was successful in the management of the institution, and made and saved money. He was a scholarly man, a man of prudence and piety, and greatly above mediocrity as a preacher. He was thoughtful and fluent.

William H. Barnes was born near the city of Richmond, Va., June 23, 1812; and died at Princeton, W Va., May 1, 1882. He was married twice. He was converted and joined the Church under the ministry of Dr. William A. Smith. He was admitted into the North Carolina Conference in 1838. He was transferred at one time to the Virginia Conference, then back to the North Carolina Conference, and then to

the Holston Conference. Mr. Barnes had exalted views of the Christian ministry, and was thought by some to be an extremist with regard to the prerogatives of a pastor. He was a close student, a deep thinker, and an ardent friend of education. In his early ministry he contracted chills. He died from the effect of a congestive chill within thirty minutes after the beginning of the attack. A few days before the attack he talked of the approaching General Conference, and especially of Dr. Thomas O. Summers, whom he greatly admired; but little did he think that within a week from that time he and Dr. Summers would have met in the spirit world.

I knew Joseph Haskew well, long, and favorably. His home was some three miles east of Abingdon, in Washington County, Va. There he spent the latter part of his life, and thence he ascended to his place in the third heaven. He was born in North Carolina in 1797, and lived there till he was half grown. His father removed to Tennessee and settled on Coffee Ridge, near the line between Knox and Grainger Counties. As they came down the French Broad River, the road was blockaded with stock being driven south. He and his father professed religion and determined to quit having whisky at their log-rollings. Their neighbors predicted that they could not get their logs rolled without whisky; but they carried coffee to their hands in lieu of whisky, and this after that became a custom. Mr. Haskew died at his residence, mentioned above, August 10, 1882, in his eighty-fifth year. He joined the Holston Conference in 1827. In the course of fifty-five years he labored either on circuits or districts in

every part of the Conference. After he had become old and too feeble to bear the burden of a full pastoral charge, he took a junior relation on several charges near his home. Father Haskew was a man of marked purity of character. Who ever heard his piety called into question? In every community in which he lived his name was a synonym of all that was good. He was not a great preacher. His mind was not of the analytical mold. His education, though correct, was limited. He was not an ambitious sermonizer, but he spoke readily and fluently. He preached the cardinal doctrines of Christianity from a Methodist standpoint, but was practical rather than doctrinal. He was tall and slender, with a feminine face and a feminine voice. In the latter part of his life his skin was sallow. His voice was sweet and musical. He was fine on a solo, and he could get excellent singing out of a congregation when he led. "Blow ye the trumpet, blow," and "In evil long I took delight" were favorites with him. One day, while he was singing the latter hymn, a man fell from the bench on which he was seated, deeply convicted of sin. Mrs. William B. Aston had a brother who was powerfully convicted of sin while Mr. Haskew was singing "Blow ye the trumpet, blow."

Haskew had some of the elements of the orator. He was not wanting in fancy and imagination, and when warmed up in an exhortation his descriptive powers were striking. Usually a son of consolation, he now and then became a son of thunder; and, uncapping hell, he described the woes of the damned till his congregations were greatly moved and sinners made to

cry for mercy. Hence he was a very successful revivalist.

John W Price, who knew the worth of a horse, once accompanied Father Haskew to an appointment at Kelley's Chapel, in Washington County, Va. Haskew took a fancy to Price's horse and asked him how he would swap. Price replied: "I shall ask you ten dollars to boot; but if you preach to my liking to-day, I will swap even." As they rode away from church, Haskew introduced the question of a swap again, when Price replied that while he was preaching the ten dollars was safe, but that when he got into the exhortation the ten dollars went.

Haskew's social qualities were of the best. He was neither silent nor garrulous. He was never morose, but always bright and cheerful. Nature gave him ready wit; but it was of the harmless kind, and brought pain to no one. While on the Asheville District as presiding elder, he stopped at a good Methodist home in Henderson County, N. C. The lady of the house, a member of the Church, was a free-spoken woman, who could give and take. She said: "Brother Haskew, you are very fallow. Don't you eat dirt?" He replied in the affirmative. "What makes you do it?" was an additional inquiry. "Why do you mix it up in your victuals when I come to see you?" was the answer. This story I know to be authentic.

When he was eighty years old he had a monthly appointment in Russell County, and had to cross Clinch Mountain to reach it. One Sunday morning, as he was descending the northern side of the mountain, he came upon some men building a dam across a small

creek. Knowing the preacher and having great respect for him, they apologized for laboring on the Sabbath, saying: "Father Haskew, we do not wish you to think that we are desecrating the Sabbath. A man is to be baptized by immersion here to-day, and the creek is too shallow for an immersion. You know that the Bible says that if an ass falls into a ditch on the Sabbath it is lawful to take him out." "But," replied the preacher, "you are preparing to put him in!"

Haskew was deficient in genius and learning, but he had a fine stock of common sense that never failed him; hence he was generally equal to the duties assigned him. He made an excellent presiding elder, and I do not think that he ever made a ruling which was set aside by a higher court.

He was for a great number of years a trustee of Emory and Henry College, and his counsels were always wise and conservative. His wife, originally Elizabeth Findlay, later Mrs. Trigg, was eminent for piety and usefulness. "Aunt Bettie" was candid and motherly and was a power in a revival. See references to her in Volume II., page 361; also in Volume III., page 71.

William Hicks deserves more than the short notice I am only able to give in these pages. The events of his useful life would fill a respectable volume. I knew him intimately, and in my early ministry I regarded him with an admiration and reverence which I have entertained for few men.

He was born in Sullivan County, Tenn., November 27, 1811; and died at his home, near Bluff City, Tenn., May 29, 1882. The amount and strenuousness of his

labors through life would have broken down in early life a feebler constitution than his, which had been hardened by manual farm labor up to his twentieth year. He was born again at midnight at Rockhold's Camp Ground, and from that hour he felt a divine call to the work of the ministry. He was soon appointed class leader by the sainted Robertson Gannaway. In 1833 he was admitted into the Holston Conference and appointed junior preacher on the Athens Circuit under the Rev. George Ekin. He did efficient circuit work till 1844, when he was appointed presiding elder of Wytheville District. After this he traveled Asheville and Rogersville Districts. In 1853 he became editor of the *Herald of Truth*, a religious paper published at Hendersonville, N. C. For a few years he conducted this paper with great usefulness. In 1855-56 he was in charge of the Asheville District again; in 1857-60 he was President of Richland Institute, in Haywood County, N. C.; in 1861-62 he was a chaplain in the Confederate army; in 1862-63 he was local. From 1863 to 1867 he did mission and circuit work. He was then three years on the Jeffersonville District. In the fall of 1871 he was appointed to the Jonesboro District; but his health failing, he resigned at the end of six months. He then established a religious paper at Seddon, Bland County, Va., called the *Holston Advocate*, and became Superintendent of Public Instruction in Bland County. In a few years the *Advocate* press, type, fixtures, and good will were sold to the Holston Publishing Company. On the merging of the two papers, Mr Hicks became associate editor of the *Holston Methodist* and contributed to it some

valuable articles. When his connection with that paper had been dissolved, he was employed by Mr. Booth, of Philadelphia, to edit the *Bland County Gazette*. In 1879 he reported himself to the Conference for regular work, and was appointed to Union Circuit, which embraced the home of his childhood and the place from which he started out on his long and useful career. This was his last appointment. In 1880 and 1881 he was placed on the superannuate roll.

Before Mr. Hicks entered upon his itinerant career he had nothing but a primary English education; but he was an ambitious student, and in the course of his life he became a critical English scholar and acquired some knowledge of the sciences and of Latin and Greek. His knowledge of theology was thorough, and he could have successfully met any man in debate on the theological issues of the day. His mind was of the logical build, strangely combined with the most ardent capacity of feeling. His faith in God and Christ and the sacred Scriptures was unmixed and unmitigated. The homiletics of his sermons was merely respectable; he was not the most incisive and discriminating. But the faith and spiritual power with which he sometimes poured upon his audiences an avalanche of argument, assertion, and exhortation were admirable. As a rule, he aimed at immediate results, and he achieved them. I was under him when he had charge of the Asheville District in 1851-52. His quarterly meetings were ovations. His rounds were the triumphal campaigns of a conqueror. At his meetings revivals began, the altars were crowded with penitents, and shouts of kings in the camp were usual. I never knew a more power-

ful revivalist. Literally he preached in demonstration of the Spirit and in power.

In the social circle he was communicative and cheerful, but never garrulous or frivolous. He was in his prime eminently a man of prayer. He not only often visited his closet and remained long in it, but he prayed without ceasing.

At the breaking out of the war he was a candidate for the North Carolina State convention on the secession ticket, and was defeated. The call for a convention was defeated by the popular vote. After the call of President Lincoln for seventy-five thousand volunteers to put down the insurrection, Hicks was again a candidate for the convention, and was elected. This brought him into politics and into contact with politicians—a class of men not usually eminent for piety—and I am of the opinion that in these circumstances he suffered some modification of his religious zeal and power, although he came out of the ordeal as gold tried in the fire.

On October 24, 1844, Mr. Hicks was united in marriage to Miss Elizabeth M. Ward, of Wythe County, Va. She was a daughter of William Ward, of precious memory. She was a true wife and a good mother, as well as a constant and faithful Christian.

On the Sunday morning before his death Mr. Hicks attended the Sunday school at Rockhold's, on the Holston. He returned to take to his bed, from which he did not arise till God said: "Come up higher." His son, W W Hicks, hastened to his bedside. He said: "Pa, have you any message for the children who are not here?" He replied: "Tell them to be good chil-

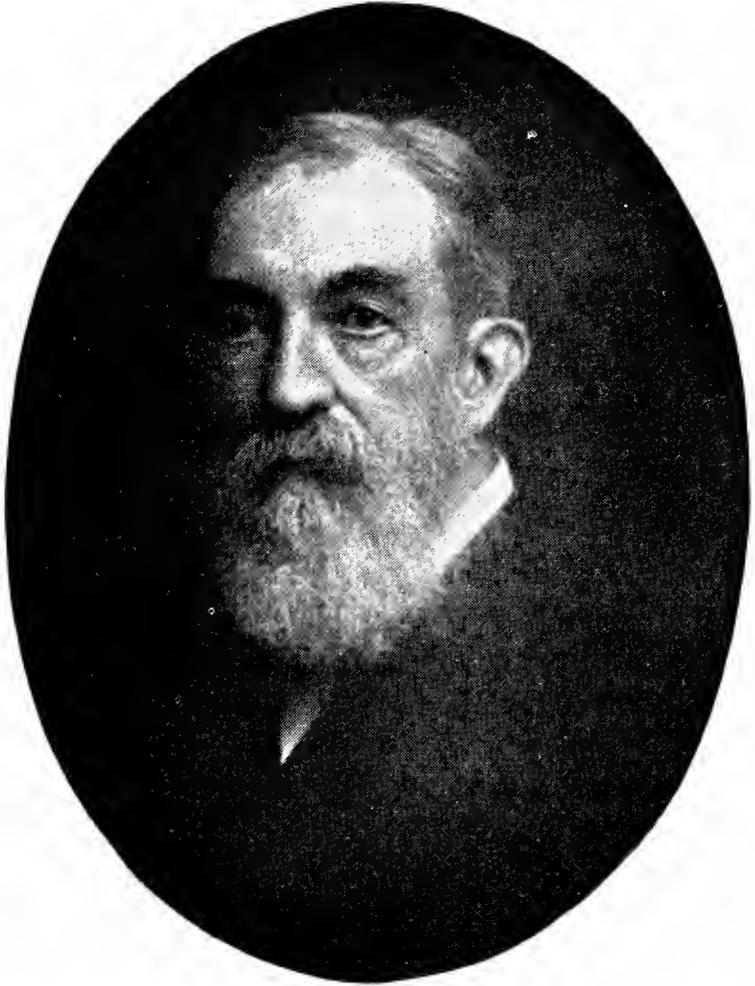
dren and meet me in heaven." His son repeated to him the twenty-third Psalm, and the dying man replied: "Yes, yes; I am about to step off into eternity." "How is it with you?" inquired the son. He replied: "All is well, all is well."

From Mr. Peter Scott, of Emory, Va., I have received the following items in regard to his ancestry: His grandmother, Rachel Poston, was the oldest child of William and Sarah Poston. She was born in Charles County, Md., September 26, 1784; was married to Peter Scott in September, 1803; and died June 8, 1848. William Poston moved from Maryland in 1794, and located in Rich Valley, Washington (now Smyth) County, Va., some five miles up the North Fork of Holston from Saltville, where he spent the remainder of his days. Peter Scott, son-in-law of William Poston, was born near the Peaks of Otter, in Bedford County, Va., in 1769. He removed to the vicinity of Saltville in 1790. After his marriage to Miss Poston he purchased a farm on the North Fork of Holston River from James Crabtree, where he resided to the day of his death, December 22, 1836. Stephen H. Scott, son of Peter Scott, was seventeen years old when his father died. Stephen joined the Methodist Episcopal Church in August, 1865, at Union Church in a meeting conducted by Samuel R. Wheeler and Charles T. Carroll. He was a thoroughly changed man. He died December 2, 1882. Mrs. Scott, wife of Peter Scott and mother of Stephen, was a member of the Methodist Episcopal Church, South, and a very pious Christian. She was loved and honored by all her neighbors, rich and poor, white and colored, for

her genuine kindness. The stranger was never turned away from her door, but was housed and fed without charge. My friend Peter Scott, of Emory, is a grandson of this good woman. His great-grandfather on his mother's side was Col. Arthur Campbell, whose wife was a sister of Gen. William Campbell, of King's Mountain fame. Col. Arthur Campbell was Chairman of the first County Court of Washington County. Peter Scott, son of Stephen Scott, is now living (1910), and is a working Methodist. He married a daughter of Tobias Smyth, Esq., the man who started the ball rolling that culminated in the founding of Emory and Henry College.

Bishop Wilson, now (1910) the senior bishop of the Methodist Episcopal Church, South, held the Holston Conferences of 1882, 1889, and 1899, and no bishop ever gave greater satisfaction to the Conference.

Alpheus W. Wilson, son of the Rev. Norval and Cornelia Howland Wilson, was born in Baltimore, Md., February 5, 1834. He was educated at private schools in Maryland, Virginia, and the District of Columbia. His educational training took its finishing touches at Columbia College (now George Washington University), in the District of Columbia. He was converted at a camp meeting in Stafford County, Va. He was called to preach in 1852, and in March of that year he began his ministry as a local preacher on Charles Circuit, Baltimore Conference, in Maryland. He was admitted into the Baltimore Conference in March, 1853. His pastoral charges were: Jefferson, Berryville, Loudoun, Patapsco, Warm Springs, and Blue Sulphur Circuits, and Eutaw Street Station, Baltimore.



BISHOP ALPHEUS W. WILSON.

In connection with the Baltimore Conference of the Methodist Episcopal Church, South, his fields of labor were as follows: Washington District, 1870; then Mount Vernon Place, Washington, and Calvary, Baltimore.

He was elected Missionary Secretary in 1878, and bishop in 1882.

Bishop Wilson is a man of a very high order of intellect. He is more of a metaphysician than logician, though both. He has a vigorous imagination, but it is philosophical rather than descriptive. In his great sermons his imagination plays a conspicuous part. As a theologian he is of the Paulistic type; and, indeed, being a great admirer of the apostle, he often names him in his sermons and quotes freely from his epistles. Indeed, Bishop Wilson possesses much of the Paulistic genius and temperament, much of his independence, courage, and indomitable energy.

I have heard the following story of Bishop Wilson: Before he was made bishop he attended a camp meeting in the vicinity of Baltimore. It was a great gathering, largely of Baltimore people. On Sunday morning the presiding elder called a council of war. The question was: "Who shall preach at the popular hour to-day?" After some discussion, one of the preachers said: "Preach Alf Wilson, but don't let him know that he has to preach till a few moments before services are to begin. If you give him too much notice, he will think and worry till his vitality is impaired." As it happened, Wilson had not yet reached the ground. When he came, the presiding elder, who had determined to ask him to preach, said nothing to him till the con-

gregation had gathered. The pulpit was capacious, and a number of preachers were invited into it, among them Dr. Wilson. A few minutes before the time for the beginning of the services the presiding elder said to Dr. Wilson: "You must preach this morning." Wilson was surprised, and replied: "You are very slow in telling me about it." After a few moments reflection Wilson said: "Are you in earnest?" "Yes," said the presiding elder; "select your chapter and hymns and go to work." A voluntary song gave the Doctor time to make his selections. He then arose before a sea of anxious faces, and, after the usual preliminaries of song and prayer, he announced his text, and for an hour a tempest of thought and eloquence swept over the entranced multitude.

Bishop Wilson at one time held the Morristown District Conference at Mossy Creek (now Jefferson City), Tenn. On Saturday the question of discipline was being discussed, when I arose and made something like the following speech: "Mr. President, discipline is almost wholly neglected in our pastoral charges at the present day, and one reason for this is that the bishops do not back the pastors in the administration of discipline. You know that a little disaffection toward a preacher in a charge is usually considered a sufficient reason for his removal, and that, if he attempts to discipline men who are walking disorderly, this disaffection usually occurs. The fact is, the bishops are often kept in the dark or purposely deceived. The presiding elder does not always fully post the bishop, and he himself is sometimes deceived. I know of a case in point. A preacher stationed at Henderson-

ville, N. C., had a drinking member, and he labored with him, attempting to reform him. He did not succeed in reforming him, and got only his ill will. That member came all the way to Conference to have the preacher removed, and succeeded. He got the ear of the bishop, saying: 'Bishop, our preacher suits me and my family, but he is unpopular with the young people. He does not mix well with them, and the interests of the Church there demand a change.' Now, the truth was that the preacher was acceptable to every member in that place except that man, yet he was removed through his influence." After hearing this story, the Bishop gravely remarked: "If I had been the bishop, I would have sent him back." I replied: "Bishop, you are mistaken, for you were the bishop that did not send him back." John W. Robertson then arose and said: "Bishop, Dr. Price has told you the truth. I was the man that was removed, and you are the man that removed me." Robertson had been the pastor in Hendersonville, and was at that time pastor at Mossy Creek. The Bishop made no reply and took no offense at what had been said; and in less than ten minutes he was in the pulpit, took his text, and I have no hesitancy in saying that he preached the best sermon I ever heard from him. For argument, for analysis, for homiletics proper I have heard its equal; but for fluency, for mental grasp, for lofty flights, for impassioned utterance I have never heard its superior. I felt glad that I had criticized him, for the criticism only aroused the lion that was in him, and on that occasion the lion roared.

Bishop Wilson was a fine presiding officer. He

knew the law, and he applied it mildly but firmly. He was master of parliamentary usage.

With a party, among whom were Bishops McTyeire and Wilson, I once crossed the Blue Ridge between Marion and Bakersville, N. C. Mrs. Wilson was in the company, and I shall never forget the impression she made on my mind. She was plainly but neatly dressed; I was struck with the Methodistlike simplicity of her costume. We dined on the summit of the mountain on cold provisions carried with us; and being utterly oblivious of herself, her whole care seemed to be to see that others were served. She was a model wife and a model Christian.

## CHAPTER VIII.

### CONFERENCES OF 1883, 1884, AND 1885.

THE Conference met in its sixtieth session in Chattanooga, Tenn., October 10, 1883, Bishop H. N. McTyeire President, W. C. Carden Secretary, and J. R. Payne, John W. Smith, and B. W. Fielder Assistants.

The following visitors were introduced and invited to seats within the bar: Rev. J. C. Christian, pastor of the Baptist Church; Rev. Dr. R. A. Young, Missionary Secretary; Rev. Dr. Ebon Foster, Brooklyn, N. Y.; Rev. M. L. Witten, North Alabama Conference; Rev. Dr. Robertson, editor of the *American Baptist Reflector*, Rev. Dr. Savage, Agent of the American Bible Society; Rev. Dr. J. J. Lafferty, of the *Richmond Christian Advocate*; Rev. R. A. Timmons, North Alabama Conference; Revs. George G. Smith and J. W. Lee, North Georgia Conference; Rev. J. W. Bachman, pastor of the First Presbyterian Church; Revs. J. J. Manker and W. H. Rogers, of the Methodist Episcopal Church; Mr. L. D. Palmer, Business Manager of the Publishing House; Dr. David C. Kelley, Treasurer of the Board of Missions; Dr. O. P. Fitzgerald, editor of the *Christian Advocate*; and Dr. David Morton, Secretary of the Board of Church Extension.

A decision of Bishop McTyeire at this session is worthy of historical record. The case and decision were as follows:

The following appeal to the Chairman of the Conference, together with the decision following, was presented and read:

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“At a Church Conference held at Mount Carmel Church, Decatur Circuit, Chattanooga District, Holston Conference, on the 16th of September, 1883, presided over by J. R. Hixson, preacher in charge, on the call of the roll, the name of N. P. McNabb being called, the question was raised as to the validity of said McNabb’s membership; and, it appearing from the evidence adduced that N. P. McNabb had obligated himself to T. T. Salyer, preacher in charge of the Decatur Circuit about 1869, at the time he proposed to become a member of said class, that he would produce a certificate of Church membership, and on condition that he did so said Salyer stated that he would become a member of said class; and said certificate not having been produced, the preacher in charge decided that said McNabb was not a legal member of said class. From the foregoing decision N. P. McNabb appealed to the ensuing Quarterly Conference of said circuit, which was held at Morris Chapel September 29, 1883, John Boring, presiding elder; and upon a presentation of the case and the admission of said McNabb that he had not taken the vows of the Church or produced a letter, the presiding elder sustained the action of said Church Conference. JOHN BORING, *P. E.*”

From said ruling said McNabb appealed to the bishop presiding over the ensuing Annual Conference.

Decision of the Chairman of this Conference:

“The action by which N. P. McNabb was deprived of his membership in the Church was illegal, and the presiding elder erred in sustaining the decision of the preacher in charge. The pastor of Decatur Circuit will restore N. P. McNabb’s name to the Church register and restore him to all his rights and privileges in this Church. H. N. McTYRE.”

October 15, 1883.

The reader will doubtless be surprised at this episcopal ruling. The law requires that persons shall be received into the Church either by letter or on profession of faith. In this case a man was received into the Church by neither method, and therefore, as some

contended, not received at all. I remember that in the celebrated Dameron case Bishop McTyeire ruled that Dameron had been illegally received into the Church, but that he had been received nevertheless. He held that the error of the pastor should not be allowed to work injury to the member thus illegally received. This argument probably prevailed in the McNabb case. But I think that it is clear that the question is still a question.

The following paper was presented and read to the Conference:

To the Bishop and Members of the Holston Annual Conference, M. E. Church, South, convened at Chattanooga, Tenn., October 10, 1883:

*Dear Fathers and Brethren:* The undersigned directors of the Holston Publishing Company have been authorized by the company to sell or lease the *Holston Methodist* or otherwise provide for the indebtedness of the concern. Arrangements have been made for the continued publication of the paper; but on the suggestion of thoughtful brethren of the Conference, not members of the company, the directors have resolved to offer the paper to the Conference on condition that the Conference assume and provide for the debts of the paper, provided the stockholders voluntarily and cheerfully surrender their stock to the Conference, and that such as refuse or fail to make such surrender be required to pay promptly their *pro rata* parts of the indebtedness and remain joint stockholders with the Conference. The directors represent that about the time when the company took charge of the paper they incurred a debt of two thousand and one hundred dollars in the purchase of the *Holston Advocate* and a small additional indebtedness in the purchase of the *Methodist*; that the business has not been wisely managed all the time and that the debt has not been liquidated but somewhat increased, so that the paper now owes a little over three thousand dollars, with assets worth not more than two thousand dollars. The good will

of the paper, its principal value, is believed to be worth at least three thousand dollars. If the paper were out of debt, it could be run so as to incur no future indebtedness, and even to make profits. The directors regard the paper as almost a necessity to the Conference, especially this centennial year; but we have encountered an apathy toward it, growing out of the supposition that it is an individual enterprise established for money-making purposes. If the paper belonged to the Conference in *fee simple*, we think the Conference and the Church would rally around the enterprise with an energy and unanimity that would insure a better subscription list and greater success. One gentleman has offered as much for the paper as the Conference would have to pay, and a new company can be raised that would gladly take the paper for the amount of the debts; but if we transfer the paper, we prefer that the Conference should have it. We request the Conference to act on the proposition we make as promptly as possible, with the assurance on our part that if the proposition is declined we shall take no offense. If the Conference accepts the proposition, it is important that it should have time at this session to make arrangements for the publication of the paper under the changed auspices.

J. W. PAULETT, J. L. M. FRENCH,  
 R. N. PRICE, F. W. EARNEST,  
 T. R. HANDY, D. SULLINS,  
 E. E. WILEY, D. ATKINS.

The Conference then appointed a committee consisting of F. W. Earnest, J. M. McTeer, and J. R. Long to consider and report on the above proposition.

Before the close of the session this committee reported adversely to the proposition, and the report was adopted.

By ballot Dr. Wiley was chosen to preach the centenary sermon at the ensuing Annual Conference, and Dr. Sullins alternate.

D. Sullins and F. Richardson offered a resolution forbidding collections at the sessions of the Conference except for Conference claimants. A motion to lay the resolution on the table was lost; but it was killed by a ruling of the Chair, who declared it out of order.

From the report on the Bible cause I copy the following:

The work of the American Bible Society is increasing in interest and magnitude from year to year. The first year of its history the receipts were \$37,000; the last year, \$651,641. The first year issues were 6,000 copies, last year 1,676,232, the latter showing an increase over the previous year of 151,459 copies. Total issues of the Society since its organization, 42,083,816. The circulation in foreign fields last year was 476,522; circulation in Mexico, 350,000; in Japan, 113; in China, 181,000. Families visited in our country last year, 825,685; found destitute, 124,333; destitute families supplied, 90,066; individuals supplied in addition, 44,886.

These figures relate to the country at large, and not to the Holston Conference territory exclusively.

The report on the spiritual state of the Church declared that "the Church was never in better condition in the bounds of the Holston Conference."

I copy the following figures for the past year from the report on books and periodicals: Value of books sold, \$3,682.06, the Rev. Jacob Smith having sold \$583.80 worth of this amount; *Christian Advocates* taken, 1,059; *Holston Methodists* taken, 1,524 Sunday school periodicals, 7,874; *Quarterly Reviews*, 33; other papers, 155.

The report on education stated that Emory and Henry had opened with 130 students, with a prospect

of reaching 150 during the term, and that the endowment fund had reached \$50,000. It stated also that the Hiwassee College corporation had formally, by resolution and written agreement, turned over the property to the Holston Conference, Methodist Episcopal Church, South. People's College, valued at \$14,000, was reported to be now the property of the Church, and, under the presidency of the Rev W B. Stradley, to have attained an unusual degree of prosperity. The report stated that Weaverville College, valued at \$10,000, had been tendered to the Church. It recommended the acceptance of the tender and the appointment of the Rev Daniel Atkins to the presidency. The report was adopted. The report also requested the bishop to appoint James Atkins, Jr., to the presidency of Asheville Female College.

The report on temperance, which was adopted, contained the following resolution :

That we are of the opinion that the only effectual way to extirpate the great evil of intemperance is by a national prohibitory law backed by an enlightened Christian sentiment ; and that we, as a Conference, pledge ourselves to preach, pray, work, and vote with reference to that end.

The report contained a resolution against tobacco ; but it was stricken out on motion of J. M. McTeer, who loved the pipe. An amendment proposing to strike out of the resolution the word "vote" was lost by a vote of 22 to 43.

According to the adopted report of the Centenary Committee, the Conference resolved to raise a thank offering amounting to \$100,000, to be divided equally among three interests—namely. education, Church ex-

tension, and missions. The education fund was to be distributed as follows: To Emory and Henry College, 6-27ths; to Martha Washington, Sullins, and Asheville Female College, each, 4-27ths; to Hiwassee, People's, and Wytheville Colleges, each, 3-27ths. This fund was to be used as a loan fund for needy young men and women seeking an education. I am sorry to say that, while this scheme accomplished something, it was a comparative failure. But the movement resulted in a number of valuable contributions for local Church purposes throughout the Conference.

Admitted on trial: S. S. Catron, J. F. Austin, H. C. Clemens, William R. Snyder, E. C. Barber, A. F. Keathley, Joseph H. Brendle, J. H. Moore, Thomas C. Schuler, George R. Stuart, Robert T. McDowell.

Discontinued: M. G. Price.

Readmitted: W. H. Kelley.

Received by transfer: R. M. Hickey, from the North Georgia Conference.

Located: P. H. Fishburne.

Superannuated: J. K. P. Ball, J. W. Bird, A. T. Brooks, W. H. Cooper, L. W. Crouch, L. C. Delashmit, S. D. Gaines, W. M. Kerr, J. M. McTeer, T. J. Pope, W. Robeson, J. H. Robeson, Timothy Sullins, J. N. S. Huffaker, W. B. Pickens.

Transferred: R. T. Barton, to the Alabama Conference; F. M. Grace, to the Louisiana Conference; W. B. Stradley, to the Los Angeles Conference.

Died: H. B. Avery, A. G. Blankenbeckler.

Numbers in society: White, 43,501; colored, 53; total, 43,644. Decrease, 173.

Local preachers, 303; traveling preachers, 173.

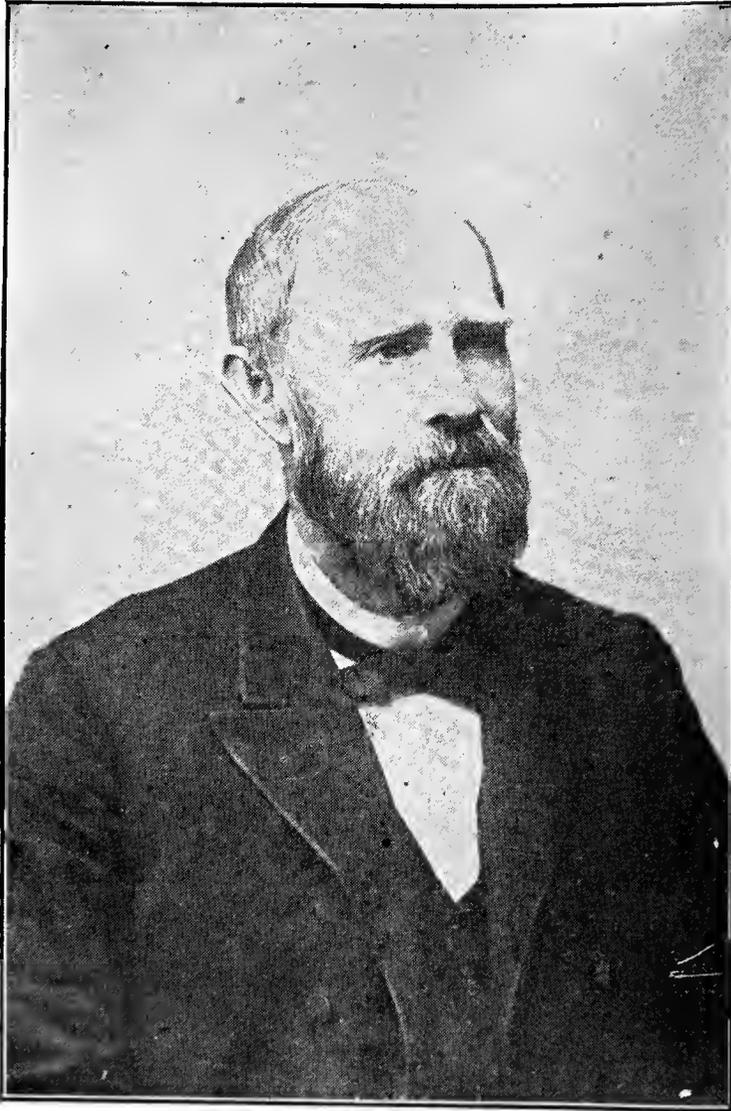
Sunday schools, 558; scholars, 30,289.

Collected for claimants, \$2,060.13; foreign missions, \$5,376.09; domestic missions, \$3,746.15; total for missions, \$9,122.24.

R. T. Barton alternated between traveling and teaching. He at one time had charge of an academy in Blountville, Tenn. He was a loving and a lovable man—a man of good breeding and of average ability as a preacher.

Henry B. Avery was born in Crockett County, Tenn., June 24, 1839. He was admitted into the Memphis Conference in 1860. In this Conference he did circuit work till 1874, when he was placed in charge of Paducah District. About this time he was transferred to the Pacific Conference and placed in charge of Visalia District, which he served for three years. In 1878 he was in charge of Fresno Station, and in 1879-80 of San Jose Station. He was then transferred to the Florida Conference and stationed in Jacksonville, and was in charge of that station during the years 1881 and 1882. He was received by transfer into the Holston Conference in 1882 and stationed in Morristown, but died before he reached his field of labor. The cause of his going from Conference to Conference so frequently I have not learned. Possibly in his frequent changes he was in quest of health, which he failed to find till he reached the blessed clime where the inhabitants never say they are sick.

Andrew G. Blankenbeckler was born in Johnson County, Tenn., March 9, 1850. When he was about twelve years old his parents removed to Washington County, Va., where he was brought up and educated at Liberty Hall by that veteran educator, the Rev. James Keys. On November 15, 1870, he was married to Miss Josie V Campbell, of Abingdon. He was admitted into the Conference in 1877 and appointed to



FRANCIS MITCHELL GRACE.

Gladeville Circuit, where he labored for two years. In 1879 he was appointed to the Greeneville Circuit, where he labored for three years. Early in his third year on this work his health gave way, and he turned over the actual labor to a local preacher, but remained in charge. In 1882 he was made supernumerary, but on the death of H. B. Avery he was employed by the presiding elder of the Morristown District to take charge of Morristown Station. He began his duties on this charge with a prospect of improving health, but in less than two months he was compelled by failing health to abandon his "loved employ." After this he traveled in the interest of a clothing house till his last and fatal affliction. On Sunday morning, August 26, 1883, he died of congestion of the brain. He was above mediocrity as a preacher and a man of untiring energy.

Meredith Gentry Price continued in the Conference only one year. He now (1910) lives and practices medicine at Mosheim, Greene County, Tenn. He is a skilled physician and a man of unusual sprightliness of intellect, and he has ability as a preacher.

Francis Mitchell Grace was born of respectable parents near Birmingham, Ala., in 1832. He graduated from the East Tennessee University, at Knoxville, in 1849. While he was a student of the university he was converted in a revival meeting conducted by W. G. E. Cunnyngham and D. R. McAnally. He afterwards became a preacher and joined the Alabama Conference. He served several circuits and stations in that Conference. He had a penchant for literary work, and he edited the *Selma Daily Messenger* in 1866. He was

President of Hiwassee College, in Tennessee, in 1871-72. He then took his children to Alabama and taught till again called to Hiwassee. He taught at different times at Sweetwater, Fincastle, Tenn., Marion, Va., and Franklin, N. C. For some years he was President of Mansfield (La.) Female College. Then he was pastor in New Orleans. His last labors as teacher were as professor of Latin and Greek in North Alabama Conference College, at Birmingham. Here he built a home for his family—the only one he ever owned.

Professor Grace was not lazy, and was never idle or triflingly employed. But he was slow in his movements and lacking in push and self-assertion. He had not enough of what the world calls "cheek." He was gold, not brass. As a preacher he lacked vehemence and sufficient rapidity of utterance. He was not noisy enough for the multitude, but, like Bishop McTyeire, he was thoughtful and careful in the selection of his words. His mill ground slow but fine.

For some time he was editor of the *Iron Age*, a paper published at Birmingham. At one time he was Bishop McTyeire's choice for editor of the Nashville *Christian Advocate*.

Professor Grace was a perfect embodiment of altruism. In his heart, in his tongue, in his hand was the law of kindness. He had no selfishness, no envy, no jealousy, no revenge. His life was a life of much work and little pay, but he is getting his wages on the other side of the river. Bishop Paine once remarked to Dr. Brunner: "F. M. Grace is one of the greatest men in the Southern Methodist Church." Bishop Hoss once said: "He is the best writer of pure English in

the Southern Methodist Church." It is said that Grace wrote many of the articles that adorned the *Christian Advocate*, for which he was liberally paid. The *Methodist Recorder*, of London, and the *Zion's Herald*, of Boston, delighted to publish the productions of his pen. Dr. Brunner writes: "We need not wonder why his whole life was given to scholarly pursuits. A man of rare sensibilities and fine taste, he won success at great labor and expense. He bought and read almost constantly the best productions of the press. No wonder that his writings, sermons, and conversations were as chaste as the pure Easter lily!"

He was married three times: first, in 1854, to Miss Mary Borden, who died in Knoxville; second, in 1872, to Miss Kitty Green, who died in Mansfield; third, in 1894, to Miss Ida Hoskins, who, with four children, survives him. He died a superannuate of the Holston Conference. The end came suddenly August 13, 1904.

William Bascom Stradley, son of Dr. John R. Stradley, was born in Yancey County, N. C., September 28, 1853; and died June 23, 1900. He graduated from Hiwassee College in 1875. The same institution conferred upon him the degree of D.D. He was admitted into the Holston Conference in 1875 and appointed to the Wytheville Circuit as junior under G. C. Rankin. His Holston appointments after this were Wytheville Station, Jonesboro Station, the principalship of the Jonesboro High School, and Lookout Mission, near Chattanooga. He served three years as President of People's College, at Pikeville, Tenn., and in 1884 Bishop Hargrove transferred him to Los Angeles, Cal., and stationed him at Trinity. He was for ten con-

secutive years Secretary of the Los Angeles Conference, and in 1886 was a delegate to the General Conference.

In 1885 he began the publication of the *Los Angeles Christian Advocate*, which, with the *Pacific Methodist*, was afterwards merged into the *Pacific Methodist Advocate*.

He was transferred to the North Georgia Conference in 1894. His charges in Georgia were St. John's, in Augusta, North Atlantic District, and Trinity, in Atlanta. While serving that large and wealthy congregation he sustained himself admirably both as pastor and preacher. Here his health failed.

Dr. Stradley was twice married—first to Miss Lucy Hay Newman, of Wytheville, Va., and secondly to Miss Ella Morgan, of Los Angeles, Cal. At his death he had five surviving children—two by the first marriage and three by the last.

I copy the following from his Conference memorial notice:

Intellectually Dr. Stradley was furnished with a diversity of gifts of a high order. Orderliness characterized his mind in all its operations. His preaching was bold, spiritual, never lacking in precision, often melting into tenderness, always evincing anxiety for the salvation of men. His mind was accustomed to wide ranges of theology and showed familiarity with general literature, in the rich stores on which he drew in the illustration and general enforcement of his themes. He expounded the Scriptures with clearness, and was equally at home in impressing the simplest and most familiar maxims of everyday religious life. From building a sermon he could turn aside and superintend the erection or remodeling of a house of worship or the refitting of a parsonage or the putting up of one where none had been provided and he has

been known to throw aside his coat in such enterprises and takè hold as if all depended on his personal exertion. He gloried in thrusting his brawny arm beneath anything of the kind, that was giving way, and lifting it into life and hopefulness.

While yet a child spiritually he had received the kingdom of God as a little child. His father was conducting a revival on the Greenville Circuit, Holston Conference, when his little son, then only six years old, asked to go with him to a night meeting. The request was declined. But when the father returned, the little fellow was sitting up in bed, with his mother at his side, happily converted and praising God. He was dedicated to God at his birth and to the Christian ministry at his baptism, subject to the Master's will. The offering was accepted. His religion was simple, trustful, comforting, saving.

Physically Dr. Stradley was endowed with great powers of endurance. Amid the mountains of his boyhood home was laid the foundation of a robust manhood. His symmetrical, erect form, not an ounce of flesh too much or too little, his bright eyes, his florid, clear complexion, his deep chest and strong voice gave promise of a long life of service. So accustomed was he to perfect health and so faithfully had his strength responded to all his demands that it was hard for him to believe that any exertion he might make could exhaust the resources on which he had so often drawn without harm. The shock that shattered his well-knit frame was a surprise to him rather than to those who knew him best and were solicitous because of the high pressure under which he carried on his work.

I knew Dr. Stradley well. The foregoing is a correct portraiture. His honors did not spoil him. He remained to the last the simple, childlike, warm-hearted man that I knew him to be in his early ministry.

The Conference met in its sixty-first session in Bristol, Tenn., October 22, 1884, Bishop John Christian

Keener President, W. C. Carden Secretary, and J. R. Payne, James I. Cash, and B. W. Fielder Assistants.

By vote of the Conference the Joint Board of Finance was instructed to place the name of Mrs. Virginia Munsey, widow of the late Dr. William E. Munsey, on the list of Conference claimants.

W. W. Pyott, E. E. Hoss, and D. Sullins offered the following resolutions, which were adopted:

*Resolved*, That the Holston Conference, while reverently submitting to the Providence that has taken from us during the past year our two well-beloved bishops, H. H. Kavanaugh and George F. Pierce, does at the same time keenly feel the great loss that we have sustained.

*Resolved*, That we express our profound gratitude to God for the pure lives, eminent ability, and abundant labors of these apostolic men.

*Resolved*, That we tender to Mrs. Kavanaugh and Mrs. Pierce our sincere sympathy for them in their great affliction and that we devoutly ask the blessings of God upon them.

Resolutions encouraging the raising of funds for the erection of a church in Oaxaca, Mexico, and a Holston Hall in the girls' school in Rio, Brazil, were adopted.

Dr. Wiley was requested to furnish a copy of his centenary sermon for publication.

A resolution was offered and adopted against collections except for Conference claimants and in favor of more public worship during sessions of the Conference. It will be remembered that at the last annual session the chairman ruled out a resolution in opposition to collections during the sessions of Conference, with the exception mentioned above. But the resolution fared better at this session. This resolution may

have been wise or unwise, but it is certain that it has been practically ignored.

The report on the state of the Church declared that, as evidence of the spiritual prosperity of the Church, the general collections had been larger than heretofore, the salaries of the preachers had been increased, and an unusual amount of money had been contributed for the building of churches and parsonages; also that about ten thousand dollars had been subscribed to the general centenary fund. The report also stated that the spirit of revival was at this time abroad in the Conference. In regard to the above report, I think I am safe in saying that much of the ten thousand dollars mentioned above as having been subscribed was never collected.

An excellent report on temperance was adopted. One of the resolutions said:

We will be more careful as citizens and more consistent with our principles as Christians to act as we think and to vote as we pray.

The report on education represented that during the past year 149 students matriculated in Emory and Henry College, and that Dr. Sullins, President and Agent, had secured in solvent endowment notes about \$63,000. The report contained a request that the joint board of visitors and trustees would memorialize the Legislature of Virginia to so amend the charter of the college as to bring it into closer relation to the Church. The report was adopted. The original charter did not allow a majority of the board of trust to be members of the Methodist Church. The Conference wished this

feature of the charter repealed, so as to make the institution a Methodist institution out and out.

The report also stated that Hiwassee was again under the able management of Dr. John H. Brunner.

In regard to a contemplated female college in Cleveland, Tenn., I copy from the report the following paragraph:

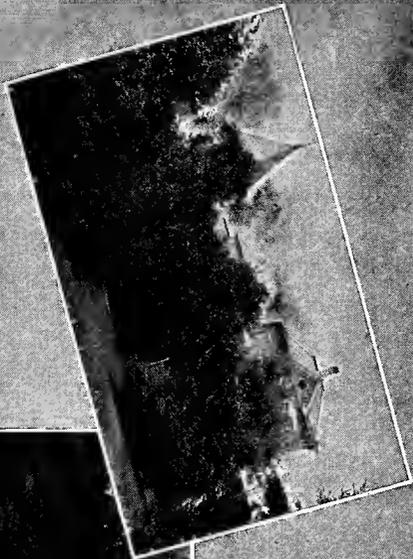
The Conference Board are glad to report that the friends of Christian education in the town of Cleveland, Tenn., have projected a scheme looking to the founding and equipment of a female school of high grade during the centenary year, to be called Centenary Female College. They have secured a lot of six acres located within the corporation limits of the city. The building will cost from \$15,000 to \$18,000, of which \$15,000 has been pledged. It is to have accommodations for forty or fifty boarding pupils. The contract for the brickwork has already been let. They expect to have it completed and ready for opening by next September. We commend this new enterprise to the favor and liberal support of our people.

The report recommended the establishment of a loan fund for the benefit of young men studying for the ministry.

The report on books and periodicals represented that the office of the *Holston Methodist* would remain in Bristol (Mr. John Slack, publisher; R. N. Price, editor; and Thomas A. Lewis, local editor), and that the paper at that time had a circulation of two thousand subscribers.

Admitted on trial: Samuel K. Bird, James E. Bruce, John W. Browning, Rush F. Jackson, Rufus W. Kite, John B. Tabor, John L. Teague, James O. Straley, Joseph R. Vaughan.  
Discontinued: E. C. Barber.

Readmitted: A. E. Woodward, James W. Belt.



Centenary College  
CLEVELAND, TENNESSEE

Located: D. Vance Price.

Superannuated: Timothy Sullins, L. W. Crouch, S. D. Gaines, William Robeson, J. N. S. Huffaker, William M. Kerr, J. M. McTeer, J. K. P. Ball, J. W. Bird, A. T. Brooks, William P. Cooper, L. C. Delashmit, T. J. Pope, J. C. Lowe, J. H. Robeson.

Transferred: C. E. Wiggins, to the South Carolina Conference; J. R. Hixson, to the Los Angeles Conference; A. E. Householder, to the Florida Conference.

Died: W. P. Pickens.

Numbers in society: White, 45,057; colored, 44. Total, 45,101. Increase, 1,457.

Local preachers, 311; traveling preachers, 202.

Sunday schools, 598; scholars, 33,364.

Collected for Conference claimants, \$2,004.85; foreign missions, \$5,306.25; domestic missions, \$3,530.68; total for missions, \$8,836.93.

D. Vance Price located to enter the evangelistic work. This he afterwards prosecuted with great energy and success—not as to making money, but as to saving souls. He labored in the South and West, and was peculiarly popular and successful in Missouri.

Caspar E. Wiggins came to us originally by transfer from the South Carolina Conference. He was a man of culture and good breeding, and was a good preacher.

I believe that A. E. Householder was brought up in Knoxville, and was of pious Methodist parentage. I have heard him preach, and he was eloquent and popular as a preacher.

I am sorry that I have not before me data for more extended notices of these two excellent men.

William B. Pickens was born of pious parentage in Mouroe County, Tenn., in 1845. He prepared himself

for business, having graduated from Poughkeepsie College, in New York. At about the age of twenty-seven he was converted at Spring Creek Camp Ground, in McMinn County, Tenn. From that glad hour he felt called to preach, and to prepare himself for the work he entered Hiwassee College and completed the course in four years. He was licensed to preach in 1873. He was admitted into the Conference in 1877 and ordained deacon. On his charges he was accustomed to deliver lectures on the doctrines and polity of the Church. There was in him such a fullness and harmony of the Christian graces that the people heard him gladly and loved him dearly. He was one of the neatest of men in dress and habits, modest, kind, and unselfish. He was a good preacher and a faithful friend. In June, 1883, he was married to Miss Lou McLeod, of Ducktown, Tenn., a lady in every way fitted to be his companion. On August 28, while gathering peaches, he fell from a tree, the small of his back striking a stump. Paralysis ensued. He lingered till November 30. Learning that the physicians had pronounced his case hopeless, he took his dear wife by the hand and begged her not to grieve. He extolled the mercy of God. His last utterance was: "O the goodness of God!" He was buried with Masonic honors.

A prominent local preacher who deserves honorable mention died during the year (1884). Thaddeus Peter Thomas, son of Isaac and Rebecca Barb Thomas, was born in Hancock County, Tenn., October 17, 1831; was converted at a camp meeting August 28, 1849; graduated at Emory and Henry College in 1853; was licensed to preach February 25, 1854, at Marion, N. C.,

where he was teaching at the time. On September 11, 1855, he married Miss Sarah Priscilla Price, daughter of the well-known John W. Price, Esq., of Glade Spring, Va. Mr. Thomas was in charge of the Burnsville (N. C.) High School in 1855 and 1856, and was President of Strawberry Plains (Tenn.) College in 1856 and 1857. In 1857 he removed to his wife's farm, which had been given to her by her father, at Elk Garden, Russell County, Va., where he engaged successfully in farming and stock-raising till 1873, when he removed to Morristown, Tenn., to take charge, as equal partner and business manager, of the *Holston Methodist*. While he was in charge of the *Methodist* the office, with a power press, type, fixtures, and accounts, was destroyed by an accidental fire, and the paper was removed to Knoxville. He removed also his family to that place and conducted the business of the paper for several years, but eventually resold his interest to his partner and went into the marble business. He continued in this business till his health failed. He died at his home, in Knoxville, Tenn., March 8, 1884, from organic heart disease.

Mr. Thomas was a man of very superior talent. At college he was a hard student and became a critical scholar. As a preacher he was thoughtful, clear, and fluent. He was kind and affectionate, sociable but prudent in conversation. But for his heart weakness, he had capabilities of high order. He reared children who are making their mark in the world, and some of them have come to honor, two of his sons (William and Thaddeus) being distinguished educators. One year Mr. Thomas was employed as preacher in charge

of Abingdon Station, where his sermons were held in high repute and his people were much attached to him. He was very active as a local preacher, preaching often and with acceptability. While business manager of the *Methodist* he was also associate editor, especially editing the agricultural department of the paper, where he displayed fine ability as a writer.

Mrs. Thomas was a lady of superior talent and education. She was a devoted Christian, kind as a neighbor, affectionate as a wife and mother, and wonderfully unselfish and self-sacrificing. She died in Baltimore September 6, 1910, and was buried on the 8th beside her husband in Gray Cemetery, Knoxville, the Rev. Isaac P. Martin, of the Methodist Episcopal Church, South, officiating. Mrs. Thomas in the latter part of her life embraced the theory and practice of Christian Science; but her new views did not interfere with her devotion to Christ and with her characteristic unselfishness and sisterly affection for all who love the Lord Jesus Christ in sincerity. In Baltimore, her son Thaddeus being a professor in Goucher Female College (an institution of the Methodist Episcopal Church) and affiliating with that Church, she too joined that Church, but never surrendered her Southern partialities and her love of the Church of her earlier years.

I take pleasure in naming another local preacher who died about this time. James I. Cash, grandfather of James I. Cash, who is now (1910) a member of the Holston Conference, was born in 1800 on Little Limestone Creek, some three miles south of Jonesboro, Tenn. There is a well-authenticated tradition that Bishop Asbury conducted a protracted meeting in the

house of his grandfather, whose name was also James I. Cash. Asbury in his Journal speaks of preaching at Cash's. The father of the subject of this sketch was a soldier under General Washington. The family was indigent, and James was "bound" in early boyhood to a neighbor. His boyhood days were full of hard work and scanty fare. While only a boy he went into the Florida War as a substitute. He attended school near Jacksboro, Tenn. He diligently sought knowledge under serious difficulties. His school days were of short duration. But he continued to study, and during his life he accumulated a large private library of well-selected books. At one time he clerked in a country store for an uncle in Alabama. Later he was overseer on a cotton plantation.

He was married three times. His first wife was Miss Anna Key, a well-educated lady of German extraction, a deeply pious woman. His second wife was Miss Elizabeth Thomas, of Rhea County, a lady well bred, industrious, and pious. At a late date he married Mrs. Sarah Montgomery, who lived in Blount County, near Fort Loudon. She belonged to an old and respectable family. He spent his last years on his farm, near Rhea Springs, Rhea County, Tenn. He died March 10, 1885.

He became a Christian in his early married life, was licensed to preach, but never entered the itinerancy. He made his own appointments for preaching, and attended them at his own expense. He was unusually active and diligent as a local preacher. He was loyal to his Church and always stood by the preachers appointed to the charges within which he lived. He was

sometimes somewhat eccentric in the pulpit, but his earnestness and ability rendered his preaching effective.

Eternity alone will reveal the good accomplished by this faithful local preacher. He was successful financially, and in his old age was in easy circumstances. He was a man of positive convictions and strong will. In his business and his religion there was no double dealing. He was an Aristides in honor.

The Conference met in its sixty-second session in Cleveland, Tenn., October 21, 1885, Bishop John C. Keener President, W. C. Carden Secretary, and B. W. Fielder and James I. Cash Assistants.

On motion, R. N. Price, David Sullins, and Frank Richardson were appointed a committee to take into consideration and report on a communication received from W. C. Dunlap, Commissioner of Education for Paine Institute, asking for a contribution from our Conference in aid of that institution.

Before the adjournment of the Conference the committee reported as follows:

The committee appointed to consider so much of the communication of the Rev. W. C. Dunlap, Commissioner of Education, as relates to a request for a contribution from our Conference beg leave to report for adoption the following preamble and resolution:

Whereas a liberal gentleman has proposed to give \$25,000 toward the endowment of Paine Institute on condition that the Church furnish grounds and buildings; and whereas the board of trustees of the Institute has asked the Church to raise \$15,000 with which to procure grounds and erect buildings and has apportioned the amount among the Conferences; and whereas eight hundred and seventy-five dollars has been apportioned to our Conference—therefore

*Resolved*, That our Conference assume this amount, and our Board of Finance is requested to apportion this amount among the districts, to be raised in the same manner as the other collections, but during the first part of the year.

Drs. Wiley and Sullins addressed the Conference in behalf of the *Holston Methodist*, and secured stock, in relief of its indebtedness, to the amount of twenty-five hundred dollars.

The following men were elected delegates to the ensuing General Conference in the order given: Clerical, F. Richardson, E. E. Wiley, R. N. Price, W. G. E. Cunyningham, E. E. Hoss, C. T. Carroll; alternates, W. W. Bays, J. Atkins, Jr. Lay, Joseph Stras, I. E. Reeves, C. L. Hardwick, J. W. Paulett, W. W. Stringfield, Rev. J. A. Darr; alternates, John E. Chapman and T. W. Jordan.

A proposal to change the name of the Church from Methodist Episcopal Church, South, to Methodist Episcopal Church in America having been sent down from the General Conference, a vote on the proposition was taken, and the result was: Ayes, 1; noes, 110.

On the same subject I copy from the Journal the following minute:

The following resolution was introduced:

*Resolved*, That in view of the objection in many parts of the connection to the term 'South' in the name of our Church, we hereby most respectfully petition our approaching General Conference, to be held in Richmond, Va., in May next, to change the name of our Church from M. E. Church, South, to Episcopal Methodist Church.

W. W. BAYS,	B. W. S. BISHOP,
E. H. BOGLE,	GEORGE D. FRENCH "
K. C. ATKINS,	

On motion of J. M. McTeer, the resolution was laid on the table.

The report of the Board of Education announced that E. E. Hoss had accepted a chair in the Theological Department of Vanderbilt University, and that Prof. Thomas W. Jordan had been elected President of Emory and Henry to succeed him. The report also stated that the buildings of Centenary Female College, in Cleveland, were about completed; that they had cost about \$20,000; that it had been tendered as a gift in fee simple to the Conference; and that Dr. David Sul-lins had been elected President of the institution, and George R. Stuart and Joseph A. Stubblefield professors in the same.

The Committee on Temperance, Thomas F. Glenn, Chairman, made an excellent report, and it was adopted, including the following ringing resolutions:

That we as a Conference recognize the temperance reform as the greatest and most vital moral issue before the people.

That we believe that voluntary total abstinence is the only safe rule for the individual and that the legal prohibition of the manufacture and sale of intoxicating drinks as a beverage is the only effectual means of extirpating the great evil.

That we approve the four-mile law and all other laws enacted by the State of Tennessee for the suppression of intemperance.

That we heartily commend the heroic work of the Woman's Christian Temperance Union and all other temperance organizations.

That it is the sense of this Conference that instruction should be given in all our colleges, academies, and other schools upon the nature of alcohol and its effects upon the human system.

That we will preach, pray, and vote to extirpate this evil.

That it is the sense of this body that the people of Tennessee should secure the election of representatives to the next legislature who will enact a prohibition law and submit it to the people for ratification disconnected with party issues.

Admitted on trial: John W Coffman, William M. Dyer, Thomas E. Wagg, Edmond Tilley, James A. Burrow, Dayton C. Horne, Thomas F. Gibson, Eugene H. Cassidy, John B. Simpson, E. F. Kahle, Francis H. Farley, Frank Alexander.

Discontinued: A. F. Keathley.

Readmitted: Benjamin T. Sharpe, Sterling V. Bates, David Vance Price.

Received by transfer: J. R. Hixson, from the Los Angeles Conference.

Located: G. A. Frazier, M. L. Clendenen, B. O. Davis, D. R. Smith, W. D. Akers.

Superannuated: L. W. Crouch, S. D. Gaines, William Robeson, J. N. S. Huffaker, William M. Kerr, J. W. Bird, W. Cooper, L. C. Delashmit, T. J. Pope, R. A. Giddens, T. F. Smyth, A. E. Woodward, W. L. Turner, J. M. McTeer, G. W. Renfro.

Transferred: C. S. Bird, to the Florida Conference.

Died: Timothy Sullins, J. D. Baldwin, J. K. P. Ball, A. T. Brooks, J. H. Robeson.

Numbers in society: 48,859; increase, 1,758.

Local preachers, 308; traveling preachers, 196.

Sunday schools, 587; scholars, 35,116.

Collected for Conference claimants, \$1,875.77; foreign missions, \$4,609; domestic missions, \$3,348; total for missions, \$7,957.

Timothy Sullins had in him the elements of a very great man. He was both an orator and a logician, and up to the time of the failure of his health he was cultivating both talents with great assiduity. He used to select a subject and meditate on it weeks and months, often asking on it the opinions of brethren and sisters

whom he met from time to time. His sermons were not only creations but growths or, to use a scientific term, evolutions. When he was in his prime I heard him preach in Abingdon, Va., during a session of the Conference. His subject was the resurrection, upon which he presented the most mature thought. The plant creation, with its deaths and revivals, was brought under contribution for illustrations of the various phases of his theme. The argument was clear and convincing, and its illustrations were beautiful. He had a charming, imposing personality and a pleasing address. He was not as noisy and vehement as his distinguished brother, David, but more analytic and critical; and while less impassioned, he was sufficiently earnest and forcible, and he held his audience spellbound to the last word.

He was stationed in Knoxville in the years 1841-42 and 1842-43. In the year 1843 a Baptist preacher by the name of Israel Robards came from New York to spend a short time in Knoxville with his Baptist brethren, who had just organized a Church under the pastorate of a Rev. Mr. Ballard. Mr. Robards was cordially received and kindly treated by Mr. Sullins and the other pastors of the place. This treatment emboldened him to appoint a protracted meeting and to invite Mr. Sullins and other pastors to assist him. Getting some new members out of this meeting, Mr. Robards appointed a baptizing, and on the bank of the stream he asserted that he could prove to all Knoxville in fifteen minutes that the Methodists were as much in favor of close communion as the Baptists if they would stick to the letter of their book of Disci-

pline. Mr. Sullins was not present, but the next day he called upon Mr. Robards and inquired upon what he based his assertion. Robards agreed to make good his assertion if he should be allowed to speak in the Methodist church. This request was granted; and before a considerable audience he quoted from the Discipline rules as to qualifications for taking the Lord's Supper that, as he claimed, would necessarily exclude Baptists, instancing the rule against "high heads and enormous bonnets," the rule that required the presentation of a ticket as a condition of admission into a love feast, and the rule against sowing dissensions in the societies and inveighing against the doctrines and discipline of the Church. He claimed that a fashionably dressed Baptist lady or a Baptist without a ticket or a Baptist who inveighed against Methodist doctrine and discipline, which he really was conscience-bound to do, would be excluded from the Lord's Supper when administered by a Methodist preacher if he was disposed to stick to the law.

Fortunately for Sullins, he had learned from his own members, whom Robards had been attempting to proselyte, the arguments he was likely to use on this occasion, and he was ready to answer them. When Robards sat down, he arose and showed that the Methodist terms of communion were laid down in the Word of God; that the New Testament condemned costly and gorgeous apparel, inveighing and railing, and sowing discord among brethren as positively as the Methodist Discipline. He said that the ticket system, which related only to the love feast, was useful when the Church was small, but that it had for some time been

dispensed with, and that the quiet and peaceable holding of non-Methodist sentiments never subjected any Methodist member to disciplinary censure. He said that when Baptists presented themselves at a Methodist sacramental board they were never rejected. Mr. Sullins easily and triumphantly refuted Mr. Robards's sophistries and proposed that Robards take the vote of the audience as to whether he (Mr. R.) had made good his charge that if the Methodists would stick to their rules they would be as exclusive as the Baptists. Mr. Robards objected to taking the vote, whereupon Mr. Sullins asked the audience for a standing vote on that question. The question was stated clearly. All who believed that Mr. Robards had sustained his position were requested to arise and stand till counted. Thirty-two persons arose. When the negative was put, two hundred and nineteen persons arose—nearly seven to one.

What follows is largely taken from the memorial notice of Mr. Sullins read at the Annual Conference; but as it was written by the author, it is here copied with slight modifications.

Timothy Sullins was born in Blount County, Tenn., December 4, 1812. He was a son of Nathan and Rebecca Mitchell Sullins. His father removed to a place two miles west of what is now Athens, Tenn., when Timothy was only eight years old. He obtained the principal part of his education in a log schoolhouse built near what is now the southern suburbs of that town. He professed a change of heart and joined the Methodist Episcopal Church at Cedar Springs Camp Ground, not far from Athens, in early youth.

Mr. Sullins was a little over twenty years of age when he was licensed to preach at Cedar Springs Camp Ground. A few days afterwards he was admitted into the Holston Conference, which met at Kingsport, Tenn., in 1833, and was appointed to Lee Circuit as helper under Asbury Brooks. His pastoral charges after that, up to the failure of his health, were Washington Circuit, two years; Knoxville Station; Evansham (Wytheville) Circuit; Agent of Emory and Henry College, three years; Knoxville again, two years; La Fayette District; Knoxville District, two years. He was appointed to this district in 1844, and served on it till the Conference of 1846.

Creed Fulton, Alexander Findlay, and Tobias Smyth were the chief founders of Emory and Henry College, in the order mentioned; but among those who share the glory with these three men, none deserve more credit than Timothy Sullins. For three years he traveled on foot, on horseback, in buggies, in stage-coaches, by day and by night, in all sorts of weather, preaching, speechmaking, soliciting subscriptions, and collecting accounts. He was a prodigious worker, and was absolutely indefatigable. The zeal of the Lord's house literally ate him up.

The presiding eldership at that day was not only a very responsible but a very laborious office. The fields were extensive, the rides long, the roads rough, and the demand for sermons from the presiding elder exorbitant. Mr. Sullins was a man of robust constitution, excellent health, cheerful, hopeful disposition; and he was withal a fluent, magnetic speaker. He was a man of deep piety and had caught the itinerant fire.

His popularity occasioned heavy demands on his working ability. He had the utmost confidence in his powers of endurance, and he was unstinted in his labors. His last year in the presiding eldership was peculiarly laborious. Immediately preceding the Conference at Wytheville, beginning October 21, 1846, he held ten camp meetings and personally superintended them all, altar work and all. He labored with penitents, singing and praying with them to late hours of the night. In addition to these minor labors, he did his share of the preaching. He was not a boisterous preacher, but his powers of mind and body and heart were all brought into vigorous requisition in his sermons. He was not only argumentative but hortatory. He imitated the preachers of his day in following the body of the sermon with close, affectionate, earnest, importunate exhortation—a process that drew heavily upon the nerve force of the man. The weather was sultry, thus increasing the strain upon his health. But he suspected no danger. He had never been sick a day in his life. Why should he fear? His frame was large, well built, and well proportioned. He was ruddy and full-fleshed, and his heart was “as light as a blossom in June.” He had the muscles of a giant and the activity of a deer. No wonder that this God-intoxicated man, “full of the Holy Ghost and of faith,” with the fields white to the harvest, felt that he might thrust in his sickle day and night and reap for garners in the sky without apprehension of physical collapse. But he was mistaken. He had overcalculated his strength. On his way to the Conference at Wytheville he was stricken with paralysis at the home of Mr. John Camp-

bell, in Abingdon, Va., October 18, 1846, and for sixteen days did not take food into his stomach. Mr. Sullins and the Rev. J. S. Burnett slept in the same room, but not in the same bed, at Mr. Campbell's. When Sullins waked in the morning he felt as well as usual; but noticing that he was perspiring, he raised his hand to wipe the sweat from his face; but it fell back limp and powerless. Attempting to speak to Mr. Burnett, he discovered that his tongue was paralyzed. He was able, however, by some kind of utterance to give the alarm. Mr. Burnett at once notified the family, and a physician was promptly called in. The mighty man had fallen; the giant had become weaker than helpless infancy. He suffered little or no pain, but for three months he did not arise from his bed without aid. Although stricken down in the pride of manhood, strange to say, he was all the while cheerful. The grace of God was sufficient for him. He that had been so ready to labor was now equally ready to suffer. No longer able to glorify God in labors abundant, he was now content to glorify him in weakness extreme. The flower, now trampled under foot and bruised, had lost the glory of its brilliant hues, and was content to scatter its fragrance upon the passing breeze.

At the Wytheville Conference (1846) he was appointed to Abingdon Station, and was returned to the same charge the next year. As soon as he was able to go about, he did what he could as preacher and pastor. After this he was made effective occasionally, but the paralytic stroke had left him only a tithe of what he had been. For the last thirty-eight years of

his life he considered his life a blank as to effective labor. Yet all that time his conversations were instructive and his example of patience and benignity influential for good. Before his stroke he was engaged to be married to Miss Mary W Rogers, daughter of Reuben B. and Amy M. Rogers, of Knoxville, Tenn. After the failure of his health he proposed to release her from the engagement. At first hoping for an improvement in his health, she did not take advantage of this proposal; but his feebleness continuing, she at length accepted it, hoping thereby somewhat to relieve his mind. In 1856, having lost both of his parents and feeling lonely, he called to see Miss Rogers and said: "As I can neither die nor get well and you will not get married, I think that we had better marry." January 28, 1858, they were united in holy wedlock, the Rev. James Atkins officiating. In 1859 they went to housekeeping and farming on a part of the old Sullins farm, and remained there through the Civil War.

In 1864 he was arrested by the Federal authorities, and was kept in custody in Knoxville for eight months. While he was away from home his forests were destroyed and his farm plundered of almost everything that could be carried off. Throughout all their trials Mr. Sullins was calm and sweet-tempered. Mrs. Sullins again and again saw him, when a soldier presented a pistol at his breast, as cool as if it had been a cornstalk. When Mr. Sullins was a prisoner he was allowed the freedom of the corporate limits of the town. While he was there the vandals were cutting the timber from his farm. Forty of them encamped on

the place, and Mrs. Sullins heard as many as fifteen large trees fall before breakfast. One night a gravel train stopped and grabbed nearly all of her sweet potatoes; and the devilish part of the whole matter was that, for all the stock, grain, provisions, timber, etc., thus plundered, Mr. Sullins never received a cent of compensation. This was all private property, and this poor, paralytic preacher was literally robbed of it by the great government of the United States. Stripped and impoverished, Mr. Sullins removed from his farm to Knoxville, where Mrs. Sullins engaged in teaching.

No space is left for a set estimate of Mr. Sullins's character. He was a man of no mean rank in point of intellect. If his health had been preserved, he would have risen to the first places in the Church. He had a logical mind, with considerable strength of imagination. He was social in a high degree, though never garrulous or frivolous. He was eminently gentle in disposition.

“His life was gentle, and the elements  
So mixed in him that Nature might stand up  
And say to all the world: ‘This was a man.’”

He was always happy in himself and charitable in his demeanor toward others. Kindness characterized his words and judgments. One talent of his I have failed to mention—that of song. Those who knew him in his prime say that he was a sweet singer. His voice was strong, musical, and adapted to the ready expression of every emotion which it is the province of song to embody. It could reach the majesty of the

thunder's roar or touch the tenderest chords of sympathy in notes as soft as the Æolian harp. He has been heard to sing "Watchman, tell us of the night" and fill a church with melody. "The Chariot" and "In evil long I took delight" were favorite hymns with him. After the manner of preachers of his day, he frequently sang a solo before preaching or during the service; and his solos were sometimes more effective in arousing feeling than the most studied sermon. His solos were not operatic, like some we hear now; they were nature's own melodies, filling and overflowing the heart, floating out upon an atmosphere of the Holy Spirit in waves of ecstasy.

N. F. Howard, M.D., gives the following newspaper account of a sermon preached by Timothy Sullins at Shooting Creek Camp Meeting about the year 1845:

It was the Sabbath day; there was a large concourse of people present at eleven o'clock on that day.

In appearance our preacher was somewhat in contrast with the one we have spoken of. He was well dressed in a well-fitting black suit, rather tall and erect, with dark complexion, fine face and head, with very pleasing manners—in every sense a social gentleman. He made his way to the pulpit, bowing to those whom he passed and speaking to some of the preachers in the altar. The exercises introductory to the sermon were those that are usually made in the stand. His personal appearance was very agreeable and acceptable. His sermon on that occasion was one of marked ability and seemed to fill the minds and hearts of all, and his eloquence and fluency swayed and carried the entire congregation with him—as some would say, "swept the field." Christians rejoiced and were more firmly fixed in the Christian faith, and sinners were awakened, and no doubt hundreds resolved to become Christians. All seemed to love the preacher and say: "We've

heard a great discourse here to-day." I judge others by myself and my own memory of this sermon, yet I do not remember the text, and I fear that I gave too much attention to and was too much attracted by the fine appearance and pleasing manners of the preacher and by the style and eloquent delivery of this great sermon. But the good still abides. I cannot forget the scenes of that memorable service.

The esteem in which Mr. Sullins was held by his Conference may be judged from the fact that he was several times elected a delegate to the General Conference, and was a member of the convention that met in Louisville in 1845.

In my last interview with Mr. Sullins he remarked: "God has been good to me. He has led me all the way. I am not only willing to die, but sometimes anxious to depart. There is such a thing as a man's living too long. I have been a trouble to my friends, though they will not allow me to say so." In February, 1885, he fell asleep in Jesus. He quietly rests in Gray Cemetery, Knoxville, Tenn.

I find the following paragraph in the *Midland Methodist* of August 29, 1906.

Dr. G. C. Rankin, writing in the *Texas Christian Advocate* of his stay thirty-five years ago in the home of Rev. Timothy Sullins, an aged minister of the Holston Conference, gives the gist of some excellent advice tendered by the aged minister to the younger. It was on this wise: "My young brother, I have had large experience in the ministry, and I have always found it a good rule to live above little things. Do not notice them. Keep yourself under the impression that when you go into a house the people are glad because you have come, and when you leave that they are sorry because you have gone. That was always my rule in my active ministry; and if it were not true, I never did find it out. Do not let your feelings lie

around loose; for if you do, somebody will tread on them and hurt them. Keep your spirit sweet; try to love everybody even if you differ from him, and never carry old grudges against your brethren; keep in touch with young people, and do not neglect God's poor."

Mrs. Sullins was a teacher. In 1849 she took charge of the female department of Strawberry Plains College. She afterwards taught in Fultonville and then in Temperance Hall, Knoxville. After Mr. Sullins removed to Athens, Mrs. Sullins established a female school there and taught about twenty years. She was robust in body and strong in mind; and while taking care of her loving and afflicted companion, she fashioned many of the daughters of the land after the similitude of a palace.

John D. Baldwin was born in Hawkins (now Hancock) County, Tenn., March 28, 1818; and died at his home, in Hancock County, in his sixty-eighth year. He was admitted into the Holston Conference in Abingdon, Va., in 1850, along with David Sullins, Edwin Wexler, R. N. Price, and others. At the time of his death he had been an itinerant preacher for thirty-four years. He was a man of strong faith and deep piety. He was thoroughly orthodox and well versed in the doctrines of Methodism. He was fond of polemics, but was a man of meek temperament. In his public debates he always manifested deference for his antagonist and charity for the cause which he represented. He handled error plainly, but dealt tenderly with its advocates; he used hard arguments and soft words. As a friend he was devoted and true; as a citizen he was a model of uprightness. In his relations to his

wife and children he was all that could be desired. His wife, a most excellent Christian lady, was Harriet Blackstock, of Buncombe County, N. C. In dying he left her and several promising children to mourn his loss.

John H. Robeson, son of the Rev. Alexander Robeson, a local preacher, was born on Big Sandy Mush Creek, in Buncombe County, N. C., December 10, 1819. He was impressed at a very early age that it was his duty to preach; but, owing to a congenital modesty and his limited opportunities of education, he shrank from the duty. When I was on the Asheville Circuit, in 1850-51, he was a private member of the Church, and did not even pray in public. Perhaps no one suspected that this modest, unobtrusive man had any talent above the ordinary, but in his inner consciousness the call became too loud to be disobeyed. On March 4, 1865, he was licensed to preach. In that year he removed to Texas, where he had an affliction of the eyes from which he never fully recovered. Because of personal and family affliction he returned to the East, stopping in Gilmer County, Ga., where he built up a school and preached occasionally. His preaching attracted considerable attention. He burst into sudden popularity. Rumors reached us in Holston that a second Munsey had appeared. Indeed, he preached thoughtfully, fluently, and powerfully. At camp meetings the people listened to him with delight and profit. His sermons were the offspring of a brain that had been laved in the pure waters of old Buncombe, fanned by the breezes of the mountains, and gemmed with the beautiful concepts of the weird and

sublime scenery of his native home and of a heart filled with the love of God. He joined the North Georgia Conference in 1870. In 1873 his wife's health failed, and he brought her and her children to the mountains of Western North Carolina, and he was transferred to the Holston Conference. In 1874 his wife died. He then received regular appointments in the Conference; but in 1876, while on the Weaver-ville Circuit, his health failed. He was placed on the superannuate roll. In 1885 he went to Virginia to visit his daughter, the wife of the Rev. W. D. Akers, who was then in charge of the Independence Circuit, Grayson County, Va. There he suffered with a complication of diseases, including rheumatism, and on July 18, 1885, the tired wheels of nature stood still.

If Mr. Robeson had entered the ministry at the age of twenty instead of forty, he might have become a great preacher. I heard him preach. He thought far beneath the surface; he brought out of his treasury of thought things new as well as old. His style of expression was original and unique; he was terse, and his sentences were packed with thought; and yet he spoke as fluently as most men who only skim the surface. He was evangelical and direct; he informed the intellect, probed the conscience, and addressed the sensibilities. He was as meek as a lamb and as honest as the days are long.

Mr. Robeson married a daughter of the Rev. David B. Cumming and granddaughter of Col. James Lowry, of Buncombe County, N. C. She was symmetrical and beautiful in body, mind, and spirit.

James Knox Polk Ball was born in McMinn County,

Tenn., May 21, 1844, being the youngest child of a family of nine. He embraced religion at the age of eight years, and joined the Methodist Church. He was the subject of frequent backslidings and reclamations. At about the age of seventeen years he entered the Confederate army as a volunteer, and served as a private to the close of the war. He was a member of the Third Tennessee Regiment, under Colonel (afterwards General) Vaughn. He was in the battle of Perryville, Ky., and in the siege of Vicksburg under General Pemberton. He was a brave and generous soldier, and his comrades always spoke of him with affection and admiration. After the close of the war he went to school in Athens. Here he studied Latin, Greek, and higher mathematics. To secure the means of going to school he alternated between teaching and going to school; so that, though not a graduate, he became a considerable scholar. In 1869 he was promoted to the degree of Royal Arch Mason by the lodge to which he belonged. He was licensed to preach May 15, 1869; and the following autumn joined the Holston Conference and was appointed to the Hendersonville Circuit, in North Carolina, where he spent three years of useful labor, having revivals at all his appointments. In 1872 he was appointed to Abingdon Circuit. In 1873 he was appointed to Chattanooga Station. While there he was united in marriage to the eldest daughter of the Rev. John Boring. In 1874 he was appointed to the Mossy Creek Station. At the next Conference he was made supernumerary. Being no longer able to do effective work as pastor, he opened the Watauga Institute for Young Ladies at

Austin Springs, Washington County, Tenn., in 1877. The following year he returned to Texas and took charge of the Rosston High School, his wife assisting. The next year he returned to Tennessee, and was in a short time paralyzed in his lower limbs. After that he constantly declined in health.

Mr. Ball was a believer in the second blessing theory of sanctification, and he professed to enjoy it. He had some sore trials in his latter days, of which I deem it best not to give a particular account. I knew something of the facts, but shall content myself with saying that there was nothing in these facts to justify any person in having any opinion of him other than that he was a devoted Christian, pure in heart and in life. From the time that he entered the ministry to the time of his ascension, there was never among us, perhaps, a more harmless and a more consecrated man.

His last days were spent in the home of his sister, Mrs. Eliza E. Wier, of McMinn County. He was confined to his bed for three or four months. He had prayed that he might have an easy exit from the world, and his prayer was answered. He was buried by the side of his father and mother at Spring Creek Camp Ground.

Mr. Ball was a thoughtful preacher; but, owing to physical weakness, his sermons lacked the vim and passion necessary to the greatest popularity; yet, owing to a rich experience of grace and a triumphant faith, his preaching and pastoral work accomplished great good.

Archibald T. Brooks was born in Tazewell County, Va., December 19, 1817; and died at Pocahontas, in

the same county, July 13, 1885. He was married to Miss Eleanor Syphers in 1836. He joined the Church and gave his heart to God the year following. He was licensed to preach at Sulphur Springs, in Smyth County, Va., in 1843.

He preached as a local preacher and did circuit work as a supply for some twenty-eight years. In connection with his pastorate on the Hamilton Mission he taught school at Ætna three years. On one of the circuits, which he traveled on foot during this period, he received only seventy-five dollars with which to support a considerable family, and he went in debt; and after he had left the circuit, there were not wanting people who impeached his piety on the ground that he did not pay his debts! He was, however, a strictly conscientious man, and did the best he could. In 1871 he was admitted into the Conference, and afterwards traveled a number of circuits. While he was on Flat Top Mission his health failed. He was then given the superannuate relation, in which relation death found him. Mr. Brooks had enjoyed the advantages of a primary English education, and usually spoke correctly. He was not wanting in preaching ability. He analyzed a subject reasonably well, and he had in his mental and physical composition some of the elements of the orator. He understood the doctrines of the Bible, and knew how to expound them. His sermons were evangelical in matter and manner. I have known presiding elders and station preachers that could not excel him in preaching. With more style and self-assertion he would have occupied higher positions than he did.

Mr. Brooks was poor in worldly goods but rich in faith. Some days before he died he told his friend, the Rev. G. W. K. Green, that he was passing through a great trial and wished him to pray that he might have a clear, unmistakable evidence of his acceptance with God. One night he called to his friend and said: "It is coming, it is coming! I've got it, I've got it! Hallelujah!" Said he: "Tell my brethren of the Conference that I died at my post." He was buried at Falls Mills July 14, 1885.

William P. Reeves was born October 15, 1803; and died at his home, in Washington County, Tenn., August 20, 1885. He deserves a place in this history because he was a man of superior intellect, of sterling moral integrity, genuine piety, great usefulness, and because he reared a family of unusual intellect and moral worth. Few men had better natural endowments of mind. Though lacking in advantages of early education, he was a close observer and a great reader. His extensive information, coupled with a merry disposition, made him an exceedingly agreeable companion. Even after he had passed his fourscore years there were frequent flashes of the noblest humor in his conversations.

I once attended a two days' meeting at the church where he held his membership. At the popular hour on Saturday a Brother B. preached. The sermon was leveled against the vices of the age, called up alphabetically. By the time he had reached the letter "F," his hour was out. Discussing the sermon privately, Mr. Reeves said that Brother B. reminded him of a goose making her nest. She would pick up a straw

and throw it over her head; then, changing her direction, she would pick up another straw and throw it over her head, thus changing direction and throwing straws till she supposed she had straws enough to make the nest; but after she was done, the straws were worse scattered than when she began.

Mr. Reeves was a public-spirited man. When a member of the original board of directors of what was then the East Tennessee and Virginia Railroad he pledged the whole of his estate to save the charter of the road.

He was a thorough Methodist. He was always his pastor's strong ally, and to the present day his impress is on the community in which he lived.

His marriage to Mary Catherine Devault August 11, 1831, was peculiarly fortunate. Through all their years and through all their fortunes she stood squarely by his side, and their blended influence was so strong that their seven children readily followed their lead. It was not uncommon to see the whole family kneeling together at the same communion table.

Mary Catherine Devault, wife of William P. Reeves, was born February 7, 1808; and died November 12, 1894. She was of German extraction. She was reared in the South. She united with the Methodist Church, and became ardently attached to it. Strength and beauty were blended in her character. She would have died at the stake rather than deny her Lord, yet she almost feared to claim the honor of discipleship. Through life she discharged the duties of wife, mother, and friend with rare good judgment, with unwavering fidelity and gentle love.

Isaac Edward Reeves, second son of William P. Reeves, was born May 10, 1842; and died January 21, 1899. He was converted in 1854 at Patton's Chapel, Washington County, Tenn., and was in after years a steward and Sunday school superintendent in his Church. He was at one time a lay delegate to the General Conference, leading his delegation.

While a schoolboy at Boone's Creek Seminary he enlisted in the Southern army for service; was made lieutenant of Company G of the Twenty-Ninth Tennessee Regiment, and afterwards captain of the same company. He was four times wounded in battle. He seemed to know no fear, and was as calm in the hottest fight as when in later years he laid down a postulate for a law argument. His sympathy for his men and his heroism made him the idol of his company. At the close of the war he entered Emory and Henry College as a student, and later took a law course in Cumberland University, at Lebanon, Tenn. He located at Jonesboro, Tenn.; and married Mary Dossier, daughter of James H. Dossier, of Jonesboro. He was the father of seven children, all but one of whom survived him. His religion was his life. He was so pure in heart that no expression ever fell from his lips that might not have been uttered with propriety in the presence of holy womanhood. His hold on eternal verities was stronger than life. His conscious communion with God in his last days seemed to open up to him the realities of the unseen world. In his last hour, fixing his eyes upon his sister, who stood at the foot of his bed, then looking to the top of the window earnestly and as if puzzled, then back to his sister again, and then back to

the window, he said to his sister: "I seem to be in two worlds. I see mother, and I see you. I do not understand it."

Julia Lyle Reeves, oldest daughter of William P and Mary C. Reeves and second wife of D. R. McAnnally, D.D., was born August 9, 1833; and died in St. Louis, Mo., August 29, 1878. Possessed of rare gifts of mind and great force of character, she was easily a leader in social circles and in her Church. The young chose her for their model, and her sympathies were as broad as humanity. Her father's companion, her mother's pride, the angel of the sick room—her very presence dropped benedictions.

In 1873 she was married to Rev. D. R. McAnally, D.D., editor of the *St. Louis Christian Advocate*. Her influence on her husband's people was so strong and her affection for them so sincere that they gathered about her in tenderness and love, and at her death even strong men bowed themselves and wept.

She was a great sufferer in her last illness, but bore every throe of pain with a fortitude that bespoke the divine presence. She loved the Holston Conference with an undying affection, sending this last message: "Tell the preachers that my heart has never left them for a single moment. Tell them to be faithful unto death." Said she to her sister: "If God permits, I shall stand close to the gate and shout when I see you all coming."

## CHAPTER IX.

### CONFERENCES OF 1886, 1887, AND 1888.

THE Conference met in its sixty-third session in Church Street Methodist Church, South, Knoxville, Tenn., October 27, 1886, Bishop H. N. McTyeire President, W. C. Carden Secretary, and James I. Cash, S. H. Hilliard, and B. W. Fielder Assistants.

When the name of J. F. Austin, a preacher on trial, was called, a complaint was made against him that he had baptized by affusion the body of a deceased woman. He explained that the friends requested and urged it, acknowledged that it was a foolish act, and asked the Conference to bear with him. A resolution was adopted condemning the act but bearing with the brother. His character was then passed, and he was continued on trial.

Dr. W. D. Kirkland, editor of the *Southern Christian Advocate*, being introduced, addressed the Conference and, by permission, took up a collection on behalf of our Methodist Churches and people in Charleston, S. C., who had suffered from the recent earthquake. A resolution of sympathy for the sufferers was adopted, with a promise to take up collections in all our congregations for their relief.

The usual courtesies were extended to the Rev. Dr. James Park, of the Presbyterian Church. He responded in a tender, pathetic, and eloquent talk.

The parchments of J. R. Hixson, an elder, were tendered to the Conference; and, on motion, they were

accepted. Hixson was a good man; but, not satisfied with the degree of his usefulness and adaptation to pastoral work, he voluntarily retired from the ministry. There was nothing against his moral or ministerial character, and his resignation was a surprise and a regret to the members of the Conference and to his friends generally.

The General Board of Church Extension having requested each Conference to raise by the first of the next March at least five thousand dollars as a loan fund for building churches and parsonages, said fund to be administered by the General Board, the Conference resolved to accept the plan and to make an effort to raise the amount designated by the time specified.

In the adopted report on temperance I find the following resolution:

*Resolved*, That, regarding the liquor traffic as iniquitous and condemned by the word of God, we hold that no legislative body, whether Federal, State, or municipal, has any moral right to authorize its manufacture and sale as a beverage.

The report on education stated that Centenary College, the youngest of our female colleges, had begun its second session under the most flattering auspices. One hundred and ten students had matriculated to date for the scholastic year, fifty-six of whom were boarding in the college, seventy-five taking lessons in instrumental music, ten in vocal music, and twenty-eight in the Art Department.

The report on books and periodicals said:

As the recognized organ of our Conference, we cordially commend the *Holston Methodist* to all our people. Recently

the mechanical make-up has been greatly improved. Mr. Valentine, as business manager, has shown himself to be a workman that needeth not to be ashamed.

Admitted on trial: Robert S. Umberger, Samuel E. Houk, Giles M. Johnston, Charles A. Wagoner, William Charles Kelley, Isaac W. Hickum, Alfred B. Hunter, John C. Orr, James J. Henley, Arthur Marston, James C. Postell, Davidson V York, Lorenzo D. Gillespie, Lucius T. Cordell, Thomas F. Marr, John A. Duvall, James A. H. Shuler, William A. Wilson, Albert H. Moore, Alfred H. Tow.

Discontinued: J. R. Vaughn.

Readmitted: J. B. Davis, M. L. Clendenen, David R. Smith.

Received by transfer: H. F. Wiley, from the North Carolina Conference.

Located: John L. Teague, Sterling V Bates.

Superannuated: L. W. Crouch, S. D. Gaines, William Roberson, J. N. S. Huffaker, W. M. Kerr, J. W. Bird, W. H. Cooper, L. C. Delashmit, T. J. Pope, R. A. Giddens, T. F. Smyth, A. E. Woodward, W. L. Turner, G. W. Renfro, James T. Smith, J. M. McTeer.

Died: W. M. Bellamy.

Transferred: J. L. Kennedy, to the Brazil Mission Conference; D. W. Carter, to the Central Mexico Mission Conference; J. C. Lowe, to the North Mississippi Conference; D. H. Dickey, to the North Texas Conference; John R. Stewart, to the Tennessee Conference; R. H. Parker, to the Los Angeles Conference.

Sunday schools, 584; scholars, 36,553.

Collected for claimants, \$2,008.10; foreign missions, \$4,443.10; domestic missions, \$3,375.61; total for missions, \$7,818.71.

Collected for Church Extension, \$888.

Number of church edifices, 579; value, \$636,963.

Number of parsonages, 79; value, \$88,506.

Numbers in society: White, 50,131; colored, 36. Total, 50,167. Increase, 3,308.

Local preachers, 313; traveling preachers, 216.

The increase in numbers this year would indicate great spiritual prosperity. The net increase in the membership for the three years, 1884-86, was, as reported, 6,523—more than an average of 2,100 per annum. But the prosperity of these years seems to have followed a dearth.

William M. Bellamy was born in Scott County, Va., August 8, 1847. He was licensed to preach August 23, 1873. Impressed that it was his duty to enter the pastoral work, he sought to fit himself for that high vocation by attending Hiwassee College. His college life was blameless. His influence among his fellow students was excellent. In the prayer meetings and in the revival that blessed the college during his stay there he was an active and efficient worker. He was admitted into the Holston Conference in 1878 and appointed to Sneedville Circuit. He was appointed to Powell's Valley Circuit in 1884, and returned to it in 1885. In the summer of 1886 his family was afflicted with fever. His wife was ill for weeks, and he scarcely left her bedside. Enfeebled by watching, he was seized by disease, and passed away September 12, 1886. He was an earnest, efficient preacher. The last year of his life was perhaps the richest revival season he ever enjoyed, resulting in nearly two hundred conversions. Informed that his end was near, he replied: "Thank God, I am ready!" His last day he was, to use his own words, "sailing on a sea of glory."

James L. Kennedy is a son of the late Dr. James S. Kennedy. Up to date (1911) he has continued his work as a missionary in Brazil. I have in vain at-

tempted to get a particular account of his work. Kennedy is a man of respectable scholarship. He is a man of remarkable purity of character—unselfish, affectionate, cheerful, hopeful. He has endured persecutions and passed through dangers in his efforts to plant Protestant Christianity in a country dominated by popery. On one of his visits to East Tennessee I heard him preach and lecture, and he impressed me as a peculiarly sincere and lovable man.

David Wendel Carter, A.M., D.D., was born in Carter County, Tenn., July 8, 1848. His ancestors were among the first white people to cross the Alleghany Mountains and make a settlement on the waters of the Watauga River near Elizabethton. Of his great-great-grandfather, Col. John Carter, Dr. Ramsey says ("Annals of Tennessee," page 107): "He emigrated from Virginia in 1771 or 1772. Intelligent and patriotic, he was soon a leader in the Watauga Association, and became the chairman of its committee and of the court which for several years combined the legislative, judicial, and executive functions of the infant government west of the Alleghany—the first example of self-originated government on the American continent." The great-grandfather of the subject of our sketch was Col. Landon Carter, a prominent member of the Constitutional Convention of 1796, and in honor of whom the county of Carter was named. The grandfather was Alfred M. Carter, the owner of Aërial Furnace, in Carter County, and one of the earliest manufacturers of hollow ironware, which he shipped by flatboat down the rivers to market. His father was David W. Carter, Sr., a most estimable and useful citizen.

On his mother's side he descended from the Seviers, being a great-great-grandson of Col. John Sevier, the first Governor of Tennessee, and is a grandnephew of Rev. Elbert F. Sevier, for many years a prominent member of the Holston Conference.

He graduated from King College, Bristol, Tenn., in 1871, where he took the King prize medal for oratory, delivered the alumnal address in 1881, and received the degree of A.M. In 1899 the same institution bestowed on him the degree of D.D.

He was received on trial by the Holston Conference of the Methodist Episcopal Church, South, in 1871; and served circuits and stations till 1882, when he was sent as a missionary to Mexico. He reached the City of Mexico in December of that year, and began at once the study of the Spanish language. In June, 1883, he was put in charge of the mission in Oaxaca, in Southern Mexico, where he preached his first sermon in Spanish nine months after leaving home. Once while in Oaxaca, where he remained two years, he very narrowly escaped being waylaid, while returning to the city from a near-by village, by some fanatical Indians who bitterly opposed his building a church in their village. While in Oaxaca he published for a short time *La Bandera del Evangelio*, a religious paper devoted to exposing the errors of Romanism.

In 1884 he married Miss Cornelia S. Keith, a daughter of Col. Alexander H. Keith, of Athens, Tenn. This cultivated and tenderly reared lady returned with him to Mexico and shared all the hardships of missionary life, and has been all the time an efficient helper of her husband. Returning to Mexico, he was put in

charge of the mission in the city of Puebla, living there three years and traveling over a wide section of country, showing much activity in preaching, building churches, and administering the finances of his district. He baptized and received into the Church at one time sixty persons in the town of Izucar.

In 1887 he was put in charge of the work in the City of Mexico and made treasurer of the whole Annual Conference, and, in conjunction with Rev. Joseph Norwood, was appointed to investigate the titles of the mission property and transfer it from private parties to the Board of Missions. In 1889, besides his other responsibilities, he was given charge of the publishing interests of the Conference, and was that year elected delegate to the General Conference which met in St. Louis, Mo., in 1890. In November he was transferred from the Central Mexico to the Mexican Border Conference and put in charge of the San Antonio District, in which he diligently worked for six years, being also one year in charge of the San Antonio Station. The Border Conference sent him to the General Conference of 1894, which met in Memphis. He was returned from Texas in 1897 to the City of Mexico as editor and publisher of *El Evangelista Mexicano*, the organ of the three Mexican Conferences. This work absorbed his energy till the termination of the Spanish-American War opened up Cuba to active mission work, when, in 1899, he was appointed by Bishop Candler superintendent of the Cuba Mission. He reached that field six weeks after it had been evacuated by the Spaniards. The reconcentrados were

still being fed by the United States army ; poverty, disease, and filth abounded everywhere. He saw the Cuban army march into Havana for the first time, with Maximo Gomez at its head, and a pitiful and forlorn appearance it made.

He traveled over the island and made an elaborate report to the Board of Missions of the conditions in Cuba, and recommended the importance of energetically pushing mission work in the island. When he took charge of the mission it had no churches or other property, no schools, and only one other missionary who could preach in Spanish. There were only a few scattered members, who had remained faithful through the war. When he left that field, in 1906, it had a fine corps of intelligent, well-trained young missionaries speaking the language with exceptional facility, \$125,000 worth of church and school property, six good mission schools, and nearly four thousand Church members. Mr. Carter traveled incessantly all over the island. He preached in club houses, tobacco barns, theaters, dining rooms, under the trees, and wherever and whenever he could get the opportunity. He organized the work, built churches, bought property, started schools, employed Cuban helpers, and did everything possible to organize and push the work. At the end of five years of this strenuous work his health gave way, and he came near dying with neurasthenia. Some time after his recovery he was allowed to return to the Mexican Border Conference for health considerations and for the better education of his children.

The Border Conference sent him as its clerical dele-

gate to the General Conference which met in Asheville, N. C., in 1910.

He is still (1910) on the San Antonio District, doing full work on a district which includes more than fifty large counties of Southwestern Texas and has a Spanish-speaking population of not less than 250,000 persons.

David H. Dickey, son of William W Dickey, was born in 1852. He graduated from Hiwassee College, joined the Holston Conference in 1874, and was transferred to the Northwest Texas Conference in 1886. For twelve years he filled circuits and stations in the Holston Conference, sustaining himself well and showing signs of promise. He was a very popular preacher and a fine pastor. His heart was in the work, and the word "failure" was not in his vocabulary. He was a nephew of the late James W Dickey.

I am not in the habit of copying from the Minutes memorial notices in full; but the memorial notice of the Rev. R. H. Parker, written by the Rev. A. W Plyler and published in the Minutes of the Western North Carolina Conference, is so accurate, comprehensive, and eloquent that I here copy it in full:

Robert Humphrey Parker was born in Dinwiddie County, Va., September 6, 1839; and died in Asheville, N. C., September 23, 1907. His ancestors were North Carolinians, and he, while proud of Virginia and her history, regarded himself a North Carolinian.

On September 20, 1871, he married Miss Bettie Newman, of Wytheville, Va. Through all these years this good woman shared his joys and sorrows, and proved a true companion. His final utterance on earth was an expression of devotion to her who ministered so tenderly to him through the last weary

weeks of suffering. The two children are Rev. William Parker, of Philadelphia, and Mrs. G. A. Greer, of Asheville.

In 1857, at the age of eighteen, he entered Emory and Henry College, and pursued his studies there till one month before graduation, in 1861. At that time the chivalry of the South was hurrying away to war; and young Parker, without waiting for his diploma, turned from books and college halls to enlist in an Alabama regiment for service on the battlefield. During the four years as a Confederate soldier he fought in twenty-nine battles. He was at Gettysburg, and was one of Lee's seasoned veterans that campaigned around Richmond. He came out with a captain's commission, but with what was infinitely more, a record for courage and loyalty equal to any who wore the gray. Jackson and Gordon had no truer or better soldier than this youthful student of old Emory and Henry.

When the war was over, R. H. Parker was among those ragged heroes who had laid down their arms in defeat, but had surrendered none of the essential virtues of their splendid manhood; and when the sword was beaten into the plowshare and the war horse turned to the furrow, our young hero gave himself to the ministry of the Methodist Episcopal Church, South. While others toiled to restore the industrial life of a land ravaged by war, he was among those faithful men of God who labored night and day to build the broken walls of our Zion. And where in all the thrilling chapters of Methodist history is there one to surpass the record of the Southern Methodist preachers, who battled with dire poverty and foes within and without during those terrible years following the Civil War?

Brother Parker joined the Holston Conference at Cleveland, Tenn., in 1867; and was an itinerant Methodist preacher for forty consecutive years. Of these, nineteen were spent in the Holston Conference, seven in the Los Angeles, and fourteen in the Western North Carolina. He served some of the most important charges in these Conferences. Thirteen years were given to district work—two years on the Abingdon Dis-

trict, four on the Los Angeles, two on the Santa Barbara, one on the Franklin, and four on the Asheville.

Whatever his Church commissioned him to do, those orders he obeyed to the letter. A man of more marked loyalty to his Lord, to his Church, and to his appointed task was never numbered in the itinerant ranks. He never sought to shun hard work, and he labored just as faithfully on a little circuit as in a city station or upon an important district. He went over the roughest mountain roads through the coldest weather to his appointments just as surely and as gladly as along macadam roads in sunny June.

His sermons, as is the case with every sincere preacher, were a reflection of his character and practice. He did not practice what he preached, but he preached what he practiced. They were carefully prepared and were of a high order from both an intellectual and homiletical view-point. He had no hobbies, and his preaching took a wide range of gospel truth; but, as was to be expected, his most frequent appeals were to conscience, and strong emphasis was laid upon faithful service. He was a strong, instructive gospel preacher.

In the good providence of God he was taken from the active ministry directly to the larger life and higher service in his eternal dwelling place. And this was well, for the very thought of superannuation caused his whole being to revolt. It is hard for the man born and trained for war, whose breath is the breath of battle, to lie by while the army is in action. The heavy sound of marching footsteps and the clatter of the hoofs of the war horse come to him like the shrill notes of the bugle call. He must be up and on to the battle. So it was with this gray-haired veteran. He who had followed Jackson through the Valley of Virginia before he mounted a horse as a circuit rider had for forty years belonged to Wesley's legions and had proved himself one of the most heroic knights of the cross. He won his spurs amid the Holston hills during reconstruction days; he had seen service in the far West; he had marched with the vanguard in Western North Carolina; he knew anything better than how

to beat a retreat. It was a manifestation of that spirit which has so largely characterized our itinerant ministry—that spirit that knew not how to surrender.

In Riverside Cemetery, Asheville, N. C., with the simple burial rites of the Church he served so long and well, another weary and worn itinerant was laid to rest. “Well done, thou good and faithful servant.”

I knew Brother Parker well and favorably. Although he left the college before he obtained his diploma, it was given to him afterwards. He was at college a hard and successful student. As a preacher he was master of the English tongue. He wrote and memorized his chief sermons, but readily spoke extemporaneously when it was necessary. As a preacher he labored directly for the salvation of souls and for immediate results. When inviting sinners to the altar of prayer he was usually so earnest and persistent that he seldom failed to obtain a response. He was as guileless as a child; his friendships were warm, and in shaking hands his grasp was vigorous.

John R. Stewart is still alive. He was born in Sequatchee County, Tenn., June 19, 1854. He was a son of William D. and Martha Jane Lamb Stewart. His two maternal grandmothers were of two large pioneer families—Deakins and Anderson. Stewart is of Scotch-Irish descent. His great-great-grandfather moved from Scotland to Ireland a few months before the birth of his great-grandfather. The whole family came to America while the latter was a youth.

Mr. Stewart attended the Masonic Institute, Sequatchee College, People's College, and Vanderbilt University. To use his own language, his education was

“scrappy,” his father having died when he was fifteen years old, he being the eldest child and only son.

William J., a brother of John R., was born three months after his father’s death, and is a member of the Tennessee Conference.

John R. Stewart was converted at the age of fourteen. He was licensed to preach September 5, 1874, and admitted into the Holston Conference in October, 1875. His first assignment was to Kingston Circuit as junior under L. L. H. Carlock. I became acquainted with Mr. Stewart when he was in charge of the Pikeville Circuit, his second charge. He taught in People’s College three and a half years. In 1836 he was transferred to the Tennessee Conference, where he served on stations and districts a number of years. His appointments were first-class. For five years (I now write in 1910) he has been General Secretary of the Superannuate Endowment Fund.

Mr. Stewart was married to Miss Hester Ann Rogers, daughter of D. J. and Mrs. K. A. Kirklin Rogers, July 26, 1881. Five of their children are in heaven. His eldest son, Victor, is a reporter on the *St. Louis Globe-Democrat*; and his daughter, Lucile, is the wife of Mr. S. W. Welburn, of Nashville.

A man worthy of a place in Methodist annals, to whom I accord a little space, died at Chattanooga a short time after the Conference of 1886.

Robert Cravens, son of James and Anne (Love) Cravens, was born in Rockingham County, Va., May 5, 1805; and died December 3, 1886, on Lookout Mountain at “Alta Vista,” his home for a number of years. He inherited the qualities of strict integrity and stur-

dy independence from his pioneer ancestors, who settled in Virginia in the early colonial days. He was the only son and youngest child of his parents, who had seven daughters. When quite young, Robert engaged in the manufacture of iron with his uncle-in-law, Gen. George Gordon, who had founded Bright Hope Iron Furnace, in Greene County, Tenn. In 1828 they came to Rhea County and founded the Gordon & Cravens Iron Works, where wrought and cast iron was manufactured. In 1842 Robert Cravens founded Eagle Furnace, in Roane County, near the Tennessee River, from which point he shipped iron by barge to St. Louis, Cincinnati, and other places. In 1851 he moved to Chattanooga and promoted the East Tennessee Iron Manufacturing Company, making engines, railroad cars, and machinery. The first car run on the old N. & C. (now N., C. & St. L.) Railroad were made in his shops. He had extensive holdings in coal and iron lands, was liberal in gifts to the Church, and the widow and the orphan were frequent recipients of his bounty. His private records showed many large donations which the world knew not of.

His first wife was Catherine Roddy, of Rhea County, who died in 1845, leaving two sons, James and Jesse, and three daughters, Nannie (McMillin), Lizzie (Lyle), and Lydia (Anderson). His second wife was Caroline Cunnyingham, daughter of the Rev. Jesse and Mary Cunnyingham and sister of Rev. W. G. E. Cunnyingham. She died December 22, 1893. There were no children by his second marriage. He joined the Church (Methodist) about 1837, and was a consistent member, contributing liberally to its support.

I became acquainted with Robert Cravens a short time after the Civil War. I visited him at his home, on the side of Lookout Mountain. He was a plain man in his dress and style of living, although a man of considerable wealth. He had a great contempt for sham and shoddy. His heart was with the common people. A short time after the war the Federal government sold several thousand army wagons. They were arranged in an extensive open space near Chattanooga, and a day was appointed for a public auction of the wagons. Hundreds of people were on the grounds to bid, among them Robert Cravens, dressed in very plain garb. The wagons were arranged in rows of about one hundred wagons to each row. The bidders were to bid for one wagon, with the privilege of the row it was in. Cravens bid six dollars for the first wagon sold, and it was knocked off to him. The auctioneer said: "Old gentleman, how many wagons will you take?" He replied: "All that are in the field." The auctioneer said: "Where is your collateral?" He replied: "I reckon my check will be collateral enough." The auctioneer then said, "You can't have all that are in the field, but you can have the row that your wagon is in," and he called off the sale for the day. The sale was reopened the next day; but no wagon sold for less than twenty dollars, and he did not invest at that price. When Mr. Cravens told me this story, I asked him if he had money in bank at the time of the sale sufficient to pay for all the wagons in the field. He replied: "No, but I would have sent word to the banks that I would make it all right." He said there were ninety wagons in the row which he

bought. I asked him how much he made by the speculation. He said: "Not much; only this house I live in. I retained one wagon, which I keep in my back porch." I suppose that his house, a two-story frame building, cost about fifteen hundred dollars.

This year there died in Russell County, Va., a layman who by his liberality, exemplary life, intellectual superiority, and energetic devotion to his Church deserves honorable mention in this work. His wife, who preceded him to the glory world, equally deserves commendation for a life of remarkable spirituality and usefulness.

William B. Aston was born December 22, 1817; and died December 18, 1886. His wife, Margaret C. (Alderson) Aston, was born August 29, 1824; and died January 24, 1885. They were married August 18, 1846. Of this union three children were born, who all died in infancy.

Aston was a man of respectable literary attainments and well read in the law. He was a good lawyer, and by his practice accumulated a handsome fortune. He was well rounded and symmetrical mentally and morally, and he would have made an excellent judge. He was not a noisy Methodist, but his piety was consistent and uniform. He took an active part in politics, as every intelligent citizen ought to do.

I take the following from the pen of my son, D. V Price, in the *Diric Methodist*:

In 1882 I was sent to the Dickensonville Circuit, in the Abingdon District. It embraced the western third of Russell County and a small part of Scott County. One of the first homes I visited was that of Mr. and Mrs. Aston. That was

"headquarters" for the circuit. They were the friends of the preacher, and there was a prophet's chamber in the home. I had not yet moved to the circuit, but had ridden over from Emory on my father's horse to meet my first appointment and arrange for moving my household goods from the railroad, twenty-two miles away. Having filled the Saturday and Sunday appointments, I rode to Mr. Aston's to spend Monday night. My host offered me the loan of a horse till I could secure one, and advised me to return my father's horse and move my family before the weather became bitter cold. So next morning I prepared to depart, expecting to ride one horse and lead the other. "Uncle William" (for so everybody called him) lent me a rope to lead the horse with, and said: "Now, young man, you be sure to bring that rope back. It cost fifteen cents."

"All right, Brother Aston; I'll bring it back."

"Well, see that you do."

Then I went to my bedroom for my saddle pockets and knelt down a moment in prayer. I said something like this: "Heavenly Father, thou knowest that it has taken about all my money to pay freight and passenger fare for my family from Tennessee to Abingdon. I have only a few cents left, and my goods and family must be conveyed from Abingdon to this circuit. I have calculated that it will take about twenty dollars to do it. Now, Lord, if thou hast sent me here or can use me here, I humbly pray thee to furnish me the needed means in some way. Bless this family and guide me to-day. Amen."

Coming back into the room where the invalid, Mrs. Aston, lay in bed, she called me to her and told me to kiss her good-by. She also instructed me to call her "Aunt Margaret" and call her husband "Uncle William." "And," she said, "you must be a son to us, for we have no children of our own."

Mr. Aston then asked me to show him my pocketbook, which I was very much ashamed to do. But he would have it, and counted my money—seventy cents in all. "Young man," said he, "while you were in the bedroom the idea struck me

that you might need some money. So here's twenty dollars advanced on your salary. You don't look as though you could preach twenty dollars' worth, but I'll risk it."

I thanked him and rode away with tears in my eyes. God had answered my prayer. This little story gives you an idea of the quality of this good couple.

Mr. Aston belonged to a splendid Virginia family. He was a lawyer of ability and a wise counselor. He held many positions of trust and honor. He was a legislator, member of the State convention to consider the attitude of Virginia toward the Confederate government, was steward and trustee in the Church, and was several times a delegate to the Annual Conference. In all of these positions he was faithful. At the time I knew him he was worth about \$40,000, and the estimate I made of his annual charities was about \$1,000. All the elements of Christian manhood were mixed in him.

His wife was Margaret Alderson, also of Russell County, and what a grand woman she was! For many years she was an invalid, and her sufferings were increased by an injury sustained in a cyclone which blew down her house. Much of the time she lay in bed. Remarkably intelligent, keenly alive to all the topics of the day, possessing a deep religious experience, quietly dignified, affectionate, sociable, and hospitable, the memory of her is "like ointment poured forth." She told me one day how she came to be a Methodist: "I felt after I married Mr. Aston that I ought to go to the Methodist church with him. But I was a very strong Baptist, and so hesitated. But one Sunday morning as he and I entered the Methodist church a little late the preacher was reading these lines from the hymn book:

'Come, sinners, to the gospel feast;  
Let every soul be Jesus' guest;  
Ye need not one be left behind,  
For God hath bidden all mankind.'

I said to myself: 'That sounds like the voice of my Heavenly Father.' You know the Baptists of that day were Calvinistic.

I found I was a Methodist, and on that day I joined the Methodist Church."

Here the writer gives several facts illustrative of Mrs. Aston's economical habits and of her kindness to the poor and needy, and adds:

Whenever she had a great dinner she arranged for "runners" to carry some of it to the sick in the community, both black and white. Lying there on an invalid's couch, she planned for the comfort of a whole neighborhood.

From a sketch of Mrs. Aston, written by Dr. H. W. Bays, I glean the following items: She was born in Greenbrier County, Va. Her parents were Baptists, and her earlier impressions were favorable to that Church. She frequently said that she owed more to the Methodist class meeting for her religious enjoyment than to all other influences combined. When she heard God's people tell each other of their inward joy she deeply wished to become more thoroughly conscious of her acceptance with God, and hence sought and found the direct witness of the Spirit. Just how she could tell the story, those of us who have heard her can never forget. The clear ring of that musical voice in the love feast made its impression for good upon many a sinner's heart.

Mr. Aston was converted in his law office, and he lived so as to make the world know that the Christian life is not incompatible with an honest lawyer's profession.

During the war Mrs. Aston was accustomed to take sick and disabled soldiers to her house, wait upon them, and nurse them back to health. Dr. Bays thus de-

scribes the cyclone in which Mrs. Aston had a bone broken and was otherwise hurt :

On the 30th of September, 1875, the residence of Brother Aston was swept away by a tornado or terrific cyclone. All that portion of the house then occupied by the family and the servants was entirely destroyed and carried away by the violence of the wind. Sister Aston, in attempting to go from the kitchen, where she was superintending the supper, was caught and crushed beneath the falling timbers from the upper part of an intervening room, and she received injuries from which she never entirely recovered. The femoral bone was broken just above the knee, her face all gashed and bruised, her skull laid bare in several places, and one of her ears was cut through, together with quite a number of less painful and less serious injuries. The house and part of the furniture were gone. The rain fell in torrents for a short time. No one knew where to go, as it was now dark, and every avenue of egress and ingress to and from the broken house was cut off by branches and trunks of fallen trees, for out of a large sugar maple grove that stood near and about the house there was not left a single one standing without being more or less broken. Thrown in every conceivable shape, it was impossible to get to or from the house in the darkness. Sister Aston never complained, but as she was taken from beneath the timbers which held her fast she praised God for his mercy in sparing their lives. I came home the next day; and as I learned before I reached the house that she could not recover, I went immediately to where she was, and to my utter astonishment I found her cheerful and apparently contented. She met me with the prompt and significant challenge: "O Brother Bays, God has been so good to me!"

After her death a neighbor said: "The more she gave, the more she had to give." "I have tried to be good to the poor," was one of the declarations which she made in her last days; "but if I should be permitted to get up again, I will scatter among them a part

of what we have." You may be sure that when the remains of this good woman were put under the ground there was a large concourse of people gathered from far and near to drop their tears upon her grave. Her triumphant end is described by Dr. Bays as follows :

During the day on Thursday before she died on Saturday morning she would frequently shout and praise God, but would desist at the request of her friends until she could withhold, as she said, her gratitude to God no longer ; then she would shout aloud and sing his praise. During that night she would wake shouting, "Hallelujah," then drop off to sleep, and again wake up shouting and singing :

**"Saviour, more than life to me,  
I am clinging, clinging close to thee."**

On Friday she gave way to her feelings of rapture. Then like the uncaged bird she flew away to revel in the sweet prospect of the bliss which awaited her. And laying aside all restraint, she spent well-nigh the whole day in exultant shouts of victory and triumph over approaching death. When urged by her friends that she was wearing herself out, she answered: "O let me praise him; he is my rock and my fortress and my exceeding great reward. O let me praise him; he is my Saviour, in whom I have trusted. 'Bless the Lord, O my soul, and all that is within me bless his holy name.' 'Let me walk about Zion, tell the towers thereof, for this God is our God forever and ever, and he will be our Guide even unto death.'"

Later in the day she said: "O let me tell of the goodness of the Lord. If I had strength, I would tell it to the world, for he has been so good to me."

When told that she would kill herself if she did not become quiet, she shouted aloud: "O then let me go, let me go, for behold the day breaketh." During the night she took several short naps of sleep, but frequently awoke, and awoke shouting. Once during the night she whispered, "I am almost

gone, but, thank God! Jesus is with me," and then added: "Though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me; thy rod and thy staff they comfort me." Awhile after midnight she awoke saying, "O, I want to tell the world of the goodness and mercy of God," and then added:

"Come all the world,  
Come sinner thou,  
All things in Christ  
Are ready now."

At or about daylight on Saturday morning she said: "O, I am already on the mount, and it won't be long until I will cross over the river, and O, how I will then sing and shout!" Then she said, which was among the last things that were distinctly heard by her friends: "Let me go, let me go, for behold the day breaketh." At about eight o'clock she made her last request, the last on earth; this was of her husband: "Please raise me up." He did so, when she leaned slightly forward to rest upon his arm and against a friend who sat on the bed. She then fell off into a gentle sleep. It was the sleep of death. The pure, redeemed, and blood-washed spirit had silently soared away on the early morning beams and was already with her God in heaven.

"Asleep in Jesus, blessed sleep,  
From which none ever wake to weep."

No struggle, no death rattle, no bidding adieu to friends; a simple going to sleep.

The Conference met in its sixty-fourth session in Abingdon, Va., October 5, 1887, Bishop H. N. McTyeire President, W. C. Carden Secretary, and B. T. Sharp and R. W. Kite Assistants.

Rev. Samuel Small, of the North Georgia Conference, Agent of Paine Institute, addressed the Conference in the interest of that institution. Also Dr. Boyle, of the Baltimore Conference, addressed the Confer-

ence in the interest of the paper with which he was connected, the *Baltimore Episcopal Methodist*.

Bishop Wilson took the chair for a time in the place of Bishop McTyeire.

Dr. Barbee, Book Agent, addressed the Conference in the interest of the Publishing House.

Mrs. E. E. Wiley, Secretary of the Woman's Department of Church Extension, read a report of the beginning of this work within our bounds, and the Chair made some remarks in commendation of the work thus reported. A resolution was introduced and adopted requesting Bishop McTyeire to write a commentary on the Holy Scriptures, at least on the New Testament. At his age this would have been an enormous undertaking. In fact, he did not undertake it. But he had the finest qualifications for this work. He was a born exegete; and had he undertaken it when he was a young man, he doubtless would have brought out a work which would have blessed the Church and honored him.

The Conference heard with interest the admirable report of the Secretary and Treasurer of the Woman's Missionary Society of the Holston Conference, read by Mrs. Wiley; and ordered its publication.

J. H. Brunner was appointed trustee of the Ambrister Fund in place of G. Taylor.

C. D. Smith was, on motion, requested to preach his semicentennial sermon at the next annual session.

Admitted on trial: Christopher B. McFarland, John A. Clarke, William S. Neighbors, Joseph A. Darr, Edward E. Phipps, J. A. L. Perkins, Charles Lee Stradley, J. R. Cham-

bers, Mellville C. Graham, George W. Presley, Charles M. Bishop, Joseph C. Maness, D. C. Clendenen, C. B. Lefew.

Discontinued: William A. Wilson.

Readmitted: P. P. Kinzer.

Located: S. L. Richardson.

Superannuated: S. D. Gaines, William Robeson, J. N. S. Huffaker, W. M. Kerr, J. W. Bird, W. H. Cooper, L. C. Delashmit, T. J. Pope, R. A. Giddens, A. E. Woodward, T. F. Smyth, W. L. Turner, G. W. Renfro, J. M. McTeer, S. R. Wheeler.

Died: James T. Smith and L. W. Crouch.

Transferred: G. Taylor, to the Florida Conference; H. F. Wiley, to the North Carolina Conference; D. Atkins, to the Columbia Conference; H. S. Hamilton, to the Southwest Missouri Conference.

Numbers in society, 50,543; increase, 376.

Local preachers, 331; traveling preachers, 222.

Sunday schools, 608; scholars, 39,347.

Collected for claimants, \$2,240.77; foreign missions, \$4,955.80; domestic missions, \$3,803.38; total for missions, \$8,759.18; Church Extension, \$1,010.19.

Larkin W. Crouch was one of the meekest and purest ministers that was ever among us. He was born near Jonesboro, and was for a time a student of Washington College. He was licensed to preach at Stone Dam Camp Ground in 1846, and entered the Conference the same year. He labored on various charges with acceptability and usefulness for many years. His health giving way, he was superannuated. His home after this was near Calhoun, Tenn., where he had married a Miss Varnell some years previously. His house was a resting place for circuit preachers and presiding elders, whom he often assisted in their regular and revival meetings. He had no children. His wife preceded him to the spirit land about a year. In dispos-

ing of his property he gave two hundred and fifty dollars to the Churches at Calhoun and Charleston. During the summer of 1887 he died as only Christians die; and his funeral, which occurred at Calhoun, was largely attended. For more than forty years he went in and out among us without a shadow of reproach.

I heard Mr. Crouch preach often when he was in charge of the Burnsville Circuit. He spoke readily, and was something of a declaimer.

James T. Smith fell on sleep June 13, 1887. He was born on Saluda River, about twenty miles from Pendleton Courthouse, S. C., August 22, 1819. When he was in his third year his father, John Smith, removed to Tennessee and settled on a farm six miles east of Athens. He was blessed with praying parents, and was early impressed with the necessity of a change of heart. He found peace in believing at Chestua Camp Ground in September, 1842. Even before his conversion he felt it to be his duty to preach. His conversion, of course, deepened this impression. He resisted the call till his peace was well-nigh gone. On the 29th day of December, 1844, he was married to Miss Nancy Wilson, of his own community. In less than two years she died, and a few days later her babe followed her. He believed that these bereavements were sent upon him because he did not obey his Lord, and he then consented to take up his life work. In 1847 he was admitted on trial into the Holston Conference and appointed to Jacksboro Circuit as junior under Alexander F. Cox. From that time he traveled average charges till the failure of his health, except four years of location, beginning in the fall of 1865, and

one year spent as colporteur of the American Bible Society. In the year 1852-53 he married again—this time Miss Alzenia E. Smith. While he was on the Elizabethton Circuit (1855) she died. While he was in charge of the Little River Circuit he was again married, to Elizabeth Jane Morrison. This was November 4, 1857. He spent three years on the Jonesboro Circuit in the dark days of the Civil War. While he was on the Riceville Circuit (1869-70) he undertook to have a church built in the village; but not receiving the needful encouragement, he took a chopping ax and a broad ax and went to the woods, cut and hewed the heavier timbers, procured a wagon and team, hauled the materials to the lot, and aided in erecting the building, thus putting in one hundred and forty-three days of sweat and toil rather than see the enterprise fail. This incident shows of what stuff the man was made. In 1884 he was appointed to Swannanoa Circuit, in North Carolina. At the close of the year his brethren in the ministry, seeing that a cancer was slowly eating his life away, begged him to take a superannuate relation and proposed to raise among themselves an amount equal to the allowance that had been given him on the circuit if he would do so. He politely but stubbornly declined the proposal. He was read out again to Swannanoa, but by the middle of the year he was compelled to call in an assistant. At the Conference of 1886 he was placed among the superannuates; and in the balmy month of June, 1887, at the parsonage near Fair View, "the chariot of God and the horsemen thereof" halted, and Brother Smith ascended to glory and to God.

Though not considered a star preacher, he preached a safe and sound sermon, which was often enlivened and potentiated with faith and the Holy Spirit. He did the whole work of a Methodist preacher. In addition to his ministerial service, he was a great bookseller. He supplied himself with good books, and sold them on all his charges, thus supplementing his preaching and pastoral visits with the kind of saving knowledge which his call to the ministry made it his duty to disseminate among the people. I verily believe that a traveling preacher who is above selling good books is below the measure of duty that a divine call to the pastoral work enjoins upon him. Brother Smith's salaries were never large, but his close economy and business tact enabled him to live and to give to his children a liberal education. He was the soul of honor, true to his promises, and scrupulously exact in the fulfillment of his contracts.

Grinsfield Taylor was born in Blount County, Tenn., July 2, 1823; and died January 9, 1895. He was a graduate of Tusculum College, in Greene County, an institution under the supervision of the Presbyterian Church. The first year after his graduation he was elected to a professorship in Hiwassee College, in Monroe County. He had intended to become a lawyer, but his religious convictions led him to devote his life to the more sacred calling of the Christian ministry. He was admitted into the Holston Conference in 1853, and he soon pushed himself to the front rank among the preachers of the Conference. He was sent to the best circuits and stations in the Conference, and was very popular on them. He was for several

years a presiding elder, giving satisfaction in the pulpit and in the chair. He was happily married in 1871 to Miss Lizzie Fleming, a daughter of the Rev. David Fleming and sister of the distinguished editor, Col. John Fleming. Suffering from a bronchial trouble, Mr. Taylor took the supernumerary relation at the Conference of 1880, and retained this relation to the close of life. Disengaged from the regular work, he purchased the Pogue farm, at Bull's Gap, Tenn., and farmed a number of years. Selling his farm and investing in lands at Orlando, Fla., he transferred to the Florida Conference in 1887 and spent the remainder of his days in that delightful climate. Though a supernumerary, he was always ready to preach, assisting presiding elders and pastors on demand. He went to Jacksonville January 9, 1895, to attend the Annual Conference in that city. He was assigned to a good home; but on reaching the gate, he fell dead from heart failure. When he left home he was supposed to be worth about twenty-five thousand dollars; but the night that he lay a corpse a killing frost destroyed his orange groves, which misfortune, together with some unfortunate investments which he had made, entirely bankrupted his estate.

Taylor was a man of correct scholarship, and in preaching and in conversation he used good English. He was not a metaphysician or logician, neither was he a theologian; but he was a practical preacher of great fluency; and not wanting in fancy, he sometimes did some word-painting that pleased his audiences very much. He was a man of manly, gentlemanly bearing; and was at home in the most refined society. His vir-

tues and excellences were best known and most appreciated by those to whom he sustained the relation of husband and father. He had many friends and admirers. He was not extravagant or wasteful. He knew the worth of a dollar; and during life he heaped up a considerable fortune, which was swept away as has been stated above.

Hale S. Hamilton was born in Hawkins County, Tenn., near Kingsport, October 13, 1853. He was converted at home at the age of thirteen years; licensed to preach October 11, 1879; admitted into the Holston Conference in 1880, and appointed to the Kingsport Circuit as junior under R. E. Smith. Beginning with the summer of 1881, he was a professor in Hiwassee College three years. From 1884 he was in charge of Loudon Circuit three years. In 1887 he was transferred to the Southwest Missouri Conference. He was transferred from the St. Louis to the North Alabama Conference in 1889, leaving Missouri on account of his wife's health. In 1901 he transferred to the Holston Conference, seeking a lighter work and a more healthful climate; and he was appointed to Big Stone Gap Station, where he remained two years. But his health of body and mind failing, he was placed on the superannuate roll in 1903; and he has sustained this relation up to date (1910).

Mr. Hamilton is a scholarly man, having graduated from Hiwassee College in 1879. The stations which he occupied in Holston, Missouri, and Alabama indicate that he was a superior preacher. He received in these Conferences some of the most honorable and responsible appointments, generally first-class. The

cause of his mental breakdown I have not learned. He is now in the asylum for the insane in Marion, Va., and a regular superannuate claimant of the Conference. His wife, Miss Elizabeth Hudgings, a sister of the well-known John Hudgings, M.D., formerly of Knoxville, Tenn., was reared in the vicinity of Hiwassee College. She now lives there, and is an intelligent and accomplished woman, the mother of five children, of whom four are living. Mr. Hamilton's only son, Walton, is now a professor in the University of Michigan, a school of five thousand students.

Daniel Atkins was born in Grayson County, Va., August 28, 1846. He worked on the farm in the summer and attended school in the winter. At the age of seventeen he was conscripted into the Confederate army and served as a soldier a little more than one year. He was licensed to preach April 18, 1868; and was employed as junior on Jefferson Circuit (N. C.) under C. K. Miller. He joined the Holston Conference in October, 1868; and was appointed to Spencer mission, which at that time included Tracy City. His second year he served as junior preacher on Kingston Circuit under Sewell Philips. In 1870 he located and entered Emory and Henry College as a student. After two years of location he was readmitted, continuing his studies in the college and serving Emory Circuit. This year he graduated and took the first Collins Medal for English composition. After a year on Ducktown Station and one on Cleveland Station, he was appointed presiding elder of Franklin District, which he served four happy years. After serving Abingdon Station one year and Bristol Station one year,

he was elected to the presidency of Weaverville College, in Buncombe County, N. C. He successfully occupied this position four years, and was then transferred to Oregon as professor in Corvallis College and pastor of the Church in Corvallis. After four years he returned, and was stationed at Hendersonville, in the Western North Carolina Conference. Before his return he became associate editor of the *Pacific Methodist*, and was elected a delegate to the General Conference of 1890. While at Hendersonville he became associate editor of the *Raleigh Christian Advocate*. Later he became editor in chief of that paper. While connected with it the papers of the two North Carolina Conferences consolidated under the title of the *North Carolina Christian Advocate*. After two years in connection with this paper, he resigned, and was appointed to Statesville, where he remained two years. He then served as presiding elder on the Asheville District for four years, on the Winston District for four years, on the Salisbury District for three years, and on Mt. Zion Station for one year

Mr. Atkins is a man of robust health, and has been a busy man. He led in the establishment of Brevard Institute and in purchasing and establishing, as a Conference school, Rutherford College. He is also trustee of Rutherford, Davenport, and Weaverville Colleges.

He was married to Miss Anna Chapman December 21, 1875, and has three daughters.

Atkins is a genuine scholar. He is a man of symmetry of character, without eccentricity. He is communicative but not garrulous; cheerful but not light;

prudent, serious, sober. As a preacher he is strong rather than racy, solid rather than showy. As an administrator of discipline he is cautious and safe.

Mr. Atkins is at the present time (1911) presiding elder of the Asheville District, and his home is at Weaverville. His health is perfectly good; he scarcely knows what sickness is except by observation. He is abreast of the times, posted in the latest developments of science and current literature.

A rather remarkable layman, a Holston man, died in the year 1887—Philip L. Woolwine. While he inherited the infirmities of our nature and had his faults—for he was a positive man—yet there lived among us but few persons of higher qualities of character.

He was born in Staunton, Va., May 5, 1805; and passed to his reward in the skies October 21, 1887, in his eighty-third year. He was married three times, first to Miss Mary Rayburn, by whom he had three children; his second wife was Miss Lucinda Dobbins, by whom he had one child; his third marriage was to Miss Maggie C. Crawford, by whom he had three children (two daughters and one son—his only son).

Mr. Woolwine was converted at a camp meeting held at Yellow Sulphur Camp Ground, in Montgomery County, Va.; and joined the Methodist Church when he was about eighteen years old. Preachers who traveled the Newbern Circuit never had a better friend than he. As a steward he was in the habit of telling the preachers what he saw wrong in them, as the book of Discipline required. This candor sometimes gave offense; but when the manner was con-

sidered and his motives were understood, the offense was readily forgiven.

Mr. Woolwine moved to Pulaski County and settled in Newbern about the year 1826, when professors of religion were few and far between in that community. At that time there were not, perhaps, twenty Methodists in the county. The only class in the county was a little one in the east end, and possibly this was the only religious organization of any sort. The first class in Newbern was organized between the years 1826 and 1830. Philip Woolwine was appointed leader of this class, and he was continued its leader as long as he lived in Newbern. The first members of that first class were as follows: P L. Woolwine, Mary Woolwine, James Wall, Sallie Wall, Peggy Hance, Polly Wygal, Sallie Wygal, John G. Cecil, Betsy Cecil, Elizabeth Jordan, Andrew Morehead, Peggy Hoge, Betsy Morehead, Enoch Morehead, and Jacob Woolwine. That little band all preceded him to the spirit world. The last, dear old Sister Jordan, preceded him by only a year.

Philip Woolwine organized the first Sunday school that was ever organized in Newbern. By the help of a faithful few it was conducted during the summer season in an old barn not far from the village. Mr. William J. Jordan; a well-known Methodist of Newbern, was a pupil in that school. They had no libraries or Sunday school helps, but took their Bibles, hymn books, and spelling books and stayed nearly all day. At that time the Methodist Church was unpopular, but Woolwine was ready to defend his Church and his preachers against any that might assail them.

Woolwine's house was always the home of the preachers. He had a neighbor, who was not religious, that sometimes indulged in pleasantries at his expense. One day they met on the street, a number of other persons being present, when the conversation turned upon the new preacher. The neighbor said to the company: "Gentlemen, I can always tell when a preacher has come to Woolwine's; his chickens all rise and fly over into my lot." This created a laugh at Woolwine's expense; but he was equal to the emergency, and replied: "Yes, gentlemen; and the worst of it is, they never fly back!" The laugh was turned upon the neighbor.

The class organized at Newbern was the second organized in the county, the first having been organized at Page's Meetinghouse many years previously, which possibly was the first organized in the bounds of the Holston Conference.

Mr. Woolwine left Newbern March 16, 1874; and settled in Piedmont, W Va. Here he was again appointed class leader and held class meetings weekly. Thence in 1881 he removed to Urbana, Ohio; but was never able after that to attend to public duties.

His last illness was short. He was rational to the last. He said that he saw an innumerable company, among them his mother. He said to his wife: "Maggie, my dear, let them come in." This might be considered the phosphorescence of a decaying brain; but too many dying visions of the kind have occurred, and the conditions have been too uniformly truth-like to allow of a reasonable doubt of their objective reality.

Another layman who is worthy of mention, this time in Tennessee, died the same year—George Stewart. He was born October 10, 1795; and died at his home, in Sequatchee County, Tenn., December 28, 1887, in his ninety-third year. His grandfather was a Scotchman, and his father was from Ireland, emigrating to America while a young man. He stopped for a while near Baltimore. He resided some time in Lynchburg, Va. He then removed to Greene County, Tenn., where his son George was born. When George was about four years old the family removed to Blount County, and remained there ten years. In 1810 they removed to Sequatchee Valley. There being but few white people in the valley at that early day, George grew up with uncultured Indians.

He was thrice happily married. His first wife was a Miss Deakins, by whom he had six children. Of these, James M. succeeded to his father's farm. William D. was accidentally killed by a gun in the hands of a friend. Absalom D. has long (1910) been a minister and a member of the Holston Conference; and one of his grandsons, John R., is a member of the Tennessee Conference and is a son of William D. Also Richard A., another grandson and son of Absalom D., is a minister of the gospel. He was for some years a member of the Holston Conference, but now is a member of one of the Texas Conferences.

George Stewart's second wife was a Miss Johnson. Thrown from a horse against a tree, she received injuries from which she died. The third wife was a Mrs. Townsend. She was a member of the Primitive Baptist Church and a most excellent Christian lady.

On the loss of his first wife he sought the Lord and received a great blessing ; but fearing that he had made a mistake, he told his experience to no one. During the next twenty years his children grew up and mostly left home. He again sought pardon and peace, and was powerfully converted, but found that he had only the same experience that he had had twenty years before. After many months of reading and reflection, he joined the Methodist Episcopal Church, South. From that time to his death—about thirty years—religion was his daily theme. He was a consistent Christian, and everybody had confidence in his piety.

A remarkable layman of Russell County, Va., died in 1887. The following sketch of him was written by the Rev. D. Vance Price, from Cleveland, Tenn., December 9, 1887:

Wesley Gibson was born in Russell County, Va., January 27, 1814; and died October 22, 1887. He had the advantage of Christian parentage, and the seeds of spiritual truth were sown in his heart in early life. His father, Rev. Samuel Gibson, was a local preacher in the Methodist Church, and his "memory is blessed." Wesley was one of a large number of children that were born to this plain and pious preacher and his godly wife. All these children became pious and exemplary Christians and attached themselves to the Methodist Church. Some of them still live and shed a hallowed influence over their neighbors. Wesley Gibson was twice married. On January 14, 1838, he led Miss Catharine T Currin to the matrimonial altar. This estimable lady shared his joys and sorrows till July, 1851, when God called her to the skies. By this wife he had five children, three of whom died in early childhood. The other two, Samuel and Edward, are living near the old homestead and are leading Christian lives. His second wife was Miss Rebecca J. Ward, whom he espoused a

short time after his first wife's death. By her he had five children, of whom four are still living. George Miles, the youngest son, is a graduate of Emory and Henry and a minister of the Methodist Episcopal Church, South. He gives promise of a very useful life. All the other children are faithful members of the M. E. Church, South. This second wife died in the triumphs of the Christian faith March 30, 1882. In the year 1843 Brother Gibson emigrated to Missouri; but, being dissatisfied, returned to Virginia in 1846. This move to the West was a financial mistake. He was not very sagacious in pecuniary matters, owing largely to the fact that he was not sufficiently interested in temporal affairs to give them consecutive thought. Still, by dint of hard work, he purchased a farm and supported his family, and died perhaps free from debt. After his last wife's death he seemed very careless about business and left such matters almost entirely to his children. But he was not idle. Much of his time was given to visiting the sick, burying the dead, and assisting the preachers in charge in bringing souls to Christ. He went into the adjoining neighborhoods; and by exhortation, song, and prayer often led the hosts of God to victory. If ever a man wore the world as a loose garment about him, that man was "Uncle Wesley," as his neighbors lovingly called him. Brother Gibson had a Christian experience. In the autumn of 1838 at McClure's Camp Ground, in Russell County, Va., he professed to be converted to God, and he ever afterwards cherished a fond recollection of the time and place. He was a thoroughgoing Methodist, loving all Methodist doctrines and usages. Yet he was not a bigot; his charity was broad and Christlike. His love for Methodist preachers was remarkable. He was never known to complain of his pastor, not even in the privacy of his own family. He loved all the preachers. He was never happier than when he could entertain them at his home. And the preachers all loved him. Who could do otherwise? Wesley Gibson was an active Christian. At various times he held the offices of class leader, trustee, steward, Sunday school superintendent; and gave great satisfaction.

In 1858 he was licensed to exhort, and till the close of life made full proof of his ministry. His exhortations were neither learned nor ornate; but so thorough was his acquaintance with the Bible, so rich his experience of divine truth, so impetuous his spirit, and so brilliant the example of his piety that his appeals to sinners often seemed irresistible. He was eminently a soul winner, and his "wisdom" is well established. Perhaps a thousand souls have been influenced by his words and example to seek the path of life. Wesley Gibson was a happy and sweet-spirited Christian. Firm and strict, he was never sour; his cheerfulness was perennial. That great, broad face was often covered with smiles. If at times he seemed to be depressed, inquiry found the cause in his deep solicitude for the spiritual welfare of others. He was a shouting Methodist. He claimed that he never spent a day after his conversion without an experience of sacred peace. At times, and especially when his neighbors were joining the standard of King Immanuel, this peace rose up into ecstasy and, breaking through the confines of his breast, made the welkin ring with shouts of victory. It seemed good to the Father of love to display in his body as well as his spirit the tokens of his power. His death was an appropriate sequel to such a life. He had been declining rapidly for about two years, and about the middle of October he began to approach the final struggle. In a letter to the writer, his daughter, Mrs. Charles Purcell, says: "A short time before he died I asked him if he wanted to get better again. He said: 'Yes. If it is the Lord's will, I would like to stay with you awhile longer.' I then said: 'If you have to go, is it all right?' These are his exact words: 'Yes. If it is my blessed Redeemer's will to take me, I am perfectly ready and willing to go. The way is clear.' I grew so full I could not talk to him any more. I wish you could have seen the looks of joy and glory and radiance that rested on his precious old face even in death." He was laid to rest with his fathers by Rev. H. C. Neal, the pastor, and awaits the resurrection of the just. Thank God for such a grand and noble life!

I may add to the above that the Rev. George M. Gibson has for years (1910) been preaching in the West, and he is one of the most acceptable and useful preachers of that country.

It is known that a short time after the Civil War the Freedmen's Aid Society of the Methodist Episcopal Church established a university in Chattanooga, Tenn., for the coeducation of whites and negroes. One Mr. Caulkins, a member of the Methodist Episcopal Church, was a professor in that institution. On the evening of October 5, 1886, the Rev. Thomas C. Carter, editor of the *Methodist Advocate*, an organ of the Methodist Episcopal Church, was sitting in the Eighth Street bookstore engaged in conversation with the Rev. B. H. Johnson, a preacher of color of the Methodist Episcopal Church, when Professor Caulkins entered. Dr. Carter immediately arose to speak to the Professor, and, after speaking to him, introduced Mr. Johnson to him, saying: "Professor Caulkins, this is Brother Johnson, one of our preachers here in the city." Mr. Johnson replied, "I am pleased to meet you, Professor Caulkins," at the same time extending his hand to the Professor; but the Professor drew back his hand and turned away. Mr. Johnson at once left the store feeling keenly the rebuff he had received at the hands of a teacher in a Freedmen's Aid Society school. When Johnson had gone, Dr. Carter said to the Professor: "Did you do that upon general principles, or is there a misunderstanding between you and Brother Johnson?" Caulkins replied: "I did it upon general principles. I don't take to that sort of thing."

The case was reported to the Executive Committee of the Freedmen's Aid Society, and it took the following action:

1. That we, the Executive Committee of the Freedmen's Aid Society, strongly condemn an insult or discourtesy to a colored person on account of color or previous condition; that we hold that no person who entertains sentiments either inimical or prejudicial to the colored people as such should have a position of trust in any institution of our Church; that we do unqualifiedly condemn the refusal or failure of Professor Caulkins to shake hands with Rev. B. H. Johnson and deplore the results of what Professor Caulkins claims to have been carelessness on his part.

2. That a majority of this Executive Committee is convinced that Professor Caulkins did intentionally refuse to shake hands with Rev. B. H. Johnson; that he does entertain sentiments that unfit him for a position in a school with which our Freedmen's Aid Society is officially connected, and that he should be asked to resign at once.

3. That inasmuch as the power to dismiss teachers from the Chattanooga University is vested by the charter in its board of trustees, we, the Executive Committee of the Freedmen's Aid Society, refer the foregoing statements and conclusions to said board of trustees and respectfully request a speedy decision in the matter and that the decision be placed before the Church at its earliest day practicable.

J. M. WALDEN, *President*;

T. H. PEARNE, *Secretary*.

The trustees of the Chattanooga University declined to comply with the request of the Executive Committee of the Freedmen's Aid Society as to the removal of Professor Caulkins. The *Western Christian Advocate*, commenting on the case, said: "Professor Caulkins ought to resign. If nothing else can be done, notice should at once be given to terminate the contract

between the Freedmen's Aid Society and the trustees, and at the earliest practicable moment a new administration should be inaugurated. One mission of the Methodist Episcopal Church in the South is to teach a better theory concerning the negro than the South has heretofore held."

This controversy led the editor of the *Northern Christian Advocate* to write some editorials on the subject of "Color Caste in Our Southern Work." These articles were broad, liberal, and conservative, far removed from the negro equality, amalgamation sentiments of some fanatics in the North. But they were severely criticized. However, the editor received a number of letters indorsing and approbating his views. One of these communications is worthy of preservation. It is as follows:

"DO YOU DRAW THE COLOR LINE WHERE I DO?"

*Editor Northern Christian Advocate:* I write over a pseudonym to avoid being called bad names by those who do not agree with me. I do believe in a color line. I think everybody does. I think the line of demarcation between white and black people varies in different places, like the line of equal temperature, which takes a most curious, zigzag direction across the continent. Every man draws this line of color caste or race caste to suit himself, but he draws it. He may shift it from time to time, but he does not obliterate it. I will proceed to give definite form to my opinions:

1. I do not believe that a colored person of whatever attainments or culture could be elected president, principal, or preceptress of any college or seminary under the patronage of the Methodist Episcopal Church north of Mason and Dixon's line, leaving out of consideration schools south of that line. The mere question of color—call it unholy caste if you choose—would exclude such persons from these positions.

2. I do not believe that there is a Church in the Central New York Conference that would receive a colored man for its pastor, whatever be his talents or attainments.

3. I do not believe that there is a member of the Central New York Conference that would accept the pastorate of any colored Church in the country unless sent virtually as a missionary to the South.

4. I do not believe that there is a colored Church in the country that would not prefer and would not be better served by a colored minister than by a white minister.

5. I do not believe that there will be a white member elected to the next General Conference that would not be annoyed to find that the committee of entertainment of that body had appointed him to be the fellow guest and bedfellow with a colored member.

6. I do not believe that there is an unmarried white minister in the Central New York or any other Conference that would not follow the color line (call it unholy caste if you will) in selecting a wife.

7. I do not believe that there is a Church in the Central New York Conference that would accept as its pastor a minister who has married a colored wife.

8. I do not believe that there is a white member of the Church in any part of the land who would not be pained or shocked to learn that his son or cousin had married a colored girl or that his daughter or niece had married a colored man.

9. I do not believe that, in the towns in the United States where there is least of discrimination by white people against colored people in social intercourse, white young men extend the same courtesies to colored young ladies that they do to white young ladies or that they would be upheld by the community in so doing.

I have my own explanation of all this. But I still insist that everybody draws his color line (his line of caste on account of color if you choose so to call it) somewhere, but he draws a line. I condemn nobody for not drawing the line where I do. I allow nobody to decide for me where I shall

draw it. I think him a Pharisee in this matter who claims that his line is theoretically better than mine. I do not sit as a judge over him, and it bothers me but very little if he tries to sit as a judge over me.

I hope to get to heaven, and I hope to meet there many saintly colored people whom here below I would not like to sit under as preachers or teachers, or to meet with them in what seems to me their powwow prayer meetings, and whose daughters I would not like to see taken in marriage by my sons or cousins—all on account of color (or caste, if they choose so to call it).

The General Conference did very wisely in recognizing the difficulties growing out of the color question and in leaving it to the parties concerned in the different parts of the country to settle the color line according to their judgment. I see no crime, but great practical good coming from separate colored and white Conferences and colored and white schools in the South. With the same conditions we should probably have the same separation in New York, Pennsylvania, and New England.

A word as to the Caulkins-Johnson matter: Could not those who published to the world Professor Caulkins's color line, as something quite reprehensible, have labored with him privately and persuaded him to move his color line to where theirs was located? (Ever that might not correspond with mine, but let that pass.) When does Christian brotherly love, good judgment, kindly feeling show itself in sending broadcast over the Church this matter which they could easily have kept quiet? "Alas for the rarity of Christian charity!"

I am not prepared to say how Professor Caulkins got out of the school; but he got out, and the school was still continued as a Freedmen's Aid Society school. Some years after these events the name of the institution was changed to Grant University.

Professor Caulkins was opposed to social equality between the races, and his conduct toward Brother

Johnson was evidently inspired by his views. His conduct in this case, however, was imprudent. A Southern man in sentiment, even a quondam slaveholder, would have shaken hands with the negro. With his sentiments Professor Caulkins should not have accepted a position in a Freedmen's Aid Society school.

The radicalism of the Methodist Episcopal Church in the South has been greatly modified by the social climate. Immediately after the war they practiced social equality in their Churches and schools. They soon found that policy to be impracticable. Now they have separate Churches and Conferences for the colored people. At the tables and in the parlors of their members you now seldom see a colored man or woman. Their attitude toward the negro is now about the same as that maintained by the Methodist Episcopal Church, South; and it seems that the Methodist Episcopal Church has failed in one part of its mission in the South—namely, “to teach a better theory concerning the negro than the South has heretofore held.”

Jacob Douthat, a lifelong local preacher, was born in Fincastle, Botetourt County, Va., February 14, 1808; was born of the Spirit September 13, 1824; and died at his home, in Giles County, Va., August 30, 1888, aged eighty years, six months, and sixteen days. At his death he had been a member of the Methodist Episcopal Church, South, for sixty-five years and a preacher for forty-seven years. He came to Giles County in 1845. He was twice married, first to Miss Mary Woolwine, daughter of Robert Woolwine; and by her he had nine children. His second wife was Miss Barbary Snidow, by whom he had four children.

Intellectually and morally Mr. Douthat was no ordinary man. His mind flashed through a subject like lightning, and his mental grasp was strong. He had a judicial cast of mind and was a born logician. In his palmy days he was a tower of strength to Methodism. His superior logical gifts were often used in the defense of Arminian theology. A manuscript sermon on "Baptism," which he left, is a discourse of unusual ability. If he had devoted his life to biblical literature, he might have won fame as a commentator. Even in advanced age he seemed to possess all his mental faculties in undimmed splendor; his memory was marvelous, and he had the sacred Scriptures at his tongue's end. Ready wit and quaint humor made him an agreeable and an entertaining companion.

He was a man of much secret prayer, and his public prayers were characterized by profound humility and deep spirituality. In a love feast talk at Wabash Camp Ground in 1884 he said that he prayed for the preachers of the Conference by name; and, turning to one of them who was present, he said: "I put you in my prayers three times a day."

Mr. Douthat was a positive man; he set his face as flint against what he conceived to be error. His seeming severity toward those who differed from him on controverted questions grew out of his intense love of the truth. He had the courage of his convictions, and his honest, earnest nature revolted against a rose-water type of theology and an emasculated Christianity.

At a District Conference at Pocahontas in the summer of 1888 he made a wonderful love feast talk. He

returned to his home, at Ripple Mead, on the banks of the picturesque New River; and in a few weeks angels harped his spirit to its heavenly home.<sup>1</sup>

Those who are familiar with Holston Methodist history know that the first Methodist Conference west of the Alleghanies was held by Bishop Asbury at the residence of Stephen Keywood, in Washington County, Va., May 13, 14, and 15, 1788. The Keywood place was some two miles south of Saltville. On May 13 and 14, 1888, the hundredth anniversary of this Conference was celebrated at Mahanaim Church, which stood near the place of the holding of the Huffaker Conference in 1792.

In a letter written for the *Holston Methodist* May 17, 1888, headed "Bristol Notes," I gave a brief sketch of this celebration, which I copy as follows:

A few days since I borrowed a horse (you know a borrowed horse makes good time) and I explored the suburbs of Bristol, and I was agreeably surprised at two things: the exceeding beauty of the country immediately around the town and the evidently rapid growth of the town. I had thought Bristol to be in quite an unpoetic situation except the superb mountain view to the south. But the numerous swarded and grove-crowned hills all around the place, now ornamented with green and decked with flowers and made vocal with the madrigals of feathered choristers, constitute enchanting scenery. I felt like a bird out of a cage; there was an unbending of the bow, a freshening of the tired spirit, a feeling of restored freedom to an emancipated slave. Appetite revived, a latent religion became sensible, and faith and imagination soared above the hilltops and the mountains.

Saturday I was off to the Keywood Centennial. Part of the time I chummed with Rev. William Robeson at Mr.

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<sup>1</sup>Obituary notice by the Rev. Thomas F. Glenn.

Thomas Akers's, and part of the time my home was in the Michael Huffaker house, in which Asbury held the second Holston Conference in 1792, now occupied by Mr. Buskell and family. Michael Huffaker was grandfather to Rev. J. N. S. Huffaker, of the Holston Conference. The old house is in a pretty good state of preservation, with a massive stone chimney.

I saw the spot where the Keywood house stood, in what is now Mr. B. K. Buchanan's garden. The old cedar that stood in the yard still stands. If it had a tongue, what tales it could unfold! It is over a hundred years old, and is now enjoying a green old age.

The weather at the Centennial began warm, but ended cold. On Sunday afternoon and Monday thin-blooded persons suffered. The taking down of the stoves was a capital mistake. But for the uncomfortable sittings in the frosty air, reminding us of the inclement season when Asbury and his preachers sat and shivered without fire in 1788, the occasion would have been a grand success. It has been so pronounced by many as it was.

On Sunday some twelve hundred people were on the ground, mostly from the vicinity. A few enterprising, public-spirited persons had come from a distance. Some of the speakers having declined and failed to come together, the exercises of three days were condensed into two—Sunday and Monday. The green swards were spread both days with tempting viands, enough for all, the cooking liberal and in the best taste.

No country looks more beautiful than Mahanaim in the spring. The hills are conical and covered with grass and remnants of forests. In an open vista to the north the blue sides of the Clinch Mountain are visible through an opening in the green hills and beyond them. The section is peculiarly adapted to blue grass, and the Greenfield farm (properly named), the old Huffaker farm, indeed is a perfect cow heaven. The lazy brutes, fat enough to kill, were standing idle on the hilltops chewing the cud or lounging in the grass.

I shall forbear to give an analysis of the exercises, "foras-

much as my beloved Brother Hicks has taken in hand to set forth in order a declaration of those things." Let a few allusions suffice for me:

Mahanaim Church is a neat frame house built in 1884 under the ministry of Rev. A. J. Frazier. It will comfortably seat three hundred and fifty people, and four hundred can crowd into it. It is on the site of the original building—an old-time log house. That was erected in 1802 or 1803. Tobias Smyth, Esq., was born in 1785. At the age of about seventeen he carried up one corner of the house. These facts which I have learned have enabled me to assign the date of the erection of the old house as above. Asbury preached in the old house in 1806 and mentioned two other Methodist chapels in a radius of eight miles. The church is a mile and a half from the old Keywood residence and a half mile from the Huffaker place. The lot upon which Mahanaim stands was deeded to the Methodist Church by Michael Huffaker "to the end of time," or an expression tantamount to that.

On Centennial Sunday, the 13th, just one hundred years from the beginning of the first Western Conference, some twelve hundred people were on the ground—the crowd estimated by some at two thousand. The house was nearly full for the love feast, which was conducted by the Rev. George Stewart; but the exercises were interrupted by a rush made by the outstanding crowd upon the opening of the door for the exit of a sick lady. This fact was a damper. One or two talks were too prolix.

Dr. Wiley's sermon on "Methodist Doctrine and Preaching" lasted an hour and a quarter—not a minute too long. "The Lord gave the word"—there was the doctrine—"and great was the multitude of them that published it"—there was the preaching. No air could get between the text and the sermon. Some of the distinctive doctrines of Methodism were pointed out and the manner of Methodist preaching described. The preacher was in his best mood—had great liberty. Possibly it was the happiest effort of his life. Best of all, it did good.

Large was the attendance upon the Lord's Supper, administered by Rev. William Robeson. It was a time of power; shouts of kings, or rather queens, were heard in the camp. Brother Hearon said he was glad that the century came in with a shout, and he hoped the time would never come when Methodism would lose her life and the demonstrative evidences of it.

In the afternoon I read a paper on "The First Conference West of the Alleghanies." The reading embraced nearly an hour.

Sunday night the children had a meeting presided over by Mrs. Wiley. It was spoken of as a remarkable success. I was hindered by a severe cold from attending.

In the forenoon, Monday, Dr. Kennedy read an essay on the "Rise and Progress of Methodism in the Holston Country." It was the fruit of ample research and had been elaborately prepared. The reading was equal to the merit of the composition. Dr. Kennedy never got off a better thing in his life. It was probably the most successful performance of the occasion, if we except the sermon.

Rev. George Stewart followed with a carefully prepared paper on "What We Owe to Local Preachers." It was a just tribute to that noble band of men that have been the chief pioneers of Methodism and are still a very influential element of the Church. It was well prepared and well delivered.

In the afternoon Dr. Hearon displayed a chart showing the origin of all our Holston Church colleges and their cessation (when they have ceased). This chart was appropriately commented on at some length.

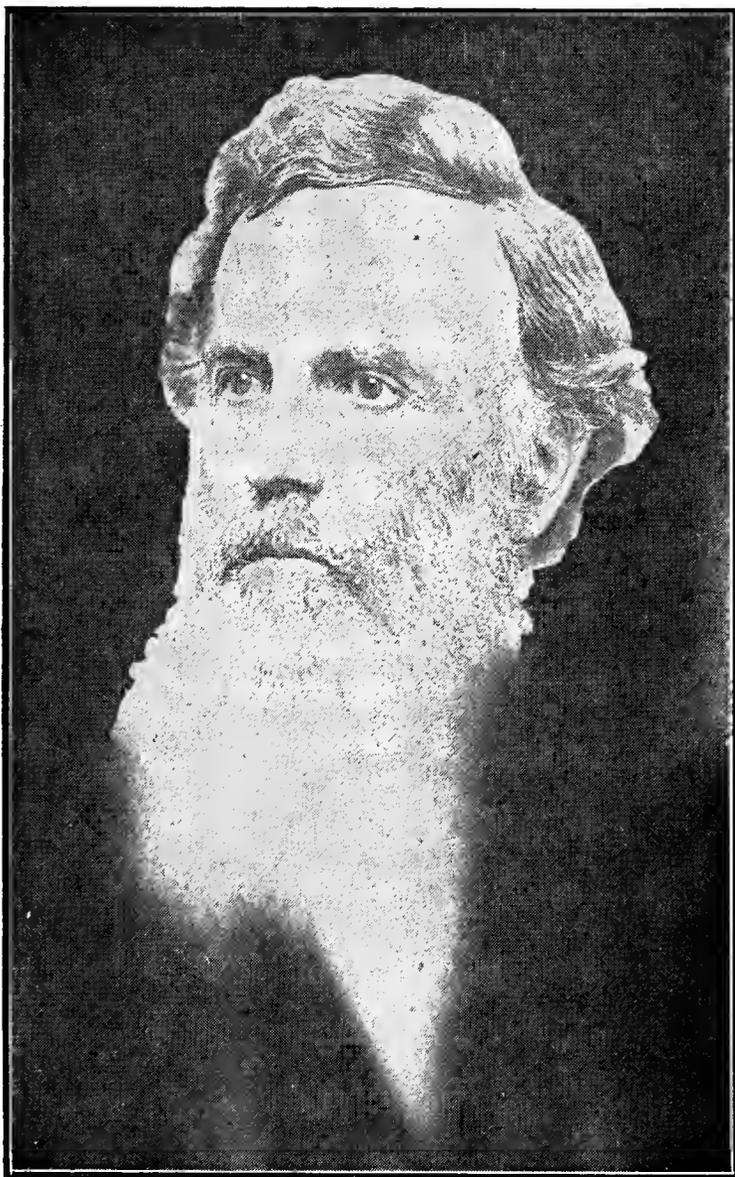
Dr. John L. Buchanan (who has the tongue of a Tully) closed the occasion with a felicitous talk on "The Duty of the Church in the Matter of Education." I have given the title in my own words.

During the day some half a hundred canes made out of the joists of the Keywood house were offered for sale at a dollar apiece, the proceeds to go toward the erection of a church at Miller's Schoolhouse. Many, or all of them, were sold. I

have one of them as a sacred relic that I value highly. History is like wine—the older, the better. The most trivial circumstances assume great value and importance when the lapse of years has thrown around them the mists of antiquity.

When I was in charge of Bristol Station, in 1886 and 1887. I found on the Church register the name of Patsy Broady, a woman of color. After the war the great body of the colored people separated from the white congregations; and when colored persons remained in a white Church, they were exceptions to the rule. Patsy Broady was one of these exceptions. She always sat in one of the amen corners; and when the old State Street Church was built, a door was cut near that corner that she might find her seat without walking the whole length of the church from the front door. Patsy was a prudent, modest, pious woman, and had the confidence of all who knew her. The pastors called to see her as they did their white members. Her devotion to the white race can be explained by a little scrap of history. She was the widow of Henry Broady, son of John Broady, the body servant of Gen. William Campbell, of King's Mountain celebrity. John was with the General at that famous battle. The General set him free with all his family, and gave him a tract of land near Saltville, Va., where he lived and died at about the age of one hundred and three years. After his death the family removed to Blountville, where two of his grandchildren resided. The family was remarkable for honesty and quiet behavior.

After the victory of King's Mountain General Campbell received many honors. Congress gave him a vote



REV. N. G. TAYLOR, D.D.

of thanks, and the Legislature of Virginia presented him a sword. Much jealousy was thereby engendered. Some of the leading spirits engaged in the battle on the American side conspired in detracting from the glory of Campbell. It was alleged that he was not actually in the battle, but kept himself at a safe distance from the flying balls. Even Gen. Isaac Shelby, after he was Governor of Kentucky, made a solemn statement, in which he gave his personal testimony to the supposed fact that General Campbell was not in the battle: that he saw him on his horse during the engagement at a considerable distance off; that he knew his horse, and could not be mistaken. William C. Preston, of South Carolina, a grandson of Campbell, took up the cudgel in his defense. He took much proof, and the following facts were established: Campbell's horse being fiery and ungovernable, he did not ride him in the battle, but rode a horse of one of his men, and led the charge on one side of the mountain in person. General Shelby honestly thought that Campbell was on his horse at a safe distance from danger, and he was sure of it because he knew the horse; but he was mistaken, for while it was Campbell's horse, the man on him was not the General, but John Broady.

The Taylor family of East Tennessee is one of the best families of the State. One of the most brilliant of this family, Nathanael Greene Taylor, was born at Happy Valley, Carter County, Tenn., December 29, 1819; and died April 1, 1887. His name "Nathanael" was for his grandfather, Gen. Nathanael Taylor and

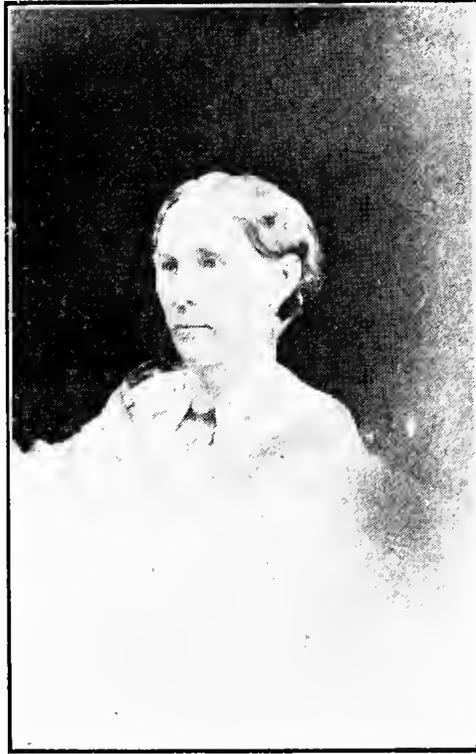
“Greene” was for General Nathanael Greene, of Revolutionary fame. His father was James Patton Taylor, and his mother Mary Carter. His grandfather, General Nathanael, was one of the first settlers and pioneers in the Watauga settlement, and was a prominent actor in the formation of the first civil government west of the Alleghanies by the Watauga Association. He emigrated to the Watauga country from Rockbridge County, Va., where he married Mary Patton. Gen. Zachary Taylor was of the same Taylor stock.

Nathanael G. Taylor was educated at Washington College, in Tennessee, and Princeton College, in New Jersey, graduating at the latter about the year 1845. After graduation he studied law and was duly admitted to the bar. But about this time an incident occurred which suddenly changed his plans for life. At a camp meeting held at the old Brush Creek Camp Ground, where Johnson City now stands, his beautiful young sister, Mary, was killed by lightning while standing in the door of a camp listening to a sermon. He himself was sitting behind her in the same camp, and was stricken almost to unconsciousness by the same bolt. The large congregation under the shed was thrown into intense excitement and great confusion, resulting in a temporary suspension of the services. After his recovery from the shock, so great was his grief and so powerful the impression upon his mind that he asked for the privilege of addressing the congregation in a religious exhortation; and there, over the corpse of his beloved sister, he is said by those who were present to have delivered one of the most powerful exhortations ever heard. Hitherto he had never made a pro-

fession of religion, although religiously inclined; but the untimely and tragic death of his sister brought him face to face with his duty, and through this bereavement he believed that he had received a call to preach the gospel of Christ. Soon after this incident he was licensed as a preacher in the Methodist Church. He came of a Presbyterian family, but the death of his sister happening at a Methodist camp meeting changed his preference and welded him to the Methodist Episcopal Church. Another reason may be assigned for this change. His ardent, emotional nature naturally put him in sympathy with the buoyant, joyful religion of the Methodists of that day. All his life he was peculiarly fond of religious excitement of the genuine sort. He gloried as much in a joyful experience as in a holy life. He delighted to hear "the shout of a king in the camp."

On January 30, 1844, he married Miss Emma Haynes, daughter of David Haynes, of Carter County, Tenn. She was one of a family of twelve and a sister of the celebrated orator, lawyer, and Confederate Senator, Landon C. Haynes. Of this union were born ten children, two of whom are twins. They are James Patton, Rhoda Haynes, Alfred Alexander, Robert Love, Nathanael Winfield Scott, Mary Eva and Rhoda Emma (twins), David Haynes, Hugh Lawson McClung, and Sanna McClung. Of these, Rhoda Haynes Nathanael, David, and Robert are dead (1912). James P., the eldest, now in his sixty-eighth year, is a farmer by occupation, but was formerly assistant examiner in the United States Patent Office under President Johnson and later Adjutant General of Tennessee and

private secretary to his brother, Gov. Robert L. Taylor. Alfred A., a farmer and politician, was three or four times elected to Congress; was candidate for Governor of the State against his brother Robert; and has



MRS. EMMA TAYLOR,  
Wife of Rev. N. G. Taylor.

taken a conspicuous part in many campaigns, both State and national. Robert L. was never much of a farmer, but opened his career as a lawyer, lecturer, and politician, and has followed the two latter occupa-

tions up to the time of his death, in 1912. He served one term in the Lower House of Congress, three terms as Governor of Tennessee, and when he died was United States Senator. Of him the following story is told, evidently with some coloring and exaggeration: When he was a boy his father would send him to the cornfield to hoe corn with the negroes and white hired hands; but about ten o'clock, when the June sun was doing its best, Bob would call the hands into the shade, mount a stump, and entertain them with his oratory and anecdotes from that time till the horn blew for dinner; and in the afternoon, about three o'clock, he would call another session, which lasted till quitting time. But the old gentleman, being suspicious, would sometimes slip in and catch him *flagrante delicto*, whereupon the youthful Cicero would be called to a session of another kind, and straightway a strain of eloquence on a different key would burst forth. But the next day Bob would put out pickets and repeat his oratorical entertainments.

Dr. Taylor (for some college doctorated him) never entered the pastorate till near the close of life; and the more's the pity, for unquestionably he was a great preacher. In the backwoods log churches and at camp meetings he preached sermons which for beauty and sublimity reminded one of "Paradise Lost." At one time he preached one of this magnificent order from Revelation vi. 2: "And I saw, and beheld a white horse; and he that sat on him had a bow; and a crown was given unto him; and he went forth conquering, and to conquer." His imagery was a kaleidoscope of spiritual glories. His imagination swept the universe on

the wings of an archangel, and fluttered about the very throne of God. His eloquence on that occasion was a cyclone of light, beauty, and sublimity. It is impossible to describe the feeling of exaltation in the audience inspired by his power. It was swayed like a forest by a mighty wind. He was the Edwin Booth type of man, both physically and mentally.

He was a ready speaker. He was finely educated, widely read, a man of great dramatic power, a keen wit, an incomparable humorist, and a perfect mimic. He was as versatile as the Admirable Crichton, and in this versatility lay his weakness. He undertook too many things. Instead of concentrating his energies on one thing, he diffused and dissipated them in too many undertakings. He was lawyer, farmer, merchant, preacher, politician. He fitted himself for the bar, but never practiced. He was an accomplished farmer, but as a merchant a failure, an incomparable preacher, and a partially successful politician. At the outset of his political career, being a dyed-in-the-wool Whig, he was defeated for Congress by Andrew Johnson, a Democrat. About the year 1855 he was elected to Congress over Col. Albert G. Watkins. In 1860 he was chosen elector for the State at large on the Bell and Everett ticket. When the Civil War broke out he took a firm stand for the Union, but remained at home as long as he could and took no offensive part against the Confederates, but, on the contrary, entertained them and had many warm friends among the Confederate officers. But things finally got so hot in Upper East Tennessee that he was forced to leave his home and escape to Knoxville, which at that time was occu-

pied by General Burnside. By the ravages of war the people of East Tennessee were reduced to destitution and were facing starvation. While at Knoxville he conceived the idea of going North and making an appeal for the relief of the people, which met the approval of his intimate friends, among whom was General Burnside himself. Accordingly some months before the siege of Knoxville he went North and entered upon the work of raising relief funds for his destitute countrymen at home. Shortly after the siege his family were sent through the lines by General Longstreet under a flag of truce, and they joined him at Philadelphia. Establishing his family at the village of Haddenfield, N. J., he set out to make an extensive tour of the North under the auspices of Col. Jesse E. Peyton, of Haddenfield. He made addresses in all the principal towns and cities of the East, and was everywhere received with marked courtesy and hospitality. The people heard his appeals with sympathy and responded with great liberality. Aided by such men as Governor Andrews and the Hon. Edward Everett, of Massachusetts, he was instrumental in raising and forwarding to the East Tennessee Relief Association, of Knoxville, more than two hundred and fifty thousand dollars in cash, besides large quantities of clothing, groceries, and provisions, which were promptly distributed among the destitute and suffering people.

At the close of the war he was elected the second time to Congress, and was promptly admitted to his seat, being the first Representative from the South after the war. Serving out his term, he was next appointed Commissioner of Indian Affairs by President

Johnson, which position he held to the close of Johnson's administration.

At the close of the war Dr. Taylor affiliated with the Methodist Episcopal Church and served a few stations. He began pastoral work too late in life, and he had not learned the art of preaching sermonettes. His sermons, however, were forcible and brilliant, reacting favorably upon his own spirit and encouraging many people in their work of faith and labor of love.

While in the North during the war Dr. Taylor was instrumental in securing the parole of Gen. R. B. Vance, who was then in a Federal prison. The manner in which this was done is given in the sketch of General Vance in this work.

Dr. Taylor once prepared a lecture which he intended to deliver throughout the country; but having delivered it a few times and finding that it did not draw as well as he wished, he quit the platform. I heard it in Morristown, and I make no hesitancy in pronouncing it one of the most brilliant things of the kind I ever heard. It compared favorably, in my judgment, with the most eloquent orations of ancient or modern times.

Mrs. Emma Taylor, wife of the Rev. N. G. Taylor, D.D., was born at Mt. Pleasant, in Buffalo Valley, Carter County, Tenn., April 20, 1822; and died at Johnson City, Tenn., November 16, 1890. She was a daughter of David Haynes, farmer, trader, and millwright. She was educated at Elizabethton and Jonesboro, which maintained excellent high schools. She was an apt student. She was trained in all the accomplishments which at that time constituted an in-

dispensable passport to good society. Among the most highly esteemed of these accomplishments was music, in which she was exceptionally brilliant. She could sweep the ivory keys with a touch almost divine, and in her youth she had a voice of great sweetness and power. She conquered and enchained her recalcitrant lover (afterwards her husband) with the magical charm, pathos, and appropriateness of a single piece, which she sang and played on the piano. They had had a lovers' quarrel, and he was calling, perhaps with the purpose of ending their love affair forever. She sat down at the piano, and with all the witchery and tenderness which deep feeling and consummate art, linked with youth and beauty, could command she touched the keys, and then she sang in part:

"Come rest in this bosom, my own stricken deer.  
Though thy herd hath fled from thee, thy home is still here.  
O what was love made for if 'tis not the same  
Through joy or through sorrow, through glory or shame?  
I know not, I ask not if guilt's in thy heart;  
I but know that I love thee whatever thou art!" etc.

As the last trembling words of the song were uttered and its overpowering melody sank into silence, the young lover, already melted to tears, fell upon his knees at her feet, and, imploring her pardon for the harsh and angry words he had spoken in their quarrel, begged her to become his wife and to name the blissful day.

After the marriage they settled down on his paternal acres in Happy Valley, three miles southwest of Elizabethton, in Carter County. Here they dwelt till about 1852, enjoying the delights of rural and agricultural

life, when, to please her, he bought her father's old homestead, in Buffalo Valley, ten miles to the southwest, and moved to that estate and resided there till the year 1861, which marked the beginning of the Civil War. They then moved back to the old home in Happy Valley.

She became the mother of ten children, and, like Cornelia, the mother of the Gracchi, she considered these her jewels, representing the greatest glory and the crown of womanhood. She was not only their mother but their *queen*, whose lightest wish and most trivial request were honored and obeyed as royal commands. She was indeed a queenly woman endowed with the noblest virtues of her sex. Her whole nature was a perpetual May morning. Her heart, as young at sixty as at sixteen, was a veritable tropical paradise, overflowing with sunshine, music, and flowers. She was a perfect impersonation of a joyous Christianity. She believed that our blessed Saviour was sad that we might be joyful, that he suffered pain that we might enjoy the pleasures of hope and innocence. She had an optimism that was rooted in an immovable faith. In the presence of danger she was dauntless, and she laughed in the face of adversity. She was as full of hope as a rainbow and of energy as a dynamo. She was not only a marvel of efficiency in the practical affairs of life, but she was by nature a poet and a dreamer, and her ideals were as high as the heavens. She loved the sublime and the beautiful in nature and art. Of the creations of intellect nothing satisfied her but the best that genius could produce. She loved the poetry of Shakespeare, Milton, Burns, and all that

was pure and noble in Byron; and she was especially charmed by the prose of Addison as being the acme of purity and elegance in English composition. She was also fond of the lyrics of Felicia Hemans. But above all these she delighted in listening to a good sermon delivered by a forceful and eloquent preacher. She despised the soporific preacher with his thirdlies and sixthlies. She was a great admirer of St. Paul. She was fond of the preaching of such men as N. G. Taylor, Creed Fulton, Bishop Simpson, David Sul-lins, and Alexander Harris. She was herself unconsciously an orator in private conversation, and that without effort. Her soul was poetry, and her tongue was eloquence.

To the poor and needy she was the Lady Bountiful. She seemed to find her own happiness in the happiness of others.

The twin daughters of Dr. Taylor are women of remarkable gifts. The following is a newspaper notice of these ladies:

Mrs. Eva Taylor Jobe and Mrs. Rhoda Taylor Reeves, sisters of ex-Gov. R. L. Taylor and Hon. A. A. Taylor, are still on the lecture platform presenting their lecture, "The Real and the Ideal." Concerning their work the Nashville *American* says:

"It is agreeable to note that wherever the twins have delivered their brilliant lecture the audiences have been charmed. Whatever doubt or query was expressed as to their oratorical powers the same vanished the moment the speaker began, and the audience was spellbound by the brilliant oratory and matchless logic of these gifted ladies.

"Each has a pleasing stage appearance, their voices are cultured and easily heard, and what they say is uttered in a com-

manding and graceful manner. The lecture is intensely interesting, and is noted for its purity of thought, its eloquence and beauty of expression. The topic is discussed on a high plane, and is calculated to be helpful as well as entertaining.

“‘The Real,’ by Mrs. Reeves, is a splendid portrayal of the realities of life. Her language is well chosen, and the audience is sorry when she reaches the climax, which she does in a graceful and easy manner. In ‘The Ideal’ Mrs. Jobe presents the practical side of lofty ideals, and her presentation of the subject is brimful of good things. Her diction is fine, speaking with a good bit of humor; and her address, like that of her sister, is entertaining from start to finish.”

The Conference met in its sixty-fifth session in Asheville, N. C., October 3, 1888, Bishop R. K. Hargrove President, W. C. Carden Secretary, and R. W. Kite, E. F. Kahle, and B. W. Fielder Assistants.

At this session Dr. C. D. Smith preached his semi-centennial sermon, and by vote of the Conference he was requested to publish it in pamphlet form. This he did, and it is a very creditable production.

A resolution signed by W. W. Bays, R. N. Price, C. T. Carroll, Thomas N. Colley, A. J. Frazier, and J. T. Frazier was offered and adopted to appoint a committee of three to confer with the trustees of Emory and Henry College and the Legislature of the State of Virginia with regard to securing a suitable charter for the college, to the end that the farm might be laid off in town lots and sold in fee simple or leased on long time, the charter to be presented to the Conference for acceptance or rejection.

I remember that Dr. Wiley opposed action on the subject on the ground that the college owed a large debt to the State of Virginia, that the claim was not

being pressed, and that he feared that the agitation might lead to a foreclosure. He said that politicians were not to be trusted, when a brother replied that politicians were as good as those who voted for them. Also it was urged that the debt was an incubus on the institution, preventing men of means from giving money to it, as moneyed men were not willing to pour their money into a hole; that we should be willing to know what to depend on; and that if the property should be taken for the debt we could go to work and establish another institution upon a surer financial foundation.

This argument prevailed, and the committee was appointed, consisting of Maj. R. W. Jones, R. N. Price, and James Atkins, Jr.

Rev. J. H. Weaver was appointed to preach the Conference sermon at the next annual session.

The report on books and periodicals said: "We are highly gratified to note the fact that the Publishing House is practically out of debt, and is able to declare a dividend to the claimants specified in the Discipline." The report also said: "Since our last annual session the *Holston Methodist* has been sold and is now the property of Revs. Frank Richardson, David Sullins, John W. Smith, and Maj. John W. Paulett. These brethren have made the purchase because they knew that this Conference needed an organ through which it could speak to the Church and the world. If the Conference so desires, they stand ready to turn over the paper to this body. If it is the wish of the Conference, the owners of the paper are willing to conduct it

in the interest of Southern Methodism in the bounds of the Holston Conference.”



BISHOP R. K. HARGROVE.

It is proper here to state that this ownership did not last long. Mr. Paulett had persuaded the brethren that a change of administration would give the paper

a boost, and that it would pay its debts and become a profitable investment. But his partners soon found that he was mistaken, and a dissolution of partnership soon occurred. Under the business management of Mr. Valentine the debt had increased rapidly. He furnished a good paper, but his salary and the current expenses of the paper considerably exceeded the receipts. Under the new management the debt still grew, and the new owners were not willing to suffer the financial martyrdom which its founder and original editor had suffered. Indeed, in the very nature of things it was a losing concern. Its territory was too limited, the Methodist people in Holston were not sufficiently a reading people, the competition of the Nashville *Christian Advocate* was too strong, and the internal opposition to the paper from its beginning had been too strong and persistent to allow of a large subscription list and a lucrative advertising patronage. At that time of my life my health did not allow of my staying in the office while I was in charge of the paper, so that a business manager had to be hired. The new management had to contend with most of the above difficulties, hence the dissolution. The paper eventually fell into the hands of an individual owner, with a repetition of the old experience.

Among the resolutions of this report which was adopted was the following:

That our duty is to the *Holston Methodist*, the recognized organ of the Conference. It is our child; this Conference is its parent. It has always been obedient and kind, and is ready to spend and be spent for its nourishing mother, and we will

fix the minimum of our work for it at five thousand subscribers, and will not be satisfied with less.

The report on education stated that, through the liberality of Dr. William Morrow and others, means had been procured for building a science hall at Emory and Henry College, to be known as the William Morrow Science Hall.

Admitted on trial: Robert L. Moser, James C. Kinzer, James P. McTeer, James W. Moore, James H. Harwell, Newton C. Combs, William I. Fogleman, Isaac N. Munsey, Samuel J. Smith, Joseph E. Lowry, William P. Allison, John B. Carnes, John Woolsey, John C. Troy, William A. Mitchell, Anthony B. Jacobs, Frank Siler.

Discontinued: G. M. Johnston, C. A. Wagoner, Arthur Marston.

Readmitted: John L. Teague, A. D. Stewart, William D. Akers.

Received by transfer: James P. McFerrin, Frank Hudson, Christian Keener.

Superannuated: J. M. McTeer, S. D. Gaines, William Robeson, J. N. S. Huffaker, W. M. Kerr, J. W. Bird, W. H. Cooper, L. C. Delashmit, T. J. Pope, R. A. Giddens, A. E. Woodward, W. L. Turner, G. W. Renfro, S. R. Wheeler.

Died: D. R. Smith, J. S. Bourne.

Transferred: E. Tilley, to the Brazil Conference; D. H. Comann, to the Columbia Conference; E. E. Phipps, to the Columbia Conference; J. H. Brendle, to the St. Louis Conference; B. W. Fielder, to the Western Conference; A. H. Moore, to the Southwest Missouri Conference; F. S. Hudson, to the North Georgia Conference; J. A. Sronce, to the St. Louis Conference.

Numbers in society: White, 52,935; colored, 21. Total, 52,956. Increase, 2,403.

Local preachers, 335; traveling preachers, 241.

Sunday schools, 774; scholars, 41,205.

Collected for claimants, \$2,428.22; for foreign missions,

\$5,744.52; domestic missions, \$3,680.77; total for missions, \$9,434.29. Collected for Church Extension, \$1,444.17.

David Russell Smith was born in Taylorsville (now Mountain City), Tenn., May 1, 1835. While he was an infant his parents settled in Lee County Va. In 1854 he was happily married to Miss Sophia Wolfe, who was to him a most excellent wife. He was licensed to preach in 1850, and joined the Holston Conference in 1860. Feeling physically unable to continue in the regular work, he located in 1885, but was readmitted in 1886 and placed on the supernumerary roll, which relation he sustained till January 9, 1888, when he was called from labor to reward. Mr. Smith was a man of average intellect and moderate education, but he was always acceptable and popular wherever he was sent. In preaching he was not very skillful in the analysis of his subject nor felicitous in expression, but such was the evident goodness of the man that he was listened to with the closest attention from beginning to end. Personally he was everywhere popular—more than that, loved. The principal causes of his popularity were his honesty, candor, unselfishness, humility, readiness to serve others, a deep and consistent piety, imperturbable good nature, and the finest quality of common sense. Jordan was deep but not wide where he crossed. A terrific storm of physical suffering swept through the valley of death when he entered the chilly waves; but Jesus said, "Peace, be still," and this saintly man folded his arms and closed his eyes in death, to open them upon the glories of the spirit world.

John Sylvester Bourne, son of Curtis H. and Lucy Bourne, was born in Grayson County, Va., December

26, 1856. He was converted at Ebenezer Church January 17, 1875, in a revival conducted by the eccentric and notable Bob Sheffey. His conversion was clear and powerful. He was licensed to preach September 6, 1879. He was admitted on trial into the Holston Conference in 1881 and appointed to the Wytheville Circuit as junior under B. F. Nuckolls. He served in this capacity two years. Of him Mr. Nuckolls says: "He was the best help I ever had in all the departments of Church work. He possessed a larger combination of talents for usefulness than any other young man I have ever known." In 1883 he was appointed to Jacksonville Circuit, and remained in charge of it for two years. Here, with increased responsibilities, he was more abundant in labors than before, and was eminently blessed in the salvation of souls. From this charge he went to Emory and Henry College as a student. During this period he was a close student; but he preached often, to the delight of his hearers. At the close of his second school year he took charge of Central Station, and remained in charge of it two years. This was what is now Radford.

He died September 5, 1888. The last text from which he preached was: "Be ye also ready; for in such an hour as ye think not the Son of man cometh." His last songs were "We'll work till Jesus comes" and "Will the waters be chilly when I am called to die?" The last passage of Scripture quoted by him was: "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incor-

ruptible, and undefiled, and that fadeeth not away, reserved in heaven for you."

From the Rev. B. W. Fielder I copy the following estimate of Mr. Bourne:

Those who have heard his voice in prayer, song, and sermon can never forget it. The volume, the sweetness, the flexibility, the modulation—all made music for the soul; much so, when his soul was aflame with divine love and was wooing others heavenward. He was a strong preacher, far above the average; but was not known as such beyond the counties of Southwest Virginia, where his battles were fought. He could analyze closely, but his unction covered the skeleton with flesh and breathed the Spirit upon the mechanism of the sermon so that the message was a living reality. Homiletic monthlies would grace their columns by printing some of his sermons and at the same time edify believers and show sinners the way of life. I can refer readers to his discourse at the dedication of the church at Camp Creek, Jacksonville Circuit. He always had a fine sense of the fitness of things as to time and place in the choice of his subject.

As unselfish a soul as ever lived, he would have given his last half dollar to a beggar and then gone all day without his dinner. So free from guile and deceit was he that there was a bluntness in his speech which sometimes gave offense to those who failed to discern his purity of motive.

Bourne had convictions and the courage of them. He was a moral hero. His bold defense of the cause of temperance and his fearless denunciation of the evils of intemperance did much toward turning the tide of opinion in the right direction and saving his pastoral charge and the county from the liquor traffic. For this he suffered persecution, and was even insulted; but none of these things moved him.

Personally Mr. Bourne was a model of neatness.

With him "cleanliness was next to godliness." Handsome in person, magnetic in manner, young and talented, pure and consecrated as he was, he sleeps in an honored grave. Bourne Memorial Church, in Radford, symbolizes the love and esteem in which he was held.

Edmond A. Tilley was born in Bristol, Tenn., September 4, 1864. He is an A.B. of King College, a Presbyterian institution in Bristol. He was also for some time a student at Vanderbilt University. He was admitted into the Holston Conference in 1884 and stationed at Pocahontas, Va. In 1887 he was accepted as a missionary to Brazil and transferred to the Brazil Conference. He has always served as pastor of some charge. In addition he served nine years on three districts, was for two years editor of the *Expositor Christiano* (Conference organ), was three years Dean of Granbery Seminary, and three years Professor of Biblical Theology. In the absence of a bishop he presided over three sessions of his Conference. At the present time (1910) he is at home on furlough. He was married to Miss Ella Virginia Porter in November, 1889. This union has been blessed in the gift of four daughters—Margaret, Ella, Laura, and Katherine. He married a Tennessean, a good Presbyterian, who has turned out to be an equally good Methodist.

The great-grandfather of D. H. Comann was the Rev. John Comyn, a resident minister of the Presbyterian Church of Scotland at Edinburgh. He came to the State of North Carolina as pastor of a Scottish colony. Mr Comann's grandfather was fifteen years old when his father came to this country. His name

was William Comyn, now spelled Comann. He was a Methodist Episcopal preacher, and became a charter member of the Methodist Protestant Church. Mr. Comann's father was Julius C. Comann, and his mother Lucy Ann Wilkins, of Lynchburg, Va. Mr. Comann joined the Conference in 1878, and his first charge was Spencer Mission. He did faithful work on various charges till 1888, when he was transferred to the Columbia Conference. He was later retransferred to the Holston Conference; and being in the North Carolina portion of the Conference when the Western North Carolina Conference was set off, he remained in that Conference. A number of years ago he was, without his solicitation, appointed Conference evangelist, which position he has held up to date (1910). Mr. Comann is a man of vigorous intellect and strong will. He is greatly above the average as a preacher. He is witty and somewhat eccentric, but greatly in earnest in the salvation of souls. I hear good reports of him as an evangelist. In this work he is a pronounced success. In the evangelistic work Mr. Comann has preached, on an average, five hundred times a year.

His first wife was Miss Gertrude Gibson, of Lebanon, Va., and his second Miss Alice Frazier, of Knoxville, Tenn.

A mother in Israel who deserves mention died this year (1888). Mary Wood, daughter of Turner and Nancy Roper Wooten, was born near Richmond, Va., October 6, 1804; and died in Cleveland, Tenn., December 23, 1888. On November 18, 1821 she was married to John Wood. In 1837 she removed with her hus-

band to Bradley County, Tenn. She was a happy, working Christian all her life. Her home was always the home of the preachers, and it was her delight to entertain them. She nursed the Rev. William Hicks through a spell of typhoid fever when he was a young preacher. She was a regular camper at Shady Grove Camp Ground, in Jefferson County, Tenn., while Mr. Wood lived in that county, and at Tucker's and Eldridge Camp Grounds after they moved to Bradley County. She was the mother of thirteen children. She settled in Cleveland when it was only a little trading station with only a few log houses. She was a member of the Methodist Church at its first organization at that place in a little log cabin which stood near where the present church stands. She and her husband aided in the building of three Methodist churches in Cleveland. Mrs. Wood was always a joyous, shouting Christian. When in "age and feebleness extreme" she was patient and cheerful. She died of pneumonia. Her children, grandchildren, and great-grandchildren numbered at her death one hundred and thirty-seven, and nearly all of those who were old enough were consistent professors of religion and members of the Methodist Church. John Wood, a son, was a man of great usefulness, a Church worker, and a leader in song.

I would not be a faithful historian if I should fail to mention a good woman of Russell County, Va., who died in this Conference year. The late Rev. B. W. S. Bishop wrote for our Conference organ a beautiful tribute to the memory of this good woman, and I copy this tribute as follows:

It was on Monday, March 18, 1889, that Mrs. Mary Bays, wife of James J. Bays, Esq., and mother of the Bays brothers of the Holston Conference, entered the life eternal. This woman, noted in her ancestry, in her own character, and in her posterity, was one of nature's noblewomen. She was the granddaughter of "Will Webb," who was famous in this country in the latter part of the eighteenth and the early part of the nineteenth centuries. He was born in London, educated at Oxford, England, and came to Virginia before the Revolution as secretary to Lord Fairfax. He married a Miss Oney, of Staunton, Va., and through this family Mrs. Bays was related to the famous Munsey family of Southwest Virginia, who were so remarkable for their brilliant intellects. Mrs. Bays was second cousin to the late Rev. Dr. W. E. Munsey.

Mary Webb was born in Elk Garden, Russell County, Va., August 2, 1819. She was married to James J. Bays February 9, 1837. She was the mother of eleven children, three of whom preceded her to heaven. Her son, Rev. Dr. W. W. Bays, says: "She was of an intensely religious cast from her infancy. I have heard her say that when a child she lay down on a large rock in the meadow, gazed into a cloudless sky, and asked God to make her heart as free from sin as this beautiful sky was from clouds." It was her lifelong aspiration to have a clean heart. She had a horror of sin.

In September, 1844, she experienced a change of heart while a penitent at the Antioch Camp Ground, in the eastern end of Russell County. Dr. Bays says: "O the hundreds of times I have heard her pour out her soul to God in prayer."

She read the Bible much, could repeat from memory nearly all of the New Testament, and in her early life could quote correctly every hymn in the old Methodist hymn book.

Some of her friends love still to tell how years ago in a love feast at "The Loop" Church she thrilled the entire assembly as she concluded the story of her religious life by quoting that beautiful hymn of Charles Wesley's commencing: "O for a heart to praise my God."

She had the happy gift of rendering what she had read in such a forcible and impressive manner as to do full justice to the author and the sentiment. She was of an intensely poetic nature, as melancholy as Young, with an intellect capable of appreciating his most brilliant passages. With all this melancholy nature she was full of faith in God. She loved him fervently, ardently, and constantly. She was a woman of "sorrowful spirit." She often wept. God chose her in the furnace of affliction. In her last sickness she had no seasons of ecstasy, but a firm hold on Christ. When near the end, being asked for some expression of feeling and faith in death, she simply said: "I am holding on to Christ." But this is triumph. Whoever holds on to Christ will never suffer wreck or ruin. Whoever holds on to Christ in life and death is more than conqueror. She laid "hold on him" when a young woman in 1844. In all her trials as wife and mother she "held on" to him. Through years of sore physical pain and mental and heart trouble she "held on" to him. And now when the pilgrimage was almost ended, the warfare nearing its close, "holding on to Christ" was still her testimony. Who can doubt that the faithful and all-conquering Christ "held on" to her when "her spirit with a bound left its encumbering clay?"

W. W. Bays, her dear eldest son, her first born, whom God has honored by making him so efficient a minister and whose filial devotion to the very last was so beautiful and touching, writes to me: "All I am, have been, or hope to be I owe to her—to her teaching, to her prayers, to her godly example, to her beautiful influence. I know that she has entered into that rest that remains to the people of God."

Bishop Robert Kennon Hargrove was born in Pickens County, Ala., September 17, 1829; and died at his home, in Nashville, Tenn., August 3, 1905. His grandfather was a local preacher of the Methodist Church and cousin to Bishop McKendree. His father's name was Daniel J. Hargrove, and he was for fifty

years a class leader. Bishop Hargrove was converted and joined the Church in early life. He was educated at the State University at Tuscaloosa. He was Professor of Mathematics in that institution from 1853 to 1857. He was admitted into the Alabama Conference in 1857. From that time to his promotion to the episcopacy he labored on first-class stations and districts and in school work. He was President of Tennessee Female College from 1869 to 1873. I have learned that he cleared twenty-eight thousand dollars while in charge of that school, and that, feeling that he had money enough, he returned to the pastorate. While presiding elder of Franklin District he was elected bishop. This was in May, 1882. His election to this office was remarkable, owing to the fact that he was not at the time a member of the General Conference.

Bishop Hargrove's domestic life was happy. He was twice married, first November 10, 1852, to Miss Harriet C. Scott, by whom he had two sons and two daughters. His second marriage was on June 20, 1895, to Mrs. Ruth E. Scarritt, of Kansas City, Mo.

He represented the Church on the Cape May Commission in 1876, and in 1898 he was appointed a member of the Commission on Federation. Upon the death of Bishop McTycire, in 1889, Bishop Hargrove was elected his successor as President of the Board of Trust of Vanderbilt University.

Bishop Hargrove was a constant Bible student. He seems not to have been embarrassed by the higher criticism, but he took the books of the Bible to be the inspired word of God from beginning to end. His sermons were solid rather than showy. He lacked pas-

sion and imagination. His sermons were sometimes disappointing to the large congregations that usually assemble to hear a bishop; but occasionally on a congenial subject, when he was in a happy mood, he would preach a first-class sermon—one that coruscated with intellect and burned with spiritual power. He had, however, greater genius for business and for administration than for the pulpit and the platform.

Bishop Hargrove arraigned Dr. David C. Kelley for leaving his work for a few weeks and canvassing the State for Governor on a prohibition platform. The committee of trial, under Hargrove's rulings, suspended Kelley from the ministry for six months. He appealed to the General Conference, which did not meet till the penalty had been suffered, and the General Conference reversed the decision of the court below. Dr. Kelley charged the Bishop with maladministration. The Committee on Episcopacy acquitted the Bishop of any intentional wrong, but declined to act on the complaints relating to the legal aspects of the case, leaving them to be determined by the Committee on Appeals. Bishop Hargrove was stoutly opposed to the interference of preachers in politics, and he looked upon prohibition as a political question.

## CHAPTER X.

### CONFERENCES OF 1889 AND 1890.

THE Conference met in its sixty-sixth session in Morristown, Tenn., October 2, 1889, Bishop Alpheus W. Wilson President, W. C. Carden Secretary, and J. R. Payne, E. F. Kahle, and R. W. Kite Assistants.

A memorial from the Asheville District in relation to a readjustment of Conference boundaries was presented. It asked the Conference to memorialize the General Conference for such readjustment. Other papers bearing on the same question from the Franklin, Jeffersonville, and Abingdon Districts were also presented. A special committee, consisting of George Stewart, George D. French, D. Sullins, T. F. Glenn, and J. A. Lyons, was appointed to take these papers into consideration. On this subject there was a majority and a minority report from the committee. The majority report, offered by G. D. French, J. A. Lyons, and D. Sullins, said: "We do not think it wise to disturb our Conference boundary lines." The minority report, offered by George Stewart and T. F. Glenn, said: "We deem it best to give no expression of opinion upon the subject as a Conference, but to leave our delegates to the General Conference free to act in the matter as they in their godly judgment, may think best for all concerned." The minority report was adopted.

Bishop L. C. Holsey, of the Colored Methodist Episcopal Church in America, was introduced, and addressed the Conference in the interest of the educa-

tional work of his Church. At the close of his speech a collection was taken up on the Conference floor to aid in that work, and \$310 in cash and thirty-five dollars in subscriptions were raised.

The credentials of Hardy M. Bennett, a member of the Quarterly Conference of Hamburg Mission, Franklin District, which had been forfeited by his withdrawal from the Church, were restored.

J. O. Straley had been accused of preaching doctrines contrary to our Articles of Religion. He demanded a committee of investigation. A committee consisting of E. E. Wiley, K. C. Atkins, and E. E. Hoss was appointed; and it reported no trial necessary, basing its conclusions upon the following pledge of Mr. Straley:

I hereby pledge myself to the Conference that I will not hereafter disseminate either in public or in private any opinions which my elder brethren deem at variance with our Articles of Religion or our standard writers. That if some views which I now conscientiously entertain are in their judgment erroneous I will endeavor by prayer, meditation, and reading to correct them, and also in all things to be docile and act as a son in the gospel so long as I continue a member of this body and Church, provided that my brethren, overlooking the past, will give me their sympathy, confidence, and love.

The following men were elected delegates to the next General Conference: Clerical, James Atkins, Jr., E. E. Hoss, R. N. Price, W. W. Bays, James H. Weaver, E. E. Wiley, and George C. Rankin; alternates, Frank Richardson and W. G. E. Cunyngham. Lay, H. A. Gudger, C. L. Hardwick, J. W. Gaut, Joseph Stras, V. C. Allen, George E. Penn, A. L. Spears; alternates,

# EMORY AND HENRY COLLEGE



EAST VIEW OF STUDENTS HOME



OLD MAIN BUILDING



WEST VIEW OF STUDENTS HOME



STUART HOME



FITTING SCHOOL



SCIENCE HALL



ADMINISTRATION BUILDING.

D. K. Young, H. B. Hull, Rev. J. A. Reagan, and R. L. Gaut.

B. W. S. Bishop, G. C. Rankin, and W. C. Carden offered the following resolution, which was adopted:

*Resolved*, That the committee appointed at the last session of the Conference to visit the Virginia Legislature be, and are hereby, authorized and directed to transmit to that body a copy of the Constitution of Emory and Henry College as amended by the board of trustees of said college and indorsed by a two-thirds vote of this Conference, and that this committee on behalf of the Conference petition and pray the said Legislature to ratify the amended Constitution and to make such changes in the charter of said college as may be necessary in order to conform the charter to the conditions of the amended Constitution.

The committee appointed at the last Conference consisted of President R. W. Jones, R. N. Price, and James Atkins, Jr.

The report on education stated in regard to Emory and Henry College that in December last the row of mess houses and in April the Byars House were destroyed by fire, but that this loss had been partially compensated by the completion of Science Hall; also that the trustees had collected \$7,300 as insurance on the Byars House, and were rebuilding.

At this session of the Conference a plan was adopted for the organization of loan associations in the District Conferences, the object of which was to raise funds for the aid of young men studying in our schools for the ministry and of the sons of ministers. It appears that the District Conferences had agreed to this plan with great unanimity; but, so far as I know very little ever came of this movement. The Conference

also resolved to raise an educational fund by an assessment of \$2,500, to be distributed and collected as other benevolences. The presiding elders were charged with the collection of this fund. This was the beginning of the educational assessment which has been so successfully operated for a number of years. Previously to this our colleges had been accustomed to remit the tuition of young men studying for the ministry and that of preachers' sons; but it was a burden which they were not able to bear. The annual collection now adds considerably to the income of Emory and Henry College, which really enables this institution to pay its professors and to educate in and for the ministry a number of promising young men, many of whom are destined to do valiant service in the field.

At this session an amended Constitution of Emory and Henry College was adopted. Up to this date the board of trustees had consisted of thirteen members. Annually the Conference had appointed thirteen visitors, who, with the trustees, constituted a joint board for the election of President and professors, the fixing of salaries, and the filling of vacancies in the board of trustees. The new Constitution made the board to consist of twenty-seven members, including the President of the college, who was to be *ex officio* a member of the board. The present board of trustees was to stand intact, and the Conference was to add thirteen others, provided that a majority of the whole board should be members of the Methodist Episcopal Church, South. This board was to be self-perpetuating. This new Constitution made the college a Methodist institution out

and out. The first Constitution provided that a majority of the board of trustees should not be members of any one religious denomination. The annual appointment of visitors, however who took part in the election of teachers, the fixing of salaries, and the election of trustees had held the college securely to the Methodist Episcopal Church, South, even more securely than a self-perpetuating board is likely to do.

The report on education stated that Prvor Institute, in Jasper, Tenn., had been opened; and the Conference took action to have a title to the property secured to the Methodist Episcopal Church, South. This property was the result of a donation made by Mr Washington Prvor. Ten acres of land had been secured, and a building costing over twenty thousand dollars erected.

The Conference adopted the following resolution on temperance:

That we are heartily in favor of the absolute prohibition of the liquor traffic, believing this to be the only method of destroying this evil.

That we regard the principles of prohibition as more sacred than parties, and that we cannot consistently lend our influence or give our suffrage to men of any party who are avowed friends of rum.

The Conference heartily indorsed the management of the *Holston Methodist*, and pronounced the *Asheville Methodist* published by J. F. Austin, a breezy paper and one of merit.

Admitted on trial: Charles R. Brown, John M. Romans, Robert M. Walker, Walter Spence, Henry F. King, Thomas G. Eskridge, Edward W. Walker, George D. Herman, George B. Draper, Isaac P. Martin, James M. Bell, James R. Hunter,

Joel W. Hicks, D. Franklin Carver, William R. Gillespie, George H. Austin, C. B. McFarland, Joseph H. West, William P. McGhee.

Discontinued: James C. Kinzer, Newton C. Combs, James P. McTeer.

Readmitted: George W. Jackson.

Received by transfer: S. N. Barker, D. H. Comann.

Located: James N. Lotspeich, W. B. Reese.

Superannuated: J. M. McTeer, G. W. Miles, William Robeson, J. N. S. Huffaker, L. C. Delashmit, R. A. Giddens, G. W. Renfro, S. R. Wheeler, S. D. Gaines, W. M. Kerr, J. W. Byrd, W. H. Cooper, A. E. Woodward, T. J. Pope, William Witcher, P. S. Sutton.

Expelled: W. H. Horton.

Died: William L. Turner.

Transferred: C. M. Bishop, to the Southwest Missouri Conference; Frank Siler, to the Western Conference and stationed at Kansas City; Robert L. Moses and I. W. Hickum, to the St. Louis Conference; J. L. Teague, to the Tennessee Conference; Christian Keener, to the North Georgia Conference; D. V. Price, to the South Georgia Conference; M. S. Watts, to the Virginia Conference; J. H. Harwell, to the Brazil Mission Conference; John Bowman, to the Western Conference.

Numbers in society: White, 55,087; colored, 39. Total, 55,126. Increase, 2,170.

Local preachers, 331; traveling preachers, 235.

Sunday schools, 720; scholars, 41,248.

Collected for claimants, \$3,620.23; foreign missions, \$5,907.03; domestic missions, \$4,043.38; total for missions, \$9,950.41. Collected for Church Extension, \$1,253.84.

Church edifices, 631; value, \$790,136.

Parsonages, 93; value, \$121,338.

Colleges, 9; officers and teachers, 73; value of property, \$470,000.

James P. McTeer was admitted on trial in 1888, and remained in the Conference only one year. When

admitted he was appointed to Cherry Street, Chattanooga. This little charge numbered at that time only 132 members, and was, as I now remember, in an unpromising location. What and how he did I cannot say. He was a son of the Rev. John M. McTeer. His rearing had been good, and his education and opportunities had been of the best. His stepmother, with whom he was always on good terms, was one of the best Christian women in the country. He was a man of superior natural gifts; a natural orator, not wanting in fancy and imagination, humorous and pathetic, with a strong, melodious voice and handsome action. He was a lawyer by profession, and for some years was county judge of Wythe County, Va. He had many of the elements of a great man, but his success in life was not such as his talents led his friends to expect.

James N. Lotspeich was admitted in 1874. He is of a good East Tennessee family. He graduated at Emory and Henry College, and stood high as a mathematical student. At the present time (1910) he is a real estate agent in Morristown, Tenn. He has never married.

I remember W. B. Reese as a man of some promise, as well as of some respectable scholarly attainments; but I have lost sight of him.

Charles M. Bishop is still living. He is a son of the late B. W. S. Bishop, of the Holston Conference. He graduated at Emory and Henry College, where he stood high as a student. He preached many years in Missouri and filled creditably some of the best appointments in the State. Recently he delivered the Cole lectures at Vanderbilt University and gave sat-

isfaction. He has been elected President of the Southwestern University, in Texas, a Methodist institution.

Frank Siler did good work in the West. He was some years a member of the Western North Carolina Conference, was stationed in Asheville four years, and is now (1910) a member of the North Georgia Conference, in charge of one of the best stations.

Christian Keener was a son of Bishop Keener. He came to us as a transfer, but he had not been long among us till it was discovered that he was a man of unbalanced mind. I have lost sight of him.

D. Vance Price was received by the South Georgia Conference, and immediately transferred to the Florida Conference. In these changes he was seeking a milder climate for the health of his wife. He has been for some years a member of the Western North Carolina Conference, and is now (1910) a superannuate in that Conference and living at Mt. Airy, N. C.

Morton S. Watts while a member of the Holston Conference ranked among our best preachers. He was a live man, original and somewhat eccentric.

William L. Turner was born in Claiborne County, Tenn., March 23, 1811; and died in Lee County, Va., January 13, 1889. He was happily married to Miss Phœbe Ely in 1844: About the age of fifteen he professed religion and joined the Church. He was admitted into the Holston Conference in 1837. After traveling two or three years, he took a supernumerary relation and remained in that relation till a short time before the Civil War, when he took work again. At the commencement of the war he was returned to the

supernumerary list. He then engaged in the mercantile business and accumulated a good deal of property, which was swept away by the ravages of the war. His losses and troubles occasioned a lapse in his religious life. But having regained his former religious status, he resumed active work in the ministry traveled a number of years, and was then granted the superannuate relation. He located near Jonesville, Va., where he led a peaceable and quiet life in all godliness and honesty. His Conference memorial notice says:

Brother Turner was no ordinary man. His mind, naturally vigorous, was enriched by a large fund of information, the result of keen observation, extensive reading, and close application to study. He was above the average in his day in pulpit ability. Commanding in person, agreeable in manners, affable and entertaining in the social circle, he rarely failed to impress himself favorably upon all with whom he came in contact. In his early ministry he was quite successful in winning souls to Christ. The last years of his life were spent in poverty and affliction; yet amidst it all he was patient, resigned, and cheerful. His Christian character glowed with increasing luster, and his experience in the things of God grew richer as he approached the end.

When the writer entered Emory and Henry College as a student, in 1845, Charles Collins was its President. He was then young, and his wife was young. Her maiden name was Harriet Newell Hart; and she was a sister of the Rev. John S. Hart, D.D., a distinguished author and educator. She was a fit companion for the man who during life was at the head of some of the most important educational institutions of the country. At the residence of her son-in-law, T. A. Lamb, in Memphis, Tenn., on the night of

March 13, 1889, after a brief and painless illness, she died in her sixty-ninth year. On that night, after a little illness that seemed only severe enough to justify a little more of that affectionate care which those about her were always eager to render, she, without a moment's warning, without a sign of pain or distress of any kind, turned her head upon her pillow and was gone.

Mrs. Collins was one of those women in whom the quality of motherhood was developed in a remarkable degree. In connection with the educational institutions superintended by her husband she found a field for its exercise. This was especially the case at State Female College, at Memphis, where very many young girls who had recently lost their own mothers were placed under her care and grew to womanhood with scarcely a knowledge of any other mother than Mrs. Collins. On the broad bosom of her love their orphaned hearts found the strength and hope that only mother love can give, and to it until her death these foster children loved to come as to a fountain of refreshment.

The Conference met in its sixty-seventh session in the Main Street Methodist Church, Bristol, Tenn., October 1, 1890, Bishop John C. Keener President, William C. Carden Secretary, and J. R. Payne and E. F. Kahle Assistants.

A special committee was appointed to nominate examining committees and boards. The presiding elders were appointed a committee to nominate the standing committees of the session.

On motion of W W Pyott, the Conference resolved

hereafter to require the Committee on Memoirs to report memoirs of deceased wives and widows of the preachers of the Conference. This reasonable policy has been observed ever since.

The Committee on Education reported that the trustees of Martha Washington College had leased the property to the Rev. S. N. Barker for a term of years, and that a handsome brick structure, to be used as a chapel, had been erected.

Some action was taken at this session looking to the establishment of a training school as an adjunct to Emory and Henry College, and a committee was appointed to take steps toward carrying out the purposes of the Conference.

Admitted on trial: George W. Bogle, James E. Swecker, William W. Newberry, Thomas H. Kinzer, Tyler D. Strader, William E. Bailey, Benjamin C. Horton, Frank Y. Jackson, Lilburn H. Little, William B. Shelton, Robert E. Hart, E. W. Mort, F. F. Threadgill, John B. Frazier, Robert E. L. Jarvis, James D. McAlister, and J. D. Dame.

Discontinued: S. J. Smith, W. P. Allison, and J. M. Bell.

Received by transfer: F. M. Grace, John W. Bowman, John P. Dickey, D. C. Brown, J. A. H. Shuler, W. A. Mitchell, J. A. L. Perkins, and D. Vance Price.

Located: R. A. Hutsell.

Superannuated: J. M. McTeer, G. W. Miles, J. N. S. Hufaker, L. C. Delashmit, R. A. Giddens, T. J. Pope, A. E. Woodward, W. Witcher, W. M. Kerr, W. H. Cooper, J. W. Bird, William Robeson, George Stewart, H. P. Waugh, T. F. Smyth, and E. B. Robertson.

Transferred: C. B. McFarland, to the Brazil Mission Conference; L. D. Gillespie, to the North Carolina Conference; W. W. Bays, to the Georgia Conference; J. P. McFerrin, to the South Georgia Conference; S. H. Hilliard, J. H. West, T. F.

Gibson, and H. W. Bays, to the Western North Carolina Conference.

Died: George W. Renfro, Samuel D. Gaines, S. C. Horne, and Samuel R. Wheeler.

Numbers in society, 43,505.

Local preachers, 276; traveling preachers, 209.

Sunday schools, 557; scholars, 33,464.

Collected for claimants, \$3,392.74; foreign missions, \$5,437.74; domestic missions, \$3,520.05; total for missions, \$8,957.79. Collected for Church Extension, \$1,214.41.

Church edifices, 510; value, \$617,329.

Parsonages, 78; value, \$114,255.

Schools, 7; teachers, 58; students, 1,035; value of school property, \$376,000.

R. A. Hutsell returned to the Conference later, and is now (1910) doing active and acceptable service.

W. W. Bays is now a member of the Western North Carolina Conference and a superannuate. He was for many years a leading preacher in the Holston Conference, a man of gifts, of deep piety and spotless purity. In Holston he served some of our leading charges—Broad Street, Knoxville; Market Street, Chattanooga; etc. He was also for some years an active and useful presiding elder. He is a kinsman of the distinguished William E. Munsey, both being descendants of Will Webb, of Russell County, Va. Bays's sermons, like Munsey's, have been characterized by metaphysical analysis and vigorous powers of imagination. Bays has been not only an able preacher but an untiring worker; few men in the Connection have equaled him in enterprise and energy in his efforts to promote the material prosperity of the Church and the salvation of souls. He was born and reared in Russell County, Va.,

in the same community in which the writer first saw the light. Russell County has done more than her share of giving men to the ministry. At a District Conference held at Louisville, Tenn., by Bishop Doggett seven of the traveling preachers present were natives of that county. William Bays has two brothers in the traveling connection, one of whom, Hezekiah, has been a leading member of the South Carolina Conference for many years. Miss Mamie Bays, daughter of William Bays, has won some laurels in the literary world as a contributor to newspapers and magazines.

J. P. McFerrin came to us as a special transfer to take charge of Centenary Church, in Chattanooga. His transfer to this charge was the occasion of a good deal of newspaper discussion of the special transfer system. In this discussion some one gave special transfers the title of "giraffes." So McFerrin was a giraffe. But no one contended that the special transfer practice was a violation of any law of the Church. It was conceded that the bishops, as general superintendents, had a legal right to take up a man in one Conference and appoint him to a particular place in another; but it was contended that, while this practice was lawful, it was not expedient. It was agreed that it is often proper and necessary that men shall be transferred from one Conference to another, but it was contended that the man should be transferred to the Conference and not to a particular place in the Conference; that his name should come before the bishop's cabinet, as those of preachers to the manor born, where his merits and adaptations could be duly consid-

ered—in other words, that he should become a member of the body to which he is transferred in good faith and take potluck with the other preachers. On the other hand, it was contended that the free exercise of the transfer power was essential to Methodist connectionalism and itinerant general superintendency; that large and wealthy congregations that pay liberal salaries had a right to demand men of superior talent; and that, if they could not find the right man in their own Conference, the bishop ought to find him in some other Conference. This view of the subject somewhat ignores the old Methodist theory that the people have no right, under Methodist usage, to select their pastors, and the pastors have no right to select their charges. It squints at congregationalism, a scheme of ecclesiastical government that has its advantages and its disadvantages; so that it is a question whether in the exercise of the special transfer power the bishops are stressing their prerogative too much or are, on the contrary, really voluntarily surrendering a part of their episcopal authority. The appointment of McFerrin was made by Bishop McTyeire, and was, no doubt, made legally and conscientiously; and McFerrin was an innocent sufferer in this war of printer's ink which was waged over his head. In the minutes of 1887, in answer to the question, "Who are received by transfer from other Conferences?" the answer was "None;" yet in the list of appointments as published Dr. McFerrin appears as the appointee to Centenary Church, Chattanooga. The place was left open, and the transfer was a post-Conference act. But Dr. McFerrin served the charge faithfully for three years, and

gave entire satisfaction. The controversy, perhaps, did good on the whole; for I imagine that I have observed a little more care on the part of the bishops in notifying the Conferences of a coming man.

Dr. McFerrin was brought back to the Conference in 1893 and placed a second time in charge of Centenary Church, but he was transferred to the Louisville Conference in 1895.

Samuel H. Hilliard, a bright young North Carolinian, son of Dr. William L. Hilliard, was born and reared in Asheville, N. C. He had superior gifts, and his educational advantages had been excellent. He was a very promising young preacher. Ever since his transfer he has been a member of the Western North Carolina Conference, with the exception of a short hiatus of location, and has taken rank in that Conference.

Brother Hilliard's grandfather, the Rev. David Hilliard, was a Methodist traveling preacher and a member of the South Carolina Conference, which at an early day embraced many of the counties of Western North Carolina, both east and west of the Blue Ridge. I have heard him spoken of as a very superior preacher. He did service in what afterwards became a part of the territory of the Holston Conference. His son, Dr. William Lewis Hilliard, was born in 1823 in Hall County, Ga., of North Carolina parentage, and grew to manhood in Spartanburg, S. C., where he began the study of medicine. He removed to Asheville, N. C., about 1845, practiced medicine in this growing town for many years, and became eminent in his profession. He married Miss Margaret E. Love, daughter of Mr.

James Love, of Waynesville, N. C., in 1854. His war record as a surgeon in the Confederate army was a distinguished one. He was the father of S. H. Hilliard. Dr. Hilliard's wife, Mrs. Margaret E. Hilliard, was born in Haywood County, N. C., in 1836, and graduated in Asheville Female Academy under the presidency of Rev. Erastus Rowley. She has been a lifelong Methodist, a Church worker, and is yet alive (1910).

Hezekiah Webb Bays, a grandson of Mr. Will Webb and brother to the Rev. Will Webb Bays, was born in Russell County, Va., November 23, 1843; was converted in the same county February 13, 1861, under the ministry of the Revs. Robert Sheffey, Charles Smith, and John Stallard, and on the same evening joined the Methodist Church. He was educated in the common schools and at Emory and Henry College. He was a Confederate soldier for more than three years. The last year of the war he was on the staff of Gen. W. E. Preston as assistant to the adjutant general, a position won by successfully carrying a dispatch at great peril on the eve of the battle of Chickamauga.

He was licensed to preach June 5, 1867, by the Quarterly Conference of Lebanon Circuit, and admitted into the Holston Conference in the same year. His Holston charges were Fort Hendree Circuit, in North Carolina; Sevierville, Trenton, Abingdon, and Dickensonville Circuits; Wytheville, Cleveland, and Broad Street (Knoxville) Stations. His appointment to Abingdon Circuit was nominal that he might attend Emory and Henry College, where he was a student for three years. During his four years on Dickensonville

Circuit he reported five hundred conversions and three hundred accessions to the Methodist Church. While he was in charge of Broad Street the large brick church, that still stands, was built. In the winter of 1887 three hundred and ten persons were converted in this church, and about two hundred of them joined the Methodist Churches in the city. From 1887 to 1890 he was agent of Hayesville College, in North Carolina. In 1890 he was transferred to the Western North Carolina Conference and stationed at Concord. In 1891 he was transferred to the South Carolina Conference and stationed at Abbeville. He was in charge of Bethel, Charleston, for four years; Rock Hill District, three years; Charleston District again, four years; Sumter District, one year; Washington Street, Columbia, two years; and now (1911) he is in charge of Orangeburg Station.

Mr. Bays's talent as a speaker has been in demand. While he was in Charleston he was sent to Buffalo, N. Y., to deliver an oration to the Grand Army of the Republic in the interest of the project of a soldiers' home in Charleston. He spoke to fifteen thousand people, and in the audience was President McKinley. A few years since he preached a sermon to the graduating class of the military academy in Charleston, which by request was published in pamphlet form. While in Columbia he preached to the camp of United Confederate Veterans, and later to the veterans in Orangeburg. He has frequently delivered two lectures, one on "Courtship" and the other on "The Philosophy of Little Men," upon which lectures he has realized some \$5,000.

Mr. Bays was married to Miss Frances Virginia Herbert at Herbert's Bend, N. C., October 1, 1868. The fruit of this union was five children: Charley Lee, their first, died in infancy; Margaret Aston was educated at Greensboro, N. C., and is the wife of Dr. William Gilmore Stevens, of Rock Hill, S. C.; Willie Frances was educated at Greensboro Female College, and is the wife of the Hon. W. B. Wilson, Jr., a lawyer of note, of Rock Hill; Mary Herbert, educated at Converse College, Spartanburg, S. C., is the wife of P. C. Blakeman, Esq., a banker at Rock Hill; Lucy Alberta (named for Dr. G. Albert Long, of Cleveland, Tenn.), educated at Converse College, is the wife of Mr. T. A. Moore, a merchant of Rock Hill. These good women are all members of the Methodist Episcopal Church, South.

Samuel D. Gaines, son of Ambrose and Mary Gaines, was born in Sullivan County, Tenn., October 19, 1811; and died November 20, 1889, in his seventy-ninth year. His father was a pioneer settler in Sullivan County; and his mother, whose maiden name was Moore, was a sister of Governor Moore, of Alabama. Mr. Gaines was converted and joined the Methodist Church at a camp meeting in his native county in 1829. He was married September 1, 1831, to Miss Sarah E. Gaines, a niece of General Edmond Gaines, of New Orleans. She was a cultured Christian woman. They lived happily together for more than forty-six years. She preceded him to glory land. Mr. Gaines was a local preacher for several years before he joined the Conference. He was admitted into the Conference in 1847; and having met with a misfortune in the loss of his

house by fire, he asked and received a discontinuance in 1840, but returned to the Conference in 1857. He located in 1865, but was readmitted in 1866. In 1871 he was transferred to the Arkansas Conference. In 1872 he was transferred to the Kentucky Conference. In 1874 he returned to the Holston Conference, and was superannuated in 1877. During all these years he filled some of the most responsible appointments in the Conference, and filled them usefully and successfully. The following tribute to his memory I copy from the Conference memorial notice written by the Rev. Frank Richardson:

Brother Gaines's early life was spent on a farm in the beautiful Holston Valley. He was a rollicking, happy boy, and a cheerful, pleasant young man. He married young, but was fortunate in getting a woman of strong character and lovely disposition, and in every way fitted to be the companion of one who was to have so prominent a place in the work and achievements of the Church. He was reared in what was then a home of affluence, and had the best advantages of early training which the section afforded, but these were very meager. His religious character was of the early Methodist type. He was converted at a camp meeting amid the profoundest excitement. His conviction was pungent. The burden of his sins pressed heavily upon him, and his soul was enshrouded in darkness. His conversion was as clear as a sunbeam. The burden was removed and the gloom was dissipated, and he rejoiced in conscious pardon and peace. This was the event of his life, and more than anything else gave coloring to his character and direction to his life. He had a vigorous mind, in which the analytical and imaginative were happily blended. With thorough early training he would have been a giant. As it was, his sermons were not perfect according to the standards of the schools. They lacked consecutiveness and unity. They were full of thought, informa-

tion, and religion. They were orthodox and evangelical. They grew out of his experience as he tested it by the Word of God. There was always the eloquence of profound conviction. There was a glow of religious fervor lighting up all his discourses which moved the hearts of his hearers. He had the happy gift of exhortation; and now and then, his soul all on fire with love and hope, his eloquence was well-nigh irresistible. He was a fine type of the old-fashioned Methodist preacher, which unfortunately is becoming more and more rare in this age. He was eminently successful on a circuit. Thousands were converted to God under his ministry. On the Elk Creek Circuit, which he traveled at the age of sixty-five, there was a continuous revival. Six hundred were converted and five hundred added to the Church. How his soul reveled in revival scenes, when the faith of the Church was triumphant and sinners were being converted! The last religious service he attended was a class meeting at the Main Street Methodist Church, Bristol. He conducted the meeting. The Spirit of the Lord came upon them. His soul caught fire, and he went through the congregation shouting the praise of God and exulting in the hope of heaven, which he was so soon to realize. After he was superannuated, Brother Gaines was not idle. He went among the churches and preached as he was able. He spent part of his time canvassing for the American Bible Society. During his last years he made his headquarters at the home of his nephew, Dr. M. M. Butler, in Bristol, Tenn. In this Christian home he received all the kindness and attention that the tenderest sympathy and affection could suggest. Amid the reverses and disappointments of his latter years his faith in God never failed him. He died at the home of Prof. L. H. Copenhaver, near Bristol, whither he had gone to stay awhile, as was his custom. The family showed him every possible attention and kindness. His pastor visited him in his last hours and found him happy in the love of God. "Tell my brethren of the Conference," said he with a strong emphasis peculiar to himself, "that my faith in God is firmly fixed, rooted, and grounded in love." He was

buried in Bristol Cemetery by the Masons, of which brotherhood he was an honored member.

Samuel R. Wheeler was born in Grayson (now Carroll) County, Va., November 17, 1816. At the age of sixteen he was clearly and powerfully converted. He preached as local preacher about twenty years before he entered the traveling connection. He joined the Holston Conference in 1861, being then forty-five years of age. He served, and served well, on a number of circuits. From 1873 he served four years as presiding elder of the Sequatchee District and two years on the Athens District. After this he did circuit work till 1885, when he took the superannuate relation. Mr. Wheeler was originally a robust man physically. He had a strong voice, and his preaching was very loud. But by loud preaching and probably other causes he contracted chronic bronchitis, and in obedience to the advice of physicians he changed his manner of preaching in his latter days, and merely talked his sermons; but he talked thoughtfully. I once heard him exhort before his voice failed, and I was struck with the remarkable eloquence and divine power of the exhortation.

Wheeler was a correct English scholar, using good English; but his literary attainments were not wide. He was well versed in the Bible, Wesley's sermons, and Watson's "Institutes." He was a strong but not a brilliant preacher. When the end came he was ready. On Wednesday before his death, at his request, his wife read to him the fourteenth chapter of the Gospel according to St. John, and he enjoyed the reading.

Mr. Wheeler was twice married. His first wife,

whose maiden name was Jones, preceded him to the spirit world by several years. After the lapse of a few years he married Miss Rausberger, of West Virginia. He left two children by his first wife—the Rev. V. W. Wheeler, of the Baltimore Conference, and Mrs. Russell, of Sweetwater, Tenn.

Dayton C. Horne was born in Wise County, Va., January 18, 1857; and departed this life at Rockwood, Tenn., June 3, 1890. At about the age of twenty he was converted and joined the Church. In 1884 he was licensed to preach, and in 1885 he was admitted into the Conference. The charges he served were Grassy Cove and Kingston Circuits, Hill City and Cooper's Stations. He was a man of studious habits and of a beautiful spirit. His one business in life was to preach the gospel. His written sermons left behind were carefully prepared and beautifully written.

During his entire sickness his mind was clear and his experience rich and full. It is sad to reflect that one so good and so gifted should be called from his "loved employ" so soon, but doubtless God has use for his intellectual and moral worth in the blessed realm to which he has gone.

George W. Renfro was born in Cumberland County, Tenn., August 15, 1823; and died October 14, 1889. Cumberland County is on the Cumberland Mountain Plateau, lying mostly level or nearly so, but lacking in the fertility of the valleys below. Its rock formation is sandstone, and the soil in many places is productive only in connection with the use of fertilizers. Imbedded amid the mountain spurs is that beautiful basin of fifteen or twenty miles in circumference known as Grassy Cove,

a veritable Garden of Eden. Its lands are level and reasonably fertile. It was probably once a deep lake; but its waters seem to have forced an outlet under the ridges, and the headwaters of Sequatchee River now drain this basin and make it a good agricultural area. The county is well adapted to the growth of garden vegetables, apples, strawberries, etc. The county was very thinly populated in the days of Mr. Renfro. He therefore grew up in constant communion with nature and with limited opportunities for education. But he had an intellect greatly above mediocrity, and he readily absorbed ideas from nature in her changing moods and phases and from association, and became quite an intelligent man along practical lines and in theology. He was master of Methodist dogmatic theology. He was well versed in Wesley and Watson. He handled himself well in the pulpit, and his address was agreeable. He appealed more to the understanding than to the emotional nature, but he was not dry or tedious. He was rigidly honest, and it was his rule not to go in debt. He practiced the most rigid economy in his style of dress and living in order to keep out of debt, and he denied his family many of the luxuries which they would fain have enjoyed rather than make debts which his meager salaries would not enable him to discharge. When he was on the Pikeville District as presiding elder some one inquired of one of his preachers, who was not as particular about keeping out of debt as Mr. Renfro was, as to how the preachers were faring, and he replied: "O, Brother Renfro is starving and Brother — and I are stealing." Born amid the spurs of Cumberland Mountain,

Mr. Renfro never consented to get far away from them; and in his declining years he situated himself amid the foothills of this grand plateau, to gaze daily on its weird beauties and to lave his brow in the pure breezes that sweep down from its heights. Here he gave his last years to meditation, prayer, and joyful anticipations of a higher and holier life. Some days before his departure he said to a brother minister: "I have had leisure to study my case carefully, and I am satisfied that there is nothing in the way." After giving minute directions to his family as to his funeral, he gave them his last exhortation to live in the faith which had sustained him, gave them his last blessing, and fell asleep in the arms of his Redeemer.

In 1841 Brother Renfro joined the Methodist Church on probation; and on September 13, 1843, he "embraced religion." On October 2, 1847, he was licensed to preach; and in the same year he was admitted into the Holston Conference and appointed junior on Claiborne Circuit. He afterwards traveled, in order, Madisonville, Benton, and Newbern Circuits. While on the Newbern Circuit, in 1850-51, he was married. In 1851 he was appointed to the Asheville Circuit, where he was prostrated, first with measles and then with inflammatory rheumatism. In 1853 he was appointed to the Decatur Circuit, where he had an attack of typhoid fever. He located in 1859. In 1862 he was commissioned as Chaplain of the Sixty-Second Regiment of Tennessee Volunteers, and served in this capacity two and a half years. He was readmitted into Conference in 1872. In 1879 he was appointed presiding elder of the Pikeville District, which position he held for three

years. For about thirty years he was a member of the Conference. He was a local preacher for thirteen years, and for a number of years he was supernumerary; but in all his relations he was the same sober, sedate, prudent man. The circuits which he traveled in the latter part of life were mainly in Lower East Tennessee.

William Montgomery Kerr was born in Greene County, Tenn., January 22, 1820; and died at his home, in Asheville, N. C., July 4, 1895. He joined the Holston Conference at Abingdon, Va., in 1846. He was married September 13, 1849, to Miss Harriet Adaline Roberts, daughter of Joshua Roberts, Esq., of Asheville, N. C. Mr. Kerr's first appointment was that of junior under the Rev. S. D. Adams on the Asheville Circuit, and a friendship sprang up between the senior and junior which lasted as long as both lived. Mr. Kerr was the second station preacher of Asheville, the Rev. J. S. Burnett being the first. Mr. Kerr served the Church faithfully and effectually the larger part of his public life, but he was local and superannuate at different periods. In 1854 he was stationed in Knoxville, Tenn., and was for a number of years presiding elder of the Rogersville District. He was chaplain in the Confederate army, in John B. Floyd's Brigade, for one year. He was for one year agent of the Holston Conference Female College, at Asheville. For a few years he was steward of Emory and Henry College, running the boarding house and farm. While living at Emory he had a dislocation of a shoulder by a fall, which forced him to retire from the active ministry.

During the thirty-seven years of active ministerial

life Mr. Kerr traversed the entire territory of the Conference, from the summit of the Alleghany Mountains in Virginia to Sequatchee Valley in Lower East Tennessee, and the whole of Western North Carolina west of the Blue Ridge. He was a member of the Holston Conference till 1890, when he became a member of the newly organized Western North Carolina Conference.

In the latter part of his life Mr. Kerr was afflicted with obesity. Not a tall man nor a man of large bones, he at times drew about two hundred and fifty pounds on the scales. Notwithstanding this, he was active and diligent; but his obesity interfered, more or less, with his physical activity and mental elasticity.

Kerr in his early days was a star preacher. He was accurate, argumentative, and earnest. He was a man of imperturbable good nature, and as pure in heart and life as any man I ever knew. He had an unswerving faith in God, the Bible, and the gospel.

Mrs. Kerr was a wonderfully good woman and wife—a woman whose life almost contradicted the doctrine of human depravity. She moved well in society, was a good Church worker and an excellent housekeeper. The children were James R., John Philetus, George D., Mrs. J. K. Boone, Mrs. E. C. Jones, Misses Hattie, Cordelia, and Anna, and William—nine in all, a family of talent, beautiful character, and good manners. Mrs. Kerr died in Asheville, N. C., April 26, 1902.

A committee was appointed at the last session to treat with the Legislature of Virginia in regard to a settlement of the debt of Emory and Henry College to the State. In pursuance to this appointment, James Atkins, Jr., visited the Legislature. By the mercy of

God and the magnanimity of the General Assembly this nightmare of over a half century's duration vanished. The "State debt" was settled. The difficulty in the way was this: Although the members of the Legislature were not willing to oppress the college by collecting the debt, the Constitution of the State did not allow appropriations out of the treasury of the State to be made to sectarian institutions; and Emory and Henry was, in some measure, a sectarian institution. But this difficulty was obviated. Thanks are due to James Atkins, representing the Conference, and Judge John A. Buchanan and Col. William A. Stewart, representing the board of trustees, for their valuable diplomacy in obtaining the desired result; also to many noble helpers in both Houses.

In the year 1843, when the school was struggling for establishment, the State loaned to the trustees out of the uninvested Literary Fund of the State the sum of \$18,000. The rate of interest was six per cent. The claim was secured by a lien on all the property of the college and by personal security. When the college, after paying interest for a few years, found that it was not able to continue it, the personal securities notified the State to make its money and asked release from their bonds. By an act of the Assembly they were released, and an arrangement was made by which the college should be allowed to compensate the State for the use of the money by giving board and tuition to a certain number of State students each year. In this way the college met its obligations for a few years; but the arrangement became so oppressive that the trustees notified the State that the college could no longer ren-

der this compensation, and the State ceased to send pupils but took no steps to enforce its claim. In this situation the matter lay until the meeting of the General Assembly of 1889-90. A careful going over of the account revealed the fact that, after all credits were given for cash and State pupils, the indebtedness of the college amounted to \$62,452.94. The greatest obstacle in the way of a settlement was, as has been intimated, a constitutional one. But the bill that was passed was without objection on that ground. Its provisions were that the college should cede to the State about two hundred and thirty-five acres of land and retain free of incumbrance about three hundred and thirty-five acres, with all the buildings and all endowments and personal property. The land ceded was in full payment of the debt. It was a high price for the property, but the deal flanked the constitutional difficulty. Later the trustees bought back the same land for about eight thousand dollars in cash. The State of Virginia thus did a magnanimous thing in relieving of embarrassment one of her oldest and most useful institutions.

A prominent layman died this Conference year in Jonesboro, Tenn. James Dosser was born in Washington County, Tenn., June 2, 1823; and died at his home, in Jonesboro, May 26, 1891. The years of his early boyhood were spent in the quiet of farm and country life. At the age of twelve years he was employed as a store boy in Jonesboro on a nominal salary. His energy, industry, fidelity to the interests of his employer, and general good deportment soon won for him the esteem and confidence of his employer and gave early

promise of the successful business career which his after life so completely fulfilled. He had nothing but a common school education. His correct and manly bearing and marked aptitude in study secured to him the approbation of his teachers and excited in his friends large hope for the future, so that his father began to plan for him a more liberal education; but his death frustrated these plans. Mr. Dosser's active business life ran through more than half a century and now there is but one verdict upon that life: a truer man in all the relations of life the country did not know. As a merchant he was thoroughly conscientious, always conservative in his business methods, and scrupulously careful that his profit margins were reasonable.

There was nothing light or frivolous in his nature. He was thoughtful, dignified, courteous, and respectful to all with whom he came into social or business contact. His home life was his best, and those who knew him intimately could not recall an act or word of his that could soil the purest soul. He took the optimistic view of life, always seeing in it that which was best; and, accepting it as it came, he lived it dutifully and hopefully, "without canker and without uncharity." He was a strong, brave, sincere man, too knightly to oppress the weak and too kind to plant a thorn in any bosom; and he kept himself in touch with human suffering, and was ever ready to respond to a brother in need. His unobtrusive charities put gladness into many homes, and have brought upon his memory the benedictions of God's poor. His religious life was free from cant or sham. He had no patience with skepti-

cism. He accepted the Bible as the work of God, and looked nowhere else for the solution of life's problems.

In the year 1852 he joined the Methodist Episcopal Church, South, in Jonesboro; and in that Church held his membership to the end of life. His home was the home of the preacher. He had in his house the "prophet's chamber," and it was always open to his coming. When failing health admonished him that his business activities were over he retired from commercial life, leaving his sons as his successors in business. His last days were comforted by the fact that at his bedside stood with his devoted wife all his living children—four strong sons, one yet a lad, and two daughters. Mr. Dosser was married twice, the first time to Miss Caroline Wilhoit. The children by this marriage were Mrs. Mary D. Reeves, widow of Capt. I. E. Reeves, whose home (1910) is in Johnson City, Tenn., and Charles E. Dosser, Agent of the Fireman's Fund Insurance Company, whose home is in Syracuse, N. Y. The children by the second marriage were: Robert N. Dosser, merchant in Johnson City, Tenn.; Mrs. Anna D. Pierce, widow of Dr. James A. Pierce, whose home is in Morristown, Tenn.; Albert T. Dosser, merchant, Knoxville, Tenn.; Frank F. Dosser, merchant in Morristown, Tenn.; and James Harry Dosser, merchant in Bristol, Tenn. These are all living, and are all members of the Methodist Episcopal Church, South, except Charles, who was a Southern Methodist till he moved to Columbus, Ohio; but finding the Methodist minister sectional and bitter, he and his wife very wisely deposited their Church letters with the Presbyterian Church.

The Dosser brothers are very much like their father morally, socially, and in business life. They carry on an extensive business as merchants in different places, and are remarkably successful. They are good citizens and pillars in the Church, being liberal contributors to Church enterprises—pastoral support, benevolences, and church-building and parsonage-building. The daughters are just what might be expected of the daughters of mothers of rare intellectual, social, and religious qualities.

I trust that it will not be out of place to notice in this connection another prominent layman of Jonesboro. Henry Hoss, father of Bishop Hoss, was born on Nollichucky River, Washington County, Tenn., October 29, 1818; and died at his residence, in Jonesboro, August 6, 1885. He was a son of Isaac Hoss and Hannah Bayless. On his father's side he was a grandson of Jacob Hoss and Mary Boone, who settled in Washington County, Tenn., about the year 1780. His paternal great-grandfather was Johannes Hoss, who reached America from Germany in 1756. On his mother's side he was a grandson of Samuel Bayless and Mary Nodding and a great-grandson of Daniel Bayless and Joanna Luke. All his ancestors, as far as is known, were respectable and upright people of good substance. The most of them were members of either the Baptist or the Methodist Church.

Mr. Henry Hoss had only a common school education. At about the age of sixteen he became the book-keeper of Mr. Elijah Embree, at Embree's Iron Works, and remained there about ten years. All his life he was a man of excellent standing, and he held many

public positions, having served for many years as a justice of the peace and also having filled with credit the clerkship of both the County and Chancery Courts. At the age of thirty-five he was, by unfortunate business alliances, completely broken up and left several thousand dollars in debt; but he lived long enough to pay his debts, to rear and educate his children, and to accumulate a comfortable estate. Mr. Hoss's misfortunes prepared him to sympathize with others in distress. Some years before his death his cousin, Mr. Mat Hoss, a merchant in Jonesboro, made an assignment for the benefit of his creditors. He owed Mr. Henry Hoss at the same time five or six hundred dollars, and his friends advised him to put in his claim. He declined to do so, saying, "I am sorry for Mat Hoss;" and, indeed, he never made an effort to collect the claim. This shows the stuff the man was made of.

Although always a moral man, Mr. Hoss did not join the Church till he had reached his fifty-second year, after which time he was always a firm and positive Christian and a liberal supporter of the institutions of the Church. Indeed, his support of the Church did not begin with his joining the Church. Before his conversion he was a liberal contributor to the Church for the support of the preachers, for the missionary cause, for church-building, and for other benevolent and Christian purposes. His hospitality was princely. Living on a farm in the suburbs of Jonesboro, he took care of the preachers and their horses, and churchgoers by the hundreds were entertained under his hospitable roof. Mr. Hoss was during the Civil War a conservative Union man, but he never had any use for the

Methodist Episcopal Church in Tennessee. He retained his allegiance to the Methodist Episcopal Church, South, although he often entertained the preachers of the Methodist Episcopal Church who came to Jonesboro immediately after the war and later, and went to hear them preach.

Miss Anna Maria Sevier, daughter of Maj. John Sevier, granddaughter of Gov. John Sevier, and wife of of Henry Hoss, was born February 24, 1825; and died January 24, 1891. On both sides of her ancestry she had large strains of French blood. Her father having lost his fortune, she missed the opportunity of an extensive education; but she had a superior mind, and all her life she was a careful and accurate reader. Few persons have been known who were more familiar than she with the English Bible, the Methodist hymn book, the works of Wesley and Bunyan, and other such volumes. Converted at the age of sixteen, she was an intense, lifelong Christian, truthful to the last limit and scrupulously upright in all things. Her devotion to Methodism was second only to her devotion to her Lord. Many sorrows were her heritage, but she never wavered in her faith.

Eight children were born to Mr. and Mrs. Hoss: Dora, who married Judge S. J. Kirkpatrick; E. E., now Bishop Sophia, the wife of the Rev. George D. French; Archibald Calvin,<sup>1</sup> a physician; Martha Ellen, wife of Judge P. H. Prince; Henry Sevier and Mary Elizabeth, both of whom died very young; and John L., who was assassinated in Arkansas.

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<sup>1</sup>Deceased.

## CHAPTER XI.

### CONFERENCES OF 1891 AND 1892.

THE Conference convened in its sixty-eighth session in Centenary Church, Chattanooga, September 30, 1891, Bishop Charles B. Galloway President, William C. Carden Secretary, and J. R. Payne and E. F. Kahle Assistants.

D. B. Conner, formerly a member of the Methodist Episcopal Church, and William Henry Patterson, formerly a member of the Methodist Protestant Church, were recognized in deacons orders; and William B. Shelton, formerly a member of the Baptist Church, was recognized in elder's orders. E. L. Addington, formerly of the Methodist Protestant Church, was recognized in elder's orders and admitted into the traveling connection: J. R. Hixson, formerly a member of the Conference, having voluntarily surrendered his parchments, asked for their restoration, and they were restored. The credentials of E. G. McKenzie were surrendered and placed on file. Dr. Wiley was requested to preach his semicentennial sermon at the next annual session.

The report of the Committee on Education, which was adopted, recommended the coördination of our district schools and the adoption of a uniform course of study; also the organization of a loan association to be called the "Preachers' Loan Association of the Holston Conference, Methodist Episcopal Church,

South," to aid young men studying for the ministry in acquiring a liberal education. It seems to me that very little ever came of this organization. The report indicated the patronage of our several schools for the past year as follows:

Emory and Henry College.. .. .	134
Martha Washington College. ..	162
Sullins College . . . . .	252
Hiwassee College .. .. .	86
Centenary College .. .. .	203
People's College .. .. .	156
Pryor Institute .. .. .	130
Princeton Academy .. .. .	75
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Total .. .. .	1,198

The committee added the following comment on these figures:

Of this number, about 360 are boys and young men, and 838 are girls and young ladies. About 620 of these were boarding pupils, and 578 were day pupils. It is a noteworthy fact that, while nearly all our colleges are drawing some patronage from many States, a very large and constantly increasing per cent of their boarding patronage is from the bounds of our own Conference. This fact, taken in connection with the large general increase in matriculations, shows that our own people are becoming more aroused to the importance of educating their children. Another fact worthy of notice is that of the 1,198 matriculates about 838, a very large majority, are girls. This is probably due on the one hand to the fact that our educators of girls have constantly and vigorously agitated throughout our bounds for the last ten years the subject of woman's education, and on the other hand to the fact that our boys and young men are everywhere going into business without first seeking an education—a matter of such momentous importance as to demand the

attention of every educator, pastor, and patriot within our bounds. Another fact brought out by the statistics of the past year is that only about thirty-three per cent of the boarding patronage from year to year return to take a second year. We fear that this betokens on the part of parents and pupils the want of an intelligent and fixed purpose in this most important matter. It seems to indicate a shallow ambition to have been at college, rather than a definite purpose to become disciplined for a life work.

The report stated that the present debt of Emory and Henry College was \$35,000, \$10,000 of which was for lands purchased back from the State of Virginia, but that lots had been sold to good citizens for building purposes for \$5,000, and that the deeds to these lots forbade the dispensing of intoxicating beverages or any unlawful business on the premises.

Admitted on trial: James F. Hash, Martin P. Carrico, Jefferson D. Akers, Floyd D. Surface, Edward C. Rodefer, John M. Maiden, John R. Bellamy, Turner A. Jordan, John M. Paxton, Elbert N. Woodward, George M. Moreland, Benjamin F. Gilland, William L. Patton.

Discontinued: George W. Bogle, William B. Shelton, R. M. Walker.

Readmitted: John R. Hixson.

Received by transfer: W. N. Wagner, from the Baltimore Conference, and G. W. Jackson, from the Western North Carolina Conference.

Located: George R. Stuart, James R. Hunter, D. C. Brown.

Superannuated: J. M. McTeer, William Robeson, J. N. S. Huffaker, L. C. Delashmit, R. A. Giddens, A. E. Woodward, J. W. Belt, George Stewart, H. P. Waugh, T. F. Smyth, E. B. Robertson, R. M. Hickey, T. J. Pope, P. S. Sutton, Jacob Smith.

Transferred: T. E. Wagg and J. C. Postell, to the Western North Carolina Conference, and J. H. Keith, to the North Texas Conference.

Died: H. F. King.

Numbers in society: White, 43,490; colored, 36. Total, 43,526. Increase, 21.

Local preachers, 263; traveling preachers, 213.

Sunday schools, 566; Sunday school scholars, 35,003.

Collected for claimants, \$2,393.86; for foreign missions, \$5,141.95; for domestic missions, \$4,042.54; total for missions, \$9,184.49; collected for Church Extension, \$1,653.59.

Church edifices, 501; value, \$874,895.

Parsonages, 85; value, \$130,120.

Schools, 8; teachers, 58; students, 1,198; value of school property, \$375,000.

H. F. King was born in Wythe County, Va., October 27, 1866. He professed religion at Asbury Camp Ground, and joined the Church about the same time; was married December 24, 1889; and departed this life August 13, 1891. He was admitted into the Conference in October, 1889; and was a probationer in the Conference when he died. His charges were Creston, Sharon Springs, Grassy Cove, and East Tazewell Circuits. On the last-mentioned charge he exchanged labor for reward. The Rev. R. W. Kite in his memorial notice of Mr. King says:

He was a young man of fine promise. He was a worker. His consecration was complete. His life was pure. As a preacher he had the gifts of a fine person, a good voice, a persuasive manner. He was thoughtful, studious, prayerful, diligent, never triflingly employed. On his last charge he was singularly successful. It is said that his report at his District Conference was the best in the district.

George Stuart located to enter the evangelistic work with Sam Jones. The two evangelized together for many years. Before Jones's death the two ran on independent lines, although always friendly. Stuart is

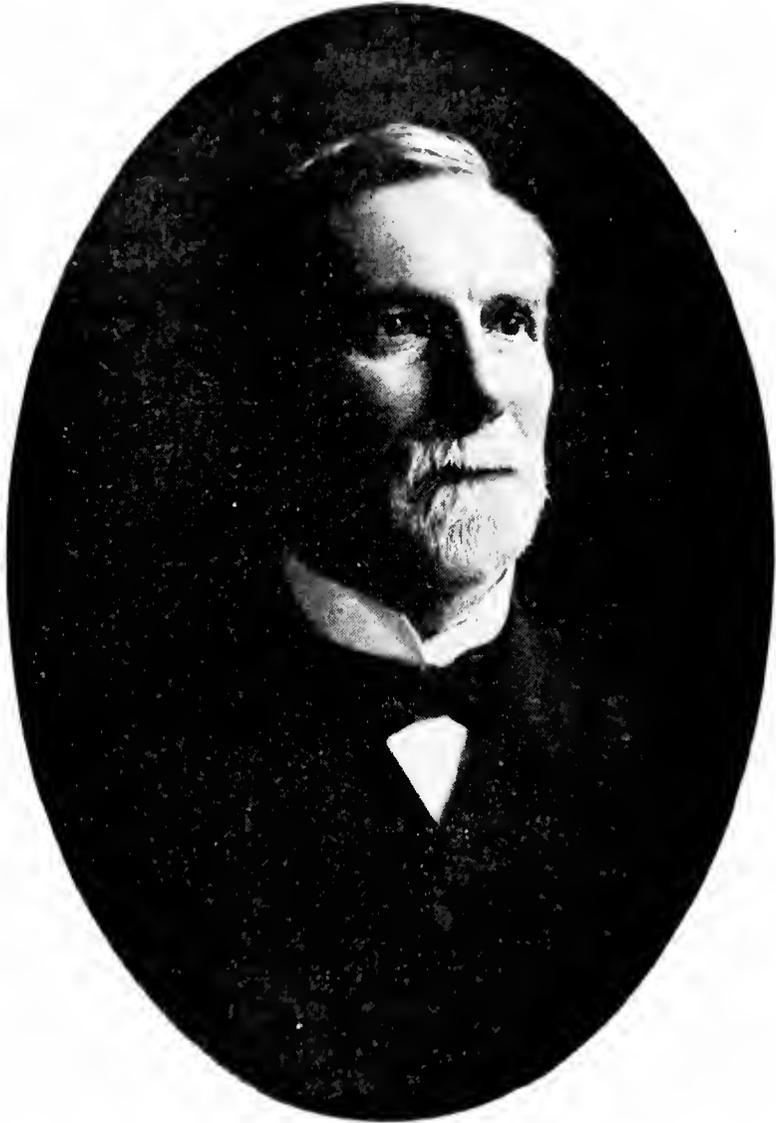
still (1910) in the evangelistic work, and has developed great ability in the pulpit and on the platform and great skill in revival work. He is one of the most popular lecturers in the United States, and usually lectures to full houses. His lecture on "Lopsided People" at Bluefield, W Va., during a session of the Conference was, for wit, humor, and happy hits at vice and folly, the most felicitous lecture I ever heard. He held his audience spellbound from beginning to end.

J. R. Hunter returned to the Conference after this, and is now (1910) a professor in Emory and Henry College. He is a son of the Rev. Andrew Hunter, elsewhere sketched in this work.

Dr. Keith returned to the Holston Conference and died a member of it.

Bishop Galloway held three sessions of the Holston Conference: In 1891, in Chattanooga, Tenn.; in 1896, in Cleveland, Tenn.; and in 1906, also in Cleveland. Any Conference was fortunate in having such a man in the chair.

Bishop Charles Betts Galloway, D.D., LL.D., son of Charles Betts Galloway, M.D., was born in Kosciusko, Miss., September 1, 1849. His opportunities were first-class, and he fully profited by them. His father was a prosperous physician, a gentleman of culture, and emphatically a Christian in faith and practice. When a boy Bishop Galloway attended the schools of the village in which he was born. When the family removed to Canton, Miss., he entered the male school of that place and studied there till he matriculated in the University of Mississippi, which he did in 1866. In the first years of his college life he made a profession



BISHOP C. B. GALLOWAY.

of faith in Jesus Christ. He was less than nineteen years old when he graduated. In the summer of 1868 he was licensed to preach, and in the winter of the same year he was admitted into the Mississippi Conference.

On his twentieth birthday he was married to Miss Hattie E. Willis, of Vicksburg.

Bishop Galloway was a handsome man. His frame was well proportioned, his eye kindled with a fascinating light, and his features were classical. While a student of the university he began to manifest those oratorical powers which afterwards made him so distinguished. His manners were easy and dignified. In the discharge of his ministerial and episcopal duties he blended gentleness with firmness. As an orator he followed the best models of ancient and modern times. He could have made a great politician and statesman. He could, perhaps, have risen to the first places in the nation; but he was satisfied to spend his days in saving souls.

In his last visit to Holston, at Cleveland, I was struck with his gentleness and unobtrusiveness; also with the fact that he attended all the religious functions of the occasion as far as possible. He attended, for instance, the memorial services of Sunday afternoon and listened attentively to the reading of the memorial notices and the remarks made thereon by the surviving comrades of the deceased.

Before Galloway became bishop he edited the *New Orleans Christian Advocate* with success and applause. He was a lifelong temperance advocate and prohibitionist. He perhaps did more to place Mississippi under prohibition rule than any other man of the State.

In the sketch of George W. Palmer given in this work it is stated that with other Northern gentlemen he leased the Preston Salt Works for a term of years, but that at the beginning of the Civil War his partners returned North. Being a Northern man, he thought it prudent to associate with him Southern men. Accordingly he selected William A. Stuart and Benjamin K. Buchanan, men of influence and of Southern sentiments. These men nobly shared the fortunes and misfortunes of Mr. Palmer in the manufacture of salt during the war and some years later. In 1869 the company was reorganized under the title of the Holston Salt and Plaster Company, and Mr. Stuart was a large stockholder in that company. He was a large property holder for the section in which he lived. Besides a large interest in the salt works, he owned a large amount of land in Russell County, Va., together with city and mineral springs property in other parts of the State.

He was a man of fine natural endowments and a business man of the first order. He was of a genial and happy disposition, full of life and good cheer. In business life he was diligent and painstaking, honest and outspoken.

He was happily converted at the Wabash Camp Ground, in Giles County, Va., at about the age of sixteen, joined the Methodist Church, and all his life was ardently devoted to her doctrines and usages. He was very liberal in supporting the institutions of the Church. At the Elk Garden Church, where he belonged for many years, he made it a rule to pay one-half of all the collections for Church purposes—the salaries of the

preachers, benevolences, current expenses, church- and parsonage-building, repairs, and so forth. His liberality in this respect was not exceeded by his liberality to the poor and unfortunate. His contributions to the cause of education, especially in connection with Emory and Henry College, of which he was for a long time a trustee, were princely. His education was respectable. His home life was beautiful. When he entered his home, business was all left behind. He was wonderfully hospitable. He was very entertaining and instructive in conversation, manifesting always a kind and gentle disposition. He was never heard to speak unkindly of any one. He was a Christian father and husband, whose every word and act proclaimed: "Choose you this day whom you will serve; but as for me and my house, we will serve the Lord."

He was a faithful Church worker. He has been known to ride horseback from Saltville to Elk Garden, a distance of fifteen miles, to meet his Sunday school class on Sunday morning. He was a tower of strength in a revival—singing, praying, and instructing penitents. He believed in the old-time Paulistic, Wesleyan religion—the religion of power, the religion that warms the heart and fashions the life.

His good sense, large charity, close observation, extensive knowledge of men and methods, and his unaffected piety made him a power for good everywhere and always. He had in him the elements of a great man. He was an ardent Methodist, but not a sectarian. While he never found fault with other denominations, he heartily believed in and worked the methods of his own Church, believing them to be the best for the sal-

vation of the world. Mr. Stuart died of heart failure in the city of Philadelphia February 6, 1892.

William Alexander Stuart was born May 2, 1826, in Patrick County, Va. His father was Archibald Stuart, who was born in Augusta County and was a lawyer of distinction and a public man of prominence, having served in Congress for a number of years and having held other prominent positions in the State. His mother was Elizabeth Pannell, born in Pittsylvania County. His first wife was Mary Taylor Carter, daughter of Dale and Elizabeth Carter, of Russell County; his second wife was Mrs. Ellen Brown, daughter of William H. and Susan Spiller, of Wytheville, Va. Of his first marriage were born six children, three of whom died in infancy. The three surviving are: Henry C. Stuart and Dale C. Stuart, of Elk Garden, Va.; and John J. Stuart, of Abingdon, Va. Of his second marriage were born seven children. The three surviving are: Mrs. A. A. Campbell and Alexander B. Stuart, of Wytheville, Va.; and Judge William S. Stuart, of Bristol, Va. Mr. Stuart was a brother of General J. E. B. Stuart, who as a cavalry officer greatly distinguished himself in the War between the States.

The Conference met in its sixty-ninth session in Wytheville, Va., October 12, 1892, Bishop O. P. Fitzgerald President, W. C. Carden Secretary, and E. F. Kahle Assistant.

Joseph Fitch, formerly a member of the Baptist Church, and Samuel Tollett, formerly a member of the Methodist Protestant Church, were recognized in elder's orders.

Dr. Cunyningham was requested to preach his semi-centennial sermon at the next annual session of the Conference.

On motion, thanks were tendered to the Rev. J. S. Burnett, formerly of the Holston Conference but now of the Western North Carolina Conference, for a donation of a hundred dollars to the superannuate fund of our Conference; and thereby hangs a tale. The money was sent to the Conference through me. I went before the board of stewards; and being asked by the chairman if I had any business to bring before the board, I replied that I had a message from the Rev. J. S. Burnett which I wished to lay before the board. The chairman promptly replied that Mr. Burnett, being a member of another Conference, had no business with the Holston board, whereupon I took my hat and started to withdraw, when the secretary of the board proposed that they hear the communication. This was agreed to, and I announced that Mr. Burnett wished to donate our superannuates one hundred dollars. The chairman's ruling went by default. This was one of the situations where "circumstances alter cases."

Mrs. Wiley, President of the Parsonage Aid Society, in an address before the Conference ably and eloquently represented her work and the work of the society.

The Conference pledged itself to the hearty support of the *Holston Methodist*, the organ of the Conference.

Admitted on trial: David P. Hurley, William A. Dutton, M. D. Mitchell, J. W. W. Shuler, Henry J. Wolfe, P. L. Cobb, C. M. Pickens, Sidney B. Vaught, Edwin H. Broyles, Alfred N. Jackson, John W. Perry, Charles E. Painter, Robert M. Walker, Thomas C. Betterson, W. P. Haynes, B. A. Carr,

Lee R. Huddleston, William W. Newberry, E. W. Tiller, William L. Sorrell, Floyd D. Surface, Elbert N. Woodward, Benjamin F. Gilland, Frank Y. Jackson, John B. Frazier, Jones F. Hash, E. C. Rodefer.

Received by transfer: S. D. Long, J. A. Lyons, A. S. Thorn.

Located: G. W. Simpson.

Superannuated: J. M. McTeer, William Robeson, L. C. Delashmit, R. A. Giddens, A. E. Woodward, J. W. Belt, H. P. Waugh, T. F. Smith, R. M. Hickey, P. S. Sutton, R. W. Kite, M. P. Swain, L. K. Haynes, J. N. Hobbs, G. W. K. Green, Jacob Smith, F. D. Crumley.

Died: George Stewart, A. J. Frazier, J. N. S. Huffaker, William Witcher, G. W. Miles.

Transferred: J. A. Wampler, to the Western North Carolina Conference.

Numbers in society: 46,892. Increase, 3,372.

Local preachers, 286; traveling preachers, 221.

Sunday schools, 610; Sunday school scholars, 37,300.

Collected for claimants, \$2,447.19; for foreign missions, \$5,024.25; for domestic missions, \$3,955.18; total for missions, \$8,979.43.

Collected for Church Extension, \$1,645.03.

Church edifices, 523; value, \$793,755.

Parsonages, 91; value, \$124,400.

Bishop Oscar Penn Fitzgerald occasionally visited our Conference territory and Conference sessions before he was elected bishop, and his visits always gave pleasure to those with whom he came in contact. He mixed well; and his affability, ready wit, genial humor, and devout spirit made him a very agreeable companion.

He held our Conference but once.

He was born August 29, 1829, in Caswell County, N. C. When he was two days old he was baptized by the Rev. Dr. Abram Penn. After pouring the bap-

tismal drops upon the head of the boy, the preacher prayed that he might live and grow in mind and body, that he might be a believer and a minister of the gospel and a pillar in the Church.

His father, Richard Fitzgerald, was of the Nottoway Fitzgeralds, a well-known old Virginia family. His mother, Martha J. Hooper, was a native of Dinwiddie County, Va., and was akin to the well-known families of the Hoopers and Goodes of that region. His education was such as was given by the schools of the country at that time, supplemented by the drill of a printing office. If he could claim any *Alma Mater* at all, it was the triweekly newspaper, the *Lynchburg Republican*. He was an insatiable reader. At a very early period of his youthful life he became a contributor to the newspapers accessible to him, a practice which he has kept up to this day (1910).

The turning point in his life came when in the early fifties, at the close of a long and critical sickness at Macon, Ga., he gave his heart to God and his name to the Church. A special work of grace was at that time going on in the Mulberry Street Methodist Church, conducted by the Rev. James E. Evans, the presiding elder, and the Rev. Eustace Speer, the pastor. The call to preach, which had slumbered in his soul, was renewed and accepted. The prayer made at his baptism was answered. He was admitted into the Georgia Annual Conference in 1854. His first appointment was to Savannah, Ga., where he ministered to the colored people. At the close of the year he was transferred to California. He was a resident of that country for twenty-three years. During that time he was a mis-



BISHOP O. P. FITZGERALD.

sionary in the mines, pastor at San Jose, Santa Rosa, and San Francisco, President of Pacific Methodist College, Superintendent of Public Instruction for the State, and editor of the *Pacific Methodist*.

At the General Conference held in Atlanta, Ga., in 1878 Dr. Fitzgerald was elected editor of the general organ of the Church, the Nashville *Christian Advocate*, which position he held and adorned for twelve years. In 1890, at the General Conference held in the city of St. Louis, he was elected to the office of bishop. In 1902 the General Conference placed him on the superannuate roll. This retirement was on account of chronic grip, which seriously affected his vocal organs but left him quite able to continue the battles of the Lord with his favorite weapon, the pen.

Bishop Fitzgerald was twice married—first to Sarah E. Griffin, a gracious young woman, who was soon after her marriage called to her home above in the full bloom of her sweet Christian womanhood. Again he was married, to the woman who has been his companion and helpmeet since 1855—helpmeet in every sense that is sacred and significant.

Dr. Fitzgerald was a very popular editor. Under his management the *Christian Advocate* increased in circulation rapidly and held this increase to the end of his connection with it. He was less learned and less dry than his predecessor, Dr. Summers, but more racy; and his editorials and editorial paragraphs were better adapted to the general reader. Indeed, he was an eminent paragraphist. He was a prolific author. He was the author of fourteen volumes, beginning with "California Sketches," which has had a great run, and which

alone would be sufficient to make the author famous. Indeed, Bishop Fitzgerald's descriptive and delineative powers were of high order. His last volume was a dissertation named "Daily Bread."

After his superannuation he was a regular contributor to the Church papers, especially the *Nashville Christian Advocate*. While he served as bishop he made a good one. Dr. Paul Whitehead, of the Virginia Conference, said: "He had a way of taking hold of things by the right handles." Bishop Fitzgerald was a safe and sound preacher, but he was a better writer than a preacher.

I believe I can truly say, without any derogation from his real greatness, that he had more talent for the platform than for the pulpit. In his little platform speeches, where a play of wit was allowable, his wit sparkled and his humor glowed, greatly to the entertainment of his hearers; but his wit was original, chaste, and without sarcasm, and his humor as genial as the spring sunshine. There was nothing in these speeches or in his conversations that was inconsistent with a devout mind—nothing coarse, irreverent, or offensive. He was a fine conversationalist, instructive, entertaining, but never garrulous or foolish.

As a man he was loving and lovable. In his affections he was demonstrative. He loved people, and let them know it; and in obedience to the law, "With what measure ye mete, it shall be measured to you again," he was universally loved.<sup>1</sup>

It is difficult to compress into a few pages a sketch

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<sup>1</sup>Bishop Fitzgerald died at Monteagle, Tenn., August 5, 1911, of neuralgia of the heart.

of a man that deserves a book. Such a man was George Stewart. He was born in Tyrone County, Ireland, May 15, 1821; and died at his residence, in Dublin, Va., November 27, 1891, aged seventy years, six months, and twelve days. While he was an infant of one year his parents crossed the ocean and located in Giles County, Va. The home of his earliest and fondest memories was situated about one mile from Pearisburg, the county seat. A second home of his young life was situated about four miles south of Pearisburg, on the waters of Walker's Creek. He had a heart responsive to nature's touch, and scarcely anywhere is there more of a divinity in that touch than where young Stewart exercised his senses in a first communion with her. The hills, vales, fields, and forests; the clear, cool streams that run among them; the high, massive mountains standing well within the horizon; the breaks in these and the hills, through which pour the waters of Walker's Creek and New River as they hurry on to the Ohio, the Mississippi, and the sea; together with the lofty and wide-circling dome of the blue sky overarching and combining all these into one—make a temple of God, in the midst of which Stewart lived and moved from infancy to manhood, rarely equaled in any part of the globe.

The Methodist preachers came to his childhood home. He sat upon their laps, heard them talk and pray, and received from them good impressions which he never lost. At the age of three he listened with childhood wonder to the songs and shouts of the Methodist people. His parents were Methodists, and trained him to regular attendance on preaching, Sunday school,

prayer meetings, and class meetings. At the age of twelve he had convictions and longings which, properly encouraged, would have issued in his conversion. He was a timid, neglected boy, and while others went to the altar for prayer and instruction, he stayed away.

August 7, 1841, is the date of his conscious adoption into God's family. This occurred at Wabash Camp Ground. He was tall, slender, angular, and not yet mature in body. He could read, write, and cipher, knew a little of geography and English grammar, but he had never traveled twenty miles from home; yet he was considered one of the brightest, best, and homeliest young men in the country. For two years he had been recognized in Methodist circles as a seeker of religion. He was sober, serious, sorrowful, but not without the cheerfulness of hope. Friends missed the delightful play of Irish wit and humor that often enlivened his intercourse with them. There came a moment when he was conscious of nothing but a desire to find God, and instantly God revealed himself to him. He was consciously happy. More, he was joyful and shouted aloud the praise of Him who had saved him.

A few months after this experience he visited by invitation an uncle in Canada. His uncle was rich and wished him to remain with him permanently, promising to do a good part by him; but in compliance with a promise made to his mother, he returned home.

On May 1, 1843, he was licensed to exhort, and for about four years he used his gifts as an exhorter. Of this period he said: "I doubt if I was ever more successful in accomplishing good in the same length of time."

During these fruitful years he was married to Miss Jane Johnston, who made him a good wife and a good mother to his children. In the autumn of 1846 they removed to Mercer County (now in West Virginia), where they established a home. He was licensed to preach January 23, 1847. As a local preacher he went into the "regions beyond," and during this period he preached to men who said that he was the first Methodist preacher they had ever seen. "The word of the Lord," as preached by him at that time, "was mighty and prevailed." In 1849 he was junior supply on his home work, traveling two hundred miles each round, much of it over mere paths that were originally Indian and buffalo trails, filling twenty-eight regular appointments, encountering floods, cold, and poverty, absent from home three weeks at a time, and rarely at home more than two days in succession. His salary was forty-one dollars, and it was the happiest period of his life up to date. The next year he traveled the Pearisburg Circuit in the same relation, with about the same success. The most notable event of the year was his preaching on a Sunday evening at Kimberlin Camp Ground, just established, and finding in the rear of the congregation, among "the slain of the Lord," a youth whom he almost carried to the altar, and who was that night happily converted and afterwards became the wonder of our pulpit—namely, William E. Munsey.

In 1850 he was placed on Princeton Circuit as a supply. In 1851 he joined the Conference. Mounting his horse at Princeton, he rode three hundred miles to Athens, Tenn., where he was admitted. At that time there were no railroads within the Holston Con-

ference. He was appointed to Pearisburg Circuit. Revivals blessed the opening months. Long rides, hard work, and exposure brought on disease—pneumonia in the spring, flux in the summer, and typhoid in the fall. At Conference he asked and was granted a discontinuance. He reëntered the Conference in 1855, and did good work up to the day of his superannuation. I shall avoid the details of his work after 1855. In his first few weeks on the Wytheville Circuit he saved the parsonage, which had been advertised for sale, and inaugurated a series of meetings which resulted in three hundred conversions. During the Civil War he served with success Wytheville, Marion, and Abingdon Circuits. In 1866 Bishop McTyeire appointed him to the presiding eldership of the Knoxville District. In East Tennessee our members, adherents, and the people generally were divided on the issues of the war. The contending armies had occupied the country alternately, giving opportunities for each side to commit outrages on the other, thus harrowing and disorganizing society. The Methodist Episcopal Church had seized our churches, parsonages, and even class books as legitimate spoil. Our preachers were stigmatized as rebels, and, in the judgment of the triumphant party, were not to be tolerated. It had been eighteen months since the surrender, and yet no preachers had been appointed to charges in and near Knoxville. "Knoxville is the post of honor, and must be held," said the bishop. George Stewart was selected for the Knoxville District. He begged in vain to be excused. The minutes of the Conference held at Marion, Va., in 1865 name eleven pastoral charges for Knoxville District,

eight of which were left to be supplied. To one L. K. Haynes was appointed, but such was the state of feeling that he could not remain on it. T. K. Munsey was appointed to Kingston Circuit, and the presiding elder did double duty by presiding over this paper district and serving Sweetwater Circuit as pastor. The Minutes of 1866 name seven pastoral charges for the Knoxville District, which had to be reconstructed. Over this ecclesiastical chaos George Stewart was placed to bring order out of it if possible. At that time the Church, South, had not an organized class in the entire district. There were no boards of stewards to welcome the preachers to comfortable parsonages and warm suppers. There were no "poundings" except such as Neal, Smith, Long, Brillhart, and others received. Many families, once the chief supporters of the Church, were refugees in the farther South, awaiting the subsidence of lawlessness. Many friends and sympathizers feared to give Stewart and his preachers entertainment, and advised the abandonment of the field. Some of the preachers never came to their charges; others came late, and were persuaded by friends to leave; and some were driven away by mobs. Stewart himself was threatened and commanded to leave, and more than once mobs gathered to compel his departure; but he stayed and triumphed. He did not court martyrdom; but the martyr spirit was in him; and if it had been necessary, he would have died at his post. I knew him intimately. He had a genial, loving nature; and his goodness, natural and gracious, was equaled only by his courage. His humor contained no levity, his communicativeness no loquacity, his princely

bearing no haughtiness. After five years in Tennessee he returned to Virginia, where the remainder of his work was done, except a term of two years on the Jonesboro District. In his career as preacher he served the Church and country in the relations of local preacher, circuit preacher, station preacher, presiding elder; and he was popular and useful in all these relations. His sermons were substantial rather than showy, both logical and eloquent; and his elocution was good. He was graceful and manly in the sacred desk. His enunciation was clear and distinct, and his argument equally clear and distinct. For a short time he was supernumerary. In 1888 he was appointed to Pulaski Station, which he served two years. In 1890 and 1891 he was superannuated. John L. M. French, one of our best preachers, married a daughter of Mr. Stewart. John Stewart French, a son by this union, has become an eminent preacher; and after having served a term in the First Methodist Church in Atlanta, he is now (1910) preaching to McKendree Church, Nashville. Stewart French's mother was an accomplished lady, and he combines the quiet unobtrusiveness and sparkling originality of his father with the manly oratory of his grandfather.

Andrew J. Frazier was born in Giles County, Va., April 22, 1836. He was born of sturdy stock and in humble circumstances. Having the advantage of poverty he underwent the toil that developed a strong and symmetrical physical manhood. His form was straight and his step quick and elastic. Few men ever went from the plow to the pulpit with a better physical equipment. He was versatile and many-sided, and

hence readily adapted himself to every change of environment. He had no scholastic advantages beyond a common school education; but he had a mind always open to the ingress of knowledge from whatever source it might come, and he had that which learning cannot supply—common sense. He had a deeply pious and consecrated mother. The devotion of the Frazier children to this mother while she was living and to her memory after her death was and is beautiful. Her name was like magic in the heart of her eldest preacher son; and her form was before his eye when, with irresistible pathos, he delineated before the crowds the power and sweetness of a mother's love. It was doubtless of her that he spoke when, nearing the celestial shore, he shouted back: "Alleluia! I see her!"

At the age of twenty-two he was soundly converted at Wabash Camp Ground. Two years after his conversion he was licensed to preach. He joined the Conference in 1869. His first work was Rheatown Circuit as junior under John M. Crismond. His charges in all were eleven circuits, which he served sixteen years; one station, two years; and four districts (Asheville, four years; Jeffersonville, four years; Chattanooga, two years; Knoxville, three and a half years). Here he ended his earthly career.

He was married to Miss Josie Brown near Wytheville, Va., September 28, 1862. To her faith in God and purity of heart he was largely indebted for his success. Frazier had a good command of the English tongue, but was not ambitious in a scientific or literary line. He was too busy preaching, conducting revivals, building churches and parsonages, and making long

rides on large districts to acquire much science or prepare great sermons; but the capacity to do these things was in him. He had in him the undeveloped elements of a preacher of high order. He was a man of honor, and had the bravery of Julius Cæsar. His superior capability as a thinker and speaker sometimes outcropped in an exhortation at a camp meeting or revival meeting. I heard him once deliver an exhortation at Wabash Camp Ground which for genuine eloquence was equal to anything of the kind I ever heard. He was also gifted in prayer. What fluency, what fervor, what faith! When on his dying bed he was asked: "Is Jesus precious?" He replied: "O yes! But I want you to pray our Heavenly Father to forgive all our imperfections."

Mr. Frazier's son, John B. Frazier, a member of the Holston Conference, is a prudent, capable young man, and for many years has been a chaplain in the United States Navy. He was in the battle of Manila harbor.

James N. S. Huffaker was born at Seclusion Bend, on the French Broad River, in Sevier County Tenn., February 5, 1827; and died at Chucky City, Tenn., January 5, 1892. His childhood and youth were spent amid natural scenery, both beautiful and sublime. He played, hunted, and fished along the banks of the beautiful French Broad, and often bathed in its crystal waters. The Huffaker family was one of the foremost of that section in intelligence, refinement, and piety. It was a happy home, and from it a large family of children went forth to bless the world. James grew to manhood with high ideals of life and noble aspirations. He was educated in Holston College, New Mar-

ket, Tenn., with a view to his entering the profession of law; but while there he was converted to God and immediately felt called to the work of the ministry. In 1846 he was admitted into the Conference on trial along with the well-known men, William M. Kerr, William Jones, Larkin W. Crouch, Randolph D. Wells, William H. Bates, James A. Reagan, William W. Neal, and William T. Dowell. His life was devoted mostly to circuit and station work, but partly to teaching and editorial work. In 1854, on the death of Dr. Samuel Patton, he was appointed editor *pro tem* of the *Holston Christian Advocate*, and showed a fine aptitude for editorial work. It is a pity that the paper was not continued and he installed as its permanent editor. A short time after the Civil War he was connected with the Holston Conference of the Methodist Episcopal Church; but not satisfied in that Church, he returned to the Church of his first love.

In 1855 he was married to Miss Sallie J. Ripley. It was a happy union, and they reared a family remarkable for intellectual endowments and a thirst for knowledge. Edward C. Huffaker, a son still living, is in my judgment the greatest mathematical genius with whom I have been personally acquainted.

During the epidemic of cholera in Knoxville in 1854 Mr. Huffaker, who was at that time stationed in East Knoxville, remained at his post, while great consternation prevailed and large numbers were leaving the city. He went day and night, visiting the sick, burying the dead, and relieving the destitute. In this good work William G. Brownlow, one of his charge, coöperated with him. Huffaker's wife preceded him to glory

land only a short time, and after this he seemed to have lost his grip on the world. He was a good preacher, but was a philosopher rather than an orator. Occasionally he preached a sermon of great intellectual and spiritual power. He was always thoughtful and original. He was lacking in self-assertion—never pushed himself to the front. He was a model gentleman and Christian; he received not honor from men, but sought the honor that comes from God only. He was always kind and gentle, and scattered seeds of kindness everywhere.

Thomas Jefferson Pope was born in Wythe County, Va., June 28, 1817; and died July 12, 1892, at Vernon, Tex. He was converted in 1853, and joined the Conference in 1854, and was appointed to Cleveland Circuit. His second charge was East Knoxville Station, Brownlow's Church. In 1856 he was appointed to Jonesboro Station, at that time one of the most important in the Conference. The members of the Church were wealthy and well educated. Pope went to the place, surveyed the situation, and, being of a self-depreciating temperament, he persuaded himself that he would not be acceptable to the congregation, unceremoniously left town, and abandoned the work; but he was subsequently employed by the presiding elder of Knoxville District on the Maryville Circuit a portion of the year. At the next Conference a complaint of his having left the work was lodged against him. One of the preachers arose and said: "Bishop, Brother Pope was guilty of extreme modesty, but modesty is so rare a virtue that I think he should be excused." Upon motion, his character was passed.

The truth is, Mr. Pope was the opposite of an egotist. He was wont to underrate himself, and he occasionally had spells of melancholy. He traveled five circuits and one district; also he was stationed three years. He was superannuated in 1875. In 1885 he removed to Missouri, thence to Honey Grove, Tex., and thence to Vernon, Tex.

In 1866 he married Miss Sarah J. Bagnal, of Wythe County, Va. For many years he was a great sufferer from dyspepsia, and this disease had a depressing influence on his spirits. In a fit of temporary insanity he ended his own life.

Mr. Pope was a large, portly man, and he had a superior intellect that was well cultivated by extensive reading. He was fond of literature rather than of science. He delighted in poetry, and he himself was not destitute of the divine afflatus. As a writer his style was fluent and polished. As a conversationalist he had few equals. His mind was stored with facts gathered from reading, conversation, and observation. He was a very companionable man. He had greater gifts as a writer and conversationalist than as a public speaker, but his sermons and addresses were always thoughtful and instructive.

George W. Miles was born at Cross Anchor, Laurens County, S. C., January 28, 1828; and died at Bristol, Tenn., September 16, 1892. He was converted and joined the Church in his teens. He was married to Miss Rebecca Austin December 23, 1851. He intended to study for the law, but after a struggle he yielded to the motions of the Holy Spirit and consented to become an itinerant minister.

He was admitted into the Conference in 1855. From the beginning he threw his whole soul into the work. A more diligent pastor never lived. Every interest of the Church received full attention at his hands. He was the steady friend of missions and education, and labored always to spread religious literature. First and last he filled circuits, stations, and districts; and succeeded well in them all. But it was especially as presiding elder that his gifts were conspicuous. Although he was a well-read man, a strong preacher, and a revivalist, his *forte* was administration. His business talent was of the first order. He not only managed to get a comfortable support for his large family and to give all his children a liberal education, but he brought up the finances of his districts in all the charges in them. Churches and parsonages were built everywhere under his advice and supervision. His preachers were looked after closely, that he might see that they were discharging their duties. He usually got the ear of the bishop, and saw to it that his districts were well manned. Immediately after the war he had charge of the Jonesboro District. In the face of almost impossible difficulties he went steadily forward, organizing the scattered societies, hunting up the wandering sheep, and devoting his whole energy to the advancement of Southern Methodism. For many months his life was in danger, but his courage was equal to the situation. His married life was beautiful. His wife was his equal and in some respects his superior, and but for her faithful and godly help he could not have wrought as he did. Her death, on October 21, 1888, was to him a severe stroke, from which he never

recovered. The family which this worthy couple gave to the world is the best eulogy on their lives. By what magical art of financiering they managed to give a collegiate education to eight children on a salary that never reached one thousand dollars per annum, and that probably did not average five hundred dollars, I cannot say.

For the last three years he was on the retired list. Oftentimes in the night watches he could be heard singing to himself the glorious hymns which he had so long led the hosts of Methodism in singing.

Dr. D. S. Hearon, one of the great men of Holston, is a son-in-law of his; and his son, George W Miles, Jr., a university graduate, was for many years Professor of Ancient Languages in Emory and Henry College and later Principal of St. Albans High School, at Radford, Va., a school of high reputation and great usefulness.

William W Witcher was born in Jefferson County, Tenn., in 1825; went with his parents to Bradley County in 1836; was converted and joined the Methodist Church in his sixteenth year; entered the Holston Conference in 1849, traveled in it till 1859, and was then transferred to the East Texas Conference. Here he labored nine years on stations, circuits, and districts. In 1867 he was transferred to the Tennessee Conference, where he remained nineteen years. Here he married Mary J. Crismon, a most excellent Christian lady. Later he returned to the Holston Conference. In 1889 he was superannuated, but was employed on Lookout Circuit; and his presiding elder, Dr. Carroll, said that he did most excellent service, developing a

most difficult work with great success. In 1891 he was made effective and appointed to Hamilton Circuit. Here his long and useful life ended. He died at Retro, on the Cincinnati Southern Railway, some twenty-five miles northeast of Chattanooga, March 8, 1892. Witcher was a man of some scholarship. He was a good English scholar, and had some knowledge of the sciences taught in the schools. He read the newspapers, magazines, and good books. He was a fluent speaker, a good declaimer, and his sermons were above the average in merit. He exerted a gracious influence for the cause of Christ. His father was a local preacher of considerable ability.

A prominent and beloved Holston layman died in 1892. The writer wrote his obituary notice, and I copy it here in full:

John Wesley Harle, son of Baldwin and Isabella Harle, was born in Jefferson (now Hamblen) County, Tenn., February 2, 1820; and died at his residence in Morristown, Tenn., October 17, 1892, aged 72 years, 8 months, and 15 days. He professed religion at about the age of twenty-five at a Baptist meeting in Greene County, near Warrensburg. He had joined the Methodist Church as a seeker about two months before. He was married to Miss Penelope Hamilton in December, 1851. This marriage was blessed with ten children, six sons and four daughters, of whom eight survive him to mingle their tears with those of their heart-stricken mother.

Brother Harle lived at the home of his birth, a beautiful and fertile farm on Nollichucky River, near Leadvale, Tenn., till his removal to Morristown eleven years ago. He grew up amid rural scenes of rare beauty, and his character acquired the simplicity and independence inspired by such environments. His house was a house of prayer and a well-known and highly prized preacher's home. No family ever

dispensed a more generous hospitality than did his. No man's purse was ever more thoroughly laid on God's altar than his. He was for many years an active steward in the Church, serving the table of the preacher, the table of the poor, and the table of the Lord. He taught the people to pay, both by precept and example, especially by example, for he always gave to the limit of his ability. The smoke of holy incense ascended night and morning from his home altar. He never declined to lead in public prayer when called on, and he was always ready to relate his experience in class meeting and in love feast. His religion was of the buoyant, cheerful sort, partaking of the colors of the rainbow rather than of the darkness of the cloud. He was mirthful at times, but never frivolous. He was blameless, harmless—a son of God without rebuke.

It is due to the memory of the deceased that I should say something in regard to his war record. He was a Confederate soldier, and a member of Company K, First Regiment Tennessee Cavalry. After the battle of Chickamauga, his service was mainly with the Virginia army. At the battle of Piedmont he was dangerously wounded. The Confederates were falling back, and in crossing the field Brother Harle found a poor wounded soldier, who asked for assistance in getting back to the timber. He turned amid a shower of bullets to help the wounded man. As he was raising the poor fellow a ball struck him, passing through his body, cutting his suspenders both in front and in rear. He was believed to have been mortally wounded and was left for dead on the field, but by careful nursing he finally recovered. He was a man of great physical courage and, added to this, of as fine moral courage as any man ever possessed. Without making a show of his willingness to fight when duty called him to do so, he never shrank from meeting the enemy. He enjoyed the universal respect and admiration of even the most Godless of the army, and his influence was always for good.

A cancerous affection upon his face had been developing for a half dozen years, but it began to be painful about a year ago. He resorted to cancer doctors, who from time to time applied their caustics; but the fungus once destroyed was

readily replaced by a poison in the blood. He suffered a hundred deaths from the burning applications. His nervous system was broken down, the unconquered malady advanced rapidly, and quietly and without a struggle he fell asleep in Jesus.

Brother Harle had long warning of his approaching end. He spoke of it as cheerfully as a man would speak of a journey into a distant part of the country. He was anxious to recover health and live. He made a brave fight for life; but when surrender was inevitable, he cheerfully accepted the situation. He desired his friends to visit him in his last illness and exhorted them to lay aside all gloom and to talk to him as cheerfully as they had ever done. He had not a cloud in his sky. He expressed a constant readiness to depart and be with Christ, and in his last hours he prayed to be released from his sufferings. John W. Harle is in heaven. He walks amid the angels of light.

While professor in Holston Conference Female College before the Civil War, and later pastor of the Methodist Church in Asheville, I enjoyed the acquaintance of a very remarkable Christian woman, Mrs. Minerva Tatum. She was not rich in this world's goods, but she was wonderfully rich in faith. She had only a fair English education, but she was well versed in sacred Scripture and profoundly learned in the deep things of God—the things taught only by the Holy Spirit. Her perpetual piety, her skill in leading souls to Christ, her driving force when she attempted to capture a soul by assault—all these are worthy of commemoration.

Mrs. Minerva Tatum, daughter of Enoch and Catherine Cunningham, was born in Asheville, N. C., May 9, 1822; married to Moses H. Tatum February 4, 1841; and died in Knoxville, Tenn., July 12, 1893.

She joined the Church on probation at Alexander's Chapel, under the ministry of the Rev. Joseph Haskew, in 1834. Some three years afterwards she was converted at Shaw's Creek Camp Ground (now in Henderson County). She was at that time boarding at the home of the Rev. Branch Merrimon and teaching his children, and was perhaps the first teacher of Augustus S. Merrimon, who became an eminent lawyer, United States Senator, and finally Chief Justice of the State of North Carolina. In her early life she was a constant reader of the Bible and faithfully attended class meeting. Her husband died July 4, 1864, leaving her with a family of six children, three sons and three daughters. In 1867 her daughter, Miss Malinda, became an invalid, and for some four years required her mother's almost constant care. For the health of this afflicted daughter Mrs. Tatum came to Hot Springs, N. C., in 1869; and in 1870 she removed to Knoxville, where she at once entered upon the work of home missionary in the employment of Church Street Church. She continued in this work until the summer of 1873, when it was temporarily suspended and she was appointed matron of the Margaret McClung Industrial Home, the duties of which position she discharged till December, 1879. After a short residence in Texas, she returned to Knoxville in 1881. In 1882 she resumed mission work for Church Street Church. Through her influence a new chapel was erected on the site of the old church on Methodist Hill, in East Knoxville. A Sunday school was organized in it in November, 1886, with fifty-two scholars. In three years more than a hundred persons were added to the original so-

ciety of fifteen or twenty members. On January 18, 1887, she wrote the following on an envelope :

Nearly all my life I have tried to be a Christian in principle, precept, and practice. For twenty years, being a widow, I have not only endeavored to give no occasion for reproach, but have by the grace of God been enabled to keep my thoughts pure as well as my actions. To this end I have sought to have my heart cleansed by the precious blood of Christ from all sin, that I might honor and glorify him here and be made partaker of endless life and glory hereafter.

Mrs. Tatum kept a diary, and some of the entries therein will indicate the kind of work she did. I copy a few of these entries :

*April 28, 1884.*—With many misgivings and doubts with regard to my physical, mental, and spiritual capability, I enter the field as missionary for Church Street Church, hoping and constantly praying that God may bless his Word to the salvation of some souls, and that his Holy Spirit may accompany me wherever I may go and inspire my thoughts and give me the power of utterance that I may, by his Word, comfort those who are afflicted and in trouble and offer life and salvation to perishing sinners through the merits of the crucified Redeemer.

*June 1, 1884.*—One month in my work has passed, and I have tried in the fear of the Lord to do what I could for the advancement of his cause among the class to whom I am sent. I know my work is imperfect, but I trust and daily pray that God may bless his own Word to the salvation of souls. My heart goes out toward these poor people who are so circumstanced that they do not and cannot hear the Word preached, many of them saying that they are hungry to hear the gospel.

*January 15.*—Called on Mrs. L., an invalid, the first woman I have met who doubts the authenticity of the Scriptures and the divinity of the blessed Saviour and the resurrection of the body after death.

*August 9.*—I have been suffering with toothache all day.

Have made five calls this afternoon—one to a poor, sick woman, who is a Christian and is longing for her eternal home. I am not at all well and have not been for the past month. If I should be called away, it is all right. I desire to work as long as I am able to walk, but have felt very unwell for a month. I do hope that all my dear children will meet me in heaven.

Report of home mission work for November, 1884: Number of families visited, 102; addressed on personal salvation, 119; visits to sick, 21.

In another report she says:

Deducting the time I have been hindered by personal and family afflictions, I have labored five months and three weeks. Families visited, 761; addressed on personal salvation, 942; visits to sick, 142; visits to outcasts, 89. The results have not been satisfactory to myself. We are taught, however, not to despise the day of small things. I have tried to sow the good seed of the word in sincerity and truth. Much good may yet be accomplished. We very much need a chapel, where the poor can have the gospel preached unto them. Two-thirds of the 942 addressed do not attend church anywhere. It is not a wonder that vice and immorality prevail. Poverty and ignorance have so chilled their hearts that they fail to appreciate the blessings of pure air and water, God's freest and best gifts to mankind.

The following is Mrs. Tatum's early religious experience, written by herself:

I was born in Asheville, N. C., May 9, 1822. My childhood and youth were spent in that place, in sight of the grand old mountains that seem to lead our thoughts heavenward and that teach us of the majesty of that God who "spake, and it was done," and who "commanded, and it stood fast." My parents were respectable and well to do, but neither of them at the time were religious. They were of good moral deportment, and they required us to read the Bible. The first thing which I can remember was the death of an infant

brother, which occurred when I was four or five years of age. I remember distinctly the first primer I owned. It had a red cover and George Washington's picture on the outside of the cover. I was very proud of it and careful lest I should get it soiled. I loved it, and all my life I have loved to read good books.

I do not remember my first religious impressions, but as far back as I can recall I always desired to be good. When I was quite a little child, a Presbyterian minister, Christopher Bradshaw, organized a Sabbath school, the first, I think, in the place. A meeting was called and held in a schoolhouse. The school was then organized. My parents sent me to this Sunday school, and perhaps I am more indebted for my early training to the Sunday school than to any other influence. The Sunday school was afterwards moved to a schoolhouse near where the Central Methodist Church now stands, there being no church building in the town. All denominations preached in the courthouse and in private houses. My father's house was always open for preaching, Mr. Bradshaw preaching often. The Baptists had a meetinghouse on River Hill, near Smith's Bridge, where I often attended divine service with my mother, who was of Baptist persuasion.

My father kept a public house, and the Methodist ministers always met a hearty welcome and often spent the night with us. Many times, when they would bid us good-by, they would lay their hands on my head and tell me that I must be a good girl and say my prayers. After their departure, I often retired to some secret place and prayed God to forgive my sins and help me to do right. Young as I was, I was conscious that I was a sinner and that of myself I nothing good could do. I loved to hear the Methodists preach, because they preached that Christ died for all our guilty race, and that whosoever would might come to him and be saved. I liked their mode of baptism and loved them because they were the only denomination that would receive children into the Church. Although I was quite young, I knew that I was a sinner, but believed that Jesus died for sinners and that I had an immortal soul to be saved or lost. Although I was ignorant and sinful, God in

his great mercy sent his Holy Spirit to my poor heart to woo me to himself. While I read the New Testament, which my mother required me to do, I read also all the good books that I could procure. Books were scarce in this country in those days. I read Bunyan's "Pilgrim's Progress," "The Life of Hester Ann Rogers," "Dairyman's Daughter," and, after we had a Sunday school library, many other good books which enlightened my dark understanding.

While on a visit to Col. James M. Alexander's I attended a quarterly meeting at Alexander's Chapel, on his farm, held by Rev. Josiah Daughtry, presiding elder, and Revs. Joseph Haskew and C. K. Lewis, in 1834 or 1835. I gave my hand to the preacher, resolved to give my heart to God, and went to the mourners' bench. I was not converted at that time, but went home. At a class meeting held at Wiley Jones's, who lived at the forks of the road near Newton Academy, I was received into the Church by Brother Haskew. I had many crosses. My mother thought that I was too young to understand what I was doing, and joining the Church in childhood was a very unpopular step in the town. My young friends and schoolmates laughed at me.

I remember that I was afraid to see my father when I came home, and I thought that as he was not religious he too would oppose me; but he only said: "I understand that you have joined the Church." I said: "Yes." He then said: "Having put your hand to the plow, don't look back." I had an aunt, Elizabeth Garmon—"Aunt Betsy," as we called her. She was a Baptist, and I dreaded to meet her; but when she came to see us, we walked through the house together. She put her arms around my neck, and talked to me and advised me as only a Christian can do. I loved her then more than ever before and always had a greater affection for her than for any other relative. She was a consistent member of the Baptist Church for forty years. She was kind to the poor, and died in the faith. I had, however, many crosses and much persecution among my young friends and others. I was much derided on account of my presenting myself, as opportunity offered, at the mourners' bench, as it was called.

The Methodist ministers kindly advised and instructed me in the way of salvation. Conscious of the sinfulness of my heart, I sought for three years to be a new creature in Christ Jesus. While I was generally commended by parents and teachers, I many times indulged in wrong tempers that none knew of as well as I did. I struggled on, however, by the aid of divine grace until at a camp meeting held at Shaw's Creek I heard a sermon preached by Rev. John Reynolds from the text, "Behold the lamb of God, which taketh away the sin of the world." While he was preaching, it seemed to me that I could see the blessed Saviour extended on the cross as plainly as if the event was then taking place. After the sermon, I went into the tent and, alone in my bedroom, I fell on my knees and was enabled to lay hold on him by faith as my Saviour. I felt light and joy and peace. I had thought that, like many others, I would be enabled to shout his praise. I did not; but I had a feeling of rapture and ecstasy,

**"A sacred awe that dares not move,  
And all the silent heaven of love."**

At the time I was boarding with Rev. Branch H. Merri-  
mon, teaching his children and a few others. His saintly wife  
spent many hours instructing me in the way of life. Ofttimes  
we sat up till midnight talking on the subject of religion. She  
has long since gone to her reward. I had many Christian  
friends, who aided me in many ways, especially with books.  
I read the Bible daily, committed many hymns to memory, and  
always attended class meeting. At this time the preachers  
generally held the class meeting immediately after preaching,  
especially in the country. As much as any other means of  
grace, it kept up the life and power of religion in the Church.  
I have heard older Christians tell of their trials, temptations,  
and difficulties, of their hopes and triumphs over sin, and my  
heart has been strengthened and I have tried to follow them  
as they followed Christ.<sup>1</sup>

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<sup>1</sup>This experience was copied by her son-in-law, Rev. J. R. Payne, from one of the memorandum books left by her to her daughter.

## CHAPTER XII.

### CONFERENCES OF 1893 AND 1894.

THE Conference met in its seventieth session at Broad Street Church, Knoxville, Tenn., October 11, 1893, Bishop W W Duncan President, James A. Burrow Secretary, and J. R. Payne, J. C. Orr, E. F. Kahle, and G. P. Cannon Assistants.

Dr. J. D. Barbee, of the Publishing House, was introduced to the Conference.

W. C. Carden resigned his position as publisher of the *Annual*, and his resignation was accepted with a vote of thanks for his ten years of faithful service. J. A. Burrow, Jr., was elected publisher of the *Annual*.

R. N. Price resigned as editor of the *Holston Methodist*.

A resolution asking for a more businesslike exhibit of the financial condition of the Publishing House was laid on the table. I remember that Bishop Duncan from the chair promptly condemned the resolution. It was offered by W B. Winslow and J. C. Woodward, laymen and business men. They took the ground that the Church should be as strict in requiring faithful exhibits of the condition of the House as proprietors of private enterprises usually are.

Bishop Lane, of the Colored Methodist Episcopal Church in America, addressed the Conference on the relation of his people to the Methodist Episcopal Church, South. A collection amounting to \$307 was then taken up for Paine and Lane Institute.

The following delegates to the General Conference were elected: Clerical, E. E. Hoss, F. Richardson, R. N. Price, R. G. Waterhouse, W. G. E. Cunnyngham, J. S. Kennedy; alternates, D. Sullins, E. W. Moore, C. T. Carroll. Lay, John E. Chapman, S. W. Williams, H. B. Hull, A. L. Spears, John P. Davis, E. C. Reeves; alternates, J. W. Paulett, W. J. Jordan, N. Q. Allen.

William Robeson was requested to preach his semi-centennial sermon at the next annual session.

A message of greeting was received from the Holston Conference of the Methodist Episcopal Church, in session in Maryville. Dr. Richardson was instructed to make a suitable reply.

Dr. Waterhouse was elected Treasurer of the Holston Conference in place of Dr. E. E. Wiley, deceased.

A resolution was offered by D. Sullins, G. D. French, and W. W. Hicks, and adopted, appointing a committee, consisting of F. Richardson, G. M. Harrill, H. H. Taylor, Esq., and Maj. D. A. Carpenter, to make arrangements to bring from Kentucky the remains of the Rev. R. M. Stevens for burial within the bounds of the Conference.

L. L. H. Carlock was elected trustee of the Brillhart and Ambrister Funds.

The report on temperance said:

The Holston Conference of the Methodist Episcopal Church, South, regarding the traffic in ardent spirits as an evil which requires the exercise of wise and judicious legislation for its limitation and suppression, do hereby promise our hearty cooperation as citizens with any well-considered plan for influencing our next Legislature in the framing and enforcement of

such laws as will enable our people, in whole or in part, to free themselves from the establishment of saloons in their neighborhoods, with a view to the total and final prohibition of the license system throughout the State and country.

At this session the Wall and Chaffin Fund was created by two bequests, one by Mr. J. W. Wall, of the Newbern Circuit, of five thousand dollars, and the other by Mrs. Elizabeth Chaffin, of the Lead Mines Circuit, of five hundred dollars. These bequests were for the benefit of Conference claimants.

The report on books and periodicals, which was adopted, recommended the acceptance of the resignation of R. N. Price as editor of the *Holston Methodist* and the appointment of T. F. Glenn to take his place. This change was necessitated by the election of the former as Professor of Mathematics in the American Temperance University, at Harriman, Tenn., and his desire to continue the work of collecting and arranging material for a history of Holston Methodism.

F. Richardson, R. W. Kite, and W. W. Pyott were appointed a committee to meet the Woman's Parsonage and Home Mission Society, to assemble at Sweetwater, Tenn., October 19, 20, 1893, to confer with them in relation to the establishment of an orphans' home.

The plan proposed at the last session of the Conference for the financial relief of Emory and Henry College having been accepted by the board of trustees, the Conference placed on the pastoral charges an assessment of \$2,000 for an educational fund. This assessment was the beginning of a financial policy that has been the salvation of this old institution, has kept it

alive to the present day and paved the way for the later movement to raise \$100,000 to rehabilitate the concern.

The report on education announced the resignation of James Atkins, Jr., as President of Emory and Henry College and the election of R. G. Waterhouse to that position.

Admitted on trial: J. W. Rader, John Stewart French, C. E. Bower, E. S. Bettis, J. A. Baylor, J. W. Taylor, W. C. Crockett, Louis O. Adams, Barney Thompson, C. C. Fisher, J. D. Spitzer, C. E. Steele, Benjamin A. Hall, John B. Cross, H. A. True, Robert T. Webb, James E. Spring, W. P. Blevins, C. C. Cecil.

Discontinued: W. A. Mitchell, W. A. Dutton, W. P. Haynes, E. W. Tiller, F. D. Surface, H. J. Wolfe, R. E. Hart, Charles E. Painter, E. H. Broyles, S. B. Vaught.

Received by transfer: J. P. McFerrin, H. D. Moore, J. F. Wampler.

Located: W. L. Richardson, F. H. Farley, J. W. Hicks, M. C. Graham.

Superannuated: William Robeson, L. C. Delashmit, R. A. Giddens, A. E. Woodward, J. W. Belt, H. P. Waugh, P. S. Sutton, Rufus Kite, M. P. Swain, J. N. Hobbs, G. W. K. Green, Jacob Smith, E. B. Robertson, W. H. Bates, L. K. Haynes, W. P. Doane, F. D. Crumley, R. M. Hickey.

Died: E. E. Wiley, J. M. McTeer, T. F. Smyth, J. L. M. French.

Transferred: James Atkins, to the Western North Carolina Conference; J. R. Hixson, to the Northwest Texas Conference; T. A. Jordan, to the Florida Conference.

Number in society: 48,288. Increase, 1,306.

Local preachers, 271; traveling preachers, 229.

Sunday schools, 566; scholars, 37,254.

Collected for claimants, \$3,168.76; for foreign missions, \$4,753.93; for domestic missions, \$3,396.82; total for missions, \$8,150.75.

Collected for Church Extension, \$1,491.89.

Churches, 530¾; value, \$846,595.

Parsonages, 93; value, \$139,805.

William L. Richardson was, I believe, an Eastern Virginian, and was educated at Randolph-Macon College. He was a man of culture and refined manners. He was perfectly easy in the best society. He was admitted into the Holston Conference in 1876, and located in 1893. While a member of the Conference he received some excellent appointments—circuits and stations. For a number of years he was editor and proprietor of the *Holston Methodist*. He was a fluent speaker and an average preacher. His style as a writer was flowing and graceful but not specially deep or thoughtful. Not satisfied with the government of the Church, he went over to the United Brethren.

Ephraim Emerson Wiley, D.D., was born near the city of Boston, Mass., October 6, 1814; and died at Emory, Va., March 3, 1893. He was a man of unusually handsome personality and of a healthful physical constitution; but in his last weeks he had symptoms of heart failure, which eventually caused his death. His son, William, was walking the floor of his family room at Saltville, seven miles distant from Emory, at the moment of his father's death, when suddenly he turned to his wife and remarked: "Father is dead!" He could not be persuaded that his impression was a mere hallucination. It not being train time, he caught his horse and galloped to Emory, to find that his father had died at the moment of this impression.

Dr. Wiley's father, the Rev. Ephraim Wiley, was

long an honored member of the New England Conference, and was frequently stationed in Boston as the colleague of Edward T. Taylor, Elijah Hedding, and other such men. His mother was Rebecca Emerson, of the Concord Emerson blood. She was a woman of rare spirit and holy influence, and her early death caused a sorrow of heart to her son from which he never recovered. After he had passed his threescore and ten, he said: "I feel her touch on my character more and more with each succeeding year of my life."

Dr. Wiley, though a Northern-born man, was an intense Southern man in his politics and his sympathies. He was not professedly Southern from mere policy. A part of this Southernism was inherited; for his father always had a kindly feeling for the South and eventually removed to Louisiana, where he died. Dr. Wiley and Professor Longley both showed their Southern sympathies by purchasing and owning slaves, and they were to their slaves everything that New Testament Christianity required. Once, when Dr. Wiley was on a visit to the home of his youth, the pastors refused to invite him to preach. After he returned South, being asked why the preachers did not invite him to preach, he replied: "Because they had learned that I owned a chunk of a negro."

Dr. Wiley was converted at a Methodist camp meeting under the preaching of Father Taylor, the sailor preacher. While wrestling with his conscience, convinced of his lost condition, he distinctly saw the vision of a form standing to the right of the preacher. Impressed that it was the Son of God, he fell, crying: "Lord, save me!"

Dr. Wiley's desire for collegiate training was overmastering; and as his father's financial condition did not justify the outlay necessary to giving him college advantages, Bishop Hedding loaned him, without security, the needed fund, and he entered the Wesleyan University, at Middletown, Conn., during the presidency of Wilbur Fisk. The class of 1837, of which Dr. Wiley was a member, embraced such names as Charles Collins, Erastus Wentworth, Joseph Cummings, and Daniel Curry. In 1839 he became Professor of Ancient Languages in Emory and Henry College. Upon the resignation of Dr. Collins, in 1852, he was elected President *pro tempore*; but giving satisfaction in that position, he was later elected permanent President. At first he was not thought to be sufficient to fill the place which Dr. Collins had filled so satisfactorily; but time proved him to be as great a President as his predecessor, and possibly more popular and successful. He was a member of the faculty of the college as professor or President for forty years. For a brief period he served as President of Martha Washington College.

During the Civil War the Confederate government used the buildings of Emory and Henry College as a hospital; and Dr. Wiley served, by governmental appointment, as chaplain of the hospital.

Dr. Wiley was a member of nine successive General Conferences, sometimes heading his delegation. For thirty years he was indisputably the foremost man of the Conference. He loved to preach, and his preaching was in demand. As a preacher he had many elements of power. No man ever surpassed him in sim-

licity of style and in clearness of statement. He possessed also great vigor of thought. When he gave loose rein to his fancy, his style was beautiful, and at times he was profoundly pathetic.

Dr. Wiley was neat in his dress and in his habits. He was as regular and punctual as a clock. He never missed a roll call at Conference, and never left until Conference adjourned. This fidelity to trust characterized his whole life. He was never in a hurry, and was never late.

He was twice married. His first wife was Elizabeth Hammond, of Middletown, Conn.; and she was the mother of six children, one of whom became the wife of John L. Buchanan, LL.D., one of the most distinguished of Southern educators. His second marriage was to Miss Elizabeth Reeves, daughter of Mr. William P. Reeves, of Washington County, Tenn. She is the mother of three children, one of whom is a member of the Holston Conference and bears his father's name. She has for several years been in charge of the Industrial Home and School, at Greeneville, Tenn., controlled by the Woman's Home Mission Society of the Holston Conference.

If Dr. Wiley was deficient in anything, it was ambition. If he had worked the wires, he might have been a bishop; but this he disclaimed to do. Indeed, he was too great a lover of home to have been contented with the nomadic life of a Methodist general superintendent. In fact, the presidency of a first-class college is just as honorable and perhaps as useful as the office of bishop.

Dr. Wiley was a good financier; and although he

never became rich, he accumulated and saved a comfortable estate. He was strictly honest and honorable. He was a man of prudent deportment and uniform piety.

I wrote to Dr. John L. Buchanan, a son-in-law of Dr. Wiley, for some incidents and anecdotes of Dr. Wiley. He replied:

He was as well rounded and as thoroughly self-poised as any man I ever knew. He was unexcitable, imperturbable. One of his mental traits was that of clearness. He didn't deal with the vague and misty. His ideas must be distinct, clearly defined, his views taken in the sunlight. Hence the simplicity and Anglo-Saxon style of his preaching. When on one occasion he preached in Knoxville, an elderly, unlettered woman said as she came out of the church: "I understood every word that man said." This, the Doctor said, was the highest compliment ever paid his preaching. Professor Longley talked at Dr. Wiley's funeral. He emphasized the Doctor's uniform devotion to the truth, and justly so, I think. I never knew him to give assent to what he did not believe.

James Atkins, Jr., transferred from the Holston Conference to the Western North Carolina Conference in 1893. He was born in Knoxville, Tenn., April 18, 1850; was educated at Riceville Academy and Emory and Henry College; is an A.M. of the latter institution and a D.D. of Trinity College, in North Carolina; was converted at Emory and Henry in 1866; licensed to preach in Cleveland, Tenn., in 1870; and was married to Miss Ella Branner in 1876. By this union he had four children, of whom are living Love Branner, wife of Rev. John W. Shackford, of Norfolk, Va., James Richard, and Hilliard Branner.

He joined the Holston Conference in 1872. His

first charge was Morristown and Mossy Creek Station as junior preacher under the writer. His pastoral charges after this were Jonesboro, Asheville, and Abingdon. From Abingdon he went to take charge of the Asheville Female College, and he remained in charge of that institution ten years. He was then elected President of Emory and Henry College, where he remained four years; and then returned to Asheville Female College, where he remained three years. He was then appointed editor of the Sunday school periodicals, which position he held ten years. In 1906 he was elected bishop, and has discharged the duties of that office up to the present date (1911). Bishop Atkins is scholarly, especially along literary lines, and sprightly and original as a writer and speaker. He has given great satisfaction as a general superintendent. He is a man of fine social habits. His promotion to the bishopric has not spoiled him. He is a man of plain feelings and humble spirit. His wife is his helpmeet in every sense of the word. Her father was the late Joseph Branner, originally of Mossy Creek (now Jefferson City), Tenn.; and her mother, still living, is a daughter of the late Col. James Love, of Waynesville, N. C., and is a devoted Christian and Church worker.

I shall now write of a man that once reigned in the Conference, and by his diplomacy ruled bishops and preachers. He was accused for some years of being the head of a ring which controlled the administration in the interest of those who composed the ring and their favorites. But candor compels me to say that some of that so-called ring were pure and deeply pious men, and that the influence of all of them was generally

exerted for the good of the Church and the glory of God. As a rule, they used their influence to put the preachers into the places where they could do the most good and the least harm. McTeer was well informed as to the condition of things in the Conference, his judgment was generally correct, and he was able to be of great service to the bishops.

John Montgomery McTeer was born in Blount (now Loudon) County, Tenn., May 3, 1824; and died at his home, in Wytheville, Va., November 28, 1892. His parents were Presbyterians, and he was brought up in that faith. He was converted in 1842, and joined the Methodist Church. Four and a half years after this he was licensed to preach. The interval was spent at Maryville College, an institution of the Presbyterian Church, under the presidency of Dr. Anderson. He was licensed February 23, 1847; and immediately employed to fill a vacancy on Straight Fork Mission. On this work he had success; and in the fall of 1847 he was admitted into the Holston Conference along with John H. Brunner, Samuel D. Gaines, James T. Smith, and George W. Renfro, and appointed junior under Daniel B. Carter on the Jonesboro Circuit. From this time to the fall of 1858 he traveled some of the best circuits in the Conference, and was appointed to the Wytheville Station in 1856. The result showed that he was better suited to circuit work than to station work. In 1858 he was made presiding elder of the Wytheville District. For twenty-three years he was a laborious and efficient presiding elder, more efficient at the beginning than at the end. He was in charge of Wytheville District for twelve years in all. For many years

he was an influential member of the boards of visitors of Emory and Henry, Martha Washington, and Sul-lins Colleges. Seldom absent from the meetings, he was wise in counsel and always loyal to the interests of the Church and Conference in connection with these institutions. The last years of his life he was a superannuate, and he gradually failed in body and mind to the day of his death.

He was married three times—in 1850 to Miss Eliza Kelley of Jonesboro, Tenn.; in 1857 to Mrs. Frances Piper, of Wythe County, Va.; and at a later period to Miss Fannie Hatcher, of Rockbridge County, Va. The fruit of the first marriage was the Rev. Conaro McTeer, a local preacher, and Judge James Piper McTeer, a lawyer and politician. On the tombstone of the first wife he placed these words: "She made home happy." His second wife was the daughter of Gen. Alexander Smyth, a noted lawyer and brilliant orator, and the widow of Col. James Piper, a distinguished citizen of Virginia and one of the courtliest of Virginia's eminent men. She was a woman of superior intellect, fine literary attainments, elegant manners, deep and uniform piety, and unwavering devotion to the Church. She took the two orphan boys, and to them she was one of the best mothers in the world. The third wife died in 1911. Her long and patient attention to her husband in his afflictions in the last years of his life marked her as a model wife.

McTeer was five times elected a delegate to the General Conference, and was a working member of that body four of these. The first to which he was elected did not meet, owing to the occupancy of New

Orleans by the Federals; for the Conference was to have met there.

I am sorry that during the Civil War McTeer took an active part in the rough usage given to the Union preachers of the Conference. He was chairman of the special committee to which the cases of certain Union preachers were referred in the Conference of 1862, which committee made the unfortunate report that outlined the policy of the Conference in relation to the Union element of the Conference, a policy which was adhered to throughout the war. On this question his patriotism got the better of his religion.

At the close of the war the Northern branch of Methodism had representatives in Southwestern Virginia who seemed to think that the arbitrament of arms had abrogated the decisions of the Supreme Court of the United States. A clergyman of the "loyal" Methodist persuasion had published that he would be at Asbury Camp Ground, in Wythe County, Va., on a certain Sabbath to take possession of the property in the name of the Methodist Episcopal Church. The property was deeded to the original Methodist Episcopal Church before the separation. McTeer learned of the appointment. The man came, but found McTeer in the pulpit, and said to him: "This appointment is mine." McTeer replied: "I occupy this pulpit to-day." Armed with the Plan of Separation and the decisions of the Supreme Court of the United States, he proceeded to show the grounds on which Southern Methodism held the property in her bounds deeded to the Methodist Episcopal Church prior to the separation. No reply was made, and no claim was ever afterwards

set up to the Asbury property by the Methodist Episcopal Church.

On McTeer's first circuits he was a rigorous and arbitrary disciplinarian, but he softened with age and experience.

McTeer was in middle life a heavy-set man of medium height. He had originally a robust constitution, which was impaired by overwork, long rides and exposure, loud preaching, and a great deal of revival work. When young he had a handsome person and a beautiful face, more feminine than masculine. He had a mind of superior order; his memory was prodigious; he was not wanting in logic, but his intellect was that of the orator rather than of the philosopher. He had a deep, emotional nature; and his imagination was vigorous and his fancy lively. In the company of preachers and intimate friends he was humorous, and he was a good anecdoter; but in general company he was sedate and taciturn. Being a memoriter preacher, he had not the variety and versatility of preachers who preach extempore. He had some first-class sermons, which he repeated often. His prodigious memory interfered somewhat with his originality. He was a natural orator. His emotional nature, poetic mind, strong baritone, musical voice (a voice of great compass), and his graceful and forceful delivery made him a very popular preacher. His delivery was loud rather than boisterous, and was suited to the popular audiences that gathered from the hills of Western Virginia and East Tennessee. His exhortations were tremendous, usually bringing sinners to the altar in great numbers. He used the same exhortations often, but with good

effect. He was as good a singer as preacher. He selected popular songs and popular airs, and it was a rare case when one of his solos did not throw his congregation into a fervor of religious excitement. In his earlier ministry there was a remarkable unction in his sermons. He felt deeply and made others feel. He had no gift in public prayer.

McTeer had some noble qualities. He had a sympathetic nature. He looked after the young men of the Conference, gave them good advice, and brought them under lasting obligations to him by seeing that they were placed advantageously to the Church and to themselves.

Tobias F. Smyth was born in Illinois November 30, 1837; and died of paralysis January 31, 1893, at Sweetwater, Tenn., where he had lived since the fall of 1889. He was a son of William A. and Mary Ann Smyth and a grandson of Tobias Smyth, Esq., one of the founders of Emory and Henry College. His father having died when he was quite young, he was sent when sixteen years old to live with his grandfather, near Emory and Henry College, that he might be educated at that institution. While a student there he was converted at old Lebanon Camp Ground, which was only a few miles from the college. After his return to Illinois he was licensed to preach. At that time he was about eighteen years old. About 1857 he reëntered the college, and was a member of the senior class when the Civil War broke out. He entered the Confederate army and became Chaplain of the Thirty-Seventh Virginia Regiment. At the close of the war the authorities of the college gave him an A.B. diploma. He was

admitted into the Holston Conference in 1862. He traveled circuits eleven years, was stationed three years, and was in charge of two districts (Jeffersonville, two years; and Sequatchee, one year). He was a supernumerary eight years in all. He took the superannuate relation in 1890, and retained that relation to the time of his death.

He was married to Miss Orrie T Brown, daughter of Mr. John Asa Brown, of Wythe County, Va., September 22, 1868, with whom he lived in happy wedlock to the day of his death.

Mr. Smyth was a man of fine social instincts. He was an agreeable companion, neither morose nor frivolous, neither taciturn nor garrulous. Though generally cheerful and sometimes humorous, he had a stern repugnance for whatever was wrong. He was especially characterized by candor and honesty. He loved to please, but he would not flatter. Everything he said came out of his heart. He had gifts as a speaker, displaying considerable oratory at times. His piety was deep and uniform. Meekness and humility were traits of his character. He had the confidence of the people, and was a much-loved man. His good wife was peculiarly amiable—pure in life and sweet in disposition. She survived him a few years.

John Lee McCarty French was born November 10, 1838, in Rhea County, Tenn., on a farm which is now occupied by the thriving town of Dayton, once Smith's Cross Roads; and died at the home of the Rev. D. Vance Price, in Bristol, Tenn., February 3, 1893. Mr. Price, knowing that he was in the last stages of consumption, took him from his boarding house, in Bris-

tol, and brought him to his own house, where he could have the nursing necessary in his condition ; and to the time of his ascension he was nursed kindly and carefully.

He was a son of Joseph H. French and Nancy Benson. His father died early, and he spent a portion of his boyhood in Chattanooga, Tenn., with his uncle, John L. M. French, for whom he had been named. For this uncle and his wife he always cherished the fondest affection. By the by, Mrs. French was a daughter of the well-known Alexander Findlay, of Abingdon, Va., and a most excellent Christian lady. French was about fifteen years old when a great revival swept over the then village of Chattanooga, and in that revival he was brought to Christ. He was immediately impressed with the conviction that it was his duty to devote his life to the preaching of the gospel. Mr. Alexander Findlay, of Abingdon, knowing that he was preparing for the ministry, invited him to make his home with him without charge, which he did for two years. He never forgot the kindness of this family, and during his last week he made frequent and tender mention of their names. It is impossible to calculate how much his success in life was due to the quiet leisure afforded him by Mr. Findlay's generosity and his access to one of the best private libraries in the State of Virginia—a library that contained a large number of standard Methodist works.

Brother French was licensed to preach in Abingdon, and preached his first sermon at Laurel Springs, a few miles away. He joined the Conference at Greeneville, Tenn., in October, 1861. His first charge was

Fort Hembree Circuit, in North Carolina; and his last Mary Street Station, in Bristol. His pastoral career was continuous, I believe, lasting nearly thirty-two years, embracing eight circuits and twelve stations, some of them among the best in the Conference. At some points he had remarkable success in revival work. While on Jonesboro Station he was married to Miss Mollie Stewart, daughter of the Rev. George Stewart. They were happy together, and their union was blessed with three children, one dying in childhood and two surviving him. Bessie, a frail but lovely girl, possessed the same sweet spirit that animated her parents; but she did not long survive the stroke that left her fatherless. John Stewart French, the son, has risen to eminence as a pulpit man. He is now (1911) in charge of McKendree Church, Nashville.

Brother French's memorial notice said: "As a preacher Brother French showed great versatility. He was capable of original and forcible expression. Sometimes he made a sudden and pleasing dash of wit or bubbled over with humor. But this was not his forte. He was remarkably pathetic. He was very affectionate, seeming to possess not only the sterner virtues of men, but also all that is beautiful in the mind and heart of woman. Shortly before his death, amid his sufferings, when reminded that in heaven he would not suffer any more, he exclaimed: 'Is not that glorious?'"

The Rev. J. S. W. Neal visited him on his deathbed. In a newspaper article he said:

Brother French was in charge of Mary Street Church, Bristol; and died at the home of Brother Vance Price on last Friday at about 12 M. He was doing a good work and getting

a strong hold on the affections of the good people of Bristol. Indeed, they did not know how much they loved him until it was announced that he was likely to die. I visited him ten days before his death, and when I entered the room he said: "I am so glad you have come. I am a very sick man, but a very happy one. I don't worry about things now. I have given all to my Saviour, and he will take care of what is left. I am so happy now and have an assurance of the divine presence I never enjoyed before." He then spoke tenderly and touchingly of his two children, and said: "Thank God! they are good." He said: "I would love to live to preach one more sermon on the subject of heaven, but I have preached my last time. My last text was, 'My flesh and my heart faileth, but God is the strength of my heart and my portion forever.' You see how appropriate for the last, though I never thought of myself in connection with that text until after I became sick."

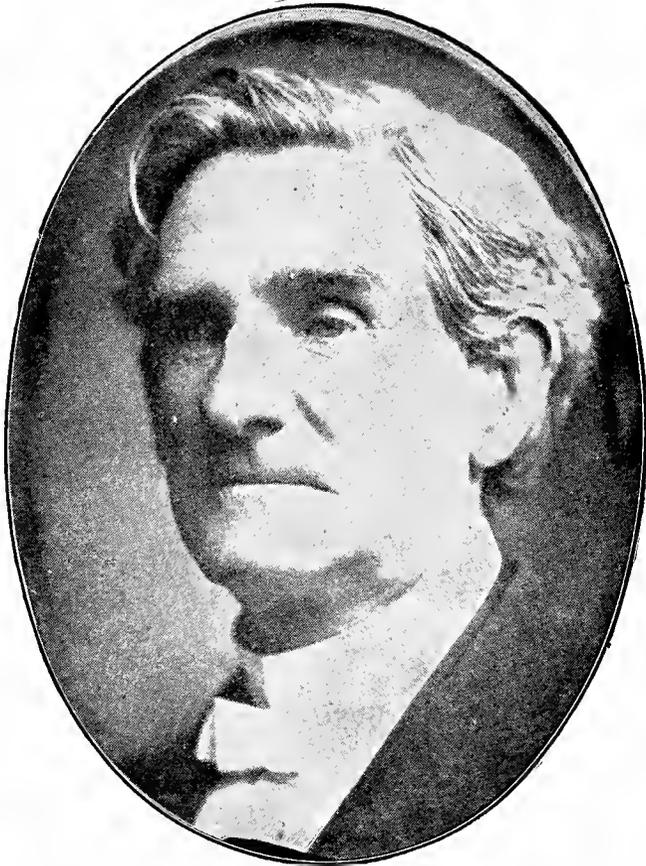
French was a small man physically; he probably did not weigh over a hundred pounds. He was never robust, but he had the mental and physical capacity for a great deal of hard work, which he did. Some years he traveled on foot for the sake of health. As a preacher he was decidedly above mediocrity. His sermons were short, always thoughtful and original, and always agreeably and forcefully delivered. Though not noisy, he held firmly the attention of his audiences from beginning to end. He was never dry or tedious, and no one ever tired under his discourses.

The spirit of the man was superb. Though always candid, he was uniformly gentle and charitable. In money matters, economical as to himself, he was liberal to others. His wife was a highly educated and polished lady; her literary attainments were excellent. She also played well on the piano and was skillful in

painting and drawing, and taught these branches of education before her marriage. She was a consecrated Christian.

Bishop Duncan held three sessions of the Holston Conference—the sessions of 1893, at Knoxville, Tenn.; 1895, at Tazewell, Va.; and 1905, at Bristol, Va.-Tenn.

William Wallace Duncan was born at Randolph-Macon College, in Mecklenburg County, Va., December 20, 1839; and died in Spartanburg, S. C., March 2, 1908. His father was a well-known Greek scholar, and in his home and in this college community his educational opportunities were exceptionally good. After graduating from Wofford College, in South Carolina, he joined the Virginia Conference. He spent ten years in educational work at Wofford College. He was elected bishop by the General Conference of 1886, which met in Richmond, Va. He was elected on the first ballot. The South Carolina delegates pressed his claims; and the fact that he was a brother of that truly great man, Dr. James A. Duncan, then deceased, had much to do with his promotion. If a bishop had been elected in 1874, Dr. James Duncan would no doubt have been chosen. For this reason the friends of his rivals opposed any election at all. This fact, together with another fact that many thought that a new bishop was not needed, settled the question. Dr. James Duncan dying before the next General Conference, the Church was seized with a regret amounting to remorse that this great preacher had not been honored with the bishopric. The next best thing, many thought, was to make a bishop out of Wallace Duncan.



BISHOP WALLACE W. DUNCAN.

Bishop Duncan was a scholar, a Christian, and a man of indomitable energy. His business qualifications were excellent. As a preacher he did not compare with his brother, but he presented a vigorous and manly treatment of the subjects which he discussed in the pulpit. In the social circle he was genial, humorous, companionable. In looking after the interests of the Church in the Annual and District Conferences he was painstaking and thorough. He was a presiding officer of the Bishop Early style. He cut and slashed. He did not hesitate to criticize the language and manner of the preachers when he thought it necessary. While holding a District Conference at a certain place he was suffering with hay fever, and he was unusually critical. One of the preachers in representing his charge had occasion to say something about a grass widow. "Grass widow? grass widow?" exclaimed the Bishop. "What is a grass widow?" The preacher meekly but wittily replied: "It's a woman, Bishop, whose husband died of hay fever." It is not necessary to say that he brought down the house and the Bishop too.

The Conference met in its seventy-first session in Abingdon, Va., October 24, 1894, Bishop John C. Granbery President, J. A. Burrow Secretary and J. C. Orr, E. F. Kahle, and George P. Cannon Assistants.

L. L. H. Carlock, trustee of the Ambrister and Brillhart Fund, called attention to the fact that some of this sacred fund had been loaned by preceding trustees without proper security. This information led to the introduction by F. Richardson and G. W. Summers of the following resolution, which was adopted:

*Resolved*, That the trustees of the various funds of the Conference be, and they are hereby, instructed not to continue any of these funds in the hands of any one, nor to lend them to any one, without sufficient collateral to thoroughly secure them.

It did not seem to have occurred to the Conference that the trustees of Conference funds ought to be bonded. The neglect of this precaution eventually led to the loss of the larger part of the Ambrister Fund.

Robert Cross, an elder from the Baptist Church, having been recommended by the Quarterly Conference of the Lebanon Circuit, and having sent up a certified subscription to our doctrines and discipline, was recognized in elder's orders.

Mrs. Dr. Wiley was introduced, and made an eloquent appeal in behalf of the Holston Orphanage.

At a special service on Sunday night, presided over by Dr. Sullins, the Committee on Memoirs made their report. Papers were read on the lives of George W. K. Green, Rufus Kite, Emory B. Robertson, John R. Bellamy, Mrs. F. Richardson, and Mrs. S. K. Byrd, who died during the year. Appropriate remarks were made by a number of the brethren.

The bishop announced the following committee on the Holston Conference Orphanage: W. W. Pyott, K. C. Atkins, J. H. Kennedy, C. T. Carroll, and J. A. Burrow.

The committee appointed to prepare a plan for the organization of a Holston Conference Brotherhood submitted the following report:

1. The committee believe it to be desirable to organize a society in this Conference similar to the brotherhoods and

relief associations which have been instituted in many other Conferences.

2. Inasmuch as such societies are the result of voluntary movements among preachers, and cannot be instituted by Conference action, the committee respectfully recommend that, at some suitable hour, a meeting be called of those who desire to organize such a society, that they may take such steps as may be deemed advisable to effect an organization.

When the name of W. G. E. Cunyningham was called he gave a brief review of his connection with the Conference for fifty-one years, expressed his warmest affection for the brethren, and then asked for a superannuate relation. As he talked tears were in many eyes, and when he concluded the Conference sang "Palms of victory, crowns of glory." He was then referred to the Committee on Conference Relations.

Dr. F. Richardson was appointed to preach the opening sermon of the next session of the Conference.

The educational report showed that during the year \$660.50 had been collected for the cause of education. The money was distributed as follows: To Emory and Henry College, \$630.32; to People's College, \$13.10; and to Hiwassee College, \$17.08.

Admitted on trial: Michael J. Wysor, Gasper A. Carner, Charles E. Painter, David E. Hawk, Wheeler M. Morrell, Joel M. Carter, Charles A. Murphy, William C. Hicks, Sydney B. Vaught, James W. Repass, Thomas F. Suthers, Robey K. Sutherland, J. L. Weber.

Discontinued: J. D. Spitzer, B. F. Gilland, B. A. Cass.

Received by transfer: G. M. F. Hampton, from the Kentucky Conference; I. W. Hickum, from the St. Louis Conference; J. H. Keith, from the Western North Carolina Conference.

Located: D. V. Price.

Superannuated: William Robeson, L. C. Delashmit, R. A.

Giddens, A. E. Woodward, J. W. Belt, H. P. Waugh, P. S. Sutton, M. P. Swaim, J. N. Hobbs, Jacob Smith, W. H. Bates, L. K. Haynes, F. D. Crumley, W. H. Kelley, W. G. E. Cunningham, R. M. Hickey, W. P. Doane, J. M. Romans, J. W. Robertson.

Died: Rufus W. Kite, Emory B. Robertson, George W. K. Green, John R. Bellamy.

Transferred: I. W. Hickum, to the North Alabama Conference; T. C. Betterton, to the North Georgia Conference; Walter Spence, to the Northwest Texas Conference.

Number in society, 53,006. Increase, 4,718.

Local preachers, 272; traveling preachers, 222.

Epworth Leagues, 66; Epworth League members, 2,488.

Sunday schools, 635; scholars, 38,013.

Collected for claimants, \$3,053.66; for foreign missions, \$4,401.07; for domestic missions, \$3,163.83; total for missions, \$7,564.90.

Collected for Church Extension, \$1,493.78.

Collected for American Bible Society, \$29.50.

Collected for presiding elders and preachers in charge, \$72,261.51; for bishops, \$989.05.

Societies, 471; churches, 556; value, \$917,294.

Pastoral charges, 156; parsonages, 91; value, \$161,675.

District parsonages, 7; value, \$16,700.

D. V. Price located to enter the evangelistic field.

Walter Spence was brought up at Mount Airy (now Rural Retreat), Va. His people were people of means, and gave him a liberal education. He graduated at Emory and Henry College. While in that institution he was one of the best students that were ever in it. He never sowed his wild oats, but his boyhood was always characterized by the strictest morality. He was a very earnest and diligent preacher. His sermons were the product of a genuine piety and a well-disciplined intellect. After he went to Texas he preached

on one occasion the possibility of the final restoration of the wicked. One layman in his congregation objected to his doctrine and brought charges against him, and he was tried and expelled from the Church. The writer prosecuted the appeal at the General Conference of 1898, Bishop Hargrove presiding over the Committee of Appeals. On motion, Mr Spence was restored to the Church, but his deposition from the ministry was confirmed by a small majority. He did not accept his restoration to the Church, but joined the Congregational Church; and he has been preaching in that Church west of the Mississippi up to the present time (1911). He has written and published a book entitled "Back to Christ," in which he exploits the doctrine of the final salvation of the whole human family. The subject is discussed with ability, but in a mild, pacific spirit.

T. C. Betterton, the son of a wholesale merchant of Chattanooga, was a young man of excellent education and brilliant parts, and he has taken a high stand as a preacher in Georgia.

Rufus Walter Kite was born in Hawkins County, Tenn.; July 27, 1858; and died in Bristol, Tenn., March 22, 1894. He was a son of Hickman A. and Elizabeth (Peck) Kite. He joined the Methodist Episcopal Church, South, in 1873; and he was converted about the same time. This occurred at Dotson's Creek Chapel, about a mile from his father's residence and he has been heard to say that when he found "the pearl of great price" he ran all the way from the chapel to his home to tell the glad tidings to those who loved him best.

He was licensed to preach in 1878, and in 1884 he joined the Holston Conference. In 1892 he took the superannuate relation, and held it to the date of his death. His labors were greatly blessed on all the charges served by him. He had remarkable revivals everywhere. Under his pastoral leadership two good churches were built—one at Mossy Creek and the other at Graham. He was also promoter of the erection of a parsonage at Newport, Tenn.

He was considerably above the average as a preacher. He had fine analytical powers, clear and forcible statement, uttered with earnestness and vehemence. He was a remarkable exhorter. There was a power in his preaching that all his logic, his voice (a rich orotund), and his hortatory brilliance could not account for. It was the power obtained on his knees in secret prayer. His face often beamed, his lip quivered, and his eye melted as he sternly rebuked sin and tenderly wooed the sinner. To a few ministerial brethren who visited him a short time before his death he said: "Preach the beautiful, tender gospel of Jesus Christ. O, I always loved it! I was never so happy as when I was preaching it. I can't help wishing that I could preach it once more and tell what I know *now*."

Emory Bright Robertson was born in Habersham County, Ga., August 15, 1855; and died in Johnson City, Tenn., May 8, 1894. He was converted in his thirteenth year, licensed to preach in 1878, and in the same year admitted into the Holston Conference. His first charge was Trenton Circuit, which he traveled as junior under W. H. Dawn; and his last charge was Jonesboro Station. He was a man of weak constitu-

tion and uncertain health. He was three times superannuated, his last superannuation continuing to the hour of his death.

In 1883 he was married to Miss Georgia Bell, daughter of Captain Bell, of Dalton, Ga. He was a good preacher, a fine pastor, and he was powerful in prayer. He was delirious in his last hours. In his imagination he planned his pastoral charges, held protracted meetings, talked to penitents, prayed, preached, made his report to Conference, and planned for his family.

Brother Robertson was a very companionable man, a man of meekness and love. I heard him say once that he could always tell when any of his parishioners were cooling or souring on him; that some strange psychic influence would indicate it, even when no overt act of dissatisfaction had been committed.

George Washington Killinger Green was born in Knox County, Ind., August 27, 1831. After the death of his father his mother moved with her four children to Smyth County, Va. At the age of twenty-four years he professed religion and joined the Methodist Church. He was licensed to preach January 17, 1857. He was married to Miss Lizzie Steel in 1858. He was admitted into the Holston Conference in 1859. In 1861 he located, and remained local for six years. In 1891 he was granted the superannuate relation, and held this relation to the end of life. As a preacher he was fearless and preached the gospel boldly. There was a deep current of pathos sweeping through his sermons. He had defective eyes; and, although he wore glasses, he saw imperfectly. This defect prevented extensive reading.

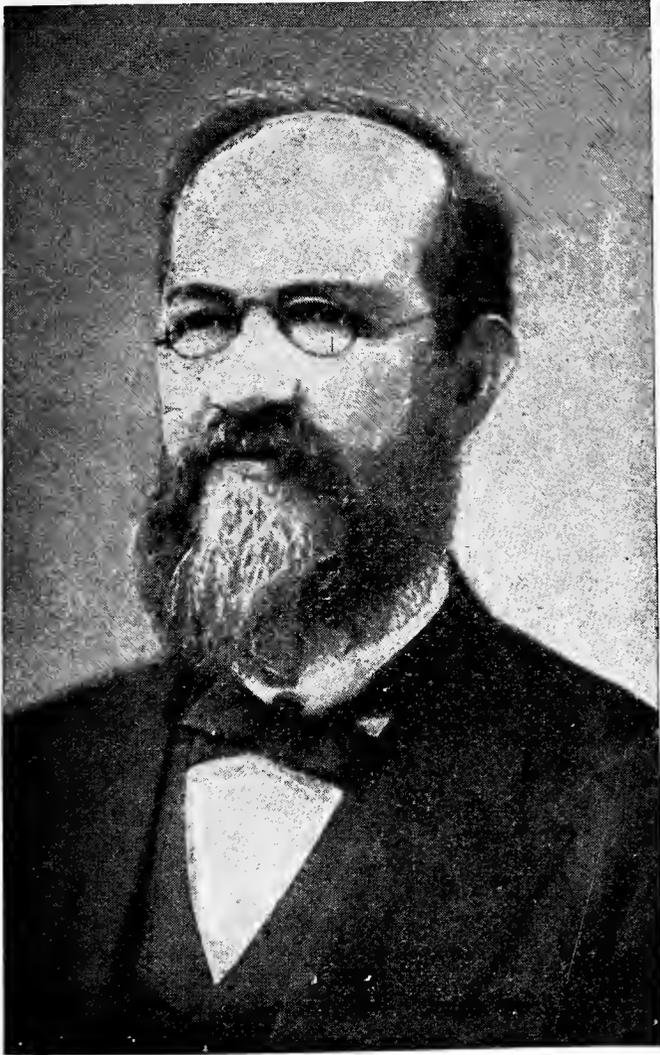
John R. Bellamy was born in Scott County, Va., July 12, 1866; and died at Coal Creek, Tenn., September 25, 1894. He graduated from Hiwassee College in 1891, and joined the Holston Conference in October of the same year. His first appointment was at Elizabethton, Tenn. There he married Miss Nannie Wilcox. His next appointment was Mendota Circuit, and his last Coal Creek Station. He was fond of books, and was studious. He was ambitious, but his ambition was sanctified by the grace of God. While at Coal Creek he secured a parsonage, and was preparing to build a church. After two weeks of suffering the gentle, sweet-spirited Bellamy passed quietly from earth to heaven, leaving a broken-hearted wife and a fatherless child. He was buried at Elizabethton.

Bishop Granbery held two sessions of the Holston Conference—one in Abingdon in 1894, and the other in Chattanooga in 1900. His full name was John Cowper Granberry. He was born in Norfolk, Va., December 5, 1829; and died at his home, in Ashland, Va., April 1, 1907. He was converted at the age of fifteen, and united with the Methodist Church. He graduated at Randolph-Macon College in 1848, and in the same year was admitted into the Virginia Conference. In 1875 he was called to the chair of moral philosophy and practical theology in Vanderbilt University, which position he filled with distinguished ability until 1882, when he was elected bishop. After this promotion he was the same humble, kindly, and approachable friend and brother that he had always been. After twenty years of efficient episcopal service he was given the superannuate relation, and he retired to his home, at

Ashland. He was married twice—first to Miss Jennie Massie, who lived but a short time after marriage; then to Miss Ella Winston, who shared his joys and sorrows for nearly fifty years.

Bishop Granbery was a first-rate preacher and an excellent presiding officer. His style as a writer was chaste and elegant, and as a preacher equally so. After his superannuation he delivered a series of lectures at Emory and Henry College on Bible characters. I heard some of them, and I do not know that I ever heard anything else that pleased and edified me so.

In the year 1894 Dr. G. A. Long, the leading physician of Cleveland, Tenn., entered into rest. He was a brother of the Rev. Carroll Long, whose sketch may be found in this volume. When I went in 1856 to take charge of Cleveland Station I found him a young man just beginning the practice of medicine in that town. A short time after I began my work an epidemic of diphtheria broke out in the place. It was a novelty to the physicians of the town, and it completely baffled their skill. The children that had taken it all died. When our child, Vance, took it, we called in this young and untried physician. He adopted a new treatment, which, having been used with doubtful results for a week, conquered. It was the making of Dr. Long. He stepped at once into a large practice, which he held while he lived. Though generous to the clergy and to the poor, he accumulated a handsome fortune. He was an official member and a fast friend of the Church, attending its religious services regularly and contributing of his means to ministerial support and to the benevolences of the Church. His good wife was also a



BISHOP JOHN C. GRANBERY.

faithful Church worker and an example of piety and purity.

During this Conference year there died in Cleveland, Tenn., another prominent and useful layman who is worthy of mention. John Henninger Parker, twenty years a banker of Cleveland, was born June 4, 1839; and died March 2, 1895. He was a generous, faithful member of the Methodist Episcopal Church, South. He gave the grounds on which the Centenary College buildings were erected, and probably contributed considerably in money to the enterprise. I knew him as a bright and affable man, with a great soul. He was a son of George T. and Teresa Parker, of Bradley County Tenn.

## CHAPTER XIII.

### CONFERENCES OF 1895, 1896, AND 1897.

THE Conference met in its seventy-second session in Tazewell, Va., October 16, 1895, Bishop W W Duncan President, J. A. Burrow Secretary, and John C. Orr, G. W Jackson, Arthur Roberts, and M. B. J. Roberts Assistants.

In the absence of Bishop Haygood, who was to preside, David Sullins was elected temporary Chairman. After two ballots Sullins was elected permanent Chairman until the arrival of the bishop.

W W Pyott read to the Conference a dispatch announcing the partial paralysis of Bishop Haygood and the coming of Bishop Duncan. At the opening of the session of the second day Bishop Duncan appeared and took the chair.

The following resolution, offered by W W Hicks, W W Pyott, J. T. Frazier, and T R. Handy, was adopted:

*Resolved*, That it is the sense of this Conference, in view of the great number of Hungarians, Italians, and others who do not understand our language and whom our preachers cannot reach, not understanding their language, that the General Board of Missions be requested to take into consideration the advisability of making an appropriation to this field that missionaries may be sent there.

The field referred to was the coal fields of Virginia and West Virginia within the Conference.

A resolution was adopted setting apart the Sunday

preceding Christmas of each year as Orphanage Day in all our Sunday schools, on which collections should be taken for the benefit of the Orphanage.

J. C. Wright, of the Methodist Episcopal Church, having subscribed to our ordination vows, was admitted into the Conference; "and thereby hangs a tale." All this was done at his request, and he was appointed to South Pittsburg Station. But the Holston Conference of the Methodist Episcopal Church had already appointed him to Harriman; and, preferring Harriman to South Pittsburg, he went to Harriman to take charge of the Church there. The writer was at that time in charge of Harriman, South. The stewards of Harriman (North) called upon him and asked him if Mr. Wright had been received into the Holston Conference, South. He answered in the affirmative. Mr. Wright, however, assured them that he had only talked about transferring to the Holston Conference, South, and that the Southern brethren were not authorized to do what they had done. The stewards of Harriman (North) therefore received him as their pastor for the year. Wright was returned to the same Church in 1896; and during that Conference year his charge divided over the question of prohibition, ultraprohibitionists withdrawing and organizing an independent congregation, with Professor Scomp, a layman of the Methodist Episcopal Church, South, as pastor. The brethren who presented the application of Mr. Wright for reception into the Holston Conference, South, were authorized by him to do so.

William M. Dyer, J. B. Hamilton, and C. C. Fisher, a special committee, reported as follows:

At the last session of this body action was taken requesting the pastor and Quarterly Conference of the Abingdon Station to have removed the remains of George Atkin, A. M. Goodykoontz, and Thomas Wilkerson to Sinking Springs Cemetery and report expenses to this session of the Annual Conference. The committee reports that the work has been done without expense to this body.

The report on the spiritual state of the Church was adopted and ordered to be printed in the *Holston Methodist*. As it defines the spiritual situation at that time, and is therefore of historical value, I copy it as follows:

The Church of Christ is not an aggregation of social clubs, organized for social pleasure and social improvement; it is not a gigantic machine for the manufacture of offices and salaries; but it is a spiritual body, composed of societies organized to save souls and to develop and cultivate in the hearts of the saved the principles of our holy Christianity. We realize, therefore, the grave responsibility of our appointment to consider and report on the most important subject that can come before this body.

The Church will never become apostate as long as she theoretically and practically places the spiritual interests of her people above all other concerns. We are, therefore, rejoiced to be able to report that the past year has been one of unusual spiritual prosperity within our bounds. Revival notices in the columns of our Conference organ indicate a large number of conversions and additions to the Church and a great increase in the zeal and vitality of our membership.

One commendable feature especially noticeable in our recent revival work is that it has been conducted almost exclusively by our own preachers, local and traveling, and that it seems to have been more deep and genuine than most of the revival work of the past quarter of a century within our bounds. The spirit of old-time religion seems to have come back on the Church, and sinners are convicted and converted

very much after the fashion known to the fathers of Methodism. The superficial ideas and shallow methods that during the last quarter of a century have, to too great an extent, prevailed in the congregations of the land appear to be falling into merited disrepute, and the Church seems to be returning to "the old paths." Revival products, though perhaps diminishing in quantity, are increasing in quality. The stream does not spread over so wide a surface, but is less muddy and pursues a deeper channel. The harvest does not seem to be so abundant, but there is a greater proportion of wheat to the chaff. The issues of our spiritual exchequer do not seem to be so liberal, but there is more of genuine currency and less of counterfeit. We do not say these things in a boasting spirit, but in humble belief in their truth and in devout thankfulness to God, whose is the work and whose is all the glory of our salvation.

It is not croaking to confess that our preachers are not doing all they can do; and we trust (not vain boasting to claim) that on the whole we have a corps of honest, prayerful, earnest, persevering servants of God, who are preaching the gospel with power. Far ahead of the fathers in intellectual and social advantages, we think it is no flattery to say that we cannot see that they are far behind them in zeal and real spiritual power. The stream of gospel preaching does not roar and chafe so much on the shoals, but it perhaps flows with a smoother and deeper volume. Under the preaching of the day the picty of the Church may not be so lachrimose and demonstrative, but it is more intelligent and perhaps equally deep and genuine.

The neglect of class meetings seems to be measurably compensated in testimony exercises, in prayer meetings, in League meetings, as well as in the congregations. The love feast is maintained in something of its ancient power and usefulness.

It is impossible to calculate the wonderful impetus given to the zeal and intelligence of the Church by the numerous Epworth Leagues organized in connection with our congregations. This new and puissant branch of the service deserves to be thoughtfully encouraged. It is the nursery of the Church, in

which she is to grow up the workers of the future. It is the reserve force of the gospel army drilling in camps of instruction and always ready to reënforce the ranks thinned by death.

We are sorry we cannot say that the morality of the Church is up to the gospel standard. There is in the Church much that is to be deplored. Discipline is too lax. With the fathers it may have been too rigorous. Our present laxity we look upon as both a good and a bad sign of the times. It is a bad sign inasmuch as it seems to be the natural result of the growing worldly prosperity of our people and an ambition for numbers. It is a good sign inasmuch as it perhaps points to a growing sentiment of humanity and refinement and a disposition to govern more by persuasion than by force—to lead rather than to drive. Yet it cannot be denied that preachers and people are not wholly excusable for tolerating diversions that cannot be taken in the name of the Lord Jesus and for seemingly winking at immoralities, though found in a very small proportion of the membership. These evils ought to be cured and not endured, but they cannot be cured by harsh discipline and harsh denunciations. Only mild but strict discipline, persuasive pleading, and affectionate private admonition will bring about the needed reformation. But who is sufficient for these things? Brethren, the greater the abuses in the Church and in the world the more the need of spiritual power and exemplary meekness and patience, coupled with candor and plain dealing in the ministry. We stand somewhat in apprehension as to the trend of things in the Church; yet we are also hopeful, knowing that Jesus is at the helm; and we trust that the old ship of our beloved Zion will outride the storms and come safely into port.

In pursuance to these reflections, we offer for your adoption the following resolutions, to wit:

*Resolved:* 1. That we are devoutly thankful to Almighty God that in spite of our shortcomings and sins he has crowned our humble labors with so much success.

2. That our preaching should be practical rather than sensational and that our preachers should have the courage of their convictions and should, in the pulpit and out of it, deal

plainly but affectionately without excessive regard to popularity or salary.

3. That only truly evangelical preachers should be invited or admitted into our congregations for revival work and only such methods should be tolerated as recognize deep conviction for sin, thorough repentance, radical regeneration, a joyful experience, and the witness of the Spirit.

4. That our people should be taught that when in church they are in the house of God and that talking and laughing before divine service are inconsistent with the solemnity of the place.

5. That our people should be taught to kneel or bow in divine service.

6. That family worship should be insisted on from the pulpit and in pastoral interviews with our people.

7. That dram-drinking, card-playing, dancing, gambling, Sunday excursions, circus-going, reading dime novels, and the like, should be condemned by the pulpit as diversions antagonistic to piety and corrupting to the Church.

R. N. PRICE, *Chairman*;

J. A. H. SHULER, *Secretary*.

Admitted on trial: John C. Cook, John B. Peery, John B. West, William H. Troy, Stephen W. Bourne, Frank T. McCary, John W. Christian.

Discontinued: E. C. Rodefer, Benjamin A. Hall, John B. Cross, G. S. Wood.

Readmitted: I. H. Hoskins.

Received by transfer: E. C. McVoy, from the North Texas Conference; W. P. Evans, from the Memphis Conference.

Superannuated: William Robeson, L. C. Delashmit, A. E. Woodward, J. W. Belt, H. P. Waugh, P. S. Sutton, R. M. Hickey, John N. Hobbs, Jacob Smith, W. H. Bates, L. K. Haynes, F. D. Crumley, W. H. Kelley, W. G. E. Cunningham, C. K. Miller, J. A. Darr, W. P. Doane.

Transferred: T. H. Kinzer and I. H. Hoskins, to the Indian Mission Conference; J. P. McFerrin, to the Louisville Conference and stationed at Broadway Church, Louisville.

Died: Riley A. Giddens, B. W. S. Bishop, C. A. Murphy.

Local preachers, 259; traveling preachers, 225.

Number in society, 52,677. Decrease, 329.

Epworth Leagues, 123; members, 3,969.

Sunday schools, 618; scholars, 39,735.

Collected for claimants, \$2,850.80; for foreign missions, \$5,018.80; for domestic missions, \$3,908.01; total for missions, \$8,926.81.

Collected for Church Extension, \$1,658.28; for American Bible Society, \$141.89.

Paid presiding elders, \$9,750.44; preachers in charge, \$65,124.28.

Raised for bishops, \$1,027.97.

Societies, 799; churches, 567; value, \$867,326.

Pastoral charges, 155; parsonages, 101; value, \$148,850.

District parsonages, 7; value, \$16,700.

Riley A. Giddens was born February 10, 1818, in Blount County, Tenn.; and was married to Miss Ella Crownover January 12, 1836. This union was blessed with nine children, all of whom were reared to adult age. He was licensed to preach July 1, 1843; and was admitted into the Holston Conference in 1848. He traveled in all fifteen or twenty years; located in 1860; was readmitted in 1871; was superannuated two or three times, his last superannuation lasting to the end of his life. During the war he refuged in Georgia, and there spent several years; but while in that State he did a good deal of supply work. He was a plain expository preacher. He conducted revivals and was an instrument in saving many souls. He was a man of gentle disposition and sterling common sense. He was a firm believer in the gospel, and practiced what he preached. He lived frugally, and was one of the men of whom the world is not worthy.

Charles A. Murphy was born July 29, 1858; and died August 9, 1895. He was licensed to preach by the Quarterly Conference of the Sevierville Circuit in 1892, and at the same meeting preached his first sermon. In 1893 the presiding elder placed him on Chilhowie Mission as a supply. He was admitted into the Conference on trial in 1894 and appointed again to Chilhowie Mission. While he was a supply there were about eighty conversions on the mission. After his admission into the Conference he began successfully another year's ministry; but his health gave way, and he reluctantly gave up the work. He died at his home, at Henry's Cross Roads. He was ready.

A word about the ancestry of B. W. S. Bishop:

His father was William Phelps Bishop, who was born in Virginia December 3, 1801, and died in Palestine, Tex., April 10, 1862. William P. was a son of James and Mary (Shields) Bishop. He, with his three brothers, was brought up in the Presbyterian Church; but when he reached his majority, he became a Methodist. His becoming a Methodist rather than a Presbyterian was the result of a careful study of the Westminster Confession of Faith. The rest of the family remained Presbyterians. Two of his brothers became Presbyterian ministers, and one of his sisters married a Presbyterian minister. William P. Bishop was a prominent educator in Southwestern Virginia for fifteen years before the Civil War. He taught in Lynchburg, Dublin, Wytheville, Saltville, and was for several years President of Lebanon College, in Russell County, Va. His children were all liberally educated. He and all his family except B. W. S. Bishop,

went to Texas in the year 1859; and he lived less than three years afterwards. He was the author of several books, most of them dealing with doctrinal and controversial subjects; and among them was a learned treatise on the subject of baptism. Mr. Bishop was the first of his family who was born in Virginia. His ancestors established the colony of Guilford, Conn., in 1639, and James was the first to come South.

William P. Bishop was a man of dignity and purity of character. He was universally respected. He was a superior scholar and a model teacher. He was one of the most able and popular preachers that ever preached within the bounds of the Holston Conference. His sermons were characterized by clear analysis, and were delivered with eloquence and spiritual power. He was often given the popular hours at camp meetings, and was much in demand on important occasions.

Benjamin William Shields Bishop, son of William Phelps and Lavinia (Schoolfield) Bishop, was born in Botetourt County, Va., July 22, 1839; and died in Tazewell, Va., October 4, 1895. He was married to Miss Julia Ann Goodykoontz, of Floyd County, Va., April 26, 1860. She was of good German stock. The children were: Charles McTyeire, now pastor of Wachita Falls, Tex.;<sup>1</sup> Lucy Adelaid, who died May 9, 1887; Mary Martha, who married John Wesley Price September 5, 1888, and is now living in Bristol, Va.; David Horace, professor and head of the Department of English in the University of Mississippi; and William Augustus, who died in early infancy.

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<sup>1</sup>Since this was written he has been elected President of Southwestern University (Texas).

Mr. Bishop's first wife died December 6, 1882. A few years later he married Mrs. Mary Jane (Shannon) Dickey, widow of the late Rev. James W Dickey.

Mr. Bishop was admitted into the Holston Conference in 1856.

He was a well-rounded man. His piety was uniform and of the cheerful, genial kind. He was always fond of books. During his life he read the Bible through consecutively more than fifty times. He was familiar with the standard works of Methodist theology. He was peculiarly fond of first-class poetry, and could repeat, by heart, hundreds of pages of the best poems of the world. His preaching was not sensational, but always interesting and instructive. He was a fast friend of education. As a trustee of Emory and Henry College he discharged his duties faithfully. He was a charming companion. He was devoted to his family, spending with them all his time which his public duties did not demand. He entertained and delighted his children, when young, with stories from the Bible and Shakespeare; and when they were older he read with them the English classics.

Most of his public life was spent on circuits and districts, mainly in Virginia. His last charge was Tazewell Station. Though he was an old man, he was received by the people with open arms, and was revered and honored by the whole community. His sermons there gave great satisfaction, and his death produced universal mourning. When the Conference was held there just a few days after his death the preachers found the Church draped in mourning in honor of their deceased pastor.

The Holston Industrial Home and School, at Greeneville, Tenn., was chartered in 1895, and is the work of the Holston Conference Home Mission Society of the Methodist Episcopal Church, South. Mrs. E. E. Wiley has been at the head of the institution all the time, and it has been very successfully managed. It has four valuable buildings, and has fed, clothed, and educated up to date (1912) a large number of orphans, the annual roll being about one hundred.

The Conference met in its seventy-third session in Cleveland, Tenn., October 7, 1896, Bishop Charles B. Galloway President, James A. Burrow Secretary, and B. C. Horton, E. F. Kahle, Arthur Roberts, and J. W. Perry Assistants.

W. H. Bates was requested to deliver his semicentennial sermon at some time during the session, and he preached at seven o'clock on the evening of the first day of the Conference.

The following preamble and resolution were adopted:

Whereas Mrs. Mary C. Sawyer, of Dayton Station, Sequatchee District, has during the present year given to the Church in that town a good parsonage and lot estimated to be worth \$1,000; therefore be it

*Resolved*, That we extend to her and her husband our sincere thanks for this expression of their regard for our Church.

This resolution was signed by R. A. Owen and W. S. Neighbors.

The name of J. C. Wright was ordered stricken from the roll, he having withdrawn from the Church.

The following resolution, offered by James S. Kennedy and George D. French, was adopted:

*Resolved.* That we greatly appreciate the munificent gift of \$16,000 made by the will of the late Col. James L. Shoemaker to Emory and Henry and Martha Washington Colleges, and trust that his worthy example may induce others of our Church and friends of our educational interests to give in sums, either large or small, as God has prospered them, the same substantial forms of assistance and relief to our institutions, and thus build monuments to their memories more enduring than the hills about us.

Dr. J. H. Brunner was by resolution requested to preach his semicentennial sermon at the next annual session of the Conference.

By request Bishop Galloway appointed W. W. Pyott, J. H. Kennedy, and K. C. Atkins as trustees of the Holston Industrial Home and School.

E. E. Hoss offered the following resolution, which was adopted:

*Resolved,* That we indorse the movement now on foot in the State of Tennessee for securing the enactment of a local option law for incorporated towns and cities.

The report of the Woman's Foreign Missionary Society of the Holston Conference represented that during the year \$3,173.12 had been raised for missions.

Admitted on trial: James E. Fogleman, James A. Ellison, Dennison O. Baldwin, John A. Early, Joseph E. Wolfe, Frank A. Tyler, Milton J. Butcher, Edward A. Shugart, Samuel A. McCannless.

Received by transfer: C. O. Jones, from the Louisville Conference; James A. Duncan, from the Southwest Missouri Conference; J. R. Hunter, from the North Alabama Conference.

Located: W. C. Faris, B. T. Sharp, M. L. Clendenen.

Superannuated: J. H. Brunner, J. R. Payne, William Roberson, L. C. Delashmit, A. E. Woodward, J. W. Belt, H. P.

Waugh, R. M. Hickey, J. N. Hobbs, Jacob Smith, W. H. Bates, L. K. Haynes, F. D. Crumley, W. H. Kelly, W. G. E. Cunyningham, C. K. Miller, J. A. Darr, W. P. Doan, J. R. Chambers, M. P. Swaim, J. M. Romans, J. W. Robertson, John Alley.

Died: G. M. F. Hampton, Sewell Philips, Philip S. Sutton,  
Transferred: S. N. Barker, to the Tennessee Conference;  
G. D. Herman, to the Western North Carolina Conference;  
W. White Newberry and C. B. Le Few, to the Baltimore Conference;  
C. F. Evans, to the Western North Carolina Conference;  
H. D. Moore, to the Louisville Conference.

Number in society, 54,369. Increase, 1,692.

Local preachers, 257; traveling preachers, 231.

Epworth Leagues, 135; members, 4,286.

Sunday schools, 633½; scholars, 40,454.

Collected for claimants, \$2,893.77; for foreign missions, \$4,883.21; for domestic missions, \$3,825.75; total for missions, \$8,708.96.

Collected for Church Extension, \$1,527.27; for American Bible Society, \$214.74.

Paid presiding elders, \$10,188; paid preachers in charge, \$67,804.60.

Collected for bishops, \$995.81.

Societies, 824; churches, 563; value, \$873,480.

Pastoral charges, 162; parsonages, 95; value, \$147,232.

District parsonages, 8; value, \$20,525.

Collected for education, \$927.01.

Institutions, 8; teachers, 75; students, 986; value of property, \$330,000.

The Rev. B. T. Sharp was a man of excellent temper, conscientious and dutiful. He was a good preacher. He was a believer in the second blessing theory of sanctification, but was not a crank. He never divided the Church where he labored.

Milton L. Clendenen is still living (1911). He preached in the Conference for a number of years with

great usefulness. He is a man of fine intellect, and sometimes preaches a sermon of great power. He is especially characterized by originality. He married a daughter of David Adams, of whom historical mention has been made.

Goodson McDaniel Fulton Hampton was born in Yancey County, N. C., December 5, 1850. He was baptized with the names of two honored members of the Holston Conference. His conversion, which occurred when he was quite young, was thorough and satisfactory. He was happily married to Miss Althea Amanda Proffitt, of Yancey County, N. C., April 20, 1875. The fruit of this marriage was five children, all bright and beautiful girls. He joined the Western Virginia Conference in 1879, and traveled a few years. He finished a college course at Lebanon, Ohio. He was for two years President of a Conference school at Barbersville, W. Va. He served some years as a professor in the college at Millersburg, Ky. He then transferred to the Holston Conference, and was appointed to Riceville Circuit. Every enterprise of the Church grew and prospered in his hands. He had gracious revivals at most of his appointments. At Spring Creek Camp Ground, while notes of victory were in the air he fell, and had to be borne from the place of worship. His last appointment was Decatur Circuit, but he was unable to go to it. He said to Rev. T. R. Handy, who visited him in his last days: "I want to tell you how good God has been to me. From the very depths of my heart I can say that it is good for me that I have been afflicted. You can say to the brethren that it matters not the turning of a

hand's difference which way it goes with me. All is well."

Philip S. Sutton was born in Smyth County, Va., April 9, 1827; and died in Princeton, W Va., April 15, 1896. He was twice married. His first wife was a Miss Bryan, of Grainger County, Tenn. To them were born two children. His second wife was a daughter of Judge Mahood, of Mercer County, W Va. His mother gave him to God in his infancy and prayed that he might be a preacher of the gospel. He was admitted into the Conference in 1854, and did faithful pastoral and other Conference work up to 1889, when he was superannuated. In his superannuate relation he preached frequently, visited the sick, and buried the dead. He was a pure man, honest, and unusually candid. He managed his finances wisely, and was not destitute in his last days. He was a fluent speaker, and to some extent cultivated the flowers of rhetoric. He said: "It is hard to be laid on the shelf. You don't know how much I would like to answer roll call with my brethren. I wanted to die in the harness, but I feel that my work is done. I don't know why God keeps me here longer. I await his call and am ready to go. I am growing rather anxious to go to my reward. It is all right; God is good to me."

Sewell Philips was born in Haywood County, N. C., August 20, 1830; and died at his home, in Roane County, Tenn., February 27, 1896. He was a remarkably endowed man, and but for the secularity which his circumstances necessitated he might have reached the first places in the gift of the Church. His educational advantages were moderate, but such an intellect

as he had needed but little cultivation to awaken in him a thirst for knowledge which no lack of scholastic advantages could suppress in this age of books. When I was on the Asheville Circuit, in 1850-51, at an appointment in the east end of Haywood County I formed the acquaintance and contracted the friendship of Brother Philips, then a sprightly young man of my age. He was licensed to preach that year. Before his licensure he had shown himself to be an exhorter of unusual power and earnestness. He was admitted into the Holston Conference in the fall of 1851 and appointed to the Catawba Circuit, in McDowell County, N. C. Before the year was ended he ranked as one of the best preachers in the Conference. As circuit preacher, station preacher, and presiding elder he was diligent and successful; his eloquence drew crowds, and his earnestness was the means of convicting, converting, and edifying the people. I once heard the Rev. R. M. Hickey say that Philips was, in his judgment, the ablest preacher in the Conference.

It was his fortune and misfortune to marry into wealth. He was married to an heiress, Miss Ada A., daughter of R. A. and Hannah Gillespie, of Roane County, Tenn., August 1, 1856. At the death of her father he came into the possession of a considerable estate, the taking care of which and adding to which secularized him in a considerable degree; yet he preached much, part of the time on circuits near his home and part of the time on districts in the lower end of the Conference. But most of the time in the latter part of his life he was on the supernumerary roll. This was seemingly necessitated by the care of his estate

and an obesity which interfered somewhat with his activity.

As he was reared in a frugal manner and had been unused to great riches, one would have supposed that he would soon have made way with his fortune; but the contrary was true. He developed fine business talent, and on his wife's large, rich farm he made handsome profits, so as to be able to add to the landed estate. But all this time he preached somewhere almost every Sunday. He was much in demand; and a community could not be so retired that he was unwilling to serve it, and a schoolhouse could not be so humble that he declined to preach in it; and many a plain country congregation heard from his lips sermons that would have created a sensation in a metropolitan Church.

A beautiful church stands at the old Asbury Camp Ground, built almost entirely of his own means—a fitting monument to his name and liberality. Numerous acts of charity were done by him which the world knew not of.

Philips had a great intellect. Imagination, fancy, and pathos characterized his sermons. His pathos was not a shallow lachrimosity; it was the result of profound conviction and mighty earnestness. He was a man of strong resentments; and when he saw death facing him, and wished to die in peace with all mankind, he had an awful struggle to bring himself, by the grace of God, to the point of forgiving all who had sinned against him, but the grace of God triumphed. On his dying bed he said to his presiding elder, the Rev. R. A. Owen: "I know it is only a matter of a few days with me. At first I was a little rebellious at the thought of physical suffering, and there were clouds

in my spiritual sky; but they have disappeared. My way is clear, and my soul is in an ecstasy of joy. Tell my brethren at Conference next fall that I had looked forward to that time when I would meet with them, but God has ordered otherwise. Tell them that I shall pass away in the faith of the same gospel that I have preached all these years to others. Would that I had strength now to preach it to a thousand people!" Being too much exhausted to speak aloud further, in an audible whisper he shouted: "Hallelujah!"

S. N. Barker came to us by transfer. While with us he was President of Martha Washington College. He was a fine man and made a fine President. He and his excellent wife had charge of the boarding department, and during the commencement exercises one year I ate at the public table. I was struck with the plainness and simplicity of the menu. It was sufficiently abundant, was clean and well cooked, and there was no display of costly dishes or sweetmeats to win the applause of visitors. I was informed that what I saw on the table was their everyday fare. Dr. Barker left the Conference with our regrets and well wishes.

Of C. F. Evans I know but little. He came to us as a special transfer to Centenary Church, Chattanooga, and left us in the same capacity.

Henry D. Moore was also a special transfer. Special transfers, as a rule, are unpopular with the preachers, but they are often quite acceptable to the people whom they serve. But he was such a gentleman and Christian that he overrode all clerical prejudice, and was regarded as one of us. He gave great satisfaction to the people of Church Street Church, Knoxville,

whom he served. He preached a series of sermons for me at Harriman, and they were sermons of great merit and usefulness.

The Conference met in its seventy-fourth session at Main Street, Bristol, Tenn., October 6, 1897, Bishop Joseph S. Key President, James A. Burrow Secretary, and J. S. French, A. S. Thorn, J. W. Perry, E. F. Kahle, Arthur Roberts, and J. B. Peery Assistants.

Bishop Holsey, of the Colored Methodist Episcopal Church of America, addressed the Conference in behalf of Paine Institute. Dr. Hoss followed, and, assisted by Dr. Sullins, took up a collection for Haygood Memorial Hall, and \$636 was subscribed.

M. L. Clendenen, who was located at the last Annual Conference without his consent and in his absence, appealed to the session and was restored. The complaint made against him at the last session was secularity.

The following men were elected delegates to the General Conference: Clerical, E. E. Hoss, R. G. Waterhouse, R. N. Price, F. Richardson, C. T. Carroll; reserves, J. A. Lyons and J. A. Burrow. Lay, J. W. Hicks, O. W. Patton, Thomas W. Jordan, E. C. Reeves, T. C. Vaughan; reserves, A. L. Spears and George R. Stuart.

The following petition was presented by E. F. Kahle, and on motion was adopted as a memorial to the General Conference:

*Resolved*, That we, the members of the Radford District Conference of the Holston Conference Methodist Episcopal Church, South, respectfully petition the Holston Conference to memorialize the General Conference to so modify the law



DRS. RICHARDSON, SULLINS, AND PRICE.

in reference to the trial of traveling preachers that they may be tried by a jury of their peers in the interim of the Annual Conference.

A resolution was adopted recommending Mr. Frank Follansbee as a church architect.

The following preamble and resolutions, after some spirited discussion, were adopted:

Whereas the last Tennessee Conference appointed a committee with authority to establish or procure a Conference organ; and whereas said committee has chosen the *Holston Methodist* as that organ—therefore be it

*Resolved:* 1. That this Conference approves the scheme for a joint organ of the two Conferences.

2. That this Conference will appoint, from year to year, a committee of three—two preachers and one layman—to constitute, with a like committee of the Tennessee Conference, a Publishing Committee, whose duty it shall be to elect the editor, control the policy of the paper, determine its name and place of publication; provided that no arrangement shall be made which will involve this Conference in financial responsibility.

3. That the Committee of Publication be authorized, so far as it represents this Conference, to invite the Memphis Conference to unite with the Holston and Tennessee Conferences on a tri-Conference paper, and that it is requested to confer with committees of the Tennessee and Memphis Conferences, if appointed, at the earliest convenient date.

These resolutions were signed by Frank Richardson, D. Sullins, J. A. Lyons, and numerous others. Dr. Hoss opposed the resolutions, but several members advocated them. The Chairman appointed F. Richardson, C. T. Carroll, and W. G. M. Thomas, Esq., the special commission on the contemplated tri-Conference paper.

On motion of F. Richardson, the Conference resolved to memorialize the next General Conference to make it a law that no man shall be appointed to the presiding eldership for more than four successive years. Richardson also moved that the Conference memorialize the General Conference to enact a law providing that no transfer shall be received into an Annual Conference without the consent of that Conference. The motion was lost. The reader will readily see that this measure was a democratic measure, and, if adopted and erected into a law, would greatly abridge episcopal prerogative. The prompt voting down of such a resolution was indicative of the devotion of the members to a free and untrammelled general superintendency, or rather to a very close connectionalism.

The report of the Committee on Temperance, which was adopted, said: "It is a cause of unspeakable shame to every righteous citizen that our government licenses the sale of intoxicants."

The report on books and periodicals, which was adopted, said:

The *Holston Methodist*, edited by Dr. R. N. Price, is edited as well as it could be by a man who has the dual work of pastor and editor. It has largely increased in circulation.

The editor at this date was pastor of Clinton Station, a small work. He depended on the station for his support and wrote for the paper on a nominal salary. The paper was at that time the property of Mr. O. W. Patton.

Admitted on trial: Hugh S. Johnson, John F. Jones, Joseph W. Repass, Thomas S. Johnson, Henry S. Booth, James T. Guy.

Discontinued: Samuel A. McCanless, at his own request.

Received by transfer: W. R. Barnett, from the Western North Carolina Conference; L. M. Broyles, from the North Mississippi Conference.

Located: Charles C. Cecil.

Superannuated: W. G. E. Cunyngnam, J. H. Brunner, J. R. Payne, William Robeson, L. C. Delashmit, A. E. Woodward, J. W. Belt, H. P. Waugh, R. M. Hickey, J. N. Hobbs, Jacob Smith, W. H. Bates, L. K. Haynes, W. H. Kelley, J. A. Darr, C. K. Miller, W. P. Doane, M. P. Swaim, John Alley, B. C. Horton, G. M. Moreland, J. M. Romans, J. W. Robertson.

Died: James R. Chambers, Fleming D. Crumley, Jefferson D. Akers.

Transferred: W. P. Blevins, to the North Alabama Conference; C. C. Fisher, to the Kentucky Conference; T. F. Glenn, to the Western North Carolina Conference; L. M. Broyles, to the North Texas Conference.

Numbers in society, 54,740. Increase, 371.

Local preachers, 264; traveling preachers, 228.

Epworth Leagues, 139; members, 4,540.

Sunday schools, 652; scholars, 41,352.

Collected for claimants, \$2,749.87; for foreign missions, \$5,181.67; for domestic missions, \$3,616.02; total for missions, \$8,797.69.

Collected for Church Extension, \$1,656.06; for American Bible Society, \$285.92; for presiding elders, \$10,182.62; for preachers in charge, \$67,968.63; for bishops, \$842.85.

Societies, 808.

Church edifices, 578½; value, \$896,270.

Pastoral charges, 165; parsonage, 110; value, \$158,352.

District parsonages, 7; value, \$11,950.

Schools, 7; officers, 67; value of property, \$320,000.

James R. Chambers, son of William and Elizabeth Chambers, was born near Surgoinville, Hawkins County, Tenn., August 6, 1850; and died in the parsonage in Blountville, Tenn., November 7, 1896. He was a self-made man. By his own efforts he acquired

an academic education under Prof. Daniel C. Miller at Chilhowie, Va., and spent some years in teaching. In 1869 he was joyously converted to God. On October 15, 1872, he was united in marriage to Miss Sue V Greaver. This union was blessed with thirteen bright and amiable children. He served the Church for many years as a local preacher, but his heart was in the itinerancy. When the health of E. B. Robertson failed, Mr. Chambers took his place as a supply on the Rheatown Circuit. He labored so well that the people wished him returned to the circuit the next year. Notwithstanding the largeness of his family at the time, he was admitted into the Conference in 1887, and did excellent work to the date of his last illness. He was honest, pure in heart and life, and as modest as a woman. His sermons were laboriously prepared and sometimes written, but were not read to his congregations. On ordinary occasions, when he was not embarrassed, he preached admirably. He was buried in the Blountville cemetery.

Fleming D. Crumley, son of Daniel W and Stacey Crumley, was born in Sullivan County, Tenn., in 1829. He was converted at Rockhold's Camp Ground when some twelve or thirteen years old. He was married to Miss Maria Snodgrass, daughter of David Snodgrass, near Blountville, Tenn. Of this marriage there were six children. He was admitted into the Holston Conference in 1860. His first appointment was Buchanan Mission, located in a very mountainous and sparsely settled section, where he was greeted with the simple but generous hospitality characteristic of inhabitants of the mountains; and not bothered with the higher

criticism, they received him as a messenger of God. He preached in the humble log houses of the people and under the shade of trees. He labored on average circuits with good success up to 1891, when he was placed on the retired list. In 1865 he was persuaded that the Methodist Episcopal Church, South, would not be reorganized, and he withdrew from the Conference, South, and was enrolled in the Conference (North). In a short time, discovering his mistake, he retraced his steps. Mr. Crumley was not a doctrinal preacher, but he preached with great pathos and earnestness. Under his appeals his audiences were often greatly moved.

Jefferson D. Akers was born in Montgomery County, Va., August 30, 1868; and died at the home of his father, in the same county, April 20, 1897. He was admitted into the Holston Conference in 1891 and appointed to Bluestone Mission. His health failed while he was on the Castlewood Circuit in 1897. He had a moderate estimate of himself but great faith in God. He believed in Christianity and he loved his Church.

Charles C. Cecil afterwards removed to Florida, and, I think, did work in the Florida Conference. He is now (1911) a member of the Holston Conference.

C. C. Fisher was born in Wythe County, Va. He is an educator by profession. He is now (1911) in charge of Millersburg Female College, in Kentucky. He is a man of fine scientific attainments and an excellent preacher.

Thomas F. Glenn was admitted into the Holston Conference in 1857, and his career as a preacher has been long and useful. At the present time he is a member of the Western North Carolina Conference in

some relation. Glenn is a critical scholar and a fluent and eloquent writer. For some years he was editor of the *Holston Methodist*. He is an Israelite indeed, in whom there is no guile. His sermons are always thoughtful, learned, and earnest; but they are unequal. At times he speaks with hesitancy and embarrassment; but, when by an extraordinary reserve force and the help of the Holy Spirit he breaks through the pressure of embarrassment, he is, to use one of his own favorite figures, a Johnstown flood. Bishop Wightman heard him at a District Conference, when, although he preached a strong sermon, he lacked liberty. Being asked what he thought of the sermon, he replied: "He impressed me as a man that would, occasionally preach a tremendous sermon."

Foster Whiteside, son of Col. James A. and Mary Massengill Whiteside, was born in Pikeville, Tenn., January 24, 1836, and was a mere lad when the family removed to Chattanooga. He was married to Sarah Miranda Harris in Jefferson County, Tenn., December 8, 1859. After his marriage he spent a few years in Chattanooga, but the remainder of his life in Morristown, Tenn. In March, 1862, he enlisted as a private in Company I, Second Tennessee Cavalry, Confederate army, then stationed at Cumberland Gap. He was with Gen. E. Kirby Smith on his advance into Kentucky; then with General Bragg he went as far as Frankfort, but returned to the Gap. When the Confederate army evacuated East Tennessee his company was transferred to the command of Brig. Gen. William E. Jones, who was operating in Southwestern Virginia. In the spring of 1864 his command was or-

dered to the Shenandoah Valley to strengthen General Early.

While he was in the army he was often detailed as a scout, and was often within the enemy's lines, but he escaped capture.

After the war he returned to Chattanooga. Sometime in 1865 he was arrested on a *capias* issued in Green County charging him with burning a private residence during the war. Although he proved that he was twenty miles distant when the house was fired and obtained the depositions of those who did the burning, he was convicted and sentenced to the penitentiary for twenty years. He obtained a new trial; and, though ably defended by the Hon. Thomas A. R. Nelson, Judge Deaderick, and other lawyers, a sentence of fifteen years was meted out to him. But he appealed to the supreme court, and the sentence of the lower court was reversed. The supreme court said: "There is really nothing to sustain the verdict unless we discard all the testimony for the defense. This we are not authorized to do." His daughter, Mrs. John Helms, has in her possession a letter to Mr. Whiteside from the prosecuting attorneys, saying: "We do not know what his [the prosecutor's] disposition in regard to the case is, but for ourselves and for him we are disposed to let it go off if we can secure a fee." The fee which they asked was fifty dollars. They expected Mr. Whiteside to furnish this fee—that is to say, pay them for prosecuting him on a charge of which he was not guilty. This he did not do. The fact is that the colonel in command of the regiment ordered the house to be burned because the regiment had been fired upon

by bushwhackers concealed about the premises; and if Mr. Whiteside had been one of the soldiers that executed the order, he could not have been held responsible by the civil courts for the act. But at the time he was twenty miles distant under a flag of truce, conveying persons through the Federal lines. This was not only a case of injustice and persecution, but of downright rascality. It was a pretty fair sample of the treatment of prominent Southern men in East Tennessee at that time. The principal object of the indictments and suits for damages against so-called rebels was the extortion of money from gentlemen of means.

Mr. Whiteside was a member of the Methodist Episcopal Church, South, and was a liberal supporter of its institutions. He died June 21, 1897.

Mrs. Sarah Miranda Whiteside, daughter of Crampton S. Harris, M.D., and Maria McFarland Harris, was born in Jefferson County, Tenn., July 22, 1838; and died at the home of her daughter, Mrs. John E. Helms, in Morristown, Tenn., October 30, 1907. She was for some years a student in the Odd Fellows' Female College, in Rogersville, Tenn. She married Mr. Foster Whiteside, of Chattanooga, December 8, 1859. She professed religion at Sulphur Spring Camp Ground, Jefferson County, Tenn., at the age of eighteen. She was a devoted and useful member of the Methodist Church for fifty-one years and a teacher in the Methodist Sunday school in Morristown for thirty-two years.

She was an ardent Christian. She had an unwavering faith in the Bible and Christianity, and lived in intimate union and communion with God. Her social

qualities were first-class, but she allowed no diversions in her home that could not be taken in the name of the Lord Jesus. If she had no other title to historic recognition, her warm and generous hospitality would be title enough. It might be said that she kept open house, especially for ministers of the gospel. It is true that while she lived in Chattanooga it rarely happened that a Methodist preacher ever preached in the Methodist church there, either statedly or on a temporary visit, who was not cordially invited to her home and handsomely entertained there if the invitation was accepted. The same may be said in connection with her life in Morristown. Comfortably endowed with the goods of this world, she was correspondingly liberal in the use of them. She was a woman of superior personal attractions, strong intellect, liberal culture; and her influence for good was great.

She had five children. Effie Maria died in infancy. Crampton Harris was born November 15, 1862; and died March 11, 1891. He studied law, and his prospects were bright. Mary Elizabeth was born November 15, 1866, married Mr. John E. Helms in 1890, and still lives (1911). Jennie Maria was born October 31, 1869, married Mr. Harry Douglas, and in a triumphant death, which occurred December 21, 1903, passed into the bright beyond. James Anderson was born October 14, 1872, and in the bloom of young manhood took his place with the redeemed and sanctified in the skies October 15, 1893.

It has been said that our people die well. An account of the triumphant death of Mrs. Douglass will,

I trust, be interesting and spiritually profitable to the reader. She had several months' warning of her approaching end; and all through her last illness, which lasted several weeks, she thought seriously of the future life and of her condition as a Christian. On the Friday before her death, which occurred Sunday night, her sister went into her room and found her sitting up in the bed, propped with pillows at her back; for her disease was such that she could not lie down. She said: "Sister, I have something to tell you. I don't know what you will think of it. I don't know whether you would call it a vision or not. I was sitting here when I heard a noise to my right. I saw a company of people, and as they came nearer the throng increased. They were angels, and all of them were dressed in white. I could see their wings; I could hear the sound of a rushing. They passed in front of me, a great multitude. After proceeding a little distance in that direction, they turned quickly and passed by me again; and one of them in passing stopped and laid his hand on my shoulder and said: 'You will not die; you will live.' They passed on, and I could hear and see them till they vanished."

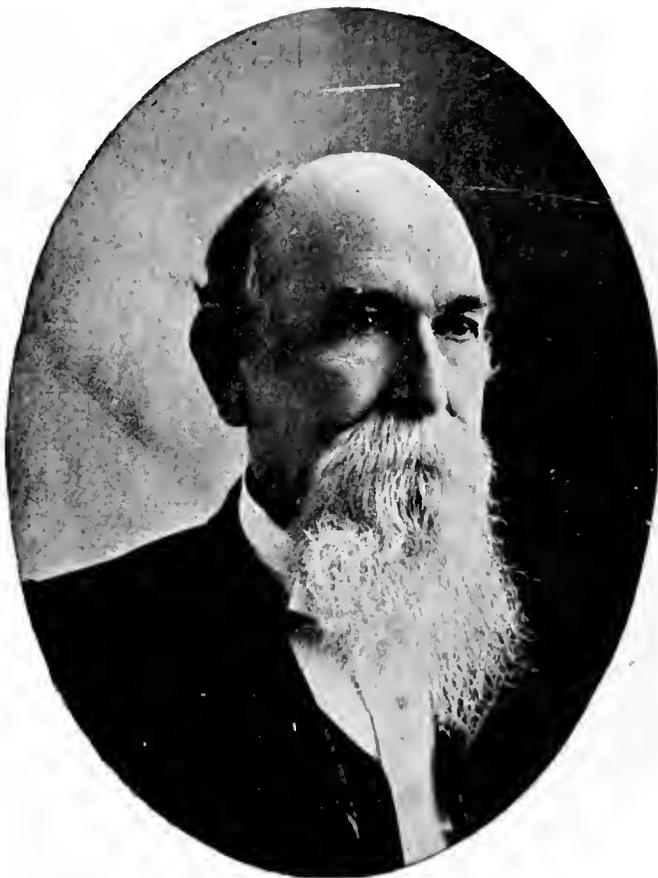
This all occurred about one o'clock in the afternoon. At about four o'clock on the same afternoon, while her pastor, the Rev. J. A. Baylor, and her mother were with her, she was sitting in her chair by the fire when the Holy Spirit came down on her, and she was greatly blessed. She had been for several weeks in such a condition that she could scarcely speak above a whisper and even then at times with great difficulty. Now her tongue was loosed, and, in a measure, her natural

voice was restored, and she praised God aloud for some time. She said to her pastor, "Brother Baylor, heaven is right at us;" and lifting her hands, she continued, "It is not farther off than this," measuring only a few inches with her hands. From that time till she passed away she seemed partly in the spirit world and partly with her loved ones who ministered to her.

Bishop Key held the Holston Conference but once—the session of 1897, at Bristol, Va. His administration at that Conference gave great satisfaction. The Conference and people readily learned to love and revere him. He was a large, heavy-set man. As a preacher he was strong rather than showy; as a presiding officer he was polite and firm. In the social circle he was companionable, often humorous, but never frivolous. His piety was deep and uniform. He believed in the Wesleyan theory of sanctification, and enjoyed the blessing, but he did not make it a hobby.

Joseph S. Key was the son of Rev. Caleb W. Key, who for fifty years was a member of the Georgia Conference. He was born at La Grange, Ga., July 18, 1829; graduated from Emory College July, 1848; was admitted into the Georgia Conference in 1849; was married to Susie Snider, daughter of Benjamin Snider, of Savannah, Ga.; and was elected bishop at Richmond, Va., in 1886.

He was married twice. In 1891 the mother of his children died. In 1893 he married Mrs. Lucy A. Kidd, President of North Texas Female College. He brought up two sons, both preachers, and one daughter. In 1892 he was appointed in charge of the China and Japan Conferences. He held the Annual Confer-



BISHOP JOSEPH S. KEY.

ences in Mexico in 1886, 1894, 1895, and 1896. In 1910 the General Conference placed him on the superannuate list.

Bishop Key was one of the bishops who were opposed to accepting the appropriation made by the Senate of the United States for damages to the Southern Methodist Publishing House by the Federal army. His opposition was based on the manner in which the appropriation was secured by the special agent who represented the Book Committee and the Book Agents. The Georgia State University conferred upon him in 1869 the degree of Doctor of Divinity.

When I visited Chattanooga in 1857 to assist the Rev. E. F. Sevier in a meeting, I became acquainted with two prominent laymen of the Chattanooga Methodist Church, for there was but one Church at that time. They were D. C. and J. P. McMillin. They were the leading members of the Church—its Jachin and Boaz. They were the principal managers of its finances and the principal directors of its fortunes. When I was presiding elder of the Chattanooga District in 1879-80 I became better acquainted with them and frequently enjoyed their hospitality. The Mrs. McMillins were both superior women, excellent housekeepers, and good Church workers. They dispensed a cordial and refined hospitality. Perhaps no men were ever more happy in their domestic relations than the two McMillin brothers.

D. C. McMillin was born in Washington, Rhea County, Tenn., April 10, 1819; and died at his home, in Chattanooga, Tenn., November 26, 1897. He was the elder of the two sons of Rachel Caldwell and Rob-

ert McMillin, who were themselves descendants of pioneer citizens of Tennessee. In 1838 Mrs. McMillin, then a widow, with her two sons, moved to Chattanooga when it was a straggling village known as Ross's Landing. D. C. McMillin engaged in the mercantile business for some years, and after that in the banking business, which two classes of business he followed during the years of his active life. On May 24, 1843, he married Miss Mary L. Campbell, daughter of Thomas J. Campbell, a descendant of the Campbells who played so prominent a part in the early history of the State, thus uniting two pioneer families. Of this union eleven children were born, all of whom lived to years of maturity and active service in the Church of God. He was a man ever interested in the growth and development of his home, and from its earliest history was ever a conspicuous figure in the affairs of Chattanooga. In 1851 he was elected alderman, being on the first board of mayor and aldermen after the city of Chattanooga was incorporated, and was a member of the committee that gave the new municipality the name "Chattanooga." In 1855 he was Recorder, in 1856 Mayor, and at the time of his death was Secretary of the Board of Public Works. In 1885 he served the State under Governor Bate as railroad tax assessor.

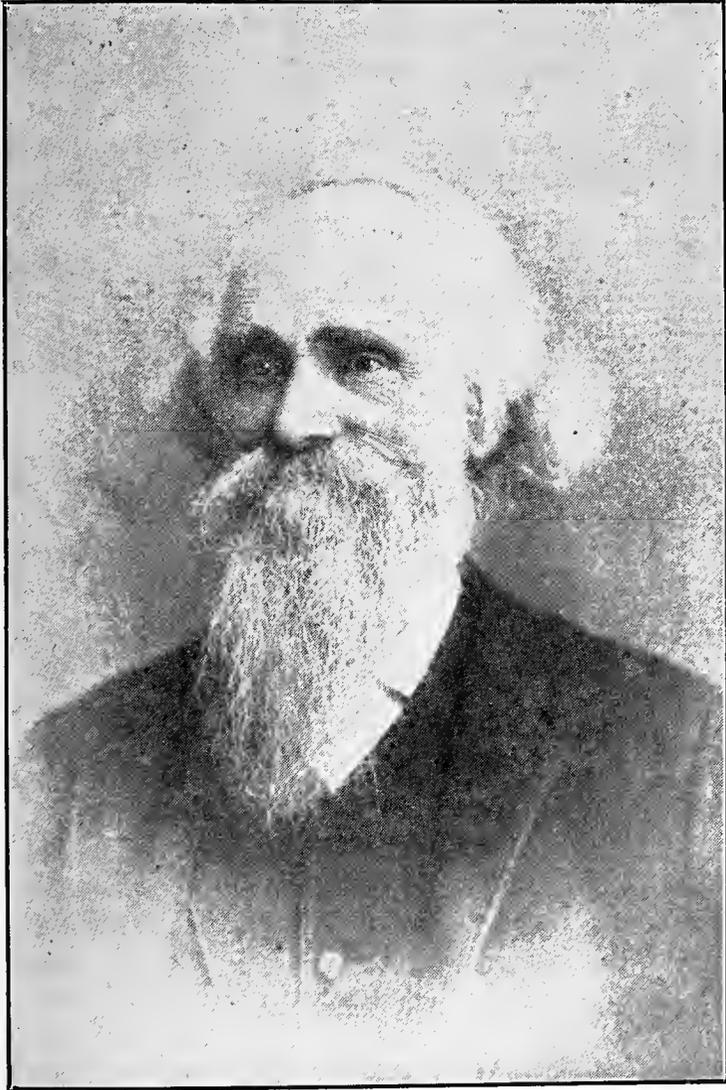
The following is an extract from the resolutions passed at his death by the Board of Public Works of Chattanooga: "No citizen had more of the confidence of this community in his honesty, integrity, sound financial ability; and in any question which arose involving the future of Chattanooga, no man's opinion carried more conservative weight with it than his."

In his Church relations, as in his public citizenship, he was ever an earnest, active figure, giving of his means and himself for its work and support. He became a member of the Methodist Episcopal Church in its early days in Chattanooga, being one of the members of the early Church located on Georgia Avenue; and from that time he held some official position, serving as Sunday school teacher, superintendent, and steward; and at the time of his death he was president of the board of trustees. As long as he had a home no Methodist preacher in Chattanooga was without one. The sessions of the meetings of the Board of Bishops in 1880, the only time they were ever held in Chattanooga, were held in the parlors of his home.

Jonathan P. McMillin was born in Rhea County, Tenn., March 6, 1821, being the second of the two sons of David and Rachel Caldwell McMillin. "P," as he was familiarly known, was engaged in the mercantile and banking business the greater part of his active business life. Before the war the Union Bank of Tennessee established a branch bank in Chattanooga, of which he was cashier. In 1863, upon the approach of the Federal army, he took the assets of this branch bank South and guarded them until the close of the war, when he returned and accounted for every dollar intrusted to him. This act was but the index of his character during his whole life; honesty and integrity were his watchwords. His life story is told in one short phrase—a high standard of Christianity and a profound love for his fellow men. He was converted and joined the Methodist Episcopal Church, South, on the 17th day of September, 1845,

under the ministry of W. G. E. Cunyningham. Soon after he joined the Church he was elected a steward, and from that day till his death he was a steward in the Chattanooga Church. He also served his Church as class leader, Sunday school teacher and superintendent, and at the time of his death was chairman of the board of trustees. He was married to Miss Nannie Cravens, daughter of Robert Cravens, in 1852. Of this union three children lived to years of maturity and active service in the Church, the father's mantle falling to his son, D. Cal McMillin, who occupied the position of steward until his death, in 1891. He was possessed of a goodly supply of this world's goods, but held it as a steward; for no man was more charitable to his suffering brethren or more liberal to his Church. He gave largely of his means to the support and up-building of Methodism, the old church in Chattanooga at the corner of Market and Eighth Streets being largely built by his donations. The last years of his life were years of suffering; but his gentle Christian character never wavered, and they were marked by infinite patience and sublime trust in God. No truer description of the man and his character can be given than that of the text of Dr. Cunyningham's talk at his funeral: "Behold an Israelite indeed, in whom is no guile." Thus was spent a life of sixty years from 1821 to 1881; and from the time of his first becoming a citizen of Chattanooga, in 1838, to the day of his death, April 26, 1881, no voice was ever heard against him; but all of the citizens contemporary with him unite in praise of his life.

Prof. Edmund Longley died in 1906; but if I do



EDMUND LONGLEY, M.A.

not give a notice of him out of the chronological order generally observed in this history, I fear that, such is my shattered health, I may never be able to pay tribute to his great talents and many virtues. He was a man whom I greatly admired and loved. He never joined the Conference, but was through life a local preacher. He was a weeping prophet. I sometimes thought that his great emotionality interfered with his logical ability in the discussion of his subject. However, he preached some sermons that ranked high in homiletics. I once heard him preach a sermon of great power, in every respect, at Lebanon Camp Ground, in Washington County, Va. The thought was good and the feeling great. He wept through the whole sermon, and the large audience of saints and sinners wept with him.

Rev. Edmund Longley, M.A., was born in Sidney, Kennebec County, Me., April 1, 1819; and died at Glade Springs, Va., May 26, 1906, aged eighty-seven years, one month, and twenty-five days.

His father, Edmund Longley, Sr., was a farmer. He served as a soldier in the War of 1812. His mother's maiden name was Abigail Sawtelle. Both father and mother were devout Christians and members of the Methodist Church. The father lived to be over sixty-five years of age, but the death of the mother occurred several years previous to that of her husband.

Edmund, the subject of this sketch, was the youngest of four children and the sole survivor, by many years, of this happy household. As the son of a farmer he performed ordinary labor on the farm. This fact accounts in part for his marked belief in the dignity of common toil.

His religious training must have been of a careful and effective character, for he is said to have read the Bible through before he attained the age of seven years; and during the days of his youth his memory was so abundantly stored with the language of the Bible that throughout his long life his prompt and accurate quotations of the Scriptures seemed a wonder. In later life he seldom took the Bible in hand when conducting family worship, but repeated the chapters from memory, selecting, seemingly at random, from the various portions of the Scriptures.

His literary education also received its impetus from the home influence, and was distinguished by rapid progress. He early evinced a growing thirst for knowledge and a settled determination to become thoroughly educated. He studied diligently at night and during the hours of rest from labor on the farm. When sixteen years of age he taught school to aid in procuring the means for obtaining better educational advantages, and by the aid and encouragement of his parents he succeeded in becoming a pupil in the Maine Wesleyan Seminary, the Augusta High School, and the Wesleyan University. From this latter institution he graduated with distinction August 5, 1840. Immediately after graduation he became Principal of South New Market Seminary, an important Methodist school of New England. After serving this school with success for two years, he accepted a position as tutor of mathematics with his *Alma Mater*, the Wesleyan University, at Middletown, Conn. While holding this position he was elected professor of mathematics and instructor of modern languages by the trustees of Em-

ory and Henry College July 5, 1843. This position was gladly accepted by him because of his delicate health, which a milder climate gave promise of benefiting. For fourteen years, with little assistance from others, he did the teaching for the institution in both mathematics and modern languages, establishing and maintaining a reputation in these departments equal to that of the best colleges of the South in that day. On January 7, 1857, he was relieved of the work in mathematics and given that of English, French, and German, which he held until June 17, 1879. On this date his official connection was broken with the college for four years, which time he spent as a teacher and lecturer in Shelbyville, Allensville, and Carrollton, Ky. Returning in 1883 as professor emeritus, he served the college, when desired, in teaching a class or classes in English, French, German, and philosophy.

Professor Longley was a fine teacher and a rare disciplinarian, and knew how to appeal successfully to the better elements of a young man. He indeed stood *in loco parentis* to the students, and loved them and taught them to love him. He was a most versatile man, and could teach well everything the college taught and much besides. In fact, in his career of over fifty years in his connection with the college he taught, filling the place of some absent colleague, every book in the course.

Professor Longley was twice married. His first wife, to whom he was married in the college chapel at Emory on February 10, 1845, was Mary Hammond, with whom he lived happily for thirty years; and four children were born unto this union. His second wife

was Miss Pauline Hooper. They had no children. His children were Judge Setden Longley, of Radford, Va.; Mrs. Virginia L. Vawter, wife of Capt. C. E. Vawter, deceased, late Superintendent of the Miller Manual Labor School, of Albemarle County; Mrs. Kate L. Jordan, deceased, late wife of Dr. T. W. Jordan, late Dean of the faculty of the University of Tennessee; and Prof. E. Longley, Jr., now teaching in Texas.

When Mrs. Mary Longley died, February 10, 1875, the editor of the *Bristol News* wrote of her as follows:

Who that ever looked patiently and studiously into that life of hers was not more noble and virtuous for its teaching? Who that ever enjoyed the hospitality of the home she made beautiful and radiant but was refined thereby? There were in all her ways patience, poetry, truth, and a faith that was sublime. A world that produces such a life is not all sordid, and a world to which such a character has gone must be all love. She never gave pain to any one, and her silver path shines only more clearly since she is gone. We cannot gather the sunshine or collect the dew in a bushel, and how shall we adequately record the works of one so pure and faithful?

On July 9, 1884, Professor Longley was married to Miss Pauline Hooper, of Richmond, Va. This noble woman, who survived him a few years, was the good angel of his declining years, never tiring in constant and gentle ministries to his needs and always deserving the wealth of grateful and affectionate regard he so abundantly manifested toward her.

It is difficult to give in words an adequate expression of Professor Longley's character. His was a unique personality. He was a man of warm and generous feelings. He had a singularly happy faculty of ex-

pressing them in a way that made each person who came in contact with him feel that he was in some way a special favorite. Very few of those who knew him but will remember and cherish his soulful "God bless you." He had a remarkably retentive and ready memory, and so prompt and accurate was his response to one seeking information that he won for himself among the students the reputation of being a walking encyclopedia.

His spontaneous wit was proverbial. He said on the instant the things which other people think of, if at all, on the day after the opportunity has passed. A rich fund of anecdotes is stored in the memories of his friends illustrating this side of his nature, and this characteristic remained with him even up to the last hours of his life. His ready wit made him quick at repartee, and on provocation enabled him to use cutting sarcasm, which was generally so much to the point that even the victims forgot the sting in admiration of its aptness.

A hallowe'en party of students, upon one occasion after night, took possession of Professor Longley's carriage, rolled it into the country, and conveyed it to the summit of a hill in a forest a few hundred yards from the college. But some one had warned the Professor of what was about to happen; and he had placed himself inside of the carriage, where he departed himself quietly till the vehicle reached the spot where it was to be left, when the Professor poked out his head and kindly remarked: "Young gentlemen, you have hauled me out here; now be kind enough to haul me back," which they did most cheerfully, knowing

that this would be their only and well-deserved punishment.

In the last days of Professor Longley's career as professor he was professor of English literature and belles-lettres. One night a mischievous boy ascended into the belfry, and, fastening one end of a long rope to the bell, he threw the other end into the branches of a tree that stood near the building. He then descended and climbed into the tree and rang the bell. As the rope in the bell room was all right, efforts to discover the location of the power were made in vain for some time, till Professor Longley appeared on the scene. He soon traced the disturbance to its origin, and, going to the tree, he looked up and, espying the offender, he said, "What are you doing?" calling him by name. He replied: "I am studying bell letter." "Come down, you little elf, and go to your room," said the Professor; "your wit has saved you."

One of the boys said to him one day that the faculty did not do this year as they did last year and as he had requested them to do, and he did not like it. He replied: "There was a tutor here in the college once who went crazy, and he continually wandered around the campus muttering:

"Things are not now as they used to was been;  
People don't do now as they used to did then."

A student said to him one day that he could not work the examples given him to do, as he did not have sense enough to work them. Professor Longley replied: "Once upon a time there was a king who gave his son a province to rule. The son soon returned and

told his father he did not have sense enough to rule that province, to which the father replied: 'When you are older, my son, you will be surprised to find with how little sense the whole world is run.' "

Professor Longley, in various ways, made a good deal of money in his lifetime, but he had more talent for making it than for saving it. One day one of the boys was giving him some change, and he dropped the nickels and dimes on the floor. As the boy was picking them up for him the Professor said: "Money always would slip through my fingers."

At a farewell meeting held in the chapel for the senior class one of the class who had neglected the cultivation of the art of public speaking, while making his farewell talk, repeated several times that he could not explain just how he felt, as he had not words adequate to express it. When he closed, one who did not especially admire him arose and said: "The gentleman who has just taken his seat seems to have thoughts too big for utterance." As soon as he had taken his seat Professor Longley sprang to his feet and said, "*Your* thoughts are not too big for utterance, sir," and sat down immediately.

Once at a commencement at Emory and Henry I was awarding a medal for excellence in natural science, was speaking of the great strides in discovery and invention of the present day, and was mentioning the telephone as one of the inventions of the day, when I said that a young man could do his courting over the telephone, that it was a great saving of time and money, and that he could even kiss his sweetheart over the phone. At this point in my speech Professor Longley

who was in the audience, exclaimed: "I prefer the old method!"

At the hundredth anniversary of the birth of Creed Fulton, one of the founders of Emory and Henry College, which was being celebrated in the college chapel, I read a paper dealing with the history of the institution. I was making honorable mention of the first professors. When I came to the paragraph relating to Professor Longley, I said: "I have come to a part of this paper that is personal to Professor Longley, and he will please stick his fingers in his ears." The Professor promptly replied: "You shut your mouth!" The audience duly appreciated the spontaneous wit of the reply.

The Rev. Frank Y. Jackson, who was educated at Emory and Henry College, tells this incident in the life of Professor Longley: Jackson was going to a small town above Emory to bury a railroad man from Knoxville. Just before the train reached Emory the brakeman came and told him that the next stop was at Emory, a college. He told him that he wanted to show him the prettiest thing he had ever seen. He said there was an old man there who was the smartest man in the world, as he supposed; that he could read twenty-one languages, but had become too old to teach, and now spent his time in meeting the trains. The brakeman was not in the habit of placing a stool to assist the passengers in getting off or on the train at this station; and Professor Longley had had one made, and met every passenger train lest there might be some old or feeble person who might need it. When the train stopped, there was the Professor, with his long

beard and his flowing, snow-white locks, placing his stool to aid an old woman in getting into the car.

These simple anecdotes and many others of the same sort that might be told portray the true inwardness of the man better than a categorical characterization could do.

Professor Longley was positive in his opinions of right, and capable of sustaining his position to the point of obstinacy. He was preëminently a religious man. The devoutness of his manner, associated with his patriarchal appearance, inspired in all beholders a sense of reverence. Who can think of him without seeing his long, flowing beard and white locks? As a preacher his sermons were characterized by depth of feeling and devotion.

Hopefulness was a marked trait in him. His buoyancy of spirit helped him to see life on its sunny side. Even the marks of age showed no signs of infirmity with him; for his cheerful acceptance transformed them into insignia of honor, and he seemed literally to "glory in his infirmities." Some one asked him if he were prepared to die. He said: "No; I am prepared to live either here or yonder, as God wills." He often spoke of himself as simply waiting for his change, so that his summons came not as a thief in the night, an unwelcome surprise; but he greeted it expectantly and eagerly as a traveler equipped for the journey greets the morning.

Yet such was his vitality and tenacity of life that again and again when his friends despaired of him he rallied and sprang back to his wonted cheerfulness and sparkle of life, if not to the same vigor of body.

When Dr. Vawter and others of the family gathered at Washington Springs, expecting to be with him in his last moments and witness his departure to another world, he surprised them all by a fair degree of recovery; and when Dr. Vawter, preparing to return home, bade him good-by, Professor Longley remarked: "I will be at the pearly gates waiting for you." Dr. Vawter replied, "But possibly I may be there waiting for you," and it so happened. He frequently during his last days closed his eyes and audibly repeated a prayer, sometimes something like this: "O Lord, bless the good in their goodness, repress the bad in their badness." He repeated many times these words, which may be taken as the motto of his life and the pæan of his faith: "All is well in the Christ."

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My attention has been called to an omission in my notice of Hiwassee College in Volume IV of this work—namely, the connection of the Rev. J. E. Lowry, of the Holston Conference, with that institution. He was elected President of the college in 1899, taking the place of Prof. S. G. Gilbreath. Brother Lowry was at that time pastor of Madisonville Circuit, and had for his principal at the college Prof. J. E. Willis. The President did very little of the teaching, but traveled considerably and drummed for the school. The first year of Lowry's presidency the enrollment was exactly doubled. He was President of the college altogether nine years. Six of these years he served pastoral charges—two years at Madisonville and four years at Philadelphia. Three years he spent in the college,

teaching and working without a pastorate, receiving for his services the first year, after paying his teachers, less than \$300; but the last year he received about \$1,200. The enrollment that year reached one hundred and fifty-seven. At Brother Lowry's suggestion the school was turned over to the Mission Board of the Holston Conference. He resigned in favor of Dr. Blake, who became President of the institution as a mission school. After contributing his influence to saving the college to the Church, he reëntered the pastoral work, and is now (1912) doing faithful service in that capacity.

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